

ed Turks; in no other harem was our Doctor allowed such free intercourse with his patient.

Upon being called to another sick lady, he tells us—"I was received by the husband and the father of the invalid, and entertained in the usual way. When I would have addressed some questions to the husband relative to my patient, he answered that he knew nothing about the matter, nor did it signify, as he would himself take me to the invalid, and I should feel her pulse. She lay upon mattresses, as in the room before described, so thickly covered up and veiled that it was impossible to suspect the presence of a human body amidst that bulky mass of cushions, mattresses and shawls. Questions there were none; but after I had seated myself by the side of the invalid, the husband said, "Here is the physician;" and, from amidst the cushions, a hand was stretched out, so wrapped up in a white cloth as to leave, in the region of the wrist, just so much uncovered skin as might admit of two fingers being placed upon the pulse. This done, I was taken away again; and as there remained much which it was indispensable that I should know, my every question occasioned a message into the harem, to procure the requisite information. Thus did an hour elapse ere I could learn whether the invalid slept well, whether she suffered from heat, from thirst, &c. &c." Upon this occasion the husband secured, by his own presence, the invisibility of his wife. But when such was not the case, Dr. Oppenheim assures us that, generally speaking, young and pretty women were sufficiently willing to indulge him with a glimpse of their charms; and that those who were most rigidly scrupulous as to the closeness of their veils were the old and ugly, to which class, it should seem, belongs in Turkey almost every woman turned of thirty.

#### TREATMENT OF SURGEONS IN TURKEY.

If the physician purposes to perform an operation (Dr. Oppenheim, be it remembered, is both surgeon and physician,) it is necessary that he should conclude a bargain before the judge, not so much to ensure payment, as, in case of an unfortunate result, to secure himself from insults, accusations of murder, or individual vengeance. Accordingly, the patient, or one of his relations, goes with the operator before the *Cadi*, or, in large towns, before the *Mufti*, who gives them a *Fetwa*, by which the operator is acquitted of all blame in case of an unfortunate result, and promised a certain sum for the operation, only the half of which is paid in case of failure. The advantages of such a proceeding I myself experienced. After the affair of Monastir, on the 24th of August, 1830, I performed an amputation on a wounded *Delhi*. He died. Some months afterwards, being sent by the Grand Vizier to Pristina, to examine some recruits, I was invited to visit the *Cadi*. After the usual compliments and courtesies, he asked me, "Art thou the Grand Vizier's physician? Didst thou operate upon the *Delhi*, Soliman Aga, and is he dead?" I answered affirmatively, and he went on, "Here is his father, who accuses thee of homicide. Thou hast shed his blood, and must atone it." I was already sufficiently familiar with the manners and language of the country not to be frightened, and, after a few rough answers, I withdrew, and reported the affair to the Pasha, who reprimanded both accuser and judge. It is very different when, without a surgical operation, a physician has the misfortune of losing a patient by an internal malady. He then runs no danger of paying for the lost life with his own, unless the deceased have held some political office, in which case the family are often tempted to revenge upon the physician the loss of their income. Otherwise, the family is soon consoled: Fate had appointed this hour for the death of the deceased; and, as he is gone to Paradise, death is, to him, no misfortune.

#### POISONINGS IN TURKEY.

Still more frequent than accidents like these are intentional poisonings; and the native ministry to the perpetration of such crimes. According to the religious opinions of many Turks, crimes of this description are nowise sinful, inasmuch as he who commits them only forestalls an enemy, who is watching for an opportunity of doing the same by him; and also because, if the enemy's death be not pre-ordained by fate, the attempt will, in one day or another, fail. If it is horrible that the perversion of an article of faith should give birth to the thought of such crimes; it is yet more revolting to see them carried into effect by Christians, who have no similar palliative. Alas! native physicians, who are in the service of a rich Turk, a Pasha, or the like, too often lend a hand to such deeds; and it is not advisable for a conscientious physician to enter the service of a Turkish Grandee, as the rejection of such proposals is not unattended with danger to himself. My own sad experience in these matters determined me to leave Turkey more hastily than I should have done otherwise. The last Turkish-Albanian campaign was decided rather by a series of crafty and villainous deeds, than by the moral force and superiority of the Grand Vizier. Of open fighting and the measuring of physical strength, there was scarcely any question. Two of the most powerful adversaries, Whely Bey and Asslan Bey (the Lion-prince,) were invited by the Grand Vizier to attend a review of the regular troops, whom they had not yet seen; they were stationed betwixt two battalions, that, upon the signal being given, fired with ball, and—the two enemies were put out of the way.\* \* \* One evening I chanced, in accordance, indeed, with my duty, but not with my custom, to make one of the crowd of courtiers who stood with bowed heads and folded hands before the Grand Vizier, as he sat alone at table. This was a moment at which he was wont to inquire the gossip of the day, or himself to make communications, to which the circle listened with some relaxation of the accustomed Moslem gravity; whilst all anxiously awaited the Vizier's signal of dismissal, which would allow them to enjoy their own repasts. Upon the evening in question, he kept me with him after his supper was finished—ordered coffee, pipes, and the chess-board, and bade me sit down upon the divan. All servants were dismissed, and I remained alone in the spacious hall with the man who expected unconditional obedience from his dependants: at whose nod upwards of an hundred thousand heads had already fallen. We had made a couple of moves on the chess-board,\* when the Grand Vizier looked me steadily in the face, and said *Hehin-Baschi*, (the title of a physician,) I have enemies—thou canst, thou wilt assist me." Hereupon he gave the signal of dismissal; I had no words to answer, nor, after that signal, was it allowed me to speak. I bowed, after the Turkish fashion, to a superior, with a movement of the right hand to the ground, and to my own mouth and forehead, which, in Turkish, means *basch ustund*, or my head upon it—the equivalent of the Frank, Your humble servant. In haste and agitation I rode home. I had but too well understood the Pasha, and clearly saw my own danger: I could not obey, and must be upon my guard. Two of the most considerable Albanian princes, who mistrusted the Grand Vizier's body physician, had applied in full confidence to me; the Vizier knew this, and I was to despatch them. I meditated on the speediest means of escaping from the Vizier, and hoped to accomplish it through the grasping and envious Armenian and Greek banker and secretary, and large pecuniary sacrifices. Twelve days elapsed, during which I carefully avoided not only the Vizier, but all out-of-doors intercourse. When I rose on the thirteenth morning, my servant brought me, as usual, my pipe and a small Turkish cup of black coffee

\* To have taken a couple of whiffs of the pipe given me, would have been highly indecent. I was to keep it untouched by my side.