

*Temperance*



*Alcohol - Physical  
Effect*

# Drunkenness and Heredity

... AND ...



## THE INEBRIETY OF CHILDHOOD

... BY ...

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chanting in unison, the song of redemption from the curse which "biteth like a serpent and stingeth like an adder"—whose breath is pollution, whose touch is disease, whose bonds are death, whose steps take hold on perdition and lead down to hell.

WHY DO PEOPLE DRINK?

Only a short time ago, the doctrine was prevalent that drinking had but one cause and that was vice. Drinking was, then, a licensed crime. The government took the money as a license, or the government, under this doctrine, compounded the felony. I think drinking is a vice—when a man begins drinking; but when he becomes a drunkard, then he drinks because the alcohol has caused the disease of alcoholism. He drinks because he is a slave to alcohol. He is no more responsible for drinking—when a drunkard—than a man is for having a chill or fever when he is poisoned by malaria. The drunkard will stop drinking for a few days, or weeks, or months, perhaps. You may say then, why not stop continuously? But this is a law of the disease of alcoholism. A man may have an attack of ague and may then go two days, or a week, or two or three weeks, or even a year, without a paroxysm. You may say if a man can throw off the disease for a week, or month, or a year, why can't he do so continuously? The reason he can't is because the nature of the disease is to cause these paroxysms periodically. If the malarial disease is cured, the paroxysms will cease forever, and the same law is found to hold good with alcoholism.

THE INFLUENCE OF HEREDITY ON DRUNKENNESS.

No end of evidence has always been forthcoming that drunkenness is hereditary. I believe it is all mistaken or short-sighted evidence. The daughters of drunkards are notably temperance people. Everyone knows that the direct line of heredity is from father to daughter and mother to son. The mothers of drunkards are usually the purest and best of women—so are the mothers of sober men.

But what I believe about heredity is that in relation to drunkenness, it tends to prevent drinking. The same law holds good in all of the so-called diseases, as consumption, scrofula, plague and all diseases. To understand this, you must know that in all diseases there are two main factors or forces—the action of a poison and

# DRUNKENNESS AND HEREDITY.

An Address by Leslie E. Keeley, M.D., LL.D.,

Before the State Convention of Keeley Leagues of Illinois,  
Held at Dwight, June 27, 1893.

*Gentlemen of the Illinois Keeley Leagues:*

That drunkenness is a disease and is curable, and that tens of thousands are cured, or being cured, is a fact. The fact is known to every reading or listening man, woman and child, so far as civilization extends. I hope I may not be thought vain, when I say that I believe that nothing more startling or successful, or useful to humanity, than the cure of drunkenness, honors the glory of the nineteenth century. Truth cannot be gainsaid. The Gold Cure and the village of Dwight are familiar words in all languages and among all people. The saloon jester follows his dram with a joke on his prospects of some day going to Dwight. The gentleman who takes a turn down the street between two policemen, or rides in the patrol wagon to the lockup; the men who get drunk and commit crimes; the drunkards who degrade themselves, impoverish their families and corrupt society—these men are all pronounced by the public, wherever they may be, as "candidates for Dwight." The public press, the temperance societies, the churches, the saloons, the whiskey trusts, all talk of the Gold Cure for drunkenness, with various colorings of faith, or doubt, or opposition, or belief. Over 120,000 men are now filling the stations and occupations of manhood, who were once drunkards, and are cured. One hundred and twenty thousand men make a large army. They are marching on. Shoulder to shoulder they march, with clear eyes and unclouded brain,



the physiological resistance to the poison. There is no way of getting a resistance to a poison except by fighting the poison, or by being poisoned. If a man takes poison and is not killed, then the next time he can take a larger quantity, because he has acquired, by being poisoned, a larger resistance, of physiological character, to the poison. The more poison, while life lasts, the more resistance, or, in other words, the more poison a man can take without killing him.

In ordinary health a man can take only a small dose of morphine. If he keeps on taking the poison, the more he takes the more resistance he will have, until he can take a bottle full of morphia at a dose. In thinking of poisoning and of all diseases, we must think in these terms of force and resistance to force, otherwise we will doubtless make mistakes. If, then, a man can acquire, by long-continued poisonings with morphine, a resistance to the poison sufficient to enable him to safely swallow morphia enough to kill ten men, he has increased his resisting power to the drug.

