

from fault-finding that I take my pen to write a few lines in regard to our little paper.

I have heard many Friends say that the YOUNG FRIEND'S REVIEW was nearly, or quite as old as the *Intelligencer*. I have often felt this to be the case myself, although I believe it was, at first, designed to take a middle place between the *Intelligencer* and *Scattered Seeds*. Now the REVIEW is such a welcome visitor at our home, and I know it is the same elsewhere, that for myself, personally, I should really dread to miss any of the valuable reading matter it contains, but I feel that I must speak a word in the interest of our younger ones, those who are passing through that important period of life between childhood and manhood, or womanhood. If there is aught we can do for them, more than we are already doing, we should do it at once, no matter at how great a sacrifice to ourselves, if we may call that a sacrifice which should be a pleasant duty. When we look over our literature we find plenty for the older ones, and, also for the smaller children, but a sad want is found when we look for something of interest to young people. I fear that we, as a Society, have not thought enough on this subject. I know of no other religious society which does not provide interesting reading matter for its members of *all ages*. For instance, note the popular illustrated histories of Methodism, prepared expressly for young people, also stories founded on church history, which are interesting to nearly all ages, and periodicals without number, are issued by the different churches. Now, what have we in this line to offer our young people? The answer must be, *nothing!* Surely this state of things ought not to be. Such articles as the "Plea for our Feathered Friends," in REVIEW, 6th mo. 15, is adapted to the understanding of quite young children, also such articles as "The Story of Francis Slocum," in *Friends' Intelligencer* for 6th mo. 23, are

very interesting reading for the "older children," or for almost any age, but the excellent sermons and similar articles in the REVIEW, I fear, are read by few of the young. Could there not be an addition of four, six, or more pages exclusively for the young people? It must not be *too young*. The youth who is fast approaching manhood feels a much greater contempt for "children's stories," than do his father or mother. The success of such papers as the *Youths' Companion* prove that young people can be interested in good, wholesome reading.

I hope our Society is neither so weak nor so indifferent as to let things go as they have gone all these years, and content ourselves with the frequent query, "How shall we retain our young people?" when those same people are allowed to pass years of the greatest physical and mental activity with nothing to meet the demands of the growing intellect, such as other churches provide for their young members. I hope this subject may be taken up by others, and that every one inside our branch of the religious world may be exercised in regard to it. L. J. MOSHER.

THE ORIGIN OF FIRST-DAY SCHOOLS.

To those who have been in the habit of thinking that the First-day School movement, so far as Friends are concerned, is of comparatively recent origin, I would commend the following facts, showing that in this, as well as other methods, for the benefit of the race, they have generally been found in the van.

Tradition informs me that the Society referred to afterwards became, or was merged in, the American Sunday School Union.

G. S. T.

Genoa, Neb., 5th mo. 20th, 1894.

The following item shows that Friends were connected with First-day Schools as early as 1791: "A Philadel-