Moftah, Mostahfa

Thesis on
Medical Study and Its Philosophy
and on
The uses and Effect of
"Solfaani Morna"
In Egypt.
Before entering on the following very important subjects in detail, I shall first endeavour to discharge a debt which I owe to my eminent teachers, but of which I fear I can pay but a small proportion. I take this opportunity then of expressing my deep gratitude for the great privileges I have enjoyed, and the great benefits I have received under their auspices.

The elegant theses and writings of my colleagues leave one little to say and, in particular as it is more peculiarly their province, and it would therefore be out of place for one to attempt what has been already represented to you in writing so much more eloquent than it is my power to produce.

I am not however thus entirely precluded from paying a few words on the subject of Medical Study and its philosophy.

Writing on Scientific Subjects
differ from those institutes for pure debate inasmuch as in the latter the substance is held subordinate to the form, which in the former the elucidation of truth is the sole object of the writer, or fact to be established or a false theory to be refuted.

It is here therefore that we behold more especially for good and original matter, while at the same time elegance of language is not to be neglected. It must however be evident that eloquence can be truly great only as the subject matter of the writer is truly noble. The former being an elegant infrastructure requiring in the latter a firm and wide foundation.

And where shall we find a nobler subject than the study of the laws which govern in health and disease the body whose actions are the index of the soul, the instrument of that higher self, the most wonderful and admirable of all Gods wondrous works?

Conference is valuable in every department of science and more so than
any other means, even in the study of these small Motes, which may be regarded in the Economy of Nature, as the agents which fertilize the soil and prepare it for nourishing plants of higher organization and great usefulness. Through considerations such as these, and by reason of their own simplicity and beauty, the study of these curious tribes of the Natural Kingdom furnishes many themes for instructive and admiring reflection. The more the study is prosecuted, the more does it elevate our own conceptions of the unity of wise and benevolent design, manifested throughout all the works of him who has formed the rudimentary structure of these his humble creatures, with a perfection as exactly suited to their scale of being as that which exists in the vast Expanse of Rolling Worlds.

A modern system of philosophy has divided the progress of each received into three stages, the Supernatural, Metaphysical, and Creative, at the last of which each arrives in the direct order of its simplicity.

Thus Mathematics, Astronomy, and Theories, have already accomplished the journey.
and Chemistry is far on the road.

The superstitious age of Medicine, has long since flaked away with the border of Dead Men's Skulls, the preparation of "Mummies," "Oxid Vipers" and all the fumage of useless and pedantic remedies in which our fore-fathers rejoiced in the days of "Raymundo" and "Rolly" and which now linger only in obscure corners, though still such things are believed in places where the light of improvement and industry (never more) or had shone and is ever extinguished for evermore. "Egypt," whose wonders are Pyramids and Monuments, doth stand till this day, though thousands of Years have passed since they were built, a proof which at once settles the difference between Ancient and Modern "Egypt," and shows that truly the light of Improvement and Industry are more extinct among the "Modern Egyptians," who are in pursuit of a New Deal unknown to their forefathers; they are opposed from reputations feeling to all that is new, and so inimical in what already exists, for they think that God is great and able to do every thing seeing for his Creatures, and had it been his will.
to do anything for them. He could have done it or accomplished it without their interference; and if any one attempts to accomplish anything himself they consider him to be an enemy to God.

That opinion was general till the time of the 'late Mohamed ali bashaw,' who, perceiving the superiority of Europe in general over Asia and Africa, on account of possessing those superstitions ideas which prevail among their nation, he at once overthrew their ideas and gave an impulsion to new ones like those of Europe in general.

The Metaphysical period still remains; we no longer seek to refer every phenomenon to physical Agency, but we have not yet arrived at the true laws which govern organic processes, and which we still work for the most part empirically, we seek day by day to discover and unfold these laws so that we may at a future time arrive at a rational and positive Medicine, and how is this to be accomplished? not certainly by adding basi- phly to the practice of our ancestors, nor by making by mere Experimental method; No! we must
bring to bear upon our own. the treasures of
wisdom which all sciences have brought to
light; this is the only method by which it can be advanced.

Nothing must be neglected. Every
fresh research and fresh discovery, tends to
render prouctile and few the laws which govern
matter, the connection of the organic life
with the "Mineral World" is becoming more
and more evident, the study of physical laws
continually serve to illustrate and explain
more clearly the processes which go on in
organized bodies.

