

The whole case appears to be a doubtful one—"a may be." Does it not strike every medical logician, that the *treatment* of a disease should be in accordance with its *condition*? What better mode of treatment could be pursued than the "may be" one? Give calomel! "May be" it will do good. If you do not give it, "may be" some one else will. "May be" the patient will get better, notwithstanding the calomel, and you "may be" will get the credit. The worst which "may be" is, that the calomel "may be" fatal to him! But, if it be, you have only carried out the theory of a medical "may be," to its *therapeutical conclusion*.

In all cases of inflammation of the vital organs, as the heart, the lungs, the brain, &c., calomel is of manifest importance. Inflammation is generally supposed to consist in a greater amount of vitality or life, than is good. On this account, some physicians bleed, in order to reduce the inflammation, and others give calomel. Nothing can be more philosophic than this treatment, provided the theory of inflammation be true. Bleeding reduces and destroys life; and so does calomel. Calomel is the weapon in the hands of a scientific physician. The proofs of its power to kill, and therefore of its antiphlogistic properties, are innumerable and undoubted. Thousands die yearly in attestation of its powers! Can such a medicine kill a whole man, and not be relied on to kill inflammation in his lungs? Bah! Only give enough, and you will subdue any thing or body.

But it is time that we treat of the more recondite qualities of calomel. No one, except a thoroughly initiated medicine man, can estimate the value of that property of calomel which gives it such efficiency as an "*alterative*." A patient is affected with something which the Doctor can neither comprehend nor cure; but, by the aid of calomel, he can bring on some other complaint, which will subside after a time, when he ceases to give the remedy. Here is comprehension and cure together. In the mean time, the real disorder is obscured and overlooked, or has time to get well, or is changed to something else, and there is

the opportunity to make out a case, and—a bill.

One of the "*physicians of the reformed practice*," being called to a case of fever, gave a lobelia emetic, which operated violently, and threw the patient into a fit. The friends being alarmed sent for the *reformer*, and asked him if he thought there was any danger. He replied, that there was not the slightest. He had purposely thrown him into a fit; for, although he knew nothing about fever, he was thunder on fits. Now, *calomel* is to the old school what *lobelia* is to the Reformers. If they know nothing about fever, they can "*give you fits*" with calomel.

It is this "*alterative*" property of calomel, which makes it so valuable in "*liver complaints*." If a person have a pain in the right side and shoulder, and be "*bilious*," (we see you jump up to ask what we mean by "*bilious*," and we reply promptly, "we don't mean anything!") of course, such a person has his liver out of order. Of course, it is requisite to put him under an "*alterative*" course of calomel to rectify the disorder of his liver. What the disorder of his liver consists in, is no business of yours, any more than what the "*alterative*" quality of calomel implies. Medical logic has decided, that "calomel is *alterative*" and "*alteratives*" are required in liver disease;—therefore, give calomel.

Some of the alterative effects of calomel are very apparent. We have known stout, hearty persons, altered to lean, feeble ones. Some, whose stomachs were capable of taking and digesting anything, were rendered incapable of taking and digesting at all; others, who were always regular in their bowels, were so altered, that they found the necessity to regulate them, the future business of their lives. Some have a moderate sized liver altered to a large one; others are so altered as to lose a large portion of their liver, already diminished. Some find out that they have kidneys, who never knew it before; and many can define the exact boundary of their stomachs, by the uneasiness which they feel, who formerly did not know that they had a stomach.