Now this power of resisting drugs or poisons—whiskey, tobacco, opium, typhoid poison, consumption poison and all other poisons—is a physiological and anatomical quality of the nervous system. It is, in fact, a quality of every tissue cell of a man's body, and the quality of resisting poisons is transmitted by hereditary descent. It is this quality which gives people immunity from diseases. It is this quality which prevents people from having small-pox after they have been vaccinated. It is this quality which prevents six-sevenths of the people of the world from dying with the consumption, though the remaining one-seventh die of this disease. The people who inherit a resistance to the disease do not have the consumption. Those who do inherit a weak resistance die with the disease.

All people are equally exposed to all diseases, as a general rule, but only a small portion are susceptible to any one disease. The reason is that they inherit a resistance to the disease from an ancestry who acquired the resistance from a long combat with poison, lasting through many generations. Nearly all people throughout Christendom drink wine or beer or whiskey, brandy or even clear alcohol. It is on the sideboards of the rich, in the cellars of the good, in the saloons of the wicked and in the little flasks of the traveler. It is in

nearly all medicines, in many patent nostrums—in short, alcohol is as universal as air and water. The only reason why all people are not drunkards is because so many of them inherit a resistance to alcohol. Some men, during an illness, can take alcohol as medicine; others, if given the same quantity, will be drunkards. The only reason is because the former inherit a resistance to alcohol and they inherit it from an ancestry who drank the poison, and thereby acquired the resistance and transmitted it.

Native Australians, native Americans, or other aborigines, who did not inherit Noah's brew, will all become drunkards alike, if furnished with whiskey. None of them have any physical resistance to alcohol, as a heritage; but throughout the countries of corn, rye and the grape, only a small portion of the actual consumers of the fermented product will become drunkards or are drunkards. Nothing can be clearer than the proposition that if all people had a physical resistance to alcohol, sufficient to prevent them from showing any intoxicating effects from any quantity, that no one would ever become an inebriate. It is equally true that if alcohol is drank a tolerance to it can only be acquired by building up a physical resistance to it in this manner and by heredity.

If a man who takes poison, who takes a disease, or eats opium, or drinks whiskey, cannot create in his tissue cells a variation of structure, enabling him to resist the poison, then the poison will kill him, or the disease will kill him.

The disease of alcoholism is caused by the poison of alcohol, resisted by the vital integrity of the cells. The disease consists of a variation of the cells, enabling them to resist the poison. The drunkard's disease is caused by poison resisted by society, family, morality, religion, civilization and all that goes to make life worth living, as well as by the physiological forces of his heart's blood and his nerve cells.

But this is not all. The man so diseased will continue to drink rhythmically. His persistence in drinking is a part of and the main part of his disease. Can we make it clear and plain to you why a drunkard will continue to drink in spite of everybody and everything good? I think if we examine the laws of disease, relating to the actions of poisons, and compare them with similar laws in the physical and mental world,



that we can make the question and its answer plainly understood.

Why does the drunkard continue to drink? It is true that in a drunkard his disease is caused by alcohol, but it is also true that in this disease, when once it is established, alcohol is a necessity. The drunkard is diseased because he drank whiskey with his friends, or socially, or took it as a medicine, or for any reason whatever that caused him to begin drinking; but he continues to drink because his disease demands alcohol. Why does the disease caused by alcohol demand more alcohol?

The law of life is, whether vegetable or human life, that a change to new conditions, if more or less abrupt, is difficult and may be painful, because it requires organic changes and a new adaptation, and that any adaptation to any sort of condition, in which a person can live at all, necessitates the presence of that condition in order to live the most comfortably. This is the reason why the disease of alcoholism requires the presence of alcohol. The absence of alcohol causes a sort of pain that the drunkard will not endure if he can get his drinks, and it does not follow that such a person, under such conditions may not drink, though he may know that the poison will ruin him. It is very easy to say that the drunkard could resist the craving or appetite for drink if he would, and that many often do; but the fact remains that the majority of them do not, and our business is with the lost sheep of Israel.

I think the physiological and anatomical basis for the explanation of periodicity in drunkenness is easily found and understood. That drunkenness is periodical must be admitted. The inebriates and their immediate friends, as well as their enemies, all know this fact. If we have a rhythm in the results or in the phenomena of this world—whether in physical, mental or biological effects, the natural inference will be that the things or forces which underlie them all must also be rhythmical. I have said that all things and all phenomena are the products of opposing forces which are unequal. If all election forces were exactly equal, no public officer would ever be elected. If gravity and the attraction of the moon were equal on the ocean, there would be no tides. If the sun's heat and the surface temperature of the earth were equal, there would be no rain. If the volcanic forces in the earth and the

resistance of its crust had always been equal, there would be no ranges of mountains. If the poison of the microbe and the resistance of the tissue cells to poison were equal, there would be no disease. If a man's physical or vital resistance to the poison of alcohol were equal to all the alcohol his stomach could hold, no man would ever get drunk. He couldn't. But having an understanding that all forces are rhythmical, and all things are products of opposing forces acting against each other, unequally, let us look at diseases and see if the law holds good.

