

# BAYNOR APPEALS FOR ABOGATION

## Strong Speech of Maryland Senator for Termination of Treaty.

Washington, December 20.—A stirring appeal for termination of the treaty of 1832 with Russia because of discriminations against American citizens of Jewish faith in connection with passport privileges was made in the senate yesterday by Mr. Baynor of Maryland, a member of the senate committee on foreign relations.

He argued that the treaty admits of but one interpretation and that is that citizens of the United States shall have the same rights in Russia that Russian citizens have within the United States.

He said it was an American question, not a religious one, and that it had now been settled in incident after incident that no American Hebrew can pass the frontier of Russia. He referred to proceedings in the French chamber of deputies where the same question has arisen with Russia and Russia was made to yield. After discussing the law in detail Mr. Baynor said:

**No Other Remedy.**

"There is no other remedy except to terminate the treaty. We must submit or give notice to terminate. It would be a cowardly surrender. The night of barbarism must close so far as we are concerned. This is the land of religious liberty, so ordained by the genius of God and so created by the genius of man. We cannot permit any autocratic government to visit this iniquity upon our citizens. The day of religious inquisition is over. It is useless to talk of negotiation. The Russian government cannot be negotiated with. Without criticizing the state department or anyone else I cannot understand why this government has not long ago demanded of those in authority in this despotic land that if they do not amend their code of religious persecution and become proselytes at the altars of reason and humanity, they will no longer be tolerated to retain friendly contact and intercourse with our free institutions.

**Their Offending.**

"What is the cause of this intolerance? Have these people committed any crimes against the laws or institutions of Russia? Yes, they have. They have committed the same crime which their forefathers committed and which their posterity will continue to commit to the remotest generation. They have worshipped God according to the traditions of their faith and the dictates of their conscience. Just think of it; here is a people who for centuries have been persecuted but who have torn asunder their chains and have arisen purified from the fires of persecution, until now, as the result of their restless and uprising energy of purpose, they not only occupy a commanding position in all the markets of trade and commerce, but without attempting to make a convert, they are in silence exercising a most tremendous influence upon the destinies of the spiritual world, in every place and quarter of the globe, except in this benighted land where a code of laws has been promulgated against them, that has despoiled their homes, driven them from their temples, and sent them forth as outlaws from shore to shore, until weary and exhausted they come to us and ask us, that as free people, we protest in unmeasured tones against this wrong.

**The Czar's Intentions.**

"It has been said in extenuation of the policy that the emperor of Russia is pursuing against them, that he is influenced by the very best intentions and that his acts are not inspired by any malevolent purpose. This I believe. Religious persecutors, as a rule, are always influenced by the best intentions and their motives are generally of the highest and purest character. A celebrated historian has

said it is the very ardor of their sincerity that warms them into persecution. It is the holy zeal by which they are fired that quickens their fanaticism into a deadly activity. I humbly pray heaven in its mercy, may mitigate his zeal and weaken his sincerity, for whenever that takes place, then perhaps Hebrew villages will no longer be consigned to the torch of the marauder and the home of the heretic and the honor of his fireside will no longer be considered the lawful prey of the Russian soldiery.

"It is also said that there is an easy escape from all these hardships, if the victims of this persecution will only embrace the established religion of the empire as provided for by law. This proposition is absolutely true. In reference to this suggestion I desire to say that if the emperor of Russia, who is at the head of the ecclesiastical church of the realm, by some supreme act of humanity directed against these prostrate victims of his intolerance, will offer them the alternative of either accepting the faith of their persecutors, or the imposition of an additional servitude, I think I know what the result will be. They will never abandon the altars of their fathers. For centuries their ancestors have spurned the faggot and the flame and these people, emulating their heroic fortitude, will bear up under affliction, will submit to the sundering of domestic ties and to the agonies of separation, they will defy imprisonment and they will proceed to the inhospitable shores of exile rather than compromise with their tormentors or abandon one article of that immortal creed which during all the generations, in the pastoral tents of the shepherd, in the sumptuous palaces of the kings, and among the broken pillars and arches of the temple has always maintained its inviolable simplicity.

