Today, one of our Sunday School teachers pointed out to me that the doctrine of “The Vision” (Doctrine and Covenants 76, February 16, 1832) cannot really be accepted except by those with a firm testimony of Jesus Christ.

After all, the section starts with the vision of Christ on the throne to the right hand of Heavenly Father. Interestingly, although not the first vision received in the Church of the two sitting side-by-side, it was the first recorded by a third party from the lips of Joseph Smith and authenticated by a second witness, Sydney Rigdon.

That doctrine alone was and still is enormously controversial. But what follows was considered so controversial that Joseph urged the saints not to share “The Vision.” Brigham Young was quite shocked by it. It no doubt caused furor and fervor wherever it was taken.

What followed was that the “heaven” of the Catholic Church and Protestant sects not only had pre- and post-judgment meanings as had been stated in Alma 40, but that post-judgment heaven would be the home for nearly all those who, having kept their first estate, had come to earth. The traditional Protestant’s “hell” was temporary – Spirit Prison - and ended at the final judgment. Only the very elect who then choose to rebel to the bitter end would become Sons of Perdition, resurrected, but lost with Satan and his followers in “outer darkness.”
Presidency Report, cont’d.

Of course, as the doctrine was further revealed, it became apparent that to really have eternal increase one would have to be resurrected in the highest degree of glory in the Celestial Kingdom, but besides outer darkness, the other judgments were certainly not the traditional hell, but more like heaven – a place of rest, peace, beauty, and glory. (This is not to say that they were completely fulfilling! In D&C 112:29, given five years later, the consequences of rejecting baptism are still described as “damnation.”)

How could it be that (nearly) all would be saved, and receive resurrected bodies with unimaginable glory? Even the just, those alluded to in the passage about the resurrection of the just that sent Joseph and Sydney praying (John 5:29), would have committed sins, probably even would have violated their ordinance-associated covenants, such as baptism. Only through the hard work of Jesus Christ, his complete atonement and constant love, his mediation for us with the Father, and the “mercy” component of the Plan of Salvation, could the just “become perfect” and return to their Heavenly Father's Celestial realm (D&C 76:69).

And what about those who don’t care about Heavenly Father’s plan, or unwisely deny it throughout their lives and their post-mortal existence? In other words, what about the resurrection of the unjust? Even they will receive resurrected bodies with terrestrial or telestial glories, albeit confined to separate kingdoms administered by Jesus Christ or the Holy Ghost (respectively) rather than Father Himself. And the glory of each individual will depend on what they did during the days of their probation on Earth, together with their post-mortal probations.

This combination of (nearly) universal salvation, but with variable “degrees of glory” and “separate realms of administration,” provided the nuance needed to satisfy the modern mind. Extending way beyond black and white, the picture viewed by Joseph and Sydney was infinitely complex and at the same time very simple: everything depends on how we receive a testimony of Jesus Christ. When we are taught His Good News, do we receive it with a full heart and commit to it whole-heartedly and permanently? Or are we lukewarm or even disparaging? Everything depends on our attitude.

What my friend was saying was that we had better have a testimony of Christ, or we will not be able to accept the doctrine that the glory and sphere we are given in the Judgment depends entirely on how we “receive” (in a broad sense) the testimony of Christ.

And for those like myself to whom “black is black and white is white,” we need a special dose of the testimony of the work and glory of Jesus Christ to appreciate that eventually “every knee shall bow and every tongue confess that Jesus is the Christ, the Son of the Living God,” and that through his love and preaching, he can raise even the most obdurate of souls - during or after their life on Earth - to a state worthy of “unimaginable glory.” One might well say that The Vision contains the most liberal doctrine of any religion on the planet.

It was just a few months after Joseph and Sydney received The Vision, on June 5, 1832, that Amasa reached Kirtland. He met The Prophet when he returned from Missouri the next month.

