rested entirely on some dead man's dictum: (for a "defeoffed" man was legally dead).

And now primogeniture was abolished: except only that personal honors held by a father, might descend to his eldest son. A wife was, by virtue of her relation to her husband, an equal partner in all his real and personal estate. As in French law, a man and his wife were a "community," a firm. In such case, no "marriage settlement" was needed; as her half of all his property was her "settlement" by law, of which she could not be deprived, except by her own seal and signature in the presence of the Judge. It was further enacted that no person could inherit, during his legal lifetime, more than five thousand acres of land. real personal estate went to the children in equal proportions. And if a man wished his son to have more than five thousand acres, he must give him the land by deed, during his own legal lifetime. These provisions gradually put an end to the aggregation of land in the hands of one family, to the exclusion of others who were willing to purchase at a fair price. Land became, after a time, like any other commodity in a free market.

(To be continued.)

## Official Motices.

## PROHIBITION PETITIONS.

Properly signed forms were received from the following churches, and were sent forward by me to Ottawa:

Bowmanville 39	Noel, Selma & Maitland 114
Brandon	Ottawa 60
Brigham 64	Paris 50
Chebogue 40	Portage la Prairie 37
Coldsprings 59	Rosetta 42
Eaton	Rugby 71
Edgar 61	Sarnia 80
Embro	Stanstead South 31
Frome 244	Stouffville 78
Georgetown 64	Stratford 83
Hopetown 150	Tilbury, E 47
Kingsport 42	Toronto, Zion 45
Maxville 105	" Mt. Zion 52
Margarce 196	Vancouver 46
Martintown 39	Warwick 45
Milton	Watford 32
Montreal, Calvary 54	Wingham S3
" Zion 49	Yarmouth 56
	2,792
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Single sheets only, were received from Manilla, Pine Grove, and Franklin Centre.

Danville, 95, and Guelph, 130, reported to me, but forwarded their petitions to their representatives direct.

In the case of Concord Ave. church, Toronto, omitted at first sending, forms were sent later, but no returns have reached me.

Forms were sent to Hamilton First, and Second, both addressed to Rev. John Morton. These, I learned afterwards, were not received, and others were sent. No returns have reached me, but may have been sent to some other member of the united committee.

I fear that many of the petition forms failed to reach their destination, or we should have made a better exhibit of the state of prohibition sentiment among us than is shown, by about 40 petitions from 105 churches.

Friends of the cause of "God and Home and Native Land," let us labor on in faith and courage! When the victory is won, there will be no want of voices to shout "Hurrah!"; but the honor will be theirs who bore the brunt of the battle, and "turned to flight the armies of the aliens."

E. C. W. MACCOLL,

Convener of Temperance Committee.

Brigham, Que., May 15, 1891.

## THE JUNE MEETINGS, AT GUELPH.

CONGREGATIONAL UNION of Ontario and Quebec. Wednesday, June 10, at 9 a.m.

CONGREGATIONAL MISSIONARY SOCIETY. Wednesday, June 10, at 10 a.m.

CONGREGATIONAL COLLEGE OF CANADA. Friday, June 12, 2.30 p.m.

Foreign Missionary Society. Thursday, June 11, at 2.30 p.m.

Woman's Board of Missions. Wednesday, June 3, (at Northern church, Toronto.)

PROVIDENT FUND. Friday, June 12, afternoon. PUBLISHING COMPANY. Friday, June 12, 4 p.m.

For more particular information see May number

## RETURNS FROM CHURCHES.

The statistical blank forms for the Congregational churches of the Union of Ontario and Quebec, have been sent to each church. It is most desirable that the pastors and officials addressed, will do their utmost to send in, on or before the 8th of May, complete returns. Late replies render it almost impossible to present a satisfactory statement in June.

Thanking all for kind and generous replies in the past,

We remain, yours very truly,

GEO. ROBERTSON,

Secretary.

10 Avenue Place, Toronto.