Chemical investigation brings to
light facts which show that in this science above
all others, lies the future hope of "Pathology.
Now has it in a few years made clear to us
what seemed to our forefathers impenetrable
mysteries, and what may we not then
dedicate of it for the future if its study be
not neglected, and if its indication be carefully
followed out, the study of the intellectual forces
and moral faculties is the only means of
arriving at a correct knowledge of the
functions of the great nervous centre, and if
furnishing us with a true Pathology of that part of Medicine which seems really yet to have passed its supernatural stage, that must sorrowful of all ills, where the windows of the mind, are darkened and where ignorance peeks on the unhappy victims.

All the steps ofknown seem the guiding one, thus must we apply every science to the advancement of our own; we must not only descend to the examination of minute details with the delicacy of the microscopist or the skill of the Analyst, but must also rise and from a height view the prospect spread before us, embracing in one glance in a spirit of generalization the whole field of science. It is by enlarged ideas as well as minute researches that we shall be enabled to advance the healing art. And in this at least a preliminary knowledge of all branches is necessary, although afterward each one may devote himself with advantage to a single one. He who thinks to comprehend the mystery of pure Medicine, and to shine in that art, without at the same time mastering to a certain extent at least the principles of
Surgery and Obstetrics undertake a task in which if he succeed at all he will succeed but ill, by throwing aside Obstetrics, he will lose sight of some of the best and most accurate illustrations of physiological law; and he will have yet to learn, that surgery being the more simple must become practice long before Medicine has become emancipated from metaphysical thraldom, and that a proper knowledge and understanding of the former will apparently lead to a more accurate and precise comprehension of the latter.

But no one will ever be able to apply these principles by keeping himself to himself, he must come in contact with his fellowmen, hazard his own view and hear theirs, so that he may choose the right. Lord Bacon has said that reading makes a full man, writing an exact man, and conference a ready man; the first and second may be acquired alone, the last can be the result of practice only, and that practice can be obtained only in questing and discoursing in parties or societies, in which opinions the mind becomes formed better than by any
other place. It is thus by the conflict of oppo-

tent minds, that the light of truth can be

eliminated

These where freedom of speech is open
to all, especially in societies (it is only when)
the Student commences to measure his talents
with those of others and begins to have clear and
prosperous ideas in scientific subjects, to know
his own and to believe unusual and powerful
incentives to correct its faults and to supply
its deficiency.

A Student on entering on the
Study of a Science such as Medicine, does
not immediately appreciate each particular
part, he cannot perceive either the beauty
or the difficulty of each department; he has a general perception of the whole or a
whole, of which the parts are now known
to him only as making up the whole, in the
same manner as one who sees a landscape
for the first time does not then and there single
out a particular Tree, cottage, Hill, Rivulet,
or other object, but when familiar with this,
when the age is already prepared by the general
perception, he marks with facility the points of
peculiar beauty, and man appreciates them not only as parts of the whole landscape, but as themselves integrals whose parts afterwards are to be studied by repetition of the same mental process.

In the same way a painter—does not commence a painting by elaborating a Hand or an Eye or any single feature, but he throws on the Canvas a vague obscure idea of the whole, out of which, by imperceptible degrees, each part grows to the full prominence which belongs to its position and in all its exquisite perfection. So also— we find that sooner or later every student though his ideas were general and often obscure at first, begins to predilection for some particular branch of science which he feels by intuition or instinct (a kind of instinct) that he is best qualified in future times to advance. By such an arrangement posterity is enabled by a species of electricity to select whatever is best in each, whatever each one has most elaborated, and use the
accumulated wisdom of the past as the foundation of a noble edifice for the time that is to come, and although a competent knowledge of all branches is requisite, this predilection is an excellent, nay a necessary thing, for say "Thaspi" if man without a predominant inclination is not likely to be either useful or happy, he who is in everything is nothing. I suppose the truth of this remark will be readily admitted, a few men have certainly lived such as the admirable "Crichton" who seems to have been capable of learning everything, but what even has this admirable "Crichton" left behind him? nothing but an empty name and a history involved in obscurity. If again any one will cite the example of such men as "Aristotle" in Greece or "Roger Bacon" in England, who both wrote and wrote well on all subjects, known in their day, the answer is easy. in those times the boundaries of science were so limited
that one man could with facility and even with advantage embrace them all. In later times they were the case.