It is interesting that biographers haven’t noted any particular reaction by Amasa to the doctrine in The Vision. Surely, he was fully informed of it. He lived in the John Johnson home for 10 weeks “absorbing” all they could tell him of the new religion, especially its prophet Joseph Smith.” (Amasa Mason Lyman, Mormon Apostle and Apostate, A Study in Dedication by Edward Leo Lyman, 2009, Univ. of Utah Press, hereafter referred to as ELL). In Albert R. Lyman’s speculative account of Amasa’s experience upon reaching the Johnson Farm (Amasa Mason Lyman, Pioneer, Volume 1, Lyman Family History by Albert R. Lyman, Delta Utah 1957, page 20), he exposes one key fact (in italics added below, albeit without attribution), which if true gives us confidence that Amasa was fully appraised of the contents of The Vision:

In the peace and seclusion of Hiram, the Prophet had also received a very important revelation in January, another in February, and another in March. One of these revelations, known among the Saints as “The Vision,” was the most glorious thing of its kind ever shown to men on earth, and the Johnsons had a treasured copy of it there in their house. (D&C Sections 74, 76, and 77)

If they had a copy, Amasa may well have read it, or at least been told the details. In my limited exposure to Amasa’s journals, I have not run across a mention by him of the doctrine revealed in Section 76, but I suspect that his reaction to it was probably similar to that of the Prophet, who later commented:

“Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, go to show the perfection of the theory [of different degrees of glory in the future life] and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishment for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: ‘It came from God.’” (Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1957), 1:252–53; brackets and emphasis in original).

Perhaps his beloved Universalist grandfather Perez, who descended from three generations of Six Principle Baptists
Presidency Report, cont’d.

(Sampson Mason, and Ministers Peletiah Mason and John Mason) in the heart of liberal New England – Swansea and Rehoboth, Massachusetts - had prepared Amasa’s mind for this enlightened doctrine.

Oddly, it could be said in his final years Amasa turned his back on the role and necessity of a Savior’s blood atoning for our inevitable sin, as he preached instead that we should be sufficiently obedient to our covenants that we obviate the need for a blood sacrifice. This undoubtedly sounded more pure and truthful, more tough-minded to him, and it would have appealed to the most valiant saints had they not detected a basic heresy in it: you can’t earn your way to heaven. But, it was actually a very popular view of the time promulgated by the Unitarian Church.

The Unitarian Church became so prominent in Boston in the early 1800s that, according to an historical brief at Boundless.com (Concept Version 15. Unitarianism and Universalism), all but one chapel there had a Unitarian preacher. This protestant sect competed primarily with the earlier Congregationalist Church, the main vestige of Puritanism in Boston. The brief describes Unitarianism as follows.

Unitarianism is a Christian theological movement named for its understanding of God as one person . . . Thus, Unitarians adhere to strict monotheism, maintaining that Jesus was a great man and a prophet of God but not God himself. . . . As early as the middle of the eighteenth century, a number of clergymen in New England preached what was essentially Unitarianism. The most prominent of these men was Jonathan Mayhew (1720–1766), . . . who preached the strict unity of God, the subordinate nature of Christ, and salvation by character.

Notice that Mayhew preached “salvation by character.” This could be viewed as the core of Amasa’s heresy in his Dundee Sermon of 1862. Even though his pocket diary notes on the Atonement (ca. 1839-1846, ELL, page 57 and Appendix 2) emphasize the role of grace in salvation, by 1862 he was teaching doctrine more like the Unitarians – that Christ’s blood wasn’t necessary for salvation, but that our progress and faithfulness to our covenants is.

The Universalists also represented Christianity in New England. The same brief at Boundless.com explains that in their view everyone will be saved. This belief was influenced by several religions, including Anabaptists, Quakers, the Methodist Pietist movement, and Moravians. It seems likely that Grandfather Perez Mason’s Universalism incorporated elements of Unitarianism evident in Amasa’s Dundee Sermon.

This aspect of the Plan of Salvation, the inevitable need for the blood sacrifice of our Savior, is displayed throughout the Book of Mormon and certainly in The Vision (D&C 76:69; see footnote 9 to Appendix 3 in ELL, page 603), so it is curious that Amasa was attracted to the false doctrine, when indeed one of his very first experiences with the saints was to live in the John Johnson home, where in the upper room The Vision was received.