You know that epidemics do not prevail continuously. They occur periodically. You know that in a fever the temperature is not always the same. In typhoid, the morning temperature is 102 degrees, while the evening temperature may be 105 degrees. All pain is naturally rhythmical. If the toothache, even, were a constant quantity, the toothache would kill its victim.

People prevent epidemics by fighting their rhythmical returns. They combat diseases by interposing remedies which break up the settled rhythms of chill and fever.

Right here is the secret of the cure of inebriety. The chronic inebriate acquires a resistance to alcohol when he has a drunken fit. His family, friends, his will and his tissue cells resist it. All these things make such an impression on his mind that he stops drinking for a while. But these resisting forces lose their power in time, and then the clamor of tissue cells for alcohol is again predominant and he goes off on another spree.

From this standpoint, a drunkard is made up of the rhythmical predominance of all the forces which lead him to drink and of the forces which prevent him from drinking. If all these forces could remain equal, he would be naturally cured, but they never remain equal. My remedy breaks up this rhythm. It puts the inebriate into an entirely new sphere, externally and internally. It is very like, and just as effectual, as giving a man who has the ague a quantity of quinine and a change of climate. It breaks up the regular swing of the pendulum, which ticks against sobriety at one extreme and into debauchery at the other.

Society naturally, or necessarily, looks at the drunkard from different standpoints. From the scientific standpoint society regards the drunkard as a diseased

and poisoned lunatic, and so he is. The larger number of crimes are the work of men who are under the influence of liquor. The drunkard becomes a social outcast in proportion as the sentiment against drinking is developed in the public mind. The inebriate is held to be morally responsible because he voluntarily takes the poison. But in this view of the case, society at large is responsible for all the crimes that the drunkard commits, and for the disease of inebriety. Society at large is responsible for all preventable diseases, including inebriety. In my opinion drunkenness, or the general consumption of alcohol, is due to lax sanitation and the neglect to prevent the germ diseases.

The time will come when, if a man gets typhoid fever, he will seek to fix the responsibility somewhere and will sue corporations or communities for damages. To-day, a city must pay damages for a defective sidewalk which breaks a man's leg; but a city may inoculate a third of its population with typhoid fever, through a water supply which is contaminated through public neglect, and no claim for damages will be made.

Alcohol is the instinctive remedy for sickness and injuries. It has no equal among drugs as a heart stimulant. The people will have it. It is an antidote, more or less, to the air and water and germ poisons. Alcohol will not need to be prohibited, after the germ diseases are prohibited. When this time comes, the people will stop drinking alcohol. It will go out of fashion soon enough, and no longer be sold in gilded saloons, or be found on mahogany sideboards or in dark cellars. The millennium will not reach this world until humanity is emancipated from poisons. It makes no difference whether the poison is that of a disease microbe, or if it is a drug which people consider and use as a remedy. We want no poisons of any kind. If the disease poisons are banished, the antidotes, which are equally poisons, will fall themselves. I believe in prevention rather than cure, if it can be had.

But great reforms come slowly. The public consider alcohol a remedy. The public, then, will have the remedy. When typhoid, consumption, malaria, sewer gas and kindred diseases and poisons are banished from the world, the average duration of human life will be lengthened twenty-five years, and preventable diseases, including inebriety, will be unknown.

## THE INEBRIETY OF CHILDHOOD.

An Address by Leslie E. Keeley, M.D., LL.D.,

Before the State Convention of the Illinois Woman's Auxiliary  
Keeley Leagues Held in Dwight, June 27, 1893.

