



CITIZENSHIP

The Constitution of the United States provides that only natural born citizens of the United States are eligible for the office of President. The laws of the United States provide that any person who is born in the United States is a citizen of the United States. Any person who is born in a foreign country and who is naturalized in the United States is also a citizen of the United States. The laws of the United States provide that any person who is a citizen of the United States is also a citizen of the State in which he or she resides.

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WARNING THE FIRST

TO THE

CITIZENS OF BALTIMORE.

FELLOW CITIZENS!

A CRISIS has arrived in the state of our society, and in the transactions of our city, when to be silent would be criminal—to slumber would be death. An attempt is now making in Baltimore to organize a power, which, if not crushed in time, will prove an *Inquisition*, more disgusting, and not less degrading and oppressive, than that which for centuries kept Spain and Portugal in one continued night of darkness and of terror.

CITIZENS, AWAKE!

Under the cover of religion and benevolence, but with little of either at the heart, men now conspire to erect in our city an *inquisitorial power*, contrary to law, in violation of the constitution, in defiance of those rights and that liberty which our fathers won with their blood, and which we are bound by every tie of gratitude, of reason, of duty, of self love, and of affection, to transmit pure and unimpaired to our children.

CITIZENS, AWAKE!

A society proclaiming that it is formed for the prevention of pauperism, but whose measures go plainly to the establishment of THE INQUISITION, is now in activity. It is composed of a few designing men, who have had the address to obtain the co-operation of some highly honorable citizens, whose unsuspecting dispositions have not permitted them to see the drift of those who lead, and who hope to wield them to the furtherance of purposes at once dark and despotic.

This society has recently had two public meetings in "the Associate Reformed Church," in Tammany-street. The first on Tuesday, the thirteenth, the second on Tuesday the twentieth of November. At the meeting on the thirteenth, a report from a few persons, selected for the purpose, was read to the meeting, in which some of the avowed objects of the parties concerned were put forth. This was followed by a long speech from the Rev. Mr. DUNCAN, in the course of which the reverend gentleman thought proper to go more at large into the subject, and to let out some of the more extensive views entertained by himself and others, but not, it is to be hoped, by all the members of this dangerous and illegal society.

A prime object with them, according to Mr. DUNCAN's statement on the thirteenth, is to form "A GREAT MORAL POLICE, to pervade every part of the city from its centre to its utmost limits." Such were his words! They are to form, of their own mere will and motion, a police, not bottomed in the constitution of the state, not supported or sanctioned by any law of the state, not countenanced by any public resolve or expressed desire of the citizens of Baltimore, regularly convened or le-

gally assembled; yet that is, by its very nature, and essence, to transcend the constitution and the law, and controul and coerce the citizens of Baltimore, by the subtily of its ramifications, and the terror of its operative power.

CITIZENS, AWAKE!

This society, even in its outset, before it has acquired the sanction it seeks, before it is fixed in the stability to which it aspires, proposes to take a wide and unlawful range. It proposes not only to assume the attributes of the legislature, it proposes not only to interfere with the customs, and habits, and manners of the community, but to interrupt the common legalized current of trade. The members of this society propose, as stated at the meeting of the thirteenth, to intrude into grocery and spirit stores, in order to discover and to classify the persons who may chance to purchase or drink liquors in the said stores. They are, for the like purpose, to visit and inspect all taverns, oyster cellars, and what they in their report, call "grog shops;" they are to use their endeavours to put down lotteries, even though permitted by the legislature, for highly useful and national purposes; they are to exercise, should the people have the folly to permit them, an inspecting power over schools, enabling them to discover who send their children to school, and who do not, who pay for the instruction of their children, and who do not, and of those who pay, how much they pay. They are also to take under their special inspection all gambling houses, and so sweeping and universal is to be their system of police, that they are to penetrate to the inmost recesses of those temples, "devoted to the purposes of criminal intercourse between the sexes;" a

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subject for the consideration of which, among others, they had the indelicacy, and indecency, and audacity, to invite *the ladies* to attend a meeting on the twentieth instant.

CITIZENS, AWAKE!

