

## Chapter 3

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### THE MARTYR-CRY OF JOSEPH SMITH

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There were several Masons in the mob that suddenly surrounded the jail at Carthage and easily overpowered the guard at the door, as armed men rushed up the stairway and began firing into the room where the four men were incarcerated. Joseph Smith knew Tom Sharp and his colleagues well enough that he knew full well that the hallowed distress signal of the Masons would be well understood by certain men in the courtyard. This must have been his purpose in going to the open window and uttering the last words he ever spoke—his historic martyr-cry.

A friend informed the Governor a short time before the martyrdom that “they are Master Masons, and as such I demand of you the protection of their lives.” Enough has been said in previous chapters to show how utterly impossible it was to expect the slightest assistance from any members of the Fraternity, outside of their own lodges at Nauvoo and Keokuk.

An editorial in the *Times and Seasons*, July 15, 1844, is significant:

They were both Masons in good standing. Ye brethren of “the mystic tie,” what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the

globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was, "O Lord My God!"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being dealt with according to law, what is life worth, and what is the benefit of laws? And more than all, what is the use of institutions which savages would honor, where civilized beings murder without cause or provocation?

In the same editorial it is said: "With uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of savages or pagans."

Elder Heber C. Kimball, who had been a Mason since 1823, has said of the martyrdom:

Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that fraternity, and not one soul of them has ever stepped forth to administer help to me or my brethren belonging to the Masonic Institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case and under every circumstance, the commission of crime excepted.

Yes, Masons, it is said, were even among the mob that murdered Joseph and Hyrum in Carthage Jail. Joseph, leaping the fatal window, gave the masonic signal of distress. The answer was the roar of his murderers' muskets and the deadly balls that pierced his heart.

There are thousands of Masons who lived in those days, who were well aware of the persecution and unjust proceedings which were heaped upon them by the anti-Masons: not as many as three of us could meet together, unless in secret, without being mobbed.

I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor.

No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a man would be suspended for getting drunk, or any other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now.<sup>1</sup>

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<sup>1</sup> Orson F. Whitney, *Life of Heber C. Kimball*, p. 26.

When the enemy surrounded the jail, rushed up the stairway, and killed Hyrum Smith, Joseph stood at the open window, his martyr-cry being these words, "O Lord My God!" This was not the beginning of a prayer, because Joseph Smith did not pray in that manner. This brave, young man who knew that death was near, started to repeat the distress signal of the Masons, expecting thereby to gain the protection its members are pledged to give a brother in distress.

In 1878, Zina D. Huntington Young said of this theme, "I am the daughter of a Master Mason; I am the widow of the Master Mason who, when leaping from the window of Carthage jail, pierced with bullets, made the Masonic sign of distress, but those signs were not heeded except by the God of Heaven."

"They gave us a city charter," said Elder Heber C. Kimball, "and then took it from us again, and that too without any just cause. They gave us a charter for a Masonic lodge, and then went to work and killed some of the men to whom the charter was given."

When we catch a glimpse of the bitter spirit of persecution that thrived in the towns near Nauvoo, we can well understand why the martyr-cry of Joseph Smith would fall upon deaf ears, even though his words were uttered in the presence of men who had long pledged themselves to live by the square and compass, and to whom the tokens of the five points of fellowship were frequently repeated, yet seldom comprehended. As long as men like Tom C. Sharp sat at the desk of the editor-in-chief of the leading newspaper of the state, one could not expect the Mormons to share the fraternal spirit of any fraternity or society.

A friend in Warsaw sent to Samuel Brannan in New

York City a picture of Tom Sharp to be published in the *Prophet*, a Church newspaper in New York. With the picture was this biographical sketch:

Tom Sharp has made himself notorious in our country as one of the chief agitators of the anti-Mormon humbug. He it is who invents and publishes all the lies about the Mormon stealings, murders, adulteries, spiritual wives, Danites, etc., for the purpose of exciting the people to murder.