Frances Bacon, the founder of the inductive philosophy and who also gave to "Mathematics" a greater impulse than they had received since the days of "Archimedes." Even he, I say, failed when he attempted to give a theory of the philosophical phenomena of the Universe, that glory was not to be his. He had already accomplished the task foreordained for him. A predilection is then necessary; every one is fitted more peculiarly for some one part than for another, and each student would do well to examine himself carefully so as to discover his own particular bent, and this in no way better accomplished, nor where brought out more clearly, nor where more evidently manifested than in conference with his colleagues. Often have the germ of the greatest future discoveries first put forth.
their timid leaflets here; often have the
dawning of genius been first seen
here, which only boded their time to break
forth into the full splendor of glorious
day, the first gentle and uncertain
notes, the prelude of a noble music
though the tones were still only such
as the harp gives forth, when chiefly
guts of mind perceiveth through the things are
yet the skilful hand has struck the
willing chord, and given to the world
the melody that lies within, all
struggling to be free, the comparat-
tively uncertain state of Medicine
requires that we should enter upon
its study with all humility (remem-
bearing that the most characteristics
of an inquirer are), Sanity and
Pride and Arrogance, as blind men
bear their noses higher than those that
have their eyes and sight entire,

Much must be received
on faith as a preliminary of
future knowledge—preserving an
amount of independence of mind.
but at the same time paying a due
difference to the researches and opinions
of those that have gone before us for
it has been a custom not unfrequent
to measure the value of former achiev-
ements in their time by the knowl-
edge of the student of the present.

But how unjust is this! In the
words of a great philosopher of this
day, we must even remember that
though a "Dwarf" on the shoulders of
a "Giant" may see further than the "Giant"
the "Giant" is not the help of a "Giant" nor the
"Dwarf" the help of a "Dwarf." We are the "Dwarfs" on
the shoulders of the "Giant" all prejudice
them either on the one side or on the other
must be got rid of.

Our predecessors in the path
of Science have ever been of two kinds, the
Theoretical who have played the part of the
Philosopher who is pointing out the dire-
ction and laying down the plan of the road and
the "Practical Philosopher" who has cut the
way and paved it for us.

It is our duty to travel on this
proach to the end and there to do for posterity what
our ancestors have done for us, to leave something
behind us of good repute that when we go
hence, men may feel that we are gone, for
if were a shame to die and not to be snipped
did such (man be for himself alone, he
would become an isolated atom in the
Universe, the bonds of Union of the Social
World" would be destroyed and the substratum
would fall to pieces. And in this journey
these must be in looking back. Certain
perils have been warned, which we are
bound to use as diligently and assiduously
and filially, as in all else. The latter injunction
of the "Great Philosopher" must above all be
followed out; and self must be cast
aside. The worst thing a man can do, is
to think that he has done enough, to sit down
complacently and cherish himself by
reason of glories that have been.
A great Writer of the West has
said that things in this world are so quickly
adjusted to a system, and systems to each
other, that if a man step aside even for an
instant, he runs a fearful risk of losing
his place for ever.

Let us then remember Caesar's maxim, "Be not a workman while ought remains to do." What shall we be content with the poor achievement of the moment? This may be the last instant of our existence, or our life may be lengthened to the utmost span.

In the one case we may be called away ere we have done enough; in the other, we shall have the more disgrace that we have lived so long and done so little.

A good present behaviour said Sir Richard Steele is an implicit repentance for any miscarriage in what is past, but present slackness will not be compensated for by past activity. "Time has swallowed up all who were our contemporaries yesterday, as irrecoverably as if they had perished in the Whig war." But we are again awake and what shall we do today, today which passeth while we are yet speaking. Shall we remember the folly of the last night, or resolve on the exercise of virtue tomorrow? Last night is certainly gone and tomorrow may never arrive; why then make use of the present moment and
again in "Holy Walt"

"Whosoever they have pleased to do,
do it with thy might for there is no other
device, no knowledge, no wisdom in the
grave whether thou goest,

life, and the pursuit of life.
the discovery of truth, are a continual battle,
we have to fight our way through an enemy
Country, liable at every instant to be assailed
by the attacks of sloth or passion.