For the purposes just stated, and for others hereafter to be developed, the members of this society, with the exception of those who have not yet discovered the *real* objects of the *leaders*, propose to set a host of spies and informers loose upon the city; they are themselves to act at once as spies, informers, inquisitors, evidences, judge and jury, over the conduct and pursuits of men, whom the constitution and laws have placed above their authority or controul. They are to storm the legislature, supersede the commission of the magistracy, invade the jury box and usurp the bench; they are, in short, *should they be permitted to proceed*, to dive into the business and conduct of every man and every family, and thus by a multiplied agency, *like the Inquisition*, infuse themselves through every vein and artery of society, for the avowed purpose, according to the words of Mr. DUNCAN, on the evening of the thirteenth, of imposing on the citizens "*a moral restraint*," meaning truly and in fact the foundation of a fanatic and gloomy despotism, which this candidate for the chair of GRAND INQUISITOR would establish over the hearts, and consciences, and spirit of the citizens of Baltimore.

What right has this man, or any self-created society, to invade the house or property of another? Why should the humblest store of the humblest individual be subject to the inquisitorial eye of Mr. Duncan, or of those who, in violation of law, may be so infatuated as

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to associate with him in this sense will find, *desperate* undertaking. Religion is a good thing; our happiness in another world depends upon a proper observance of it. Morality is a good thing; our respectability in this life depends upon a proper observance of it. The prevention of pauperism would be a good thing; much of comfort and satisfaction in our city depends upon its accomplishment; but are we to endeavour to promote any of these desirable objects, by means in themselves unjust, unlawful, and immoral?—We know it is not *just* or *lawful*, to assume and exercise an inquisitorial power in direct opposition to the express provisions of the constitution and the law; and can that be *moral*, which not merely violates the common enactments of the law, but steals into the private sanctuary of families, spreading far and wide, "from the centre to the utmost limits of the city" a *system of terror*, while it stops the springs of trade, and thus promotes the very pauperism which it hypocritically declares it would prevent?

When Dr. Gray, the only speaker on the 15th, that seemed to understand the true principles of political economy,—when this gentleman stated, and proved by sound reasoning, that the only way to prevent pauperism, was *to find employment for the poor*, Mr. DUNCAN replied; that to find employment for the poor might form a part, but certainly a *very small part* of the plan; that the "*great moral police*," the "*efficient moral restraint*," were the primary objects in view.—A member of the Society, who rose immediately after Mr. DUNCAN, was still more explicit. He declared, he understood they were to have nothing whatever to do with finding employment for the poor; that "*their object was quite of a different nature!*"—Thus the only

mode pointed out by reason and the history of civilized nations, of preventing pauperism, that of finding employment for the poor, is thrown overboard by these wiseacres, who unblushingly acknowledge it to be only a *small* or *no part* of the plan; while the candidate for the office of GRAND INQUISITOR seeks, under the mask of imposing a "moral restraint," for a power which no citizen should be suffered to possess, and which none but a tyrant over conscience and the innocent pleasures of the heart, would be anxious to obtain or exercise.

Be assured, fellow citizens, that this *professed* object of preventing pauperism, is, with the leading advocate for the inquisition and a few others, merely a cover for dark, and to our city, *ruinous* designs;—be assured, it is with them only another name for the measure lately attempted by a certain portion of the clergy in New York, but which the inhabitants of that enlightened city extinguished in its birth;—be assured, if you grant to our infatuated advocate of an inquisitorial police, the power he now thirsts after, under the guise of preventing pauperism,—be assured, if you once permit him to obtain footing *so far*, he will soon take a higher flight; he will soon interpose his authority to prevent every rational and elegant amusement in Baltimore. Neither a ball, a concert, nor a play,—no, not even an afternoon party at a private house, will be considered as in unison with that "moral restraint" which the GRAND INQUISITOR looks to establish through the means, not, as he would say, of a greatly moral, but of a greatly *despotic* police!

CITIZENS, AWAKE!

