

Memorial Meeting at the Liberal Institute on Sunday Night.

On Sunday evening last, a handsome audience met in the Institute to participate in the Memorial service to the memory of the late Amasa M. Lyman. The hall was very tastefully decorated. Over the center of the platform was placed a full size portrait of Mr. Lyman, specially painted for the occasion. It was surrounded with evergreen, and the National flag draped with white and black, and interspersed with flowers. The chair was taken by Mr. Henry W. Lawrence. After some introductory remarks, the chairman introduced Mr. E. L. T. Harrison, of whose speech, the following is a brief synopsis:

Mr. Harrison said that they had met that evening to pay a tribute of respect and affection to the memory of their friend and brother, Amasa M. Lyman, as well as to say a few words with regard to the cause which he represented. With regard to the man himself, he was of so catholic a spirit, so moderate in the expression of his views, and so charitable to all who differed with him, that he felt that any sentiment which might be expressed in his honor would be sure to be received in the hearts of all present. All acquainted with the speaker's course and spirit knew that he was opposed to indiscriminate denunciation and offensive personalities of any kind, especially as applied against the Mormon people, whose conscientiousness and devotion no one knew better than himself. But there were facts relating to Mr. Lyman's connection with the Mormon church which must be referred to or justice could not be done to his memory. In doing so, he would refer to persons only as they were the special representatives of the principles or policies in question.

It might be a matter of surprise to some that Mr. Lyman should ever have joined the Mormon church, but when he did so, it was a highly charged reservoir of spiritual sentiment, universalism, philosophical and charitable. It believed in present revelation it is true, but it was revelation open, like the rays of the sun, to all, and filtered through no priestly brain. Principles such as these had enlisted Mr. Lyman's sympathies and labors for over thirty years.

Referring to Mr. Lyman's denial of the doctrine of the atonement, Mr. Harrison said that as far back as eighteen years, he had discovered that Amasa Lyman was thinking beyond his creed, and running into danger. He had been incautious enough in later years to state that he "believed more in a Savior who saved by his example, and by his high moral principles, than he did in one who saved by his death." Ordered to recant, he had refused until under threat of deposition from his office and excommunication, he had succumbed for a moment, only, however, to go right out and reaffirm his faith on this subject with greater force than before. He was immediately struck from his position in the priesthood, and insultingly told to "go home, close his mouth, and dig for his bread."

Referring to Mr. Lyman's reasons for joining the Mormon movement or revolution of 1860, the speaker said that he would venture to assert that no such terrible change from the original principles and spirit of a religious system had in the same amount of time ever come over any its itaion since the world began than had come over the characteristics of the little church which Amasa Lyman originally joined.

Its ancient spirituality had entirely disappeared, and it was now worldly and venous. Its so-called "spiritual gifts" have disappeared, and the spirit of its rule and government was entirely subverted and changed.

Originally the church was a system of graded powers, and of balancing and counterpoising parts. In the original Charter of the Church, the "Twelve" was declared to be a quorum "equal in power and authority to the quorum of the first Presidency," while the seventies, in their turn, were similarly declared to be equal to the quorum of the Twelve; and this to prevent the exercise of undue authority on the part of the head of the system. The Twelve, and the lower quorums under them, had, therefore, the power to negative any proposition of the First Presidency, which they did not consider right. But Brigham Young had encroached upon this guaranteed right of criticism and question, until he had made them and understood that their rights as quorums were limited to the approving of his measures, consequently all the independence, dignity and authority of those quorums had vanished.

But worse than this. During the isolation of the people in these secluded valleys, a system of mental despotism had been perfected, alongside of which the assumptions of Rome itself in the days of its most absolute rule, were as those of a child in swaddling clothes. Stretching their authority from point to point, the leading priesthood had come to claim that for the purposes of the church they had a right to control all there was to a man spiritually, physically and financially; arguing, as the basis of this terrible claim, that inasmuch as God had created a man's muscles, sinews, nerves, brain and spirit, he had a right to control the whole through his servants. "A most logical argument," said the speaker, "had the Creator of body and soul been demonstrably present making the demand himself. But a miserable delusion when the only God within view consisted of six feet of clay, like other men, with all the liabilities to weakness, ignorance, ambition and selfishness, which distinguish the rest of our human selves."

The object of that movement, the speaker said, was to restore to these quorums and the people the right to participate in the government of their own system, as well as the right to consider the propriety of any measure they were called upon to obey. It was originated in the spirit of the tenderest regard and respect for the people of Utah. If it had not been so, Amasa Lyman would never have joined it. Both he and his exadutors knew too well the nobleness of the motives which had originally inspired the Mormon people to do otherwise. It was not framed either to deprive the people of their right to believe in the peculiarities of the Mormon church, but to restore to them their right to think while they were Mormons. Whenever that point was gained, whether in or out of the church, the object of that Movement was equally accomplished.