What seeming to advance becomes,
has been fearfully exemplified on many a
bloody field of actual warfare, and believe
one it is no less true of the Campaign in which
we are engaged, let that the Motto inscribed
on our Banner be "Persevera;"

"But this is a strife in which
we do not look for the Reward of Victory, or the
consolation of defeat here below,

Man does not live with the
"Material World" he is not the hand, the eye, the
brain, the body. No! he feels within him a
conscious self that shall continue to exist
long after the body shall have crumbled into
dust and been decomposed into its primeval
elements, which again shall have gone to form stones or trees or other men like him,

(But above all this his conscious self shall rise superior to matter and shall find that though more perfect in knowledge it is merely relative, for it cannot conceive the absolute, merely finite, for it cannot comprehend the infinite, man must then have had a cause, absolute, as he is relative, infinite as he is finite, perfect as he is imperfect, and this first cause can be nothing else, than that God from whom all his blessings flow to whom all gratitude is due, at whose hand he is bound to receive all charitoning with humility and whose glory he shall best enhance by employing this time well here below.

"On Indian Hemp."

To facilitate the description of causes and effects of Indian Hemp. I shall first mention some very striking facts and then explain it effects and uses among the Indians,

Hemp is cultivated in the plains of Egypt, but it is not spun into thread as in Europe although it might probably answer...
for that purpose, it is nevertheless a plant very much in use, for many of intoxicating liquors, the Egyptians compose from it different preparations, which throw them into a sort of pleasing insobriety, a state of reverie that inspires quiet and occasions agreeable dreams. This kind of amelioration of the faculty of thinking, this kind of plenitude of the soul, bears no resemblance to the intoxication produced by wine or strong liquors, and no language could afford any term by which it can be expressed. The Arabs or Egyptians give the name of Reif to this voluptuous satiety of mind, this sort of fascinating stupor.

Although the Hemp of Egypt has much resemblance to that of Hindostan it nevertheless differs from it in form and character which appear to constitute a particular species. On an attentive comparison of this Hemp with that of Europe it may be remarked that its stalk is not near so high, that it acquires in thickness what it wants in height, that the root or habit of the plant is rather that
that of a stalk, the stem of which is frequently more than two inches in circumference with numerous and alternate branches adorning it down to the very root. Its leaves are also not so narrow, and less dentated or toothed, the whole plant exhalas a stronger smell and its fructification is smaller, and at the same time more numerous than in the European Species.

I shall divide its compounds into groups as they are used in the statues of Egypt. They are three in number. The first group consists of those preparations which contain more of the starch than any other substance and that group may be called from its effect intoxicating or joyous. The second consists of those preparations which contain less of the starch than of any other substance and from the manner of its administration may be called the deceiving or treacherous group. The third is just like the second, but fatal in its effects.

For the substances used along
with the hemp in its preparation are poisonous and therefore this compound may be called from its effects the fatal one.

The first group comprehend compounds of the hashish hereafter mentioned. These compounds are so called from the effects they produce upon the individuals taking them, as being like a drunken man or like the grape waving in the wind. Hence the term "hashish" which the common Arabic name for grapes. The man is compared to moving grasses and is said to be "hashaash."

Each individual who uses the hashish prepares it according to a formula of his own, and which is unknown to other persons. This is done in consequence of the severe penalty imposed by the government upon any one detected using the "hashish" in use being prohibited. Therefore every person disguises it according to his fancy. The following are two of the many ways in which it is
prepared, and they are called "Majozen" which means kneaded or confection. First the seeds and upper part of the plant are put into hot water until they are parboiled, then they are mixed with sugar and beaten together in a Mortar until thoroughly united, the whole is then mixed with a portion of starch and kneaded together by the hand to give it solidity, and the compound is then ready for use. It may be administered in different forms and ways, as a pill to be swallowed at once, or by being placed in the interior of a Date, the Stone of which has been removed, and so eaten with the fruit.

Seeds the seeds alone when dried and hardened are pounded in a Mortar until reduced to fine Powder, this Powder is mixed with treacle to which as before is added starch or Flour to give it consistence. This mixture is administered in the same way as the first, the use of the treacle is merely to colour it.

The second Compound of this
group is called "Keanu Eel Koosn" or the tongue of the smaller, it being sharp and pointed like a lance. This compound is so-called on account of its sharp and piercing taste. The preparation is like the fact except that it contains Cayenne. It is administered by mixing it with the stuffing of a fowl or some prepared compound. In this way it may be taken without its presence being suspected.

The third compound of the group is named "Kast" and is like "Magoon" in fact it is "Magoon" mixed with a kind of beer called by the natives "Koosn" and when so mixed is like what is known here by half and half.

