

on their sympathy and support. On the 26th, another meeting was held at Little York. The Chapel was so crowded, that the people literally pressed one against the other, and some were obliged to leave for the want of room. The sacred importance of Christian Missions was plainly the all-engrossing sentiment. The interest of the meeting was well sustained by the animated and appropriate addresses of the speakers, and the proceeds amounted in liberality to double that of the year preceding. On the 27th, the advocates of this hallowed cause adjourned to Elliot River, a place which, from past expressions of deep feeling and enlarged benevolence, has become more than ordinarily attractive. Here they were soon called to the pleasing proof, that the above laudable principles have been ripening to greater maturity during the lapse of the past year. The house of Mr. W. Crosby was filled to overflowing—the whole assembly breathed in a truly missionary atmosphere—the meeting was protracted to an unusual length, but manifestly to strengthen rather than to decrease the interest. The proceeds of the meeting amounted to £15.

The last meeting, for the present year, was held at Charlottetown on the 28th, and though the weather was not favourable for a large attendance, the Chapel was nearly filled. The meeting was characterized by a feeling truly befitting the occasion. The collection taken up was fifty per cent. above that of the previous Anniversary. At this meeting a brief Report was presented, which concluded as follows:—"The Charlottetown Circuit raised the last year, towards the general fund, the praiseworthy sum of £172 16s. 8d. This we deem as the development of the fact, that an ardent attachment to the cause of our Missions is a sovereign principle in the hearts of the people. For these enlarged expressions of Christian liberality we thank you, on the behalf of those who are 'perishing for lack of knowledge.' Let, then, our appeals to your further charities, which must be unwearied, be met by your prompt and generous sympathies, which must be equally untiring. Let the one react upon the other. Let our annual appeals attain revolving vigour, from year to year, by the expansion of your gratuities, and these expressions of your feelings become more diffusive by our appeals. This reaction will cause many a dark spot to disappear from the moral world—cause, under the fostering influence of that Divine Being into whose treasury you cast your bounty, many a Pagan breast to bound with joy—and produce emotions in your own minds worthy of your generous nature—of the position you hold in Christian Society—of your own personal religious profession and character—and above all, of that God whose you are—of the Christ who hath redeemed you—and the Spirit who sanctifieth your souls. While this conscientious discharge of high, holy, and imperative duty shall afford you, amid the reflections of a dying hour, a bright spot, on which shall rest your retrospective vision, yet not to diminish, but to strengthen the brighter beams, which shall point your way, through the shades of death, to glory, immortality and eternal life."—*Prince Edward Island paper.*

The Domestic Economist.

MAPLE SUGAR.

THE following directions for obtaining sap and sugar from the rock maple were handed us by a friend. We do not expect to teach our New-Hampshire and Vermont friends how to tap the maple, still it is possible they may derive some new ideas, as all do not adopt the same course in manufacturing the sugar. This mode of tapping with an augur has been prac-

tised for many years, but we were not before aware that the augur should not penetrate more than half an inch into the sap wood. It is possible in this age of honeyed words and sugar mania that some may wish to be sweetened with the sap of the rock maple tree, that may be reared with their own hands by the road side. This is one of the cleanest and most beautiful of our forest trees, and may be propagated and transplanted with as much ease and safety as any tree which we have cultivated.—*Boston Cultivator.*

It is commonly in February or the first days of the month of March that the work of maple sugar is begun, the time when the sap begins to rise, though the earth may be covered with snow, and it flows nearly two months before the trees begin to show any vegetation. Having chosen a central place in respect to the trees that are to furnish the sap, a shed is raised, called a sugar camp. Its object is to shelter from the weather the cauldrons in which the operation is carried on, and the persons who direct it. One or more augurs of about three quarters of an inch in diameter, some small spouts to receive the sap, tubes of alder or sumac of eight or ten inches, open on two-thirds their length, and proportioned to the size of the augurs, buckets to empty the spouts and carry the sap to the camp, cauldrons of the content of 15 to 16 gallons, moulds proper to receive the syrup when thickened to the point suitable to be transformed into loaf, finally axes to cut and prepare the combustibles, are the principal utensils necessary to this work.

The trees are perforated obliquely from below, upward at 18 or 20 inches from the ground, with two or three parallel holes at four or five inches distance one from the other. It is necessary to take care that the augur does not penetrate more than a half inch into the wood, observation having proved that there is a greater flow of sap at this depth than at a greater or less. It is recommended also, and it is the custom to pierce them in the part of the trunk facing south. This practice, though well known to be preferable, is not always followed.

The spouts, of the contents of two or three gallons, are most commonly made in the northern states, of white pine, white or black ash, or maple. The chestnut, the oak, and especially the black walnut and butternut, must not be employed for this use, because the sap is easily charged with the coloring part, and with a degree of bitterness with which these woods are impregnated. A spout is placed on the ground at the foot of each tree, to receive the sap that flows by the two tubes introduced into the holes made with the augur. It is collected daily and carried to the camp, where it is deposited temporarily in casks, from which it is drawn to fill the cauldrons. It must always be boiled in course of the two or three first days after it is drawn from the tree, being susceptible of readily entering into fermentation, especially if the temperature is moderate. They proceed to the evaporation by a brisk fire, taking care to skim it during the boiling, and they add to the richness of the liquor by the successive addition of a new quantity of sap, until that finally acquiring a syrupy consistence, it is passed after cooling through a covering or any other woollen stuff, to separate the impurities with which it may be charged.

Some persons recommend not to heat it to the last degree of boiling till twelve hours; others, on the contrary, think it may be done at once. In either case, they pour the syrupy liquor into a cauldron, which is to be but three quarters filled, and by a brisk and well kept up fire they bring it readily to the degree of consistence required to be poured into the moulds destined to receive it. It is known to have arrived at this point when taking some drops between the fingers they perceive some small grains. If in this last boiling the liquor boils over, a small