This same Tom Sharp was an anti-Masonic editor in the western part of New York. He it is who invented the name of "Jack Mason" for such persons who refused to take part in the anti-Masonic humbug of that day. He has transferred himself to Warsaw and made himself the organ of a gang of town lot speculators there who are afraid that Nauvoo is about to kill their town and render their speculations abortive.

Upon Tom Sharp, more than upon any other man, falls the full weight of censure for the martyrdom of Joseph and Hyrum Smith. He spent weeks inciting the public against the Mormons, coaching a renegade to pretend to be the son of Governor Boggs, whose attempted assassination was laid upon the head of Joseph Smith, and otherwise preparing the final stage for the murder of the Mormon leaders. His sinister record was an open book, yet the Masons did not hesitate to take him into the fraternity, though he had publicly fought them for years; nor did they hesitate to promote him and his chief colleagues after the martyrdom so that the cloak of the fraternity might give them the protection the Mormon leaders had sought in vain.

#### **THE TRIAL OF THE MURDERERS**

It was no idle opinion that Masons participated in the martyrdom of Joseph and Hyrum Smith. The farce that was called a trial betrayed the political manipulation that was going on behind the scenes. Nine men were indicted for the murder, four of whom figured prominently in the lodge at

Warsaw. Upon these four culprits the censorship of the Grand Lodge rested, yet their manner of treating this case was very different from their prejudiced treatment of the Nauvoo brethren.

Those four men were Levi Williams, Jacob C. Davis, Mark Aldrich, and Thomas C. Sharp. Aldrich had been a Mason for many years, while the other three seem to have been taken into the lodge at Warsaw after the martyrdom, or a short time before, as a means of protecting them.

The Masons were loath to heed the distress signal of Joseph Smith, yet, like brothers, they united for the protection of the men accused of murdering the Smiths. If the spirit that characterized this investigation had been manifested by the Grand Lodge toward the Mormon brethren, the Nauvoo incident would have been very different.

The court instructed the jury that, "if then the jury can make any supposition consistent with the facts, by which the murder might have been committed without the agency of the defendants, it will be their duty to make that supposition, and find the defendants not guilty."

Loyal to their advisers, the jury returned a verdict of "not guilty."

Colonel John Hay, in the *Atlantic Monthly* for December, 1869, said of this trial:

The case was closed. There was not a man on the jury, in the court, in the county, that did not know the defendants had done the murder. But it was not proven, and the verdict of not guilty was right in law. . . . The elisors presented 99 men before 12 were found ignorant enough to act as jurors.

Four months after the martyrdom, the circuit court made indictments for nine persons charged with the murder of the Mormon leaders. Though sixty names had been presented to the Grand Jury, only nine were indicted.

The accused demanded an immediate hearing, but the prosecution, anxious to get their case in readiness, postponed the hearing until May, 1845. Ninety-six men were brought into court before twelve could be found who pleased the court.

Of the many witnesses examined, nothing was said against the accused except by three persons. Two of them had joined the Mormon Church, hence their testimonies were said to be contradictory. The third witness was a girl named Eliza Jane Graham, who was a waitress at the Warsaw House. She had assisted in feeding the hungry mob when they fled to that place after the murder. She told the jury what the men said as they feasted, how they boasted of their foul deeds of bloodshed, and planned to drive the Mormons from the state. In a very dramatic manner she impersonated some of the leaders of the gang, gesticulating wildly as she mimicked the angry mob.

The jury was cautioned to disregard Miss Graham's testimony because her nervous and sensitive character had been powerfully influenced by the horrible tales of the slaughter, and having brooded constantly upon the death of the Mormons, she had come at last to regard her own fancies and emotional reactions as positive occurrences. Her testimony was interpreted to the jury as nothing more than her insane zeal, something to be discredited. The verdict of "not guilty" was freely given by the jury.

One of the nine men accused of the murder was Levi Williams, a colonel in the militia and a Baptist preacher, an "eminently respectable and conservative" man. His influence was not lessened by the evidence presented at the trial. It is said that the counsel for the defense argued that if the prisoners were guilty of murder, that he also was guilty; that it was the public opinion that the Smiths ought to be killed,

and public opinion made the law; consequently it was not murder to kill them.