The "Koosn" is prepared by the fermentation of old bread or half baked barley bread, which are broken into small pieces and placed in the water, after the mixture has stood three or four days there is scattered upon it to commence the fermentation a powder of grains of wheat which has been previously boiled in water and then dried, in about a day the liquid is
strained from the solids, is called "Beer" or "Bier" and is ready for use as a purple nonintoxicating drink, to render the Bave intoxicating there is added to it the juice of a substance called "Gomm" this gomm is the inner part of the branches of a "Date Palm" or the part which separates the branches from the wood properly speaking, and if this part is cut away from the palm the branches will not grow again and its life is destroyed.

The fourth compound is called "Sherah" this mixture is nothing but the seeds of "Indian Hemp" and some tobacco it is smoked in a kind of "Hookah" it has a very bad smell, when smoked, the persons who smoke it are called "Hajarah" and it is especially forbidden by the Government to be smoked in Coffee Houses, but they stop in their houses to a late hour and shut the place upon themselves and begin to smoke.

The fifth compound is called "Hawa Mise" or the Deuch Cale, this mixture is composed of Indian Hemp and melted butter
and is used as a salley, the way of its administration is more simple than any already stated, either like bread and butter or baked in a kind of cake and in many other ways.

The effect of this drug upon the persons who take it is various. In nervous temperaments the effect is easily perceived, in this case a kind of delirium is observed followed by stupor without any violence, in pensive temperaments violence is perceived and it requires a larger quantity to affect them than the nervous, in these it is accompanied with wild behaviour which terminates by a kind of sleeping, the effects differ also according to the dose, if it is of small quantity it produces a kind of joy and happiness and the person is more inclined to sing, repeating all sorts of Merry Stories without committing any violence. If the dose is greater, the effect upon the natives appears to be something like a seizure with a cheerful appearance accompanied by saying something of which
the person himself is unconscious, laughing and singing are also seen, but accompanied by a hint of fatigue though some persons feel no such effects, on the contrary some of the singers produce better music at this time than at any other. Dancers in the same way, and this is the reason why the "Magonii" or the mixture is considered as a great delicacy among these people. It produces what they call the "Divine Notes" of singing and accordingly the man that puts it always dresses up the mixture in perfumed dishes. This is the first stage of the effects of Indian Hemp just like what is called here a "Drani" and its effects.

The last stage is when a larger dose than any of those already stated is taken in this condition. Chlorinum is seen but of an amicable character, accompanied with laughing just like crying, drowsiness, change in the sight, the appearance of different objects in different forms and sizes. It affects them like a "Camel" like a horse like a bat.
and a trey like bloud, and (many time-
far delusions appear to the Irish and lastly
general weakness, inability to the Eyes, unable
to open and inclination to sleep, still
the person is sensible of very trifling things
for a short time, after which he falls
fast asleep and at last becomes insen-
sible of every thing, but this not because
he is asleep but because the mixture tends
him to this condition which resembles
sleep, but in a state of insensibility. At
this time if the patient was punched or
punched he would not feel it, and
cannot change his position till this
stage of intoxication is over.

The second group is the
delitful or treacherous one; the group is
more important than the former on
account of its frequent occurrence.
It consists first of the "Badian Heapg
with Opium" second the "Badian Heapg
with Opium and Datura" and third of
the "Badian Heapg" with "Spanish" nales; these
compounds I shall explain more fully
on account of their importance in
regard to the "Medical Practitioner."

Before speaking or beginning the details of this important part, I beg to state that I am relating in this their what I myself have experienced in that part of the world, and my object in doing so is to give a clear idea to the "Medical Practitioner" of the effects of this substance in its various forms for many cases have occurred connected with these compounds where the "Medical Attendant," when called upon has diagnosed the patient as labouring under a nervous affection when no such disease existed.

Thus my intention is not to write from Books what has been already explained by different Authors, but my object is to write original experience, which may prevent the misleading of "Medical Practitioners" hereafter in their practice, for I have many times seen Medical Gentlemen deceived by seeing a patient presenile or in a state like Apoplexy without knowing the
cause, and thus they diagnose just according to what they see. These deceitful appearances are generally increased by young females when going to be married, on which occasion the husband is not allowed to sleep with his bride the first night, until the delivery of what is termed by the natives the 'Ghost', takes place, such an idea is very prevalent among all clapes of people and they say these cases are produced by a 'Ghost' which they say inhabits or is contained within the female, and acts as a rival to the husband, and when the unfortunate husband sees the dangerous circumstance he allows his rival to do everything and to let her live believing that if he does not the 'Ghost' will destroy the Woman. Why should the Female do that? and for what purpose? and what could produce these effects? the reason why the female practices such a deceit is to prevent the disgrace of being discovered not to be a Maid, which she is not! and their intention is to prove
the existence of the 'Hymen' just as if they were Maidsens.