One can only imagine that some combination of circumstances – extensive reading of popular religious literature from the East, pride and stubbornness stemming from his deep popularity as an orator and the rejection by his quorum mates, and a mind always open to fresh views, led to his deviation. How ironic that he found himself in Spirit Prison after this life, desperately in need of redemption that comes only through ordinances administered by the priesthood, and the mercy and mediation through the atoning blood of Jesus Christ. We cannot get enough of the doctrine of redemption inherent in The Vision.

Contemplation of how Amasa reacted initially to news of The Vision begs the question: What were the teachings of Universalists (and Unitarians) concerning the afterlife?

Currently, Unitarian Universalists don’t believe in an afterlife. This modern, essentially atheistic/humanistic sect was formed in 1961 with the merger of two historically Christian religions, the Universalist Church of America and the American Unitarian Association, both based in the United States (see the article in Wikipedia on Christian Universalism). However, in the 19th century, there was still a strong belief in deity and in the afterlife. The concern of the Unitarians for “salvation by character” reflected their belief in the afterlife and a longing for perfection in the context of variable levels of success by different souls. Concerning the origins of Christian Universalism, the Wikipedia article states:

The term “Christian Universalism” was used in the 1820s by Russell Streeter of the Christian Intelligencer of Portland – a descendant of Adams Streeter who had founded one of the first Universalist Churches [sic] on September 14, 1785. Christian Universalists believe this was the most common interpretation of Christianity in Early Christianity, prior to the 6th century. Christians from a diversity of denominations and traditions believe in the tenets of this belief system, such as the reality of an afterlife without the possibility of eternal presence in hell. (References omitted).

Note that the main distinction between Christian Universalists and hellfire-and-brimstone Protestants was that the former rejected eternal hell. There may be punishment, they believed, but the loving God of early Christianity would not punish his children forever, nor lack in his ability to save them or fail in his effort. The debate over whether the afterlife included a permanent condemnation to hell was raging in New England, and I speculate that it may have been the biggest controversy in the burned-over district. It is particularly interesting that the Universalist leaders searched the history of Christianity to find roots for their brand of Protestantism – a natural progression of the rebellion against Catholic and Orthodox Christendom. Thus, revealed doctrine about the need for a restoration in Joseph Smith’s foundational First Vision fit firmly into the
Universalist expectations of the day: The spiritual roots of Jesus’s church are no longer represented on Earth. Universalism became the dominant religion in New England in the early 1800s. It was the accepted religion of the Harvard Divinity School and had congregations throughout Boston. Eventually, membership reached 300,000 adherents. The preachers emphasized the Fatherly-Love doctrines of Origen over the subsequently dominant Catholic doctrines of hell espoused by Tertulian, with a liberal, open-minded focus against Calvinistic determinism and fate and against the fear-mongering concept of eternal punishment and damnation. (“Where Have All the Universalists Gone? by Ken R. Vincent, https://christianuniversalist.org/resources/articles/where-universalists-gone/).

The views of Christian Universalism strongly influenced not only Perez Mason, but also Joseph Smith’s father and paternal grandfather. This is discussed at length in an article published by BYU’s Religious Studies Center (Casey Paul Griffiths, “Universalism and the Revelations of Joseph Smith,” in The Doctrine and Covenants, Revelations in Context, ed. Andrew H. Hedges, J. Spencer Fluhman, and Alonzo L. Gaskill, Provo and Salt Lake City: Religious Studies Center, Brigham Young University, and Deseret Book, 2008), 168–87). It is available online at https://rsc.byu.edu/archived/doctrine-and-covenants/universalism-and-revelations-joseph-smith. This article gives interesting context to The Vision, which help us imagine better how Amasa would have received that revelation. In particular, it notes that The Vision was published five months after being received in the Evening and Morning Star, about the time that Joseph Smith returned from Missouri and that Amasa met him for the first time. It points out that Section 76 puts Universalism in its proper place, agreeing with a minimal role for hell (Sons of Perdition), but pointing out its importance clearly and adding that heaven will consist of three degrees of glory with limitations in the intercourse between them.

