A Claremont Sojourn

by Richard Bushman
Howard W. Hunter Chair of Mormon Studies

Claudia and I spent a year in Pasadena in 1997 and 1998 when I started work on Joseph Smith: Rough Stone Rolling. At that time Interstate 210 had not reached Claremont, and the town seemed a long way away. The last five miles or so on Foothill Boulevard seemed to take forever. Even so the beautiful campus made the university alluring, a little academic paradise well worth the trip. Ten years later, when an offer came to teach here, it did not take much to persuade us.

We were drawn by the grand experiment Karen Torjesen and the School of Religion were undertaking. Mormon Studies along with Islamic Studies were a test of the proposition that the study of a religious tradition could be conducted by participants in that tradition. The students and the teachers were not only to examine a religion but to embody it. Although the undertaking seemed to violate the customary standards of objectivity in academic undertakings, we thought it deserved a try.

We discovered at the outset that this would be a heavily Mormon enterprise. Mormon students would comprise the bulk of the seminar participants with a few curious outsiders scattered in. The experiment has worked well. It attracted a large group of inquisitive Latter-day Saints to the School of Religion. Claremont had always drawn Mormons but by this last winter, Mormon students or non-Mormons in the Mormon Studies program constituted 20% of all active SOR students taking courses or preparing for qualifying exams.

This core with their active program of speakers and conferences, and now the institution of the Claremont Journal of Mormon Studies, have gone a long way toward making Claremont the national center for Mormon studies.

There were problems as we got started. It came down to pronouns. I kept slipping into “we” in speaking of Mormon culture, even with non-Mormons in the class. Fortunately, the Mormon students were more troubled by these lapses than the others, and we soon developed a kind of easy-going recognition of the inside-outside divide and learned to live with it.

“The beautiful campus made the university alluring, a little academic paradise well worth the trip.”

The students had less of a problem adjusting to the academic environment than I did. I had wondered how they would feel about their own prized faith being put under the microscope. Would they get anxious when every aspect of their religion was subject to scrutiny and not always to its advantage? I asked one non-Mormon auditor who turned up in three classes on Mormonism how he had liked the classes. He said he was impressed how well the Mormon students took on anything without growing defensive or shrinking back. In my experience that has invariably been the response.

[see Sojourn, 7]
The End of Our Era

BY Claudia Bushman
Professor, CGU School of Religion

Richard and I are already nostalgic for our great days at Claremont, soon to be over. I, always pessimistic about the future, doubted that there were any more interesting chapters left in our long and eventful lives. Yet, here came another one which would bring us back to my native California, designated by all as “The Greatest State of All.” I’m actually from San Francisco, but I’ve always loved the southlands too.

So we have not only had California but the fun of building a new program. We’ve done lots of program building over the years, but Claremont offered special incentives. We’ve both been involved with Mormon studies forever, but there was no institutional home for such a thing. I found the opportunity to teach Mormon studies particularly ironic because I was once, long, long ago, considered incapable of teaching Women’s studies, because I was a Mormon.

We have very much enjoyed the collaboration with and interest of the different groups we have worked with. The students have shown themselves bright and lively, willing to take on big assignments, quick to collaborate and help each other. I think that their experience at Claremont has been formative. The Mormon Studies Council, filled with wonderful and generous people, have been supportive of whatever ideas we have come up with. The greater LDS community has been open to this big experiment and has been willing to learn and to consider many new things from visiting lecturers. The remembrance of Mudd Hall, full of LDS people from around the area, listening with interest, eager to know when the next conference or lecture would be is one of my happiest memories.

I have been particularly appreciative of the many students and citizens involved in the Claremont Oral History program. Together we have created a body of material useful now and into the future. As I look at the eight three inch binders on my shelf, full of the distilled experience of more than one hundred LDS women, thousands of pages, representing hundreds and hundreds of hours of labor, I realize anew that we can do absolutely anything if we work together. I am pleased that the oral history project will stay at Claremont and that it will continue under the direction of Lisa Clayton. The women who sweep into the ken of project members will continue to be interviewed. New cells will be established, and there will be a particular emphasis on the global church as the project moves toward its next major goal of 200 interviews. I expect to continue to contribute from the foreign city of New York.

We know that the Mormon studies program will continue to move forward under the direction of Patrick Mason. That the succession has been solved so smoothly, with such cooperation and good will by the university, the school, the council and all individuals concerned is evidence of the strength and maturity of the people involved. Patrick will have many new ideas, as will the students. We leave our good wishes and encouragement, our blessing, on the college and the program.

And now that we have had the Claremont experience and we can be considered qualified to teach Mormonism, and now that Mormons are such big news, we’re going to teach a class at Columbia next year. Amazing.