Are you prepared to lay the foundation stone of a system of taxation, which you yourselves might here to feel as a serious evil, and which would certainly inflict upon your posterity an oppressive impost?—Consider, independent of the points already touched on in this address, and others to be noticed in a *second* warning, that this Society for the prevention of pauperism tends to establish a new claim on the pockets of the people. True, the Society asserts the contrary; yet, should you suffer them to proceed, you will in a little time hear them pronounce it *unfair* and *unnatural* that the secretary of the society should devote so much of his time to the *public service*, without some remuneration—that it is but right he should have a salary!—And who, it may be asked, is to pay it?—The citizens, to be sure, who are *so much benefited* by his labour!—The same will apply to the host of overseers or inspectors, meaning the spies and informers, who are to infest every ward of the city! Then it will mount up to the Board of Directors, whose duties will *no doubt* multiply with their daily increase of power and authority! Next it will be discovered, that the machine cannot work unless a certain fund shall be placed at the disposal of the Grand Inquisitor and the Board; and for this there must be an annual appropriation out of the purse of the citizens. Thus, step by step, shall we arrive at a system of POOR RATES, similar to that which now draws from the inhabitants of England a tax amounting to more than eight millions sterling yearly. This system, which now grinds every parish in England to dust, was engendered in efforts for the prevention of pauperism; it began with *professions* of morality and benevolence,

which have ended in the most degrading, the most galling system of taxation, that ever disgraced and lacerated any country. Let the citizens of Baltimore look to this, before they resign themselves quietly into the hands of fanaticism or fraud.

The meeting of the 13th was very thinly attended, and Mr. DUNCAN moved an adjournment, chiefly on the ground of *the ladies* being absent.—“It is much to be desired,” said the reverend candidate for the inquisitorial chair, “to have the ladies present at our meetings; for if there is any benevolence in Baltimore, it is to be found among the ladies.” The *if*, of course, implied a doubt.—“Let us,” said he, “adjourn for a week, and in the mean time let every exertion be made to induce the ladies to attend the next meeting.” The object of this is very palpable. Every man knows the influence of women in society; and long may they enjoy a rational and a becoming influence! Every man is aware, that it is woman who imperceptibly gives a tone and colour to the social circle; and the chief leader of this embryo inquisition conceives, could he once *fanaticize* the minds of “*the ladies*,” all would go on smoothly with him. He conceives, and perhaps justly, that this accomplished, he could then cut up by the roots all social enjoyment; that he could then proceed, without much difficulty, to prevent, not pauperism, but every species of public amusement,—to proscribe all meetings, except such as the inquisitors would call *religious meetings*,—to place all our citizens under the ban of a fanatical “moral restraint,”—under the scowling tyranny of a police, worse than that of the *Holy Alliance*, and to the full as *hypocritical*—to scatter around, like so many pestiferous reptiles, spies and informers, destroying all confidence between man

and man,—covering our city with a gloom, from which the enlightened and the cheerful would fly as from a pestilence. For who, that could avoid it,—who, of an enlarged understanding, a lively heart, or generous temperament, would remain, or come to settle, or even to trade, in such a sepulchre of the mind?

And will the husbands, and fathers, and brothers of Baltimore, lend their wives, and daughters, and sisters, to Mr. Duncan for such a purpose? What possible business have they to mix in such a society? Even were the object *really* the prevention of pauperism, it is a subject which few men understand, and the various bearings of which a sound political economist alone can fully comprehend. But clearly the assistance of “*the ladies*” is sought on the present occasion, not, in truth, in the hope of their proving useful in the prevention of pauperism, but under that *pretence*, to render them innocent yet powerful instruments, in establishing an illegal, an execrable police;—a degrading, a horrible iniquity, even to themselves and their fellow-citizens!

Will “*the ladies*,” who have been always distinguished for liberality and patriotism, for enlightened views and delicacy of sentiment, willingly suffer themselves to be made the prop and promoters of so diabolical an undertaking?—Will they step out of the chaste circle, the seat of modesty hallowed by refinement, to become parties to a society, which proclaims that one of the duties imposed upon its members is to examine and superintend these haunts of vice, “the houses devoted to the purposes of criminal intercourse between the sexes?”—Will “*the ladies*,” of Baltimore mingle, or directly or indirectly take part, in an association where they would be liable to hear such subjects discussed, or even slightly touched upon?—NO! They