Interestingly, Section 76 also put Unitarianism in its place. The focus on a single God in Unitarianism had left Jesus Christ in the role of a wise man, similar to the thinking of the Muslims. Section 76, like the subsequently published First Vision, declared that Jesus Christ was God, was God’s beloved Son, and that he stood or sat side by side with our Heavenly Father. Amasa’s pocket diary 19 notes on the Atonement referred to above don’t seem to indicate any deep appreciation of the revision of Protestant and Catholic heaven-hell doctrine revealed in The Vision. For instance, his paragraph 5 begins, “Is it as we have heard that there is in the wicked & ungodly an unwillingness to come to Christ that they may be saved, we hence infer that they would all disobey the gospel & go to Hell as much as another, did not the Holy One of Israel incline some of them by the efficacious [sic] Energy of His Holy Spirit to obey the Gospel & go to Heaven.” (ELL, page 504). Here, I refer primarily to Amasa’s reference to a binary judgment outcome, Heaven or Hell. It sounds more like Alma 12:32-34 (and other similar Book of Mormon passages) than like D&C 76. (Of course this disparity between the Book of Mormon view of the judgment and D&C 76 needs resolution, which I don’t attempt here, but can easily imagine).

While I haven’t performed an exhaustive search, I am unaware of any references by Amasa to the degrees of glory as I mentioned above. Nevertheless, “The Vision” was undoubtedly preached by Amasa on his early missions and throughout his life, and he indubitably benefited richly from its powerful doctrine as his blessings were fully restored posthumously. Surely, he fully learned his lesson after his death and constantly begs for mediation for each of us now. May we be worthy of this great ancestor and his wonderful spouses, children, and associates.

Original Seeds of the Amasa Mason Lyman Educational & Historical Society

by Clayson Wells Lyman

In 1939, when I was three, my father Karl Robison Lyman, (son of Albert Robison Lyman - son of Platte DeAlton Lyman - son of Amasa Mason Lyman & Eliza Maria Partridge Smith Lyman) moved our family from Blanding, Utah, where he was raised, to Montecello. I grew up in Montecello. I was taught from childhood about my illustrious Lyman ancestry. I grew up in the saddle alongside my Dad who told me countless stories about the lives of the men and women from whom he descended. From all this exposure I worshipped Grandfathers Albert and Platte but never really seemed to connect with Grandfather Amasa.

During the 35 years my wife Patricia and I lived in Glendora, California, we made countless trips to Utah to visit family. Most every trip we would stop in Fillmore, Utah to eat, and to visit the cemetery and the gravesite of Grandfather Amasa as well as the Fillmore Statehouse Museum that featured photographs and stories about Grandfather Amasa and his eight wives.

In 1985 I helped charter the first chapter of the Sons of Utah Pioneers in the San Gabriel Valley of Southern California. As the Charter President of 78 new members, I was moved to seek out the details of my ancestry. Gradually I became acquainted with Grandfather Amasa from exhaustive review of the two volumes I purchased direct from Dr. Melvin A. Lyman in Delta, Utah whom I sought out and made a special trip to visit. He was the editor, printer, and publisher of “Amasa Mason Lyman - Trailblazer and Pioneer from the Atlantic to the Pacific - Volume I - Lyman Family History” written by my Grandfather, Albert Robison Lyman. The second volume, compiled by Dr. Lyman - “Amasa Mason Lyman Family History - Volume II - Includes Histories & Genealogy of the Wives and Children of Amasa...
Mason Lyman” - gave me details of my Grandfather Amasa ancestry that I had an enormous thirst to know.

In 1997 during one of my visits to Orem, Utah to see my Mom and Dad, I took occasion to visit with my first cousins, Scott and Lyn Lyman, and discuss with them the idea of doing something dramatic to honor Grandfather Amasa. We contacted another of our first cousins, Jay Bishop, and planted the seed with him about such a project. It so happened that Jay had long been considering such a project as had Scott and Lyn. Contacts were made with others of our Lyman clan, including: Mat & K’Lyn Lyman, Duane Lyman Bishop and wife Ann, Ted Jones, Mark Lyman, Rosemary Lyman-Palmer and her brother Richard Randall Lyman, Jean McQueen Kidd, and Jay’s wife Geneil.