This was the spirit of the tardy court that tried a few of the mob who murdered the Prophet and Patriarch. It was no more a court of justice than was the mock tribunal that passed the death sentence upon the Prince of Peace. It was as brutal as the painted mob at Carthage, save that its weapons were concealed and its coat of black pigment enveloped the heart instead of the face. The magistrate who sat upon the bench before the bar of justice had not half as much interest in the punishment of the murderers as Pilate had in the protection of the Lord when an infuriated mob armed with spears and lances cried out: "His blood be on us, and our children."

The clamor of the circuit court at Carthage was for Barabbas. The nine accused men were released amid the plaudits of the jury and the justices. The blood of martyrdom had cried in vain before an earthly tribunal; it must wait, like the blood of Abel, for a surer vengeance.

The spirit of Hancock County seemed to be in harmony with that of the perjured court at Carthage. When the *St. Louis Gazette* called "the men who killed the Smiths a pack of cowards," the editor of the *Warsaw Signal* retorted:

. . . instead of cowardice, they exhibited foolhardy courage, for they must have known or thought that they would bring down on themselves the vengeance of the Mormons. True, the act of an armed body going to the jail and killing prisoners does appear at first sight dastardly, but we look at it as though these men were the executioners of justice, and their act is no more cowardly than is the act of the hangman in stretching up a defenseless convict who is incapable of resistance. If any other mode could have been devised, or any other time selected, it would have been better; but, as we have heard others say, we are satisfied that it is done, and care not to philosophize on the *modus operandi*.

When Thomas C. Sharp, Jacob C. Davis, and Levi Williams fled from Carthage, they boasted that they had "finished the leading men of the Mormon Church." Sharp published an account of the tragedy in the *Warsaw Signal*, again boasting that "If my influence helped to produce the state of feelings that resulted in the death of Joe Smith, why I am, in common with some hundred others, guilty, of not murder, but of an extra-judicial execution."

His boasting ceased when his case reached the Grand Lodge. He and Williams fled to Missouri, and for their apprehension and return Governor Ford offered a reward of \$200 each.

The citizens of Warsaw were very bitter against the Mormons, and the Masons shared in this dislike, although the members of the Nauvoo lodge had taken an active part in the institution of the Warsaw lodge. It is said that the first time it was ever suggested that the Mormon temple ceremonies had been borrowed from Masonry was after the martyrdom of Joseph and Hyrum Smith, and this charge was made by the Masons from Warsaw.

In order to show the approval of the assassination of the Smiths, the members of Warsaw lodge elected Mark Aldrich who was holding the humble position of steward, to the high office of Worshipful Master at the first opportunity, while at the same time he was under indictment for the murder of the Mormon leaders. The reason for his promotion seems to have been his participation in the martyrdom.

The lodge at Warsaw also received the petitions of Levi Williams and Jacob C. Davis who were under indictment for the same crime. When this information reached the members of Bodley lodge at Quincy, they at once called the matter to the attention of the Grand Lodge.

The historian Morcombe has some interesting comments to make on this question:



But the murders at Carthage nevertheless proved matter of Masonic concern, and as such came up to vex the brethren at Grand Lodge. Grand Master Lusk reported at the communication of affairs of the lodge at Keokuk, and had found it inconvenient to act. The necessity for such action had passed, and the subject was ignored. Bro. Montague and other members of the lodge at Warsaw had trouble of their own. The town Warsaw, located on the Mississippi River below Keokuk, was and had been the strong point of opposition to the Mormons. The farcical trials which followed the assassinations at Carthage involved citizens of Warsaw. It became a matter of community pride to sustain the men thus accused, and they were unduly honored. Several of them, while under indictment for murder, made application, and were hurriedly elected to membership in Warsaw lodge, No. 21—a proceeding certainly as grossly un-Masonic as any which formed the basis of accusations against the Mormon Masons.