The compound which produces these effects is called "Well Napori," or the "Child's Of Beauty," the mixture is composed of "Diovin Nolph" and a small quantity of the "Yum and Ratoria" which are of equal quantities. The result of these substances must be evident on account of being the same in effect and action, the result from this compound is as it is stated a kind of insensibility which indicates to a certain silent or nervous affection and accordingly the 'Medical Practitioners' when he sees the Female in such a condition, his decided diagnosis points to nothing but to some nervous disease. This is especially the case with "European Practitioners" for they have no account of such practices in their own countries and are consequently perfectly ignorant of their existence, but if they had an idea of the subject they would not be deceived or mistaken in their diagnosis.
from having administered the measure.
Therefore to ascertain the truth in such cases and to prevent a false diagnosis we must feel the value and ascertain whether the hymen exists or not. Such cases are always discovered by the native doctors on account of their being acquainted with their tricks generally performed to themselves, the well known compound.

Therefore I hope that every practitioner at least those who are going to the East where such habits exist will pay attention to these matters, and not make his diagnosis on mere suspicion and not to suppose by seeing certain symptoms belonging to certain diseases exhibited by the patient that the patient labours under these diseases. These suppositions must be excluded entirely from true pathology, and we must attempt if possible to be certain of our diagnosis.

I may record a case of a female whose intention is to pass as a maid when she is not on the occasion of her marriage.

The woman a few days before
the day of her marriage expresses a strong feeling of fear which is followed by
some fits, bye and bye the husband hears of her state, the fear and fits are ascribed
by the people in general to the jealousy of the "Ghost" who is supposed to be
unwilling to depart from the female and another person to have her.

All this story is carried on by
the Young Female herself; without the
assistance of her relatives, till they ask
her and she confesses these operations
begin actively by the Mother or other
relatives who administer the compound
at each fit they go and ask the exten-
ded husband to come and see his bride,
when he sees her in this condition
he becomes considerable, and now if the
man is one of those who believe that
religious performances will relieve her
he goes directly to a Priest, if he is an
Enlightened man he will go to a "Doctor"
hearing from the face to the Priest "to do
what he thinks without interruption,
let the operations of the "Doctor" be looked into
Now the "Doctor" comes to the house, he asks what is the matter? her relatives will answer directly that she is possessed by a "Ghost" or she is affected by "Genius" and now he sees her in a state of insensibility and moving her Arms and legs about convulsively, now these two symptoms are just what would be seen in Epilepsy, and accordingly he diagnoses Epilepsy that happened with an Eminent French Doctor who taught in the "College of Cairo" and was also a "Practitioner", when he was asked to see a patient of this kind he gave his decided opinion that it was a case of "Epilepsy" and he further states, had it been a pretended case, the patient would have felt what he had done to her, he made a small incision and passed into it "Hydrochloric Acid" and the patient never felt it, he sat with him at this time his 'Aptocrat' who never consented to his opinion for, as he was aware of the nature of the case, he remained silent, the moment the girl was married the fits disappeared, the reason the
Native Apotelsent never gave an opinion was that he did not like to contradict his teacher and secondly because he was quite certain by examining the Ulba of the nature of the case, this put an end to the publication of the new and very striking characteristics of Epilepsy by the French Doctor. Thus many diseases are mistaken for others in the same way, this is the result of the limited knowledge of European Doctors in Eastern practice.

What becomes of the patient in the hands of the sheikh? Always more powereful for the benefit of the girl for the family or parents always brings one who will do what they like, now he appears to relieve the patient by repeating a few words from the Koran for the purpose of expelling the "Ghost" then the "Ghost" will ask from what part shall he go out? If the sheik tells him to come out from some important part then they suppose that these parts will become deformed such as the Eyes, Ears, Nose, Cheek or any other, which would spoil her beauty.
then the priest will speak secretly to the intended husband and persuade him to allow the 'Ghost' to come out by the 'Ujina'; if he consent to this the priest goes directly and repeats in the ears of the girl the verses of the Koran and after that the 'Ghost' will come out in the course of an hour or two according to what he thinks a proper time. All such practices are generally carried on at the end of the illness, so as to let the bleeding be seen as if produced by the lauging of the Ghost and accordingly the woman pays for a man, after perhaps enjoying a long period of illicit pleasure.