**Nothing but Religious Persecution.**

"It is nothing but religious persecution directed against citizens of the United States. There is no other method of relief. Do we propose to treat treaties and allow other governments with whom we have made them to break them at their will? No other civilized nation on this earth would assume such a humiliating position. This treaty has been broken in its organic and most vital part. The heart of this compact has been pierced, and raising as it does with us the question of religious freedom, its most sensitive feature has been mutilated and trampled upon. We deserve the contempt of mankind if we reel at the blow and submit to this degrading indignity. There is no way out of it except the termination, the rescission or the abrogation of this treaty. Call it what you will. I care not what a man's religious belief may be, if he is an American citizen he is entitled under an American passport to the privileges of the world. Those helpless victims of religious intolerance are American citizens. For 40 years their pleading voice has gone across the waters asking for their rights. It has all been in vain. Now this government is behind them, the land of their adoption and their choice; to us they look as their ancestors in 40 years in the wilderness looked to the cloud by day and the pillar of fire by night to lead them to their deliverance. All they ask are human rights and human recognition from the nations of the world. The hour for negotiation has passed. In the name of justice, humanity and religious freedom I ask for action at the hands of the American congress.

**For Sore Feet, Chirblains, Frost Bites, Sore Nipples, Chafing, Cuts, Galls, Burns, Sores or Scalds, DABBY'S PROPYLEACTIC FLUID is a marvelous remedy. It relieves inflamed conditions, heals the flesh and eases pain. Taken internally for Cramps or Dysentery it corrects the disorder at once. Price 50 cents per bottle. Sold by all druggists.**

**"How long is it since the De Lards got into society?"**  
**"Oh, at least five divorces ago!"—Satire.**

**A lady's red skirt was turned toward a bull, who terrifically roared.**  
**I saw it, did I?**  
**And I said, with a sigh,**  
**"That skirt will be beautifully gored!"**  
**—New York Globe.**

## A Conductor on the Underground Railroad

By JARED WILLIAMSON  
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Comparatively few persons of the present generation would know the meaning of the underground railroad. The underground railroad comprised a few abolitionists—1840 to 1860—who were engaged in helping runaway slaves to reach free territory. Any one of these railroaders if caught at their work, especially during the last few years prior to the civil war, would have been hanged instantly.

One evening in the winter of 1850 a colporteur, riding on horseback, stopped at a country house near Nashville, Tenn., and, calling for the owner, announced to him that he intended to start a series of religious meetings in the neighborhood. Mr. Boone, the gentleman he addressed, imbued with true southern hospitality, asked the stranger to dismount and be his guest for as long a period as he liked.

"I'm not what is usually called a religious man," said Mr. Boone, "but I respect the cloth, and I'll do all I can for yo', sub."

The colporteur, who gave his name as David Singleton, accepted the invitation, removed his saddlebags—then used in lieu of a suitcase—turned his horse over to a negro slave and went into the house.

"I judge, sub," remarked Mr. Boone, "from yo' accent that yo' a' from the north. While yo' are welcome in my house, I trust that yo' have none of the abolition notions prevalent among yo' people."

"I can prove, sir," replied the colporteur, "from the Bible that the institution of slavery is a divine institution."

This was perfectly satisfactory to Mr. Boone, who gave himself no further concern about his guest's proselytizing proclivities. He one day caught Mr. Singleton talking with one of his negroes—Bill, a young man with a wife and child—whom he (Boone) was expecting to sell, separating the family. But at a frightened glance from Bill, who saw his master coming, the colporteur drew a bundle of tracts from his pocket, gave them to the slave, and by the time the master came up was enjoining the negro to repent and be saved. Mr. Boone failed to suspect that the northerner was tampering with his slave.

One evening a party of gentlemen from the neighborhood gathered in Mr. Boone's house for a game of poker, always popular in the south, and at which Mr. Boone considered himself proficient. He apologized to Singleton for not inviting him to take a hand, giving as a reason that the latter's vocation was not in accord with the game. The colporteur sat beside the table watching the game, occasionally asking a stupid question with regard to it. For instance, he wished to know if the one spot, as he called the ace, was the lowest card in the pack and if the knave would take the king. Finally one of the players, winking at the others, invited the looker on to take a hand. Of course he declined, but the players continued to force him to play, and by their united efforts succeeded.