I had arranged for an organizational meeting of all these players at the offices of Mat & K’Lyn’s Lyman Brothers, Inc. in South Jordan. At this meeting on August 19, 2001, Jay, who had spent many hours in preparation, presented his recommendation for the name of the organization and suggested some guidelines by which it may be managed. Prior to this 6:00 p.m. Sunday, August 2001 meeting, most of those who attended the meeting had done a great deal of exploring and discovery to come up with ideas and suggestions for making this new organization a meaningful and lasting tribute to Grandfather Amasa.

Officers were elected at that meeting to include: President - Jay Bishop, Vice President - Duane Bishop, Vice President - Scott Lyman, Secretary - K’Lyn Lyman, and Treasurer - Mat Lyman. We had already decided to hold our Amasa Mason Lyman family reunion the summer of 2003 in Fillmore under the leadership of Reunion Chair Richard Randall Lyman and Assistant Chair Clayson Wells Lyman. At this meeting a long check list of tasks was addressed, assignments made, and follow-up meetings scheduled.

From that humble beginning, the AML Society has been led by a number of very talented and capable Presidents: Jay Bishop, Ted Jones, McKay Platt, Greg Lyman, and now David Busath. All our efforts have used the two Lyman family history volumes as the basis of our efforts to discover and recruit to membership and participation all the descendants of Grandfather Amasa. We owe a major debt of gratitude to both Albert Robison Lyman and Dr. Melvin A. Lyman for their extensive research and preparation of these two basic volumes.

That first AML family “exposition” in 2003 proved a great success, was very well attended by over 1200 people and included a keynote address by AML descendant and then Second Counselor in the First Presidency of the LDS church James Esdras Faust. President Faust was ordained an Apostle at age 58 on October 1, 1978. Born 31 July 1920 at Delta, Utah to George A. Faust and Amy Finlinson, he died at age 87 on August 10, 2007, at Salt Lake City, Utah. Mat & K’Lyn Lyman, who had earlier worked with President Faust to honor Grandfather Edward Partridge, first Presiding Bishop of the Church, with a monument and dedication at Nauvoo, arranged for and were the hosts of President Faust at this first “exposition.” Succeeding “expos” were held in 2008 at Salt Lake City and 2013 at Fillmore. The next one is scheduled for 2018, for which plans are well underway.

The Grand Reunion

by Jeremy Lyman

In preparation for a recent talk I gave in sacrament meeting I was researching the lives and stories of some of my ancestors. I traced the Lyman line back to Richard Lyman (my 10th great grandfather, and Amasa’s 5th great grandfather). Richard was the original Lyman pioneer, the first Lyman to immigrate to America, and the father of the Lyman family which now finds itself spread across the continent (and even the Hawaiian islands). I had read about his life before, but this time I came across something new and interesting. I found a copy of a flyer that was used to announce a Lyman family reunion to take place in 1871 in Northampton, Massachusetts, an area in which Richard’s sons were among the first settlers, and in which the Lyman family established itself prominently. This was 240 years after Richard immigrated to the US, and the reunion was for all of Richard Lyman’s descendants.

This must have been quite an undertaking. From the announcement, I share the first paragraph: “WE OF THIS FAMILY, in America, are all of one blood, one great household, offspring of one venerable ancestor, Richard Lyman, from High Ongar, near London, in England, who migrated to this country in 1631, and was one of the earliest founders of the city of Hartford, in Connecticut. There, on the bank of the Connecticut river, he fills an unknown grave” (from a source on the Internet).

The flyer continues with an invitation to attend the reunion. Travel would have been more difficult at that time, and apparently many would be traveling by rail. The concluding paragraph is as follows: “An extra train will be run on the Connecticut River Railroad, on the morning of the gathering, leaving Vernon at about 7 A.M., stopping at all the way stations, arriving at Mt. Tom Station at 8 ½ o’clock, A.M., as far as practicable, arrangements will be made with railroad companies to provide the guests with commutation tickets for their return” (ibid).