The second compound of the second group is composed only of Opium and Indica Hemp; this compound is used always in Marriages at bedtime; it is always administered by the female parent to their daughters before going to their bed, and the reason why they give it is because the girls marry there very early, some about 10 to 14 Years of Age, at which time their organs of generation are not completely formed, and the girls compelled to Marry
In their relation, the compound is given to the girl at bed-time, that she may not feel any pain when her husband is with her, if she had no such relieving mixture she would make an awful noise which would render her not a respectable lady! Thus by taking this compound she becomes insensible of what is going to be done to her, and in fact there is no difference between her and a dead object. It is from such cases that most Writers maintain that in warm climates they marry early on account of the rapid growth that takes place with them, but I say this not the case! For I speak from experience of what I have seen and of what I have been engaged in myself, the girls even in their fifteenth year are not in the condition which is called marriageable. Longfellow had two wives one after the other, one of them fifteen and the second fourteen years of age, and yet they had not any children, also others whom I have known who have been married at such ages had no children.
until three or four years after, that is until they arrive at the proper age of maturity, and had it been true that the early marriages in warm countries were more productive of a progeny than in cold, my parents would not have been disappointed by the ill success of my wife: still I say there is a difference, but very little; but we are not to conclude that because they marry early they give birth to children early, for this is not the case.

This mixture is given in a kind of syrup, especially the Voldayog, which is a great delicacy there, the female takes it even after the first night for seven days till all her pains disappear entirely, sometimes some of these girls become abortive, on account of exciting the generative organs when they are not fit for the purpose, and accordingly the man is obliged to have another wife.

This is one reason then why we have so many wives as we have, for when the woman's organs are weakened by being much exercised at an early period there is
no use in keeping by her side.

The third Compound of the second group is the compound of "Badian Kemp" with "Spanish Nixx". This compound is generally used by the Indians when they have some criminal intent towards a female, its effects are well known upon the organs of generation; it puts the female into a state of wildness and excitement. The way of administering it is either by covering it with some jelly or jam or honey or any thing of this sort, and when successfully given, the intention of the man is accomplished, but sometimes the compound produces bleeding from the parts and therefore the person who gives it is found out.

The third group is the poisoning one, this consists of several Compounds, the first of these is the Compound of "Indian Hemp" with "Greenie" the quantity of the latter is very small, and the intention of the Administrator is to produce death by slow degrees, and not suddenly. This compound is used generally by the
Married females when decided of getting rid of their husbands and being married to another, and accordingly the administrator this compound in different ways either in his coffee or in his drinks, or in any half solid substances in which its indiscernibility will not be discovered, in this way in time he disappears from the world.

This compound is made by kneading a smaller or larger quantity of the "Indian Hemp" in the fingers when sufficiently kneaded a quantity of powdered "Cannabis" is added to it and when thoroughly mixed together it is made into a small lump and laid aside until dry, when used the lump is puffed backward and forward amongst the food until the necessary quantity is dissipated and is then laid past until again required.

This Compound is called "Husk of Constipation" or "Naja El Lafi" in Arabic.

The effects of this mixture is just
the same as that of Consumption, general weakness, diminution of the appetite, inability to perform the former duties, color of the face pale, diminution of the robust body into a very lean one, in a word a general decline, which gradually brings him to the grave.

Such cases have happened many times without any person understanding the reason, but when the School of Medicine at Egypt was instituted, such habits diminished to a great extent, for if such cases were doubted by any of the authorities the Corpos, must be brought to the "Medical Jury" which bringing his "Chemical Analysis" into execution, finds out if the death of the individual is produced by design or not.

Here is another compound which produces the same effect, but which is not of the same composition: this mixture is a compound of "Indian Hemp" some of the Menes or Monthly discharges of the female and of a juice milky in colour and appearance but
poisonous, extracted from a large fruit
like the orange, in peels and green in color,
the fruit is called by the Natives "Rihoar".
When these three substances are mixed
together they form a corrosive mixture
known by the name of "Rihoar Elliot".
This compound is administered in many
ways, but the best and the safest is for the
administrator. When the constitution
of the person is so weak as that
immediate death would be produced,
is to give it to the person when he is going
on a journey to a distance, because when
he partakes of the food containing the
mixture at a distance from home, he
dies, there is no one to care for him, and
he is thrown into the sea where
without further investigation,
this is done on account
of a superstitious idea, that a dead-
body in a place where living persons
are found brings death to them also,
and therefore the moment the man dies
he is given over to the inhabitants of
the deep.