But Mr. Singleton could not be prevailed upon to take out his money, so one of the party who had won liberally shoved ten one-dollar bills before him. The colporteur continued his stupid questions and remarks about the game, but from the first held very good hands. He did not seem to know their value, often betting most on the weakest. But somehow he won more on poor hands than the others did on large ones.

By midnight Mr. Singleton, playing on borrowed capital—or rather capital that had been forced upon him—had relieved all the company, except Mr. Boone, of their cash in hand, and they were obliged to drop out. The host's pride was touched. The idea of a tract distributor from the north, who "didn't know the value of an ace, coming into Tennessee and cleaning out a company of southern gentlemen was preposterous. He squared himself before Mr. Singleton and proposed to finish the game between them, doubling the stakes. Mr. Singleton tried to withdraw, begging to be permitted to return his winnings, but the proposition was scouted. He was forced to proceed.

The hands he held were remarkable, especially when he dealt the cards. Within an hour he had won all Mr. Boone's cash in hand and the balance in his check book.

"I'll put up one o' my niggers," he said.

"Which one?" asked Singleton.

"Bill, I've intended to sell him anyway."

Bill was considered equivalent to \$1,000 in chips and in half an hour was owned by Mr. Singleton. Then Bill's wife, Chloe, and her pickaninny were put up together, and in another half hour they, too, had been lost to their master.

Singleton's manner changed.

"Gentlemen," he said, "you're bucking against the wrong man. I'm not afraid to declare myself a converted gambler. I've 'sought you your mistake. Good night."

He went to his room and the next morning left the place for Memphis with his winnings, Bill, Chloe and their baby. At Memphis he took passage on a boat for Cincinnati, where he turned his slave family over to the superintendent of the underground railroad, with the remark that it was easier for him to gamble for slaves than to help them run away to northern free territory.

## Woman's World

Mrs. Blankenburg to Help Husband in Reform Work.  
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MRS. RUDOLPH BLANKENBURG.

Philadelphia is sometimes described as the city of homes. Despite this fact home rule has not been a notable factor in its political life. Now it is to have not only a reform rule, but real home rule.

Mrs. Blankenburg, the Quaker wife of the mayor elect, has been an advocate of woman suffrage for many years. She was incorrectly quoted recently as saying that now she was to have a chance to put into practice her theories of government. This suggested that woman suffrage theories were going to have a chance.

Mrs. Blankenburg, who is a gentle, motherly looking person, was recently quoted as having said:

"We have a great opportunity to put into practice our theories of reform and show what we consider righteous city government."

"Will you help your husband in his work?" she was asked.

"I will help him in any way I can. I know something of civic reform, for I have been interested in it for several years. Women are becoming more and more interested in public affairs and a great force in that way. It seems to me that if a little more of the spirit of the home could be brought into politics it would be a good thing for politics."

**Commandments For Wives.**

First.—Remember always that the true wife is the inseparable half of the only complete human unit, in which two small and imperfect individualities have become merged in a large and perfect one.

Second.—Each half of the wedded whole retains special functions. Yours is to discern, to anticipate, to yield, to cheer, to soothe, and thus to strengthen.

Third.—Never trust to hirelings the essentials of your husband's physical well being. Understand and frequently practice the art of selecting and preparing his food.

Fourth.—Be sure each day that his garments are whole and clean and suited to the season.

Fifth.—Constitute yourself an infallible barometer whereby to forecast and render harmless those electrical disturbances peculiar to the marriage state.

Sixth.—Be to your husband's dark moods the subtle, unsuspected antidote, to his joyous mood the companion spirit and joy.

Seventh.—Save your caresses until you perceive that his dinner has been without a flaw. Kisses to a hungry man are like froth to a parched tongue.

Eighth.—Your tongue for assent. For argument use only your eyes.