This outrageous disregard of Masonic rectitude was brought to the attention of Grand Lodge. The lodge at Warsaw had failed to make any returns of work, doubtless hoping in this manner to hide its faults. A resolution was adopted by Grand Lodge providing for the appointment of a special committee of investigation.<sup>2</sup>

When the Grand Lodge began to investigate this case, "Bro. John Montague" reported the incident to the Grand Lodge. His "explanation" deserves being studied in full:

Brother Lusk:—Sir, your letter of the 5th inst., referring me to resolutions passed by the Grand Lodge, at the last regular communication—also making inquiry concerning the initiation of certain individuals into the lodge, who were at the time under indictment, was duly received. At a regular meeting of the lodge on the 9th inst., I laid your letter before the lodge for their consideration. On motion of Bro. C. Hay, the lodge requested me to answer that part of your letter making inquiry in relation to initiating, passing, and raising certain individuals under indictment. The facts were as follows:

At a regular meeting of the lodge on the 23rd Sept. 1844, the petition of J. C. Davis was received, read, filed, and ordered to lie over until the next regular meeting of the lodge. Bro. Stephens and Aldrich were appointed a committee to inquire into

<sup>2</sup> *The Living Age*, June, 1905.

the character and standing of the applicant. At a regular meeting of the lodge on the 21st of Oct., 1844, the committee reported favorable. On motion, the ballot was taken and found clear. On motion, Mr. Davis was introduced and initiated. At a regular meeting of the lodge on the 4th Nov., 1844, at the request of Bro. Davis, to be passed to the second degree—on motion, the ballot was taken and found clear. On motion, he was introduced and passed. At a regular meeting of the lodge on the 18th Nov.—on motion, the ballot was taken to raise Bro. Davis, and found clear. On motion, he was introduced and raised to the sublime degree of Master Mason.

At a regular meeting of the lodge on the 18th Nov., 1844, the petitions of T. C. Sharp and Levi Williams were received, read, filed, and ordered to lie over until the next regular meeting of the Lodge. Bros. Aldrich and Stephens were appointed a committee to inquire into the character and standing of the applicants. At a regular meeting of the lodge on the 16th of Dec., 1844, the ballots were taken separately for Messrs. Sharp and Williams, and found clear. On motion, Mr. Williams was introduced and initiated. At an adjourned meeting of the lodge, on the 28th Dec., 1844, on motion, Bro. Williams was introduced and passed to the second degree. At an adjourned meeting of the lodge Feb. 18th., 1845, the ballot was taken to raise Bro. Williams to the degree of Master Mason and found clear. And at a regular meeting of the lodge on the 17th of March, 1845, on motion, Bro. Williams was introduced and raised to the sublime degree of Master Mason, agreeable to ancient form.

At a regular meeting of the lodge on the 16th Dec., 1844, the ballot was taken to initiate Mr. Sharp, and found clear. On motion, he was introduced and initiated. At an adjourned meeting of the lodge on the 6th Jan., 1845, on motion, the ballot was taken to pass Bro. Sharp, and found clear. At an adjourned meeting of the lodge on the 9th Jan., 1845, on motion, Bro. Sharp was introduced and passed to the second degree.

We believed at the time we balloted for candidates to be passed and raised, at adjourned meetings, we were not violating any of the ancient landmarks of the institution. We see the Grand Lodge recommend a different course. We are not disposed to violate any regulation of the Grand Lodge by which a subordinate lodge shall be governed.

At the time said petitions were presented, the fact of these individuals being under indictment for the murder of Joseph and Hiram Smith, was referred to, and the question of the propriety