I later found a record of the event that was published and is available from Higginson Books (https://higginsonbooks.com/products/genealogies_l_lyman-genly005h). A full account of the proceedings is found there. It appears to have been quite a gathering and very eventful, with the heavens opening up with a deluge that forced all to run in retreat during the first day’s festivities.
After reading about the grand reunion I wondered if there might be someone ambitious enough to organize another Richard Lyman reunion in the near future. Perhaps 2031 would be the date to shoot for, 400 years after Richard Lyman's arrival in America. I can’t imagine how large his posterity must be at this point, and I can’t begin to guess how many might be interested in attending, but it might be an incredible experience for those who would attend.

The second paragraph of the reunion announcement reads as follows: “His sons were among the first settlers of Northampton, Massachusetts. This ancient town has been for more than two hundred years the central home of the Lyman family. From this center, and others that have originated from it, the members of this far-spreading family have gone out, age after age, foremost of pioneers to every opening State and Territory throughout our broad land” (from a source on the Internet).

I am grateful for my pioneer heritage and the example that was set for me by many of my ancestors. It appears that Amasa’s pioneer legacy is in keeping with that already established by the Lyman family.

Society Meeting Minutes

November 17, 2016 (David Busath and Jed Lyman)  
December 7, 2016 (David Busath and Jeremy Lyman)

1. Report on Membership Drive 2016: A few members renewed by check or PayPal through Jeremy
2. Review of items in the Newsletter: Many important reports were highly appreciated
3. Consideration of whether to have Lyman Days in Bluff, 2017: We decided to recommend it to the Board and we brainstormed names of possible fireside speakers.
4. Review of Jeremy’s suggestion for an anniversary Lyman Reunion in 20 years or so: Jeremy agreed to write an article for the coming newsletter.
5. Consideration of who could become the next Society President, website needs, and needed board members: Postponed for future discussion.

Board Meeting - January 4, 2017  
(David Busath, Dilworth Lyman, Jeremy Lyman, Tom King, Jody Lyman (quorum), and Ed Lyman (visitor))

1. Account Balance: $3360
2. Lyman Days at Bluff will be held June 9-10, 2017. Approved by four of five voting in favor; Dilworth recommended instead doing it every other year or in another place (San Bernardino, Nauvoo, Far West, Kirtland). Aims and Format – will be similar to 2016. Assignments were made to invite several candidates for Hole-in-the-Rock Speeches for the next five years (generally to be held the 2nd Friday in June).

Meeting Minutes, cont’d.

Plans for Expo 2018:
A. August 2-4, 2018 (Thurs-Sat) in Fillmore was approved in principle
B. Ed Lyman volunteered to help with logistics
C. Aims were discussed and several excellent suggestions for format were brainstormed
1. Dress up for vignettes is valuable
2. The AML monologue is worthwhile, perhaps with a narrator interposing between segments
3. A map or guide for local historic sites is needed; it could take advantage of insights about AML’s relations with neighbors illuminated by his (now-published) journals
4. An open venue format with vignettes being presented periodically and repeatedly at different sites might be more interesting than doing it in a closed hall or chapel
5. Cousin connection sites could be set up. Cousins could sign up and leave their contact information (cell phone numbers) so that others could find them. Family reunion information could be distributed. These could be organized according to the 30 AML children, perhaps further refined from there in some cases.
6. Newsletter plans were discussed and assignments made.

Executive Committee Meeting - February 8, 2017  
(David Busath and Jed H. Lyman)

1. Lyman Days at Bluff – Speakers
2. Newsletter plans
   a. Cover article by David Busath
   b. Article on Lyman Days in Bluff
3. Lyman Days at Bluff
   a. Greg Lyman willing to speak this year
   b. Lamont Crabtree and Joe B. Lyman in a future year
   c. 3-4 other excellent candidates also considered
4. Report on Stephen Sorenson’s progress on his FML Biography
5. Further brainstorm plans for the Expo 2018
   a. Vignettes – repeated, cycling, sporadic, dressed up
   b. Hole-in-the-Rock Foundation?
   c. Lecture on FML by Steve Sorenson?
   d. Amphitheatre vs. chapel vs. classroom
   e. Tables – Family Reps – Child tables
   f. Activities at the Statehouse
      i. Lincoln logs – light and giant – towers 12’
      ii. Other pioneer craft activities
Meeting Minutes, cont’d.