It had been said that Brigham Young had asked vauntingly and derisively: "What has become of that movement?" The speaker would tell him. It was close around his own person, in the acts and sayings of his immediate staff who were now known to criticize the device wisdom of his measures. It was in the quorum of the Twelve, who, tired of being ordered and commanded, are internally swearing that no second Brigham shall ever put such a yoke upon them again. It was in his very bench of bishops, who now questioned where they once blindly obeyed. It was right among the great mass of the people who, 450 out of 500, now refuse to be drawn into the Order of Enact and co-operative schemes against their will. In a word it was transferred from an external opposition to an internal agitation within

the very heart of the people themselves, and was ten times more terrible to blind obedience than it was several years ago.

The speaker closed by saying that in Mr. Lyman's later years, it had been his pride to say, that whereas, he once believed in a religious system which claimed to be the special favorite of heaven, he now belonged to the great church of humanity, which was co extensive with all human souls under the sun; a church which acknowledged no partitioned God; a church which was yearly sending up its millions into that great reservoir of life—the immortal spirit world. There, where the combined intelligence of all ages, nations, climes and tongues is found. There, where the garnered wisdom of ten thousand years sheds its light upon the student of eternal science—in that higher department of the church of humanity, Amasa Lyman stands to-day, a neophyte, it is true, standing humbly within the entering portals of that infinite domain. But his heart, which was always open to every voice of nature, will be penetrated by divine melodies, while his eyes will gaze upon nature in her grander and sublimer forms, because nearer to her spiritual heart. He will find no priesthood there, such as men talk about in this world, except as to may find it as an invention by which the sages of the higher life manipulate the children of earth in the lower stages of their religious experience. He will find a priesthood here it is true, but it will be the priesthood of intellect and of moral pre-esthood fashioned in the womb of nature, conferred by no imposition of human hands. Its apostles are the higher powers of science and art—the revolutionists, the reformers and the patriots of the age. Among the high priesthood of nature, and of God, he will find no restriction for freedom of opinion's sake. For having respectively in their day dared the axe, the gibbet, the stake, or racism, exile and excommunication for freedom of thought, they will welcome him as a brother to their ranks, with them ever to cease his labors, until, not only over this Territory, but over this fair world, the blighting, direful doctrine of blind obedience, is broken up and abolished forever.

MR. W. S. GEDUE

said from his boyhood Amasa M. Lyman was a leading apostle of Mormonism, not of the despotic system that to-day holds the people of Utah in its iron grasp, but an apostle of the religion of his youthful founder, full of life and freshness and fraught with blessedness to all mankind, for whatever of superstition it contained, however ignorant Joseph and his elders may have been, it cannot be denied that in its inception at least, Mormonism was spiritual, progressive and breathed a spirit of fraternity that touched the heart and fed the soul of thousands. As a tree will absorb from the elements around it that which produces the luscious peach, while its neighbor draws from the same elements that which yields the thorny cactus, so did Amasa Lyman appropriate from the system, he espoused such principles only as were adapted to the growth of his noble nature, while others derived strength from the same system in bigotry and selfishness. And in this, he represented a by no means insignificant class. Hundreds of the elders drank in the teachings of the eloquent apostle who in turn made thousands rejoice in their message of liberty and love. Himself a free member of what he contended must be a free church, he fought intolerance and oppression, came from whence it might. When the fierce fanaticism of 1857 culminated at Mountain Meadows, no sooner had the humanity of the people become outraged by a knowledge of the fact, than Amasa Lyman set himself to resist the bloody tendencies of those evil times. With burning words he tore to pieces the damning doctrine of blood atonement. Inspired by this terrible tragedy he fought the dogma to its ancient source, and in his memorable sermon in Glasgow taught that salvation from sin and its consequences came from forsaking the evil and not from the blood of the crucified Nazarene. This gave Brigham his opportunity, and Amasa was tried for heresy. Long and painful was the struggle that ensued, and rather than be severed from what he then believed to be a divine system, like Galileo, he confessed his error, but also, like the great astronomer, he immediately reaffirmed himself stronger than ever. The solemnures of ages was once more repeated. Amasa was forbidden to teach, and made in many ways to feel the bitterness of Brigham's displeasure. But he failed to remain in the obscurity to which he had been consigned. The secession movement occurring soon after, its sentiments met with a warm response from Amasa, who has since devoted himself wholly to the cause of Utah's emancipation. But the Mormon press says Amasa Lyman apostatized and fell into obscurity. Yes, to his praise be it said, he did apostatize, but not from his freedom of thought and conscience, not from his devotion to truth and solitude for the good of his race; not from his god like charity and universal sentiments, from none of these did our brother apostatize, but in his loyalty to God and human rights he forsook those who, in his name sought to destroy them and enslave a truth-loving and suffering people.

