

THE KEELEY TREATMENT

FOR THE CURE OF ALCOHOL and DRUG
INEBRIETY

THE Keeley treatment has been employed in England for many years under the auspices of a Committee of broad-minded men of affairs, who have satisfied themselves by personal investigation, not only of the efficacy of the Cure, but of its permanency in nearly every case. This Committee is composed of the following gentlemen, the Chairman being the Rev. James Fleming, B.D., Canon of York, Chaplain in Ordinary to His Majesty the King; Mr. W. Hind-Smith, National Council of Young Men's Christian Associations, Exeter Hall, London; Lord Bray, Lord Montagu of Beaulieu, who keep in constant touch with the operations of the Keeley Institute. Here are some facts from prominent men regarding the Keeley Cure for the Drink and Drug Habit.

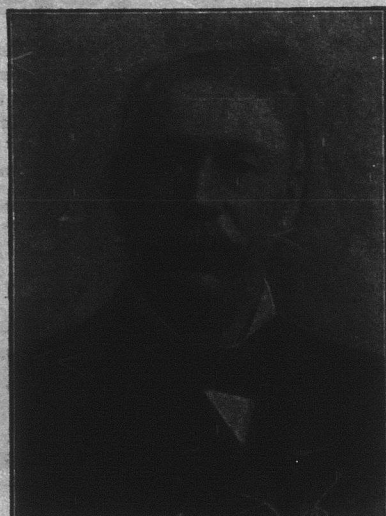
"It really cures. It does what it professes to do." Such is the emphatic testimony of Mr. Eardley-Wilmot, the well-known secretary of the Church of England Temperance Society, who for many years has had the Keeley method under close observation in his country. He adds: "I do not wish to use high-down language, but really and truly I look upon the Keeley Cure as a modern miracle." And then he tells how case after case that had been considered hopeless has yielded speedily to the Keeley Cure, the patients returning to their work full of vigor, and happy in the restoration of all that makes life worth living.

He has sent bad cases which his society were unable to deal with. These cases numbered in all forty, and Mr. Eardley-Wilmot says that out of these only four have lapsed, while the remaining thirty-six recovered, and have been total abstainers ever since.

Furthermore, Mr. W. Hind-Smith, of the National Council of the Young Men's Christian Associations, declares that in his opinion, after ten years of constant service on the investigating Committee of the Keeley Cure, it is the only effective cure for chronic alcoholism and drug addiction of which he is aware.

Why does the inebriate continue to drink? He drinks because he is a slave

of 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 inebriate 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



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weeks, or a month, or even a year, without a paroxysm. You may say, If a man can throw off the disease for a week, or a 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 for ever, and the same law is found to hold good in alcoholism.

The man so diseased will continue to drink rhythmically. His persistence in

drinking is a part of, and a 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 action 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.

It is true that 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 inebriate 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.

Persons prevent epidemics by fighting their rhythmical returns. They combat disease 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 bout. 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 again 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. The Keeley 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.

The principles of it are easily explained. The man or woman upon whom has fallen the disease of intemperance goes to the Keeley Institute as he or she would go to any hospital or nursing-home. They go of their own free will, or they are not admitted. If they do not wish to be cured, the administrators of the Institute will have none of them. Even when they consent to come, they are left free agents to go in and out at will, so long as they are there at stated hours of the day when the treatment is administered.

The treatment takes four weeks, and is carried out only at Keeley Institutes. It consists of hypodermic injections four times a day, and Dr. Keeley's remedies, which are taken every two hours during the day.

At the beginning of the treatment the patient is provided with a liberal amount of the best whisky, if he desires it; or, if the addition be in the category of drugs, the accustomed dose is allowed, but after two or three days the old craving for alcohol disappears for good and all; for drugs it takes longer.

The Keeley Institute was established nine years ago in Winnipeg. The buildings are well adapted to the purpose, being modern in every respect, with accommodations for thirty persons. From carefully kept statistics, more than nine-tenths of the cures have been permanent, and are to-day living witnesses of the Keeley Cure.

A discerning public appreciates hard facts. The published Annual Reports of Canon Fleming's Committee can be had for the asking. These reports are highly interesting, containing, as they do, authentic information as to the cures effected, whether the trouble had been alcoholism, morphinism, or nervous prostration.