Executive Committee – March 21, 2017
David Busath and Jeremy Lyman

1. Lyman Days at Bluff - It would be valuable to include a tour of Blanding to the Lyman Days at Bluff itinerary. Joe F Lyman gives a great tour of reservoirs and the history of water development at Blanding and the downtown Lyman homes. Also interesting are the visitor’s center and Albert R. Lyman home, high school and museum, and most important, the cemetery with graves of Walter C. and Albert R. Lyman.
2. Steve Sorenson has completed Chapter 11 of the FML Biography.
3. Jeremy has located written materials on a Lyman Reunion in New Hampshire in 1871.

Executive Committee – April 1, 2017
David Busath and Jeremy Lyman

1. Bluff Founders Day to be held Saturday, April 8th.
2. Burnis Skinner, Director, Bluff Fort reported that the Coop and Camp were reserved for June 9-10. There is now a charge for the Coop of $150 per night.

Executive Committee – June 21, 2017
David Busath, Jed Lyman, and Jeremy Lyman

1. July Board Meeting Date: July 5
2. Progress on Newsletter – David will start over from scratch on the lead article
3. Progress on Expo 2018, August 9-11 Fillmore, rotating vignettes
4. Each will contact board members and remind them of the meetings, as well as explore possibilities for replacement leaders to take over at Expo 2018. Greg Lyman to be invited as advisor.

Board Meeting – July 5, 2017
David Busath, Jed Lyman, Greg Lyman, Tom King, Julie Hammons, Matt Lyman

1. Considered future leadership: Several board members were willing to help on the Board in the future, but new leaders are needed for the executive committee. A few others who have been helpful in the past were also suggested.
2. Steve Sorenson project (Francis M Lyman Biography) continues to progress.
3. No new report on the Partridge Papers or the AML Pageant.
4. Expo 2018 planning continued.

Society Board

Please feel free to contact any Board Member about ideas for or about the Society. We are looking for a new 2nd Vice President, Executive Secretary and a website developer, as well as many family reps and some new committee chairs, so please volunteer yourself or a loved one to serve as we expand our vision in 2018!

President - David D. Busath
706 Sunny Lane, Orem, UT 84058
(801) 623-4174
david.busath@gmail.com

1st V.P. - Jed Lyman
1632 E Moor Dale Ln, Salt Lake City, UT 84117
(801) 272-0357
jlyman@vbfa.com

2nd V.P. - Vacant

Executive Secretary - Vacant

Treasurer - Jeremy J. Lyman
842 N 300 W, Blanding, UT 84511
(801) 318-9248
jeremyjl@gmail.com

Membership Chair - Jody Fellmeth
PO Box 1169, Monticello, UT 84535
(435) 459-9764
jodyfellmeth@gmail.com

Publications Chair - Matt Lyman
PO Box 418, Redmond, UT 84652
(435) 529-6662
mmlyman.123@gmail.com

Legacy Chair - Julie Bliss Hammons
3852 Rachel Drive, Santa Clara, Utah 84765
(435) 705-1468
julieorama@gmail.com

Legal Matters Chair - Tom King
2864 Melony Dr., Salt Lake City, UT 84124
(801) 580-9628
trking@3kingslaw.com

Web Development Chair - Dilworth D. Lyman
11335 N 5500 W, Highland, UT 84003-3632
(801) 492-7889
ddl@understanding.com

Plaque at Swallows Nest Dedication
Where: Blanding, Utah - just east of the visitors’ center
When: Sunday, November 5 at 2:00 PM
Speakers include National DUP President Cheryl Searle and Stan Bronson

Albert R. Lyman called “The Swallow’s Nest”, a small building of sandstone he built in the back lot of his Niklovis Ranch in Blanding, where he would go to write. The Daughters of the Utah Pioneers have decided to make it into a memorial.
AML Society Publications

A Labor of Love
Amasa M. Lyman Documentary
Contact Jack Lyman at amasalyman@hotmail.com

Francis Marion Lyman
by Albert R. Lyman

Francis M. Lyman Biography
Written by Albert R. Lyman
Contact Matthew Lyman at 435.529.6662
mmlyman.123@gmail.com