“I realize anew that we can do absolutely anything if we work together.”

Blessed, Honored Pioneers

BY Patrick Q. Mason
Incoming Howard W. Hunter Chair of Mormon Studies

The designation “pioneer” is overused in our hyperbolic culture, but sometimes it is simply the only term that will do. Such is the case with Richard and Claudia Bushman, who have led the way in Mormon studies for many years, and at the Mormon Studies program at Claremont for the past three years. Each has received their share of accolades, stretching back to the Bancroft Prize (the highest prize for a book in American history) awarded to Richard in 1968. But many other historians win awards. The Bushmans’ contributions, individually and as a
pair, are much greater.

Richard blazed a trail back to Mormon history after wandering in the not-exactly-wilderness of early American history for many years. He could have retired comfortably from his chaired position at Columbia and continued to write sterling narratives about the origins of American culture and society. Instead, he applied his skills and energy to the scholarly study of Mormonism, culminating in his masterful biography of Joseph Smith. We are all beneficiaries of his chosen path.

But just as important as his research and writing has been Richard’s mentoring. Keenly aware that the intellectual turbulence of the 1980s and 1990s had resulted in something of a lost generation in terms of young professional academics joining the ranks of Mormon studies, Richard was the crucial player in the creation of the Summer Fellows’ Program at the Smith Institute at BYU beginning in 1997. Dozens of up-and-coming scholars had their first real professional training in Mormon studies under the tutelage of Richard (and others) in these seminars. I am one of these, having participated in the summer of 2000 following my first year of graduate school. It was one of the most formative periods of my adult life, and in many ways seeded the questions that have guided my career ever since. I don’t think I’m overstating the case to trace the vibrancy of Mormon studies, particularly among the generation currently in their mid-20s to late-30s, in no small part to Richard’s visionary leadership in these summer seminars.

The capstone of Richard’s career in teaching and mentoring has occurred in the School of Religion at Claremont Graduate University these past three years. Many of the Saints in the 1840s wished that Brigham Young had ended his lifelong journey from New York to the American West in balmy California rather than the desert valleys of Utah. But just as it was the original Mormon pioneers who gave life to Brigham’s promise that Utah was their place of destiny, so it was Richard, with major assists from Claudia and Armand Mauss

Claudia’s published scholarship and organizational acumen have forged trails in important but otherwise neglected areas.”

Farewell, Richard and Claudia

“Well done, thou good and faithful servants!”

By Armand L. Mauss
LDS Council on Mormon Studies

It is difficult to imagine Mormon Studies at Claremont without Richard and Claudia Bushman. Richard’s formal appointment to the School of Religion lasted only three years, and the time has sped by. We must not forget, however, that his foundational contributions actually date at least from 2002, when he participated in the first conference—as well as in a couple of subsequent conferences—all held at CGU to prepare the way for endowing the Howard W. Hunter Chair in Mormon Studies. Then, while the process was still underway to select and fund the first occupant of that Chair, Richard and Claudia accepted fellowships at the nearby Huntington Library during the school year 2007–08. Once it became clear that Richard was to be appointed to the Chair, he began making regular trips from the Huntington to Claremont in preparation for his formal three-year term as the Hunter Visiting Professor, as well as several fund-raising trips elsewhere. When he finally started teaching in the fall semester, 2008, we were all very excited, but we knew from the beginning that the Bushmans would be leaving in 2011. What we did not fully anticipate, however, was the extent and legacy of their eventual contribution.

The rich and varied intellectual fare in Richard’s courses will inform the lives and work of his Claremont students for years to come. For the general curriculum in the School of Religion, he taught: 1) Religion in America from First Contact to the Civil War; 2) American Religion in the Age of Restoration; 3) American Scripture from Thomas Jefferson to Ron Hubbard; and 4) Religion and Politics in America. His courses for Mormon Studies in particular [see Pioneers, 7]
Students and Faculty Contribute to Mormon Studies

We asked local students and faculty to provide some details about their recent academic work. Included here are some of their contributions to the field.

**Armand L. Mauss**


“Rethinking Retrenchment: Course Corrections in the Ongoing Campaign for Respectability,” under editorial review.

*Shifting Borders and a Tattered Passport: A Memoir* (manuscript completed and under editorial review at a university press).

**Jacob Baker**

“In the Service of Love and Truth: Marion and Kierkegaard on the Teacher-Disciple without Authority,” Society for Mormon Philosophy and Theology Conference, Brigham Young University, 2011.


Research fellow, Wheatley Institution, Brigham Young University, Summer 2011.

Adjunct professor of philosophy, Brigham Young University, Summer Term, 2011.

Adjunct professor of philosophy, Utah Valley University, 2011–2012.

