structed to attend the Court, and, if necessary, they would be punished, in the event of its being decided that the child's offense was due to parental neglect. The Bench, Mr. Lord added, were anxious that the Court should be a correctional rather than a penal Court. They believed more could be done by gentle correction than by the imposition of a fine or of other punishment.

Twenty-five children were before the Court at its first meeting, but only three were "prisoners," the remainder being proceeded against by summonses. Several of the cases had reference to the playing of football in the street, and the most serious case was that of a young scapegrace who had robbed his parents and run away from home and who was now sent to a reformatory. All the juveniles were treated with special kindness, the harsh words, when any were necessary, being reserved for their elders. No child was allowed in Court except when his own case was being heard.

TREES IN PARIS STREETS.

The Paris trees are renovated, when necessary, by recruits from the acres of pepinieres, or "tree schools," in the environs of Paris.

Whenever a Parisian tree shows signs of decay a huge truck drawn by four oxen appears, and by an ingenious system of leverage the tree is pulled up by the roots, without injury, by means of a gigantic forceps. Another tree is at once brought from the nearest "tree school" and planted in the place of the invalid tree, which is taken to what is called the tree hospital, where it is replanted and undergoes a course of treatment.

Paris is essentially a gray city. This, to an artist's eye, is one of its charms. But the delicate soft gray would become monotonous unless relieved by a profusion of green leaves and branches, which lend grace to perspectives of long, straight streets and boulevards. The result is that tree culture has become a sort of religious creed with Parisians; and the scientific care and treatment of the city trees afford food for reflection for the municipal authorities of less favored cities.

The annual cost of maintaining trees in the streets of Paris, where they alternate with lamp posts, is $90,000. There are 87,693 trees in the city of Paris growing in rows along the sidewalks, exclusive of the trees contained in the city parks, gardens and squares. A corps of tree inspectors is constantly on the alert watching the trees. The soil is frequently renewed. Iron "corsets" are placed around young trees to protect them from injury. A circle at least three yards in diameter is kept free from asphalt or pavement around the base of each tree. The circle is usually covered with an iron grating, to preserve the proper level of the sidewalk. The trees are watered by the street hose twice a day. Excavations are made around the trees, so that the water collects about the base of the trunk and percolates freely to the roots.

The variety of the trees planted comprises horse chestnut, elms, acacias, lindens, sycamore, and the Japanese sumac. Horse-chestnut trees are great favorites, because they come so early in leaf.—The New York Tribune.

MR. BRYAN ON PRIVATE MONOPOLY.

Wm. J. Bryan, in Public Opinion of April 29.

The first question to be decided is whether a private monopoly is bad. If bad, it ought to be destroyed, and it can be destroyed. Whether a private monopoly is bad depends somewhat upon whether competition is desirable or undesirable. If competition is desirable, then a private monopoly cannot be defended. If, on the other hand, competition is bad, and ought to be eliminated, the right of the private monopoly to exist is not yet vindicated, for the question then presented is whether the benefits of monopoly should accrue to the whole people or to a few. Socialists affirm that competition is bad, and that the benefits of monopoly should be appropriated by the state through the public ownership of all the means of production and distribution. The trust magnate who insists that competition is bad and ought to be destroyed defends the basic proposition upon which the socialist relies, and the socialist leaders have been quick to recognize the contribution which the trust magnates have made to socialistic argument.

There are three positions, therefore, one of which must be adopted by those who discuss the trust question. First, that competition is desirable and should be protected. Those who take this position are in favor of the extermination of private monopolies and desire the enactment of such laws as may be necessary to preserve competition by putting the competitors upon as nearly an equal footing as possible. The second position is the position of the trust-defender—namely, that competition is a bad thing, and that a few individuals should be permitted to destroy competition and appropriate the benefits of monopoly. This is the position that the trust defenders must ultimately take. Although, instead of avowing it, they are likely to content themselves with a general denunciation of trusts, while they oppose any effective remedy. The third position is the position of the socialists, who regard competition as a destructive force and who would substitute public monopoly for private monopoly, the benefits of the monopoly to be distributed by the government to all the members of society.

It will be seen that this question is a far-reaching one, and that it cannot be considered without the discussion of fundamental principles. It is a healthy sign that the papers and periodicals of the United States are giving so much space to the arguments advanced in support of the various positions.

WHY SOME MEN DRINK.

I have a friend, an Episcopal rector, very much interested in social problems. He desired to study the tenement at first hand, and one summer went down to what is known as "Hell's Kitchen," one of the worst tenement sections in the city, and there leased a room or rooms. He slept there, and the first morning he wakened with a violent headache and with every nerve in his body crying out for strong drink. The second morning he woke with a sore throat. He began to question whereunto this might lead, and went back into the country to recover himself. A day or two of pure air restored him to a normal condition, and he returned to "Hell's Kitchen." The morning after the first night he wakened with a headache and with this appetite for drink, and the second morning again he wakened with a sore throat. And again he returned to the country. To test the question whether it was a "post hoc" or a "propter hoc," he went back and forth a half dozen times, and every time he slept in that place he wakened with a tremendous appetite for drink, and although a man of splendid physical life and established habits and character—and as I told you, a Christian clergyman—he said to me: "It required all the power of will I possessed not to go into a saloon and call for a glass of whisky." Most men who sleep in the tenement house have not his physique and his training and his fixed principles, and they probably go into a saloon and call for the glass of whisky.