### *Ladies of the Auxiliary Keeley Leagues:*

I am here this morning to talk to you, ladies of the Auxiliary Keeley League, upon the inebriety of childhood. Last evening in my address to the Keeley League—at which I think you were all present—I tried to show the fallacy of the so called heredity in inebriety. This morning my paper may be considered a continuation of that subject, and I am glad to have the opportunity of proving to you that the so called heredity of inebriety goes no further back than the cradle. It is a canon with one of the strongest organizations in the world for the rescue of inebriates, that the present generation of drunkards must pass away without help—as they are beyond it—and that their children must be so schooled as to prevent them from following in the footsteps of their fathers. This is good, so far as it goes, but I do not think it the best plan. Children, when they come to the age of understanding, are apt to talk at home of what they are taught. This, drinking parents are apt to torture into a reflection upon their own habits, and they characterize it as “rot,” and the children easily come to regard it in the same light. If the members of this organization would go a little



further back, and talk to the mother of the child in the cradle upon the evils of soothing syrups containing opium, and tinctures containing alcohol, and alcohol drinks administered to the child for imaginary ailments, they would not only do a proper work of prevention, but would leave the saloons of the country without business in the next twenty-five years. It would relegate alcohol to where it properly belongs—the arts.

#### THE INEBRIETY OF CHILDHOOD.

I have many times stated my conviction to be that no form of drug inebriety can be caused by anything else than a corresponding drug. Nothing can cause opium inebriety but opium or its preparations. Alcoholic inebriety can be caused in no other way than by drinking the alcoholic liquors.

It is true also that any drug which causes a corresponding inebriety may cause other disease in addition to the inebriety. Nerve degeneration, fatty organic disease of various organs, amyloid degeneration and other degenerative types of decay of various organs may be remote results of alcohol.

But these conditions have nothing to do with the inebriety proper. Curing them will not cure the inebriety. The meaning of inebriety is a lesion of the tissue cells, caused by poison which produces one great symptom—a craving for the drug in question.

Inebriety caused by whiskey is a craving for whiskey. The craving is there constantly or periodically, whether the liquor is drank or not. The terms drunkenness and inebriety are frequently confused. A man who has chronic poisoning from alcohol is an inebriate, because he craves liquor. Drunkenness is acute alcoholic poisoning from drinking alcoholic liquors in consequence of a craving for them, or inebriety.

Heredity has always ranked high as a cause of inebriety. I do not think so. As a cause it ranks among the least. I do not think the craving for drink is transmitted by heredity. I do not think that any other nervous disease ever creates a craving for drink. I do not think any condition of life—mental, moral or physical—ever creates a craving for drink. These things may all lead a person who is not an inebriate to begin drinking and make an inebriate of himself, but they do not cause inebriety in any other way.

In my opinion—and I base my opinion on an induction from facts that no one can dispute and that are known to all people—the heredity of drinking reaches back no further than the cradle. The two great institutions which lead to the disease of inebriety are the saloon and the nursery. The two great conditions of life which lead to drinking and drug-taking are illness and custom.

When an infant is born, some form of alcohol is usually attendant at the birth. If the infant escapes a whiskey bath or a few drops of some sort of stimulant, it is probably through some one's neglect. It is rare, indeed, that a child a few days old has not had a hot whiskey several times. If the babe is fed milk and water too early, or if anything goes wrong with mother or child, the domestic and very likely the professional remedy is whiskey.

But the diseases of infancy and childhood create the call for and the use of the drugs that inebriate. Indigestion, too much crying, cholera infantum, measles, scarlet fever and particularly diphtheria are treated by alcohol and opium very largely by the physicians.

Children with indigestion are fretful and are quieted by whiskey or brandy, or some preparation of opium. The patent soothing syrups contain opium in some preparation or form. Very often these drugs are given children habitually until they are several months old.

In severe illness from children's diseases, alcohol is used always, and in large quantities. It is not uncommon that babes are given a teaspoonful of whiskey every hour for diphtheria.

I do not question the propriety of giving these drugs as remedies. I do not doubt the wisdom or skill of the physicians who find these remedies useful in diseases; but I claim that the soothing syrups and other opiate preparations, the wines and hot slings, and large quantities of alcoholic liquors given to children to quiet them or cure them of diseases cause inebriety.

It is impossible to give children opiates or alcohol in any quantity, without causing a corresponding drug inebriety.

All people who have had experience as nurses, or who have closely observed the troubles of childhood and their antidotes, will bear me out in these observations. The drugs are used in the manner I here state. The consequence cannot be denied. If the drugs are used



in this manner, then it is true that they make inebriates of children, or it is not true that these drugs cause inebriety in any person, under any conditions.