will continue to move in their proper sphere—the sphere which they embellish and adorn,—which they enliven by their wit, and improve by their example,—which they grace by their acquirements, and charm by their taste;—within which beauty and understanding contend for the mastery, and of which they are at once the blessing and the ornament. They will suffer pauperism to find a remedy, if possible, by proper means; but they will not become parties to a fanatical police—a tyrannous inquisition.—No!—Let the clergy attend to their pulpits;—let them attend to the legitimate duties of their calling. This is all they have a right to attend to;—it is all they should be suffered to attend to. They have no business to interfere with the police and civil regulations of the city. This they were told, and practically taught at New York. Let them receive a similar lesson here:—it will be a good “moral lesson,” and well calculated to impose on them that “moral restraint” which the conduct of some seems loudly to demand. At New York, the clergy of the episcopal church found it becoming their station, and the truth, to declare, they had taken no part in the attempt made there to establish an *Isocorarrow*; and perhaps the clergy of that church, here, may consider it prudent to follow so praiseworthy an example.

But, it may be asked, when certain clergymen of Baltimore were either electing themselves, or silently permitting others to elect them, presidents and vice-presidents, spies and informers, over their fellow-citizens, how did it happen that the dignitaries of the Roman Catholic church were excluded?—If it was because they refused to co-operate in a pursuit so illegal, it must be esteemed a strong proof of civic virtue in that body; and if, on the other hand, it arose from

intentional slight or aversion in consequence of their not being held by the Inquisitors as sufficiently *puritainical*, it shows, indeed in either case it shows, the mischief ever likely to spring from clergymen interfering in matters, which the institutions of the country, and their own special duties, declare they should have no concern with. The Roman Catholics are as respectable, and to the full as influential, as any other denomination of Christians in our city; and if genuine good and general improvement were the aim, why were not the clergy of *their* church placed among the Grand Officers of this dangerous and alarming Society?—Is not their exclusion presumptive evidence, they were not considered as having reached the high climax of fanaticism suited to the proposed objects? It is either this or worse—it is either this, or proof positive, that a disgusting illiberality governs the principal leaders of the Society. Thus are jealousies, and heartburnings, and divisions engendered. Invidious distinctions lead to deep-rooted resentments. Thus are the finest springs of true benevolence and human intercourse dried up; and thus, be assured, will it ever be, when clergymen, particularly fanatical clergymen, are suffered to interfere with the political or civil regulations, and above all, with the immediate police of a state.

Throughout all ages and all countries, the fanatical sons of the church have been marked for *egotism and selfishness*. During their efforts, and often their vain efforts, to expound the Scriptures, they begin to persuade themselves that they know more than the rest of mankind;—that they are destined to be arbiters over all humanity;—that they, and they alone, should rule and direct the conscience of men, till at last, puffing up

with pride, inflated by self-love, and enamoured of power, and of the worst description of power, *arbitrary power*, they denounce all who differ from them as without the peel of that "moral restraint," embraced by their narrow views. They denounce all who do not bow to their *dictum*, as deserving the inflictions of that "great moral police," the exercise of which accords with their morose ambition. They denounce all as doomed to lasting punishment, who will not come and deliver up their faculties within the contracted circle of their little world, where the atmosphere is cold and cheerless, where gloom sits on the soul, and the finest affections of the heart are frozen; where no rose can bloom, no lily smile; where beauty loses all its loveliness, and manhood its noblest spirit and proportions; where deleterious blasts blight the social virtues, and wither and consume all the charities of life.

CITIZENS, AWAKE!

Such is the atmosphere with which fanaticism would envelope Baltimore; an atmosphere in which no plant of liberty could flourish; in which the human intellect must become stunted, and in which reason herself with all her attributes, could barely breathe or vegetate. *Awake!* then, Citizens of Baltimore, and defeat the GRAND INQUISITOR, and those *familias* of the brotherhood, who would destroy your rights, interrupt your trade and worldly pursuits; mature a system of grinding taxation, and make your beautiful city a den for howling fanaticism, the abode of intolerance, persecution and hypocrisy; who would deprive you of all social pleasures, and of all amusements connected with the improvement, or which, in themselves, consti-

tute the graces and the elegancies of the intellectual world.

