

Japanese immigrants in California. Similarly, the failure and rejection of Christianity in China was due in part to the very un-Christian actions of "Christian" nations and nationals in China, who treated the Chinese as "heathen dogs," and practiced the Christian ethics of the pious Yankee skipper who refused to unload his shipload of opium on Sunday because it would violate the Sabbath.

As Americans and as Mormons we need to subject ourselves to a careful evaluation of how our proposed solutions relate to the very special problems of differing cultures. In both political and religious endeavors, the willingness to recognize and respect the unique values of cultures other than our own, rather than to demand universal adherence in American cultural patterns, seems not only in our best interests, but also in harmony with the highest ideals of the gospel and of America.



TEA AND SYMPATHY

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When I say to you the Mormons must go, I speak the mind of the camp and country. They can leave without force or injury to themselves or their property, but I say to you, Sir, with all candor, they shall go—they may fix the time within sixty days, or I will fix it for them.¹

This statement, made in 1846 by Captain James W. Singleton, leader of an Illinois anti-Mormon group, is typical of the way many people felt about the Mormons during their forced exodus from Nauvoo, Illinois, to the west.

However, this was not the only reaction toward them. In the East there arose a great deal of sympathy for the "poor, distressed Mormons." Several groups started relief activities. One of the most interesting took place in Washington, D.C., in

¹B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1930), p. 9.

October, 1847. The *Millennial Star* quoted a New York newspaper in reporting it to the British members of the Church:

THE LADIES' TEA-PARTY FOR THE BENEFIT OF THE MORMONS—The ladies' tea-party for the relief of the 15,000 Mormons in the wilderness of the Far West, was opened at Washington, October 28th, at Carusi's Saloon, and a most successful opening it was. . . . Suffice it for the present, that the ladies of all denominations, all over the city, headed by the Mayor and the clergy, went heart and hand into work. The venerable Mrs. ex-President Madison, Mrs. Polk, Mrs. General Macomb² and many others of the most influential and highly respected and most beautiful of the metropolis were united in the benevolent enterprise. . . .³

Tickets for the event were priced at fifty cents each, and enabled the guests to hear the Marine Band and the popular vocal group, the "Euterpeans," both of whom volunteered their services.⁴ Several people in the Washington area volunteered their homes as collecting points for clothing and money to help the Mormons.

An article in the *Daily National Intelligencer* stated that those who had organized the project were:

. . . satisfied after careful inquiry that there is nothing in the character or condition of these wretched outcasts to throw any shadow of doubt over their title to partake of the commiseration and charitable relief which every humane and Christian soul holds a debt to the suffering portion of the human family. . . .⁵

A notice in the *Daily Union* the day before the event reminded the citizens of Washington of the great work they had done during a recent famine in Ireland. It said their work had "saved the lives of upwards of nine thousand persons in the South and West of Ireland," and asked, "Shall it be said that the same people have driven from their peaceful homes fifteen hundred of our own people to perish of hunger and cold in the wilderness? We trust not."⁶

Washington was not the only city where groups were organized to help the Mormons. Colonel Thomas L. Kane, perpetual friend of the "saints," helped organize one in Philadelphia. It was held in Independence Hall in November, 1847, and presided over by Mayor John Swift. Colonel Kane's father, Judge John Kane, and many other leaders of Philadelphia took part in the meeting.⁷ They adopted a preamble and resolutions asking the local citizens to help.

Colonel Kane was active in several other appeals. He wrote a letter to Josiah

²General Alexander Macomb (1782-1841) Senior Major-General and Commanding General of the United States Army, 1820-1841.

³*Millennial Star*, IX (1847), 365.

⁴*The Daily Union* (Washington) October 27, 1847, 3/5.

⁵*Daily National Intelligencer* (Washington) October 25, 1847, 3/4.

⁶*The Daily Union* (Washington) October 27, 1847, 2/6.

⁷Some of those helping in Philadelphia were Joel Jones, who was President of Girard College and shortly elected Mayor of Philadelphia, and John Ripley Chandler, who was editor of *Graham's American Monthly Magazine of Literature, Art and Fashion*. He was elected to Congress the next year and was later Minister to the Two Sicilies.