The stamp of the drug remains on the brain of the infant, even if the drug is no longer given. The misery of babes drugged to inebriety, and then, very likely, suddenly deprived of the accustomed stimulant, is without doubt as acute and great as in older people. People who have dosed children with soothing syrups know how difficult it is to wean the child from the drug. But even if the drug is no longer given, the inebriety remains. When the babe grows up to the stage of youth, he has the craving without a name or understanding, perhaps, until for some reason a stimulant or dose of the accustomed drug is taken. There is an immediate, and, perhaps, prolonged debauch, followed by the usual phenomena of inebriety. It makes no difference if the drug is alcohol or opium or both. Both of these inebrieties may exist in the same person, and he may be both a drunkard and opium user, and this condition can be and often is the result of opium and whiskey inebriety acquired in the cradle and nursery.

The inebriety of youth, or middle life, and of the whole life, is often the result of child drugging rather than heredity. In fact, observation will prove that in these cases of apparent heredity, the parents and children were each drugged with opiates and alcohol. In all estimates of the relation of heredity to inebriety, this factor must be considered, and it must be clear that in order to verify the heredity of inebriety it must be proven that the children of inebriates have not had inebriety thrust upon them by giving them the drugs that cause this disease while they were yet inhabitants of the cradle and nursery.

Child inebriety is one of the most prevalent diseases. It is coextensive with the extent of alcohol and opiates given to children for any cause whatever. It is therefore as extensive as the prevalence of the diseases of childhood, because the inebriating drugs are universally used in these diseases.

I regard child inebriety as the chief cause of intemperance among all classes. I do not say that every child subjected to the influence of these drugs becomes an active inebriate, but I say that if the history of inebriety is carefully inquired into, it will be found that the larger number of inebriates took opiates or alcohol

when they were children.

This question has prominent moral and medical factors for consideration. Is it a medical necessity and is it morally right to give children the drugs that enslave as remedies for diseases? I claim that in the present stage of the development of the science of inebriety and its treatment that necessary remedies in diseases must be used. If statistics verify that 30 per cent. of diphtheria cases recover without alcohol, while 40 per cent. recover under the use of alcohol as a remedy, then the remedy must be given. The same rule must govern the use of other drugs. The question of preventing these diseases grows more important the more it is considered. The infant mortality from children's diseases has always been the great and important theme of the sanitarian. It is better to prevent the children's diseases than permit the great mortality—and the inebriety resulting from their non-prevention. The prevention consists in general and special sanitation. It is my firm conviction, and all things appear to verify it, that, viewed from whatever standpoint, the intemperance of this world is caused by the lack of sanitation which can destroy the preventable diseases.

The great majority of inebriety is directly caused, in childhood as well as in adult life, by drugs used as remedies. The prescription, the cradle, the nursery, as well as the invitation, the saloon and social customs are responsible for the widely diffused disease of inebriety throughout civilization.

## A REMEMBRANCE OF DWIGHT.

By Charles T. Lambert.

A little more than a year ago, and being then in the first warm flush of a social regeneration, I sat down and wrote out for publication in the daily press, an epitome of the impressions received during a four weeks' course at Dwight. To-day I read that article anew, with the deliberation of a lawyer, and the only amendment suggested thereby was in the line of a reduction of tone. The original production was gorgeous in roseate rhetoric, for which there was a reasonable excuse. It was as a prayer of gratitude bursting from the heart of a liberated captive; a song of triumph with the conquered enemy at one's feet; a suffusion of



glorious sunshine after a long night of agony—a prayer, a pæon, and a wondrously changed condition, calling into play a world of generous emotions and a burning desire to record them.

Since that time more than twelve months have served their uses upon the calendar, and while the effusiveness of a year ago has been somewhat tempered, the sterling sentiments remain unchanged. All that was said a year ago has been personally put to the test in a thousand different ways. The period of probation has been one of continual gain in strength and character, in the restoration of reputation, in the capacity for work, and in the general enjoyment of all that pertains to life, liberty and the pursuit of happiness. The flamboyant stage of experimentalism has long been passed, and the goal of assured success is ahead, within reach. Life has reopened, but with this difference—a bitter experience has pointed out the pitfalls; has shown where the depths and shoals abound; where run those paths that are perilous, and along what ways our own safety lies. Those who have been down in the depths and rescued, as it were, by a miracle, are not likely to return as long as memory holds her office as a mentor. The misery that held them down has been treated as a disease, and treated successfully. Men do not court the contagion of cholera, nor attempt familiarities with small-pox.