Amasa Mason Lyman, Pioneer
Written by Albert R. Lyman
Contact Matthew Lyman at 435.529.6662
mmlyman.123@gmail.com

Lyman Family Vol 2 CD
This contains the histories of Amasa Mason Lyman, his wives, and his children.
Contact Matthew Lyman at 435.529.6662
mmlyman.123@gmail.com

Other Educational & Historical Material from Outside Sources

Voice of the Intangible
Order at www.amazon.com

Voice of the Intangible was written by Author Albert R Lyman and first published in book form in 1936. It is the story of young Ben Roger, who spends his youth herding cattle with his father in the wild country of western San Juan County. Young Ben first fears then learns to listen to the sweet “Voice of the Intangible” amid the rigors and hardships of the pioneer era.

History of a Pioneer
the life of Edward Leo Lyman Jr.

Edward Leo Lyman Jr.
Biography

Contact Matthew Lyman at 435.529.6662
mmlyman.123@gmail.com

Websites

amlsociety.org - Official society website that has information on the society, including meeting minutes, how to join, ancestry biographies, and available publications.

amasamasonlyman.com - Created by Jack and Amy Lyman, this is a free website for the everyday user who wants to know more about the man Amasa Mason Lyman and his family.

aml.lymansite.us - Created by Carl Lyman, this site contains information about Amasa Mason Lyman and his wives, as well as family history photos and resources.

Facebook Page

Look for the Amasa Mason Lyman page on Facebook at facebook.com/Amasa Mason Lyman
Publication Order Form

Name:_____________________________________________________________________________________

Shipping Address:_____________________________________

City:_________________________________

State:__________ Zipcode:_______________

<table>
<thead>
<tr>
<th></th>
<th>Cost</th>
<th>UT Tax</th>
<th>Shipping</th>
<th>Total</th>
<th>Quantity</th>
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<tr>
<td><em>Amasa Mason Lyman - Pioneer by Albert R. Lyman hardcover</em></td>
<td>$19.95</td>
<td>$1.30</td>
<td>$3.72</td>
<td>$24.97</td>
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<tr>
<td><em>A Labor of Love, The Story of Amasa Mason Lyman DVD</em></td>
<td>$19.95</td>
<td>$1.30</td>
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<td>Lyman Family History Volume II CD</td>
<td>$14.95</td>
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<tr>
<td><em>Francis Marion Lyman – Apostle by Albert R. Lyman softcover</em></td>
<td>$19.95</td>
<td>$1.30</td>
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*Notice: The first two items each come with a free two-year membership to the AML E&H Society for the recipient you designate! If you would like to claim a free two-year membership with your order, please complete and send the membership form below.

Make checks payable to: Amasa Mason Educational and Historical Society

OR Make PAYPAL Payment to SocietyAML@gmail.com and email form to Jeremy J. Lyman, at jeremyjl@gmail.com

Mail order form and payment to: Jeremy J. Lyman, Treasurer
842 North 300 West
Blanding, UT 84511

Website payments are currently unavailable. We hope to have the website operational again in due time so you can easily check when you last paid membership fees. The Membership Committee Chair keeps the record of past membership fee payments and will respond to inquiries. Meanwhile, we are using the form below. Multi-year payments are welcome.

Those who purchase a copy of Amasa Mason Lyman - Pioneer by Albert R. Lyman or the DVD A Labor of Love, The Story of Amasa Mason Lyman from the Society, using the Publications order form (see above), will receive a complementary two-year individual membership if they also include the membership form.

Amasa Mason Lyman Educational & Historical Society Membership Form

Name:____________________________________________________________________________________________

(Last)                     (First)                    (Middle)

Address:______________________________________________________ Membership Type:

_______________________________________________________   ____Individual ($10/year)

Email Address: ________________________________________________   ____Family ($25/year)

Mail this form to: Jeremy J. Lyman, 842 N 300 W, Blanding, UT 84511, with either:  ____Lifetime ($500)
- your check, payable to AML Society, enclosed -OR-
- your internet PayPal payment (SocietyAML@gmail.com)

Thank you!