But enough of this. The record of our brother is made and written on incorruptible parchment—time cannot efface it. All material things will change and pass away. These secluded mountains will crumble to dust, and generations to come, engaging in grander themes than those that engross our thoughts, will walk where we have trod. Priestcraft will perish, bigotry sheath its knife, and error hide its hoary head in shame. But the gems of thought to which our departed brother has given utterance, his sentiments of purity, his god-like gospel of charity and love will live through the ages, while "life and thought and being last, or immortality endure!"

MR. E. L. T. HARRISON

said that for him it he was not ashamed of having been a Mormon. He had separated himself from the Mormon church because he found that under the impress of Brigham Young all that was grand and life giving in the system had been crushed out of it, and it had been degraded into an unmitigated priestly despotism. The old saying that "the agitation of thought was the beginning of wisdom," had proven true in his case. But in order to think freely and fully he had found it necessary to tear down every creed and barrier in the way of his investigations. It was believed by some that free thought would become the rule in this world. He did not expect this, but thought that as the lower forms of natural life would long be found needful as stepping stones to higher and still higher forms, so would the lower forms of dogmatic creed be found needful to fill up between the lower and the higher stages of man's intellectual condition. It appeared to him that there were certain classes who would need for thousands of years to come a devil, with a barbed fork, backed up by a burning lake. Aided, on the other hand, by their conceptions of a good God provided with a never-failing sugar tent as a reward for good behavior. He was happy to say that the ranks of those who needed no such incentives to virtue were rapidly increasing. He believed that every man at every stage of his existence was an epitome of every word, thought and

act of his past, and what he thought of himself he considered was as truly applicable to Amasa M. Lyman, in whose memory the meeting was held. Amasa Lyman's status in society, the esteem and veneration in which he was held by all who know him, were the highest proof that in the struggle between the evil and good in his nature the good and the true had triumphed.

MR. W. H. SHEARMAN

said, that the universal and humanitarian sentiments of Amasa Lyman, had first attracted him to the Mormon people. He had traveled with him over the great desert and was charmed during that journey, by his character and spirit. The universal part of religion here has always been the most beautiful to him. Unfortunately, in later years, he had discovered that the sentiments of his friend Amasa were not those of the rest of the authorities of the Mormon church. He concluded with a strong testimony to his worth as a man.

At the close of Mr. Shearman's remarks, Mr. T. A. Lync was introduced and presented the following resolutions:

Resolved, That it is the sense of this meeting that in the departure of our friend and brother, Amasa M. Lyman, from our midst by death, the people of this Territory have lost a patriot and a true friend, and the world at large a sincere worker for the good of his kind.

Resolved, That his memory is worthy to be cherished as a bright example of a generous and charitable life, governed by a steadfast adherence to principle, and worthy of all emulation.

The resolutions being put by the chairman to the meeting, were responded to by the entire audience arising simultaneously to their feet. After which the meeting dismissed.

Between the speeches the exquisite melody "Where the Roses never ebb wither," was beautifully rendered by Mr. L. Corandall and Mrs. Forbes.

An effective aid was also rendered by the choir under Mr. Bostwick's direction. The committee express themselves as grateful to Messrs. Tullidge & Russell and Mrs. Leanos for their assistance and skill displayed in the decoration of the building. The whole affair was a great success.

PACVO, Feb. 22, 1877.

I regret that I cannot meet with you, on Sunday evening next, in the memorial service in token of respect to Amasa M. Lyman. Circumstances prevent me at this time. I fully sympathize with you on the occasion, and will be with you in thought, heart and feeling.

I beg to say that having traveled and been associated with Mr. Lyman in Europe, I had opportunity to estimate his worth and I found him to be a man in every true sense, honest and cooperative, and full of the spirit and work of the "Golden Rule." He was a devoted lover of truth, and sought after it; a believer in God's plan, and loved them; a deep thinker, and eloquently uttered his convictions; broad and charitable in his views and conceptions, and he diffused the same spirit; free from cant and superstition, he sought to emancipate others from their shackles; and even in his transition state from priestcraft to liberty of spirit and conscience, he manifested an honesty and character that accorded with the generous impulses of an intelligent being, feeling that in the progressive nature of humanity and the age, the views, opinions and beliefs of today should not be our guide or stopping place to-morrow and forever.

Did I not believe that it is with him and that the great dispenser of events has a continuous work for him in some place, and in some way, I would regret the loss of so good a man; but can only say, that while we pass over any little weakness of his great spirit, I trust we may emulate his virtues, and try to excel his research for truth and its application to the progress of our souls.

Thousands in Utah sympathize with his bereaved ones, and say that "a great man in Israel is fallen this day."

With full sympathy in the service of his sweet memory, Sincerely,
Wm. GILL MILLS.