The first impression of a patient newly arrived at Dwight is his surprise at the complete absence of restraints. He has had his ideas of inebriate asylums and has come prepared to find bars, bolts, dormitories and even straight-jackets. At Dwight there are none of these. The patient is simply taken to his hotel or boarding-house and is never other than a free moral and material agent.

So your "good fellow" on reaching Dwight finds himself in the company of a host of better fellows, who take him in hand, consult his every taste, anticipate his every want, exhibit a generous solicitude for his comfort, and in a thousand little ways help him along that awful road and through that fearful agony which follows a prolonged debauch, until a rift is seen in the clouds and the glorious dawn of a brighter day comes streaming full upon him. Then he in turn becomes an enthusiast and does unto others even as others have done unto him, and so this fraternal spirit and action flows on, though "men may come and men may go."

At Dwight, therefore, the patient has this moral and fraternal support, and the supposition will naturally obtain that his struggle does not really begin until he has left so salubrious an atmosphere and met the world face to face again. Allow me to state, as the testimony of a personal experience, that it will require an

effort—not to abstain—but to renew the drink habit. The man who drinks whiskey, thinks whiskey.

We are correct when we say the whiskey drinker is a whiskey thinker. Now, when you remove the appetite for whiskey you quiet this clamor. You have banished the necessity and stopped the demand. The patient's mind is no longer tenanted by a malign enemy. He has quit drinking whiskey. Its appeals have been stilled. The man can arise in the morning and sit down and eat a hearty breakfast with a keen relish without the slightest thought of, or reference to, his matutinal cocktail. In his daily walk and conversation there is no longer a demon at his elbow goading him on to misery. Those of his acquaintances who have the slightest regard for him and know of his reformation will be very careful not to suggest whiskey. Those of coarser texture and who would delight in his downfall are the ones who can be quietly cut and with mutual benefit.

During fifteen years of public life—in journalism, law and politics—the writer formed an extensive acquaintance, and among all sorts and conditions of men. It is not his nature to be reclusive. He is fond of the activities of life and the enjoyment of company. Invitations to drink were, upon his return from Dwight, almost as numerous as before, but the simple reply—"No, thank you; I've been to Dwight," was not only good-naturedly accepted as final, but invariably elicited spontaneous and hearty expressions of approval. So, taking one consideration with another, individual experience impels the statement that, to persons of at least ordinary strength of character, the Keeley method of treatment is not followed by a struggle. You cannot make martyrs out of Keeley men. They never were in need of sympathy. What they required was rational treatment, and they received it. They were sick and have been made whole. There has also been a distribution of benefits in an incidental way. For every restored patient, at least one home has been brightened, and the hearts that were once bowed down, now leap for joy. Cheeks once wan and worn with nightly vigils, now burst into roses of delight, and we doubt not that one blackened leaf has been turned down at Heaven's high chancery, and a brighter entry traced upon a fairer page.

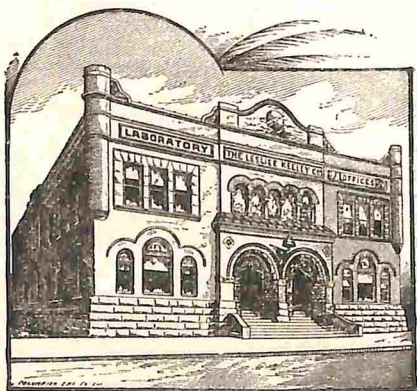
There are relapses of course. Nothing on this side of the Jasper Walls is infallible or insusceptible to change. The percentage, however, is small—about 5 per cent. From actual observations made by the writer, it comprises young men in whom correct habits and views of life have not been fully formed; and those of weak mind and character. A man who is tricky, evasive and of dishonest traits of character is not a promising sub-



ject. Nor is your snuffling, maudlin sentimentalist. But the man of sound mind, who looks upon his cure as he would upon a business investment and endeavors to make the most out of it—the man who believes in giving sixteen ounces to the pound and four quarts to the gallon—he is the man who will stick. He recognizes the fact that he once suffered from a disease which totally incapacitated him. The simple exercise of his common sense will prevent him from contracting it anew, and ordinary caution is all that devolves upon him. To men of this description, the Keeley Cure is an unmixed blessing.

To scores of thousands of such, it has proved the last plank in the shipwreck of life; a beacon light throwing its gleams across the dark surges of despair; a rock upon which has been found a foothold and a step to a higher plane, a brighter manhood, a nobler life. It furnishes an indorsement, a practical application of the sentiment of the poet:

"I hold it truth with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."



OFFICE BUILDING, DWIGHT, ILL.