Some of the patients had been victims to the drink or drug habit for very many years. Cures are the rule, and what is more, they are permanent. Among the patients are physicians, lawyers, clergymen, journalists, and men generally who do the brain work of the world.

Any inquiries should be addressed to The Manager.

Only One Genuine Keeley Institute in Western Canada located at

133 Osborne St., Fort Rouge, WINNIPEG

Christmas on de Ol' Plantation.

It was Christmas Eve, I mind hit fu' a mighty gloomy day—
Bofe de weathah an' de people—not a one of us was gay;

Cose you'll tink dat's mighty funny twell I try to mek hit cleah,
Fu' a da'ky's allus happy when de holidays is neah.

But we wasn't, fu' dat mo'nin' Mastah told us we mus' go,
He'd been payin' us sence freedom, but he couldn't pay no mo';
He wa'n't nevah used to plannin' fo' he got so po' an' ol'.

So he gwine to give up tryin' an' de home-stead must be sol'.
I kin see him stan'in' now erpon de step ez cleah ez day.

Wid de win' a-kind o' fondlin' thoo his hah all thin an' gay;
An' I 'membah how he trimbled when he said, "It's ha'd fu' me,
Not to mek yo' Christmas brightah, but I 'low it wa'n't to be."

All de women was a-cryin' an' de men, too, on de sly,
An' I noticed some'n' shinin' even in ol' Mastah's eve.
But we all stood still to listen ez ol' Ben come f'om de crowd
An' spoke up a-tryin' to steady down his voice and mek it loud:

"Look hyeah, Mastah, I's been servin' you fu' lo! dese many yeahs,
An' now sence we's all got freedom an' you's kind o' po', hit 'pears
Dat you want us all to leave you 'cause you don't tink you can pay—
If my membry hasn't fooled me, seem dat whut I hyead you say.

"Er in othah we'ds, you wants us to fu'git dat you's been kin',
An' ez soon ez you is he'pless, we's to leave you hyeah behin'.
Well, ef dat's de way dis freedom ac's on people, white er black,
You kin jes' tell Mistah Lincum fu' to tek his freedom back.

"We gwine we'k dis ol' plantation fu' what-evah we kin git,
Fu' I know it did suppo't us, an' de place kin do it yit.
Now de land is yo's, de hands is ouahs, but I reckon we'll be brave,
An' we'll bah ez much ez you do when we have to scrape an' save."

OF Mastah stood dah trimblin', but a-smillin' thoo his teahs.

An' den hit seemed jest nachul-like, de place fah rung wid cheahs,
An' soon ez dey was quiet, some one sta'ted sof' an' low:
'Praise God,' an' den we all jined in, "from whom all blessin's flow!"

Well, dey wasn't no use tryin', ouah min's was sot to stay,
An' po' ol' Mastah couldn't plead ner baig, ner drive us 'way.

An' all at once, hit seemed to us, de day was bright agin,
So evahone was gay dat night an' watched de Christmas in.

Josh Billings on "Sharp" Men.

The sharp man is often mistaken for the wise one, but he is just as different from a wise one as he is from an honest one.

He trusts tew his cunning for success, and this is the next thing to being a rogue. The sharp man is like a razor—they are so constituted that they must cheat somebody, and rather than be idle or lose a good job, they will pitch onto their best friends.

They are not exactly outcasts, but liv clus on the borders of criminality, and are liable tew step over at enny time.

It is but a step from cunning to rascality, and it is a step that is alwuss inviting to take.

Sharp men hav but phew friends, seldom a konfident. They hav learnt tew fear treachery by studying their own natures.

They are alwuss bizzy, but, like the hornet want a heap ov sharp watching.

What the Moon Can Tell.

A clear moon indicates frost.
A single halo around the moon indicates a storm.

If the moon looks high, cold weather may be expected.

If the moon looks low down, warm weather is promised.

A double halo around the moon means very boisterous weather.

If the moon changes with the wind in the east, then shall we have bad weather.

If the moon be bright and clear when three days old, fine weather is promised.

When the moon is visible in the day time, then we may look forward to cool days.

When the points of the crescent of the new moon are clearly visible, frost may be looked for.

If the new moon appear with points upward, then will the month be dry, but should the points be downward, more or less rain must be expected during the next three weeks.—American Queen.

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