of their admission fully discussed. It was admitted that those individuals were worthy members of society, and respected by their fellow citizens—no objection to their initiation therefore existed, except the fact of the pending of the afore-mentioned indictment. In relation to the matter, it was argued that the indictment was no evidence of crime; in this instance, particularly, it was publicly known that the indictment against said applicants had been procured by the testimony of perjured witnesses who had been suborned by the Mormons, for the purpose of procuring indictments against certain prominent men of the country, who had become obnoxious to them. The standing of those individuals in the community had not been at all impaired by the indictment, but, on the contrary, they were regarded with greater consideration than before, from the fact that they had been particularly selected as the victims of Mormon vengeance. The community regarded the proceedings against them as a persecution rather than a prosecution, and the event of the final trial proved the correctness of the conclusion. Under these circumstances, it could not be considered that those individuals should be regarded in the light that persons ordinarily are, who are arraigned for crime—besides this, Bro. M. Aldrich, who has held an honorable standing in the Fraternity for upwards of twenty years, was also under indictment for the same offense. There would therefore seem to be equally as good grounds for his suspension, as for rejecting the petitions of the individuals referred to. But to do this when there was no evidence of his guilt, would be to reverse the fundamental principles of the Order, and cast off a brother because he was in trouble. The action of the lodge in the case referred to, was not without due deliberation. If we have erred, we were not aware we were infringing any of the usages or regulations of our ancient and honorable Order. Yet, if we have erred, we do not feel disposed to shrink from any responsibility that may rest on our lodge, touching the subject under consideration. We hope the above will prove satisfactory to yourself and the Most Worshipful Grand Master.

Very respectfully,  
JOHN MONTAGUE

In the case of these men whose hands were stained with the blood of martyrdom, it seems that the "ancient landmarks" of the fraternity were far more flexible than in the case of the Mormon brethren who had incurred the wrath of

the Order because they took one member into the lodge upon his promise to reform. The punishment of these accused men would have been very different if the Grand Lodge had considered their case with the dogged determination that marked all their contacts with the Mormons.

The historian Morcombe says further of this issue :

Without at all seeking to make out the Mormon contention that these men accused were guilty of the crime, it is nevertheless evident that the defense thus made for them is very weak. There is a plain attempt to confuse the issue. Whatever may have been the duties enjoined by Masonry in defense of a brother, there is no obligation existing to shield outsiders. They should come to the doors of a lodge without even suspicion of wrong-doing such as this. Were it within the province of this paper to analyze the evidence it could at least be shown that the much dreaded Mormon persecution was altogether imaginary. That people at the time were absolutely helpless, and only the promptings of utter despair could have made them dangerous to their spoilers. It was another case of the wolf accusing the lamb of fouling the stream from which he drank, that he might at least have excuse for devouring the offender.

It is evident that Joseph Smith was merely grasping at a straw when he called for any help from the prejudiced Masons who may have been among the multitude with painted faces when they swarmed about the jail at Carthage. His call would have been heeded more from savages or pagans.

#### **MASONRY AS A MEANS OF PLACATING THE MORMONS**

Though the Masons who were at Carthage on that fateful day refused to heed the call of a fellow Mason in distress, the Governor of the state attempted to take advantage of Masonic ties of friendship and prevent the Mormons from seeking vengeance. The Governor realized that he would be helpless in making a personal inquiry into the situation in Nauvoo, so selected the greatest friend the Mormons had

among the Masonic leaders—Abraham Jonas—to hasten to Nauvoo and do all in his power to keep the Mormons under control.

This was the same Jonas who a few years before had refused to listen to the protests of such infuriated people as the citizens of Warsaw and had set up the lodge in Nauvoo and conferred great Masonic honors on Joseph Smith. This was the loyal friend who had pleaded their case before the Grand Lodge, yet was finally compelled to write an injunction, suspending their labor for a season. He fought for a removal of the injunction, which was granted. Finally he was sent to Nauvoo bearing the Governor's olive branch.

At the height of the Masonic excitement in Nauvoo, Joseph Smith wrote in his journal: "March 24, 1843. Received a letter from Grand Master A. Jonas, requesting the loan of a cannon, to celebrate the organization of the new county of Marquette, which I granted."

From the *Times and Seasons* we quote a section of the letter of authorization the Governor sent to Mr. Jonas:

Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar inquiries there. Ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(signed) THOMAS FORD

June 30, 1844

The following extracts from the *Times and Seasons* show the peaceful spirit of the Mormons at this critical time:

Nauvoo, July 1, 1844

To the City Council of Nauvoo:

Gentlemen:—With this, you will receive a copy of instructions, from Gov. Ford to us.—You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the law, will, we are sure, be gratifying to him, and as much so to.