Ninth.—When your husband has an attack of gout depreciate the art of dancing.

Tenth.—If you would convince your husband that you are a better actress than Bernhardt, a better dancer than Pavlova, prove to him that you are a better cook than M. Escoffier.

**Not a Bad Idea.**

The Countess of Ancaster has devised a new way for the delivery of letters to the guests at her house parties this autumn. Instead of having all letters placed on the hall table, as is usual at country houses, she has had large colored envelopes made and labeled with the names of her guests.

The envelopes are made of scarlet paper with a green edging and are tied up with green moire ribbon. When the mail arrives it is the duty of the servant in charge to place the letters in their proper envelopes and to stack the envelopes like a pile of books on a shelf in the hall. Each guest looks in his or her envelope for correspondence, thus doing away with the mixing up of letters which sometimes takes place in the best regulated country houses where very large parties of people are staying.

Lady Ancaster's envelopes are placed on the breakfast table after the first post or carried in bedrooms with the coffee and rolls, but the rest of the day they are neatly arranged on their shelf.

# HOME BUILDING JUDGMENT

A house built in what will always be a desirable location can be sold at a profit, while a house built where the surroundings are not protected is generally sold at a loss.

## How Your Property is Fully Protected in E. W. GROVE PARK

E. W. Grove, the owner of this Park, which is being made the most beautiful residential park in the South, will give you a written contract that no one will be allowed to build a house in this park costing less than \$2500.00.

Again Mr. E. W. Grove, the owner of this Park, agrees in a written contract to pay 7 1-2c. per front foot annually, the proceeds of which goes into the hands of some one selected by the lot owners to be used for beautifying and keeping the grounds in order, and every purchaser of a lot enters into the same agreement, so you can readily see that this plan of keeping up the beauty of this Park is perpetuated. It is not for a few years but for all time.

If you are living on a street where some of the grass plots in front of the houses are kept green and others living on the same street do not keep them up you can see how the beauty is marred, while under this plan it insures the keeping up of all grass plots as it is paid for out of a general fund, to which you all contribute. By studying this plan a little you will see how it will give character and value to property on any street, which is so arranged under contract that it will be kept up in this way for all time.

The lots in E. W. Grove Park have fine views, splendid cement sidewalks, macadamized streets, water, sewer, electric lights, telephone connections, handsome fountain, large grass lawns for children, etc.

## The Restrictions Surrounding and Safeguarding the Property are as Follows:

- No house to cost less than \$2500.00 can be erected in the park.
- Only one house can be built on one lot.
- No store houses can be erected in the Park.
- No livery stable can be erected in the Park.
- No tenement houses can be erected in the Park.
- No lot can be sold to negroes.
- All houses must conform to the building line as shown by plat.
- A tax of 7 1-2c. per front foot is paid by each lot owner for the maintaining of the parks, drives, Etc., Mr. Grove paying a like sum on each unsold lot.
- Each purchaser must agree to build a house within two years from date of purchase.

These are all the restrictions placed on the lots and are for the protection and benefit of the lot owners.

A number of handsome residences have been erected in the Park and if you contemplate building be sure you see these lots before you buy elsewhere and regret it when too late.

H. F. GRANT REALTY COMPANY,  
 RAY & CAMPBELL, Citizens Bank,  
 W. B. MARSTELLAR COMPANY,  
 FORBES & CAMPBELL,  
 MOALE, CHILES & REDWOOD,  
 GEORGE S. POWELL,  
 Sales Agents E. W. Grove Park

Or at Office E. W. Grove Park,  
 Corner Charlotte Street and Seely Place.



MRS. WILLIAM LEEDS

Mrs. William Leeds, the beautiful young widow of the tin plate king, who has a fortune of \$15,000,000, has quit America and will make her home in England. One controlling reason for giving up her residence in America is that the tax on her income is in danger of being applied by too much to her fortune. She has brought up more money than she can spend, according to Mrs. Leeds, that

A genuine, value-giving "special sale" should make a host of NEW FRIENDS for a store. But a special sale has no advantage of fact unless it is effectively advertised—of course.