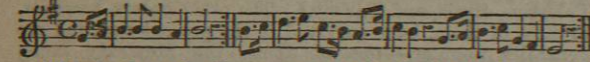


principle stated by the Prophet, that "the seeker of gain is the friend of God." Some also are permitted to marry, just as among the Sikh fakirs of Nanuk those named Bashara (with the law), or Salik (travellers), are allowed to marry and to move about; those named Beshara (without the law), or Majzub (the abstracted), are condemned to celibacy and seclusion. But their lives are mainly directed to the production in themselves of the ecstatic state in which the soul enters the Alem-i-misal, or world of dreams, and becomes one with God. This part of Sofism strongly resembles Vedantism. Kaif, or quiescence, is often caused by the use of hashish (the Arabic *khoshkhosh*, sold at Constantinople in pastilles called *esrar*), or by khalwet, retirement, and the *erba'cin*, or fast for 40 days. Then they indulge in excessive and rapid repetitions of particular phrases, as the *Esami Ilahi*, or seven attributes of God, viz.—*La ilaha ill' Allah* (no God but Allah), *Ya Allah* (O God), *Ya Hoo* (O Him), *Ya Hakk* (O just God), *Ya Hay* (O living God), *Ya Kayyoun* (O living God), *Ya Kahhar* (O revenging God). The *Zikr* consists mainly in a chant, always becoming louder and more violent, of the first attribute; thus—



This leads to the *Devr*, or rotation, in which the *Rufai*, or Howling Dervishes, stand in a circle, shoulder to shoulder, each on his right foot, and swaying the body and the left leg backwards and forwards or from side to side; the *Sem'a* of the *Mevlevis*, or Spinning Dervishes, in which a pirouette is performed all round the *khansh* on the left heel, the eyes being closed, the arms outstretched; and other more violent dances, accompanied by the music of the *ney*, or flute, and *tambourine*, and by the cries of the dancers. In the *Halet*, or final ecstasy, the dervishes take hold of red-hot implements, place glowing charcoal in the mouth, and exhibit prodigies of muscular strength, which are in some cases the genuine and interesting effects of excitement, in others mere calculated imposture. At last the *Jezebed*, or attraction of God, begins to operate. Besides daily readings from the *Koran*, an infinity of small figurative prayers, or *terjumans*, is repeated. These are connected with the *khirka*, the *palenk*, the *postaki*, or seat, the *seggadeh*, or carpet, and with almost every act and motion of the dervish within the monastery. A *rabouta*, or silent prayer, is also practised. In return for these mystical rites the dervish obtains spiritual powers, of which the most remarkable is that called *fascination*, *kuvveh iradat*, the power of the will, which depends on certain physical conditions, and seems to include prophecy and the phenomena of mesmerism. By *vifk*, or the science of numbers, a charm, composed of the names of the *matloob*, or patient, and the *arif*, or knowing person (each letter of the alphabet has a numerical value), is placed on the knee of the latter, and by diligent blowing and mental concentration he is able to summon before him the spirit of the *matloob*. Some dervishes cure diseases, sell talismans, called *talsims* and *nushkas*, charm snakes, and some are musicians and dancers. It is in Egypt and Hindustan that the extreme degrees of squalor, of imposture, and also of self-mortification are found. Some spend their lives in absolute nakedness, their bodies smeared with wood ash, their unkempt hair twisted into a turban; some roll head over heels for hundreds of miles; some contemplate the tip of the nose from 84 different postures; some live by the fraudulent sale of drugs or by feats of legerdemain. All Mahometan dervishes hold a powerful belief in the perpetual agency of the *avlia*, or saints, and the departed *sulihin* (pure ones), the "unseen men or masters of destiny," who are sent forth from the *kutb*, or centre of the roof of the

Kaaba, to control the spiritual affairs of the world. This is closely connected with the doctrine of *tenassuh*, or metempsychosis, which, however, is held chiefly in a spiritual sense. The *Bektashis* believe that every one has a *mesal*, or equal (*doppel-gänger*?), who watches over him from the unseen region.

For an account of dervishes in Persia, where mysticism has been refined by the poetry of *Jelaleddin*, *Saadi*, and *Hafiz*, and where the seven original orders of *Hululieh*, *Ittihadiéh*, *Vusoolieh*, *Ashkieh*, *Telkinieh*, *Zurikieh*, *Wahdettieh*, are still preserved, see *Malcolm's History of Persia*, and *De Gobineau's Three Years in Asia*, 1859, for Central Asia, the works of *Vambéry* and other travellers; for Hindustan, *The Peoples of India*, by *Kaye* and *Watson*, 1868-72, and *Steel's Hindu Castes*. For Egypt, where four orders are presided over by the *Sheikh el Bekri*, and where the ceremony of the *Doseh*, or the mounted sheikh riding over the bodies of the dervishes, is still practised, see *Lane's Modern Egyptians*; and for the general subject, *The Dervishes, or Oriental Spiritualism*, by *J. P. Brown*, Constantinople, 1863, which contains a number of valuable translations of Dervish MSS. (W. C. S.)