**Shawn Bennion**

Lecturer, World Religions, California State University–Fullerton, 2011.


**Lisa Clayton**


**Loyd Ericson**

“Is It Mormon Doctrine That Mormon Doctrine Is True: A Rejoinder,” *Element: The Journal for the*
Society for Mormon Philosophy and Theology 5, no. 1 (Spring 2009).

Co-organizer, War and Peace in Our Time: Mormon Perspectives Conference, Claremont Graduate University, 2011.

“Eugene England’s Theology of Peace,” War and Peace in Our Time: Mormon Perspectives Conference, Claremont Graduate University, 2011.


Editor, inaugural issue of the Claremont Journal of Mormon Studies (April 2011).

IAN FOWLES

A Sound Salvation: Rock and Roll as a Religion (Claremont: Sonic Mystic, 2010).


DAVID GOLDSING

Adjunct professor of Church History and Doctrine, Brigham Young University, 2011.


CAROLINE KLINE

“From Here to Eternity: Women’s Bodies, Women’s Destinies In Janice Allred’s Theology,” Element: The Journal for the Society of Mormon Philosophy and Theology, 2011.

“Divided Loyalties and Competing Demands: Self and Other in a Mormon Context,” Women’s Lives, Women’s Voices Conference, Claremont Graduate University, 2011.

ELISA PULIDO

Instructor with Richard Bushman, Nick Frederick, and Christopher Smith, “American Religion and Politics,” Claremont Graduate University, 2011.

“Mormonism’s Word of Wisdom,” Religions in Conversation Conference, Claremont Graduate University, 2009.

“A Tale of Two Juans: The Emergence of Our Lady of Guadalupe as a National Symbol in Mexico,” Graduate Student Conference, Claremont Graduate University, 2009.

“Angel Repairs the Blinds,” Newsletter of the School of Religion, Claremont Graduate University (Winter 2010).

“Mrs. Ruzika Goes Solo,” Literal Latte (March 2010).


“Herman and Laurie in Retrospect,” The New Guard 1 (January 2011).


Christopher Smith

“‘Right of the Firstborn’: Lineage and Heredity in the Theology of Joseph Smith,” Sunstone West Symposium, Cupertino, California, 2011.


Inaugural Issue Published
New Claremont Journal of Mormon Studies Goes to Press

The first issue of the Claremont Journal of Mormon Studies is now available in several formats, as well as in print. Copies may be ordered or downloaded from the Journal’s website, www.claremontmormonstudies.org/journal. Readers can enjoy the issue on their ebook devices, like the Kindle and iPad, or computer. Printed versions are available to order on Amazon.

The issue features articles by Christopher Smith, Jordan Watkins, and Joseph Spencer, as well as an editorial introduction to the Journal by Loyd Ericson.

The Journal remains open for submissions, and will publish a second volume in September.
Sojourn, continued from page 1

I wondered too how Mormon auditors would take to the courses. Some were experienced Church people, living adult lives, not youngsters starting a career. To my delight, they were as adaptable as the full-time graduate students. In fact, some of them became graduate students themselves, they enjoyed the seminars so much.

We think of seminars as academic undertakings for getting to the bottom of a subject. We don’t always recognize that they create a kind of camaraderie. They bring into existence a small society built on study and conversation. The students come to know each other’s inner feelings and attitudes after three months in a seminar.

This is a small version of the larger comradeship of scholarship, where we put ourselves forward in our writings and come to know each other through books. That kind of comradeship is coming into existence at Claremont. These young scholars will deal with each other for the rest of their lives. They will be friends as well as students. I won’t live to see all of their achievements, but I will count them among my friends until the end.

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Pioneers, continued from page 3

and others, who has in a short time transformed Mormon studies at Claremont from a promising idea into a young but flourishing program. The frenzy of classes, speakers, conferences, and other output has been astonishing, and proves the point that the program’s founders had hoped to establish: namely, that Mormonism is a religious, historical, intellectual, theological, and cultural tradition meriting serious scholarly attention.

“This is the right place.”

But it’s not just the fact that Richard has done it all—it’s the way he has done it all. Combining the cool and casual confidence that comes with true excellence with the authentic humility of a lifetime dedicated to the often paradoxical pursuit of sainthood, Richard is at ease with everyone from elite secular academics to ranking LDS Church officials, from journalists hungry for a quote to students and lay members thirsty for intellectual and spiritual edification. With grace, humor, and the very definition of a thoughtful faith (or faithful intellect), Richard has enriched us all. Quite literally, Mormon studies at Claremont (and beyond) could not have found a better pioneer.

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Farewell to Claudia Bushman

by Caroline Kline
PhD student, Claremont Graduate University

Three years ago, when I heard that Claudia Bushman would be teaching at CGU, I took it as a sign from