Yours respectfully,

HART FELLOWS

A. JONAS

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas Esq. and Col. Fellows, it was unanimously

**RESOLVED.** For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding county, that we will rigidly sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights. . . .

#### PUBLIC MEETING

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agent for their kindly interference in favor of peace among the citizens of Hancock county and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's. Smiths for the great exertions to have even-handed justice meted out to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing inuendoes for the benefit of our citizens, that appeared as the wise man said, "Like apples of gold, in pictures of silver." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and Ex-Mayor of Quincy, for their friendly disposition in

establishing peace in this region, and we are happy to say that all appears to be peace at Nauvoo.

The fraternal ties of the brotherhood were resorted to as a means of placating the Mormons after the martyrdom, but those same ties were powerless to prevent the slaughter at Carthage.

Years later, a Masonic historian writing under the name of Hiram Abif, Jr., wrote in the *Masonic Voice-Review* that Colonel Levi Williams was in charge of the state militia when Joseph and Hyrum Smith were killed. He is said to have called for volunteers to go with him to Carthage and execute vengeance upon the Mormon leaders. Under his influence the citizens of Warsaw had adopted a resolution asserting that "We will proceed to Nauvoo and exterminate the city and its people." Colonel Williams read the order to the troops. Captain Mark Aldrich spoke in favor of going, as did Captain Tom Sharp. It was agreed to take the jail by storm and kill the Smiths.

In this document Sharp is represented as saying that the Governor was in Nauvoo and would likely be killed when the Mormons learned of the death of their leaders, and thus "the people of Hancock County would be rid of his interference."

Captain Jacob C. Davis did not publicly express himself, yet went with the rest of the mob to Carthage, taking part with them in the murder of the Smiths. Dr. Charles Hay, the surgeon of the regiment, declared himself opposed to the massacre, left the troops and returned to Warsaw. This daring report closes with the assertion that arrangements were made with the guard to use blank cartridges, pretending to fire at the disguised men when they approached the jail.

Intolerance was certainly at the base of all the trouble the Mormons had with the Masons in Illinois. It was present at the trial of the murderers of Joseph and Hyrum Smith in such abundance that they were released as not guilty and the evidence dismissed as insufficient. Yet the same evidence before the Grand Lodge was so overwhelming that the lodges at Warsaw and Carthage were forced to surrender their charters for a season for violating the most solemn lessons taught by the fraternity.

At the present time the members of these two lodges offer other and erroneous explanations for the surrender of the charters. In December, 1932, the *Hancock County Journal* published an address delivered at the Masonic temple at Carthage by a prominent member of the brotherhood. He told his audience that the two lodges ceased to labor for a season, because they were afraid that spurious and clandestine Masons from Nauvoo might intrude into their meetings. For this reason the lodges were closed until 1850.

It seems strange that they would keep their doors closed for four years after all the Mormons had left Nauvoo for the Great Basin.

The spirit of the prejudiced court at Carthage was again manifested when some of the wealthy brethren in Nauvoo went to Carthage one year after the martyrdom and became sureties on the bond upon which General Deming was set at liberty. The General had killed Sam Marshall in self-defense, while trying to settle the difficulties in Hancock County and prevent the gangs of mobbers from taking the law into their own hands.

The sum required for the General's bail was \$10,000. Each signer was required to swear to the lowest cash value of his property and that it did not lie within the city limits of Nauvoo. The bond was then accepted for only half the



sworn amount. Thus they were obliged to pledge the sum of \$20,000 for the Deming bond. This contrasted strongly with the clemency extended by the court to Sharp, Williams, Davis, Grover, and Aldrich who were admitted to bail at the previous court for \$1,000 each on their own security.

In the light of this evidence it is not difficult to see why the Mormons were unpopular with the Masons in Illinois.