DESAIX DE VOYGOUX, LOUIS CHARLES ANTOINE (1768-1800), one of the most eminent generals of the French republic, was born at the Chateau d'Ayat, near Riom, in Auvergne, on the 17th August 1768. He studied at the military school founded by the Marshal d'Effiat, and distinguished himself by his eagerness in acquiring a knowledge of his chosen profession. After joining the army he spent some time in garrison at Briançon and Huingue. He was favourable to the Revolution, but was an object of suspicion to the Convention, on account of his aristocratic birth and his popularity with his men. He was twice suspended, and on the earlier occasion he was imprisoned for two months by order of Carnot. The first engagement in which he took part was the battle of Lauterburg, in which he was wounded; and when Moreau executed his masterly retreat through the Black Forest, Desaix contributed not a little to the success of that memorable exploit. After some gallant achievements, such as the repulse of the Archduke Charles at Rastadt, and the defence of the bridge of Kehl, he accompanied Bonaparte (1798-9) to Egypt, where he dispersed the Arabs, and for his various services was made commander of Upper Egypt. The campaign of eight months in which he completed the conquest of Upper Egypt was the great achievement of his military career. During his occupation he conducted himself in such a way as to win from the inhabitants the title of the Just Sultan, and to be compared by his soldiers to Bayard. On his return to Europe he found Napoleon marching to the conquest of Italy. With a small squadron he hastened to join the first consul, whom he overtook at Marengo at the very moment when the Austrians had deemed themselves secure of the victory. His timely arrival changed the fortune of the day; but in the moment of victory he was shot through the heart and immediately expired, 14th June 1800. His body was embalmed at Milan, and finally deposited in the convent of Mount St Bernard, where a handsome monument is erected to his memory.

DESAUGIERS, MARC ANTOINE MADLEINE (1772-1827), a French dramatist and song-writer, son of Marc Antoine Desaugiers, a musical composer, was born at Fréjus on the 17th November 1772. Being intended for the church, he studied at the Mazarin College in Paris, where he had for one of his teachers the celebrated critic *Geoffroy*. He did not continue his studies long, however, having shown signs of a decided dramatic talent, which his father thought it well to encourage. Ere he completed his twentieth year he had written a comedy in verse in one act, which was well received when produced on the stage in 1792. In the following year he wrote some verses which appeared in the *Almanach des Muses*. During the stormy period of the Revolution he emigrated to St Domingo with a sister who was about to marry a creole

planter. He found that he had only escaped one danger for another equally great. During the negro revolt he was made prisoner, and barely escaped with his life. He took refuge in the United States, where he supported himself by teaching the piano. In 1797 he returned to his native country, and at once commenced to write for the stage. He was successful from the first, and in a very few years he became famous as a writer of comedies, operas, and vaudevilles, which were produced in rapid succession at the *Théâtre des Variétés* and the *Vaudeville*. During the same period he acquired a reputation of a still higher kind as a writer of convivial and satirical songs, which, though different in character, can only worthily be compared with those of *Béranger*. His singing of his *dwa* songs made his society eagerly sought for in many of the salons of Paris. In 1815 *Desaugiers* succeeded *Barré* as manager of the *Vaudeville*, and he was prosperous for some years, though not in all respects well-fitted for the position. In 1820, however, the opposition of the *Gymnase* proved too strong for him, and he resigned. Five years later he allowed himself to be persuaded to resume the position, but he had scarcely done so when he fell into bad health. He died in Paris of the result of an operation for stone on the 9th August 1827.

An edition of *Desaugier's Chansons et poésies diverses* appeared in three volumes in 1827. It contains a notice of his life by *Brazier*. See also *Saint Beuve's Portraits Contemporains*.

DESAULT, PIERRE JOSEPH (1744-95), a distinguished French anatomist and surgeon, was born at Magny-Vernais, a village of Franche-Comté, in 1744. He was descended of humble parents, and received the early part of his education in a school of the Jesuits, being destined for the church. His own inclination, however, tended to the study of medicine; and, after learning something from the barber-surgeon of his native village, he was at length settled as an apprentice in the military hospital of Belfort. Here he acquired some knowledge of anatomy and military surgery; and, having previously made considerable progress in mathematical studies, he applied this knowledge, after the example of *Borelli* and others, to the investigation of physiological subjects. He early translated *Borelli's De Motu Animalium*, and added notes and illustrations, which, although founded on wrong principles, gave undeniable proofs of zeal and industry.

