

THE
Canada Temperance Advocate.

Temperance is the moderate use of things beneficial, and abstinence from things hurtful.

No. 1.

MONTREAL, MAY, 1837.

VOL. III.

[WHEN GRATIS PLEASE CIRCULATE.]



The Committee have resolved to embellish the future numbers of the ADVOCATE with a wood cut. This one, which is copied from an English paper, contains an excellent lecture on totalism. It is intended to show that the old pledge was originally inefficient—that the new one is irresistible, and that the old one is now in the way.

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“It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened.” ROM. XIV. 21.—*Macnigh's Translation.*

MONTREAL, MAY, 1837.

TOTAL ABSTINENCE.—This Journal is henceforward to be devoted exclusively to the advocacy of *Total Abstinence*: that is, abstinence from every thing, as a beverage, which can produce intoxication. This will not, however, occasion any change in the tone of this Journal, nor in the nature of the articles admitted into

its pages; for although not avowedly conducted on this principle, yet we have hitherto advocated no other. We are convinced that this is the only principle on which the Temperance Reformation can be carried farther, and the great object realized, which it is intended to accomplish—bringing the world back to sobriety.

As a vast majority of the members of Temperance Societies in Upper and Lower Canada have already adopted the principle, it is unnecessary, we presume, to attempt to defend it at this time, or justify the Committee, by which this periodical is issued, in abandoning the partial pledge, and assuming the higher ground of total abstinence. Yet if there be any who hesitate, either regarding the lawfulness or the expediency of this measure, we crave the liberty of presenting to them the following brief considerations.

There are few, we presume, who will venture to call in question the *lawfulness* of total abstinence. We can relinquish the use of any thing whatever, if we are pleased to do so, and whenever we are pleased to do so. And whenever it becomes evident that the disuse