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INFLUENCE OF CHINA.

Sometimes the giving of a certain thing as a Christmas or birthday gift is so general as to assume almost the proportions of a fad. During the Christmas just past a pretty china cup was a very popular and a very acceptable gift, and the china trade certainly catered to the fancy by a bewildering array of graceful shapes and standard and novel designs, not only in makes of china of worldwide fame, but in the cheaper Japanese goods.

A charming idea, and one that cannot be too widely copied, has been originated by a friend of mine. This is to give a pretty china cup to each member of the family for their own special use at each meal where tea is served. Boys and girls, father and mother, each have their own cup, even baby has her own pretty mug for milk, into which mother puts a few drops of tea, by way of make-believe. There is no doubt that tea tastes better out of thin china than it does out of heavy delf, and the mere daily use of a delicate and beautiful cup, has a refining and restraining influence on both boys and girls, and fosters their love of the beautiful.

I would suggest that the cups be chosen from among the best English and French chinas. Royal Crown Derby and Royal Worcester are, of course, beyond the purse of the ordinary individual, but Haviland, Doulton, Copeland, Cauldon and Wedgewood cups are to be had at prices that, with a little planning and self-denial, are within the reach of all. These chinas have intensely interesting histories behind them, indeed to some extent they represent the growth of British civilization and it would be well for the whole family to have the owner of a Doulton cup, for example, look up the history of that special make of china and be able to talk intelligently about it, at table. Wedgewood, one of the fathers of English china manufacturing, has a history that reads like a fairy tale. If the children of the household will deny themselves, save up their 5 cent pieces and buy for mother a single Crown Derby teacup for her next birthday (they can be had for \$3.50 and \$4.00 each), I am sure the whole family will be more than repaid by the study of the origin and development of that wonderful factory. Copeland china is another line that repays much study, dating back, as it does, to 1754, at which time it was started by Josiah Spode. Now the trade mark of the firm bears the inscription "Copeland's (late Spode) China." This study should be of especial interest to the girls and women of the family, because so many women are employed in the production of fine china. One of the Copeland artists, Mrs. Bruce, has been employed by the firm for 55 years, is still hale and hearty, and turns out most exquisite work. The corn flower decorations, for which Copelands are famous, is one of her specialties.

LUCRETIA MOTT.

Turning over some notes and sketches the other day I came across a screed about the life and work of Lucretia Mott, the great Quaker reformer and of her equally celebrated contemporary, Harriet Beecher Stowe, and I think readers of The Quiet Hour will enjoy renewing acquaintance with these famous women. It is good for our souls in this work-a-day and material age to remember both the men and women who sacrificed everything to principle. It is also good to measure our privileges with theirs and recognize how much their hard work won for the women who have followed them.

Lucretia Mott was a Quakeress, and

a direct descendant of the Folgers of Nantucket, that little island that has given birth to so many famous Americans. Born in 1793, she lived to be 87. Very early in the Anti-slavery Movement she felt the "spirit moving" her to speak on behalf of that cause. Her first utterances were in meetings of the Society of Friends. Of the three women so intimately associated in anti-slavery work—Lydia Maria Child, Harriet Beecher Stowe, and Lucretia Mott—Lucretia was decidedly the least literary of the three, but she had a marvellous gift of utterance. Over and over again in sketches and descriptions of her work, we are told of the extreme impressiveness of her style. Whenever she spoke it seemed verily as if God spoke, and thousands were influenced to right views on the question of slavery. At first her friends and relations were alarmed and anxious, and urged her not to speak, and members of the "Society of Friends" besought her to be careful, but the message had been given and must be delivered. It was not long before all her friends realized this. We read of her making a carriage journey of 2000 miles and addressing 70 gatherings of the Society of Friends, and from one end of the country to the other, she was soon in demand as a speaker. Her husband was equally interested in the cause, and when, in August, 1829, William Lloyd Garrison was released from jail where he had been confined on account of his anti-slavery writings, they went together to meet him and invite him to their home. In spite of his strong Calvinism and their Quaker principles they ever after remained warm friends and devoted fellow-workers.

The home of the Motts was an important station on the Underground Railway, and this otherwise transparently truthful Quakeress was equal to many a bit of innocent subterfuge when its object was the saving of a hunted slave. She had inherited a very good share of the shrewd mother-wit of her celebrated ancestor, Benjamin Franklin, and it was never better displayed than upon the occasion of one of her return journeys to England. She was anxious to speak to the passengers in order to influence them in favor of the slaves as she knew that immediately upon landing they would be subjected to adverse influences. She was refused the meeting but she sweetly asked if she might not just explain to them what kind of a meeting she wanted to hold. No objection was raised to this, and she explained very fully the kind of meeting she wanted, and went on to say, if permitted to speak, she would like to say so and so, giving a brief but pointed anti-slavery address. All at once the crowd woke to the fact that she had had her meeting, and one man cried out that "he could not see but that the 'She Priest' had got her innings." But the crowd accepted the fact that she had been too clever for them very good naturedly.

Lucretia Mott was one of the little band of women delegates sent to the famous Peace Convention in London, Eng., and refused seats on the ground that they were women, and for whom William Lloyd Garrison made his celebrated plea. They were not allowed to take their seats but this slight was sweetly avenged in 1897 when the World's W.C.T.U. met in that same old city and the pulpits of all independent churches were thrown open to women preachers and from the pulpit of the very church in which the old Peace Convention met, a woman preached, reminded the audience of the old incident and pointed out that in this as in all other matters "the thoughts of men are widening with the progress of the suns."

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