On the nineteenth of November the society published an address to the public, containing the bold and independent avowal, that the object of its members is to combine and establish a POLICE over the citizens "MORE FORMIDABLE THAN LAW." To what a state of imbecility or folly must these men suppose we have arrived, when they would presume to offer such an insult? What must not be the supposed stupefaction of our intellect, when a self-created society would dare to tell the inhabitants of this free and proud city, that they proposed ruling them with "*a vigor beyond the law?*" Who has formed this society, or called upon it to act in *this* or in *any way?* Who has clothed its members with power or authority to institute a *system of terror*, or to apply to the legislature [a part of their avowed plan] for enactments that may, and according to their views, which must if granted, interfere with the present course of trade? But this is not all. This and the facts stated in the preceding pages, give but a faint idea of the views of these men. We have as yet but a *glimpse* of their intentions; for at the meeting on the twentieth, Mr. DUNCAN, though in a tone much more subdued than distinguished him at the previous meeting, stated his expectation that *other* institutions and establishments would naturally "*grow out*" of the measures now proposed, should they be successful. "*He could not say exactly what they might be; he could not describe their exact form and object, as circumstances, and the extent of success in the first experiment, would determine much, and guide them in their future operations.*" Such was his declaration; his perhaps unguard-

ed, but fortunately for the public, his distinct declaration. Here the citizens of Baltimore find themselves threatened, not only with a police "more formidable than law," but with a host of institutions arising therefrom; respecting the nature, power, and expense of which they are not furnished even with a conjecture! And will not this awake them to a sense of their danger? Will they not feel that they have already allowed fanaticism to take too wide a range; and that if suffered to proceed till all the sources of public recreation and amusement, of which we have at present too few, shall be crushed, our city will be deserted, and even the UNIVERSITY, that bright gem in the ring of our glory, will cease to shed its lustre and emblazon our history.

It has been said, that Mr. DUNCAN spoke in a more subdued tone on the twentieth, than marked him at the preceding meeting. This is to be accounted for, first in consequence of the seasonable rebuke of Dr. GRAY, on the evening of the thirteenth. Secondly, by the presence, on the twentieth, of a distinguished member of the bar, General WINDEN, who, it was to be presumed, would not have listened in silence to the illegal doctrines broached at the first meeting. Thirdly, from the conduct of the few ladies present, who, when that part of the address was read, which treated of "the houses devoted to the purposes of criminal intercourse between the sexes," hung down their heads and appeared evidently confused, ashamed and impatient of the subject. No wonder! They should not have been there! These things contributed in some measure to moderate and subdue Mr. DUNCAN; still he let out enough to convince any reflecting man, that there is yet more con-

cealed under the avowed and daring declarations of this society, than at first meets either eye or ear. Awake, then, citizens of Baltimore; for whatever cover they may put on, whatever garb they may assume, whatever protestation they may send forth, rely on it, the leaders and prime movers of the Society for the Prevention of Pauperism, secretly look to attain a power, infinitely beyond the unconstitutional and illegal one, they now openly and daringly aspire to.

Some worthy and highly respectable citizens, who, with the best intentions, have been seduced into the measure, do not yet see the ultimate object of the GRAND INQUISITOR and his familiars; but when their eyes shall be opened, and they behold the danger they will doubtless, and with speed, withdraw from the contagion—a contagion which if permitted to take a wider spread, must prove not only destructive of their own civic powers, but entail a curse upon their posterity.

CITIZENS, AWAKE!

You have been tardy in buckling on your armour; you have been slow in taking the field; but it is not too late to make a triumphant stand against fanaticism and hypocrisy. This moment is precious—if you longer sleep, you die. Awake! Avert the impending blow, aimed at your rights, your comforts, and your happiness—directed against your worldly interests, your domestic joys, your social intercourse, your public pleasures and refined amusements. Awake! There are honest, bold, and fearless spirits at work to second you. Spirits more moral and more truly religious, than the hypocrites who would cheat you of the blessings your fathers bequeathed, when they consigned to you this

land of cheerfulness and freedom; blessings which while we live, shall never be yielded into the hands of a FANATIC INQUISITION, without a hard fought struggle, in which either the inquisitors or THIS TRIBUNAL shall perish.

Given in the Council Chamber at the fifteenth sitting of the Tribunal of Liberty, for the protection of public rights, in the forty-fifth year of the independence of the United States of America, this thirtieth day of November, 1821.

SEAL

Signed by order.

S. T. K. L.

P. O. of T. F. & of L.

T. R. C. W. Sec. &c. &c.