The effect of this compound...
where the constitution of the person is very healthy and strong does not succumb to death so very soon, not until all his functions become disordered, when this is accomplished one dose and another more will put an end to his life.

Besides these groups already described there is another which is used in some diseases of the chest, as though the compound of "Indian Hemp" used for this purpose is composed either of the leaves of "Plaee" after being left in an infusion of "Indian Hemp" for about two days, the leaves are then made into the form of "Cigars" and they are smoked, or the leaves of the "Plaee" and of the "Indian Hemp" are together made into Cigars.

The effect of these Cigars is very beneficial on Coughing, because they act strongly and arrest the coughing in a short time, and this is the reason why most of the doctors in this country are deprived on account of their not having the power...
of curing every disease in an instant as is done by these cigars of the "Indian Hemp" — they are often manufactured by people in the country and they give them the name of "Mohar Mixaker" in Arabic or the pedagogical school, there is another compound (now in use) under the name of "Mohar Alpine".

This compound of the "Mohar Alpine" is a compound made of Hemp with Opium but the quantity of the latter is very small and only its use is to shelter the Hemp for the Opium is taken by everybody by the sanction of the Government on account of its cultivation, and they allow everybody to take it so as to give a good price for it.

And I think this is one of the reasons that the Travellers are deceived when they ask about the quantity daily consumed by an "Opium Water" as to say an ounce or two, this is not the case, and in fact the Egyptians have scarcely any fancy for Opium, this is proved by being cultivated by scarcely any, and in fact this is a
trade of the Government, but as to the
"Indian Hemp" it has been cultivated for
centuries past and is not a trade
of the Government. Hence the common
name of "Huim Bater" in Egypt is
only a flattery, secondly it does not
cause any damage to be brought
against them by the Government, and
thirdly the exact meaning of "Huim Bater"
in Egypt is Moray just like a man
that drinks much and thinks of nothing:
therefore they like to be called by this
name which is Aristocratic than by the
name of "Hashish Water" which is of
a lower character.

I now conclude my task
which I hope will not be despised on
account of its want of eloquence and
many other deficiencies, but as every
student for the title of M. A. must
exhibit his knowledge in some way,
I have endeavoured to throw some light
on a subject little understood here, and
with which I am somewhat acquainted.
the very little I have been able to do has
been done in hope that it may give satisfaction, and that this little thesis may be considerably enlarged on some future occasion. If I am spared to go home to my own country, I intend to take this subject as a special undertaking, on account of its importance in medicine and also as I see that it is little known in this country.

The student when he begins to investigate a scientific subject in the "Works of Nature" desires to obtain a place among those immortal personages who have preceded him, if successful in his attempt, but in this humble investigation of mine, such views are not entertained, my endeavours are only to follow in that line of investigation which must be continued by all, only to render more easy to those who come after us, what has been difficult to those who have gone before! but let us hope that we may proceed in our attempt, for we are created to do something and if we seek we shall find, but not forgetting
the three important circumstances, patience, perseverance, and line especially the former as "Cleanthe" expreys it in the following admirable verses

Parent of Nature, Master of the World,
Where'er thy providence directs, behold,
My steps with cheerful resignation turn
Fate leads the willing, dogs the backward
Why should I grieve when grieving I must bear?
Or take with guilt, what guiltless I must share!

Thus let us speak and thus let us act, Resignation to the will of God is true magnanimity, but the sure mark of a placid and base spirit is to struggle against to censure the order of Providence, and instead of measuring our own conduct, to set up for correcting that of our Maker.

Therefore I conclude by combining the three words in every proceeding, which makes a single word called "Happiness" which is the reward of virtue, for there is scarcely any thing
either without limits or without beginning, and therefore, our duty then is plain, ever to advance, whether our life be clouded with ingratitude or horror. Knowing in the full assurance of a well spent life, that whether the "Morning Star" of our existence disappears in a stormy and joyless darkness, or fades gently away in a tranquil splendour, it will descend into the short midnight of the grave, only to rise again with a more than sun-like glory in the "Morning of Eternity."