He went to Paris when about twenty years of age, and opened a school of anatomy in the winter of 1766, which was soon attended by about 300 pupils, a great proportion of whom were older than himself. His success excited the jealousy of the established teachers and professors, who, although he was patronized and protected by some surgeons of great eminence, would have obliged him to renounce public teaching, had he not resorted to the expedient of adopting the name of another as a sanction to his proceedings. In 1776 he was admitted a member of the corporation of surgeons; and so limited were his finances at this time, that he was allowed to pay his fees at his own convenience. He successively held the positions of honour in the corporation and academy of surgery; and in 1782 he was appointed surgeon-major to the hospital *De la Charité*.

Desault was now regarded as one of the first surgeons of Paris. He succeeded to the next vacancy at the *Hôtel Dieu*; and, after the death of *Moreau*, almost the whole surgical department of that hospital was intrusted to him. He instituted a clinical school of surgery there on a liberal and extensive plan, which attracted a great concourse of students, not only from every part of France, but also from other countries. He frequently had an audience of about 600; and most of the surgeons of the French army derived their knowledge from his lectures. He introduced many improvements into the practice of

surgery, as well as in the construction of various surgical instruments.

In 1791 he published a work entitled *Journal de Chirurgie*, edited by his pupils, which was a record of the most interesting cases that had occurred in his clinical school, with the remarks which he had made upon them in the course of his lectures. But in the midst of his valuable labours he became obnoxious to some of the Revolutionists, and he was, on some frivolous charge, denounced to the popular sections. After being twice examined, he was seized on the 28th May 1793, while delivering a lecture, carried away from his theatre, and committed to the prison of the Luxembourg. In three days, however, he was liberated, and permitted to resume his functions. When the school of health was established, he was appointed clinical professor for external maladies; and it was through his means that the *Evêché* was converted into a hospital for surgical operations. He died on the 1st June 1795 of an ataxic fever, which he had caught two days previously while attending the dauphin in the Temple. An opinion was prevalent among the populace that he was poisoned because he had refused to do anything against the dauphin's life. The autopsy which was held went to disprove the story, but it shows the opinion the public entertained of *Desault's* integrity. A pension was settled on his widow by the republic. The only work of which he is the sole author is entitled *Traité des Maladies Chirurgicales, et des Opérations qui leur conviennent*, in 2 vols. 8vo.

See *Petit's Éloge de Desault* (Lyons, 1795).

DESCARTES, RENÉ, was born at La Haye, in Touraine, on the 31st of March 1596, and died at Stockholm on the 11th of February 1650. The small town of La Haye lies on the right bank of the Creuse, about midway between Tours and Poitiers. The house is still shown where he was born, and a *métairie* about three miles off still retains the name of *Les Cartes*. His family on both sides was of *Poitevin* descent, and had its head-quarters in the neighbouring town of *Châtellerault*, where his grandfather had been a physician. *Joachim Descartes*, his father, having purchased a commission as counsellor in the Parlement of Rennes, introduced the family into that demi-noblesse of the robe, which, in stately isolation between the bourgeoisie and the high nobility, maintained a lofty rank in the hierarchy of France. For the one half of each year required for residence the elder *Descartes* removed with his wife, *Jeanne Brochard*, to Rennes. Three children, all of whom first saw the light at La Haye, sprung from the union—a son who afterwards succeeded to his father in the Parlement, a daughter who married a *M. du Crevis*, and a second son *René*. His mother, who had been ailing beforehand, never recovered from her third confinement; and the motherless infant was entrusted to a nurse, whose care *Descartes* in after years remembered by a small pension.

Descartes, who in the family circle was known as *Du Perron*, from a small estate destined for his inheritance, soon showed, say the chroniclers, an inquisitive mind, which made his father style him his philosopher. He was sent off at the age of eight to the school of La Flèche, which *Henry IV.* had lately founded and endowed for the Jesuits, and there he continued from 1604 to 1612. Of the education there given, of the equality maintained among the pupils, and of their free intercourse, *Descartes* at a later period spoke in terms of high praise.¹ He himself enjoyed exceptional privileges; his feeble health excused him from the morning duties, and thus early he acquired the habit of matutinal reflection in bed, which clung to him through-

¹ Œuvres (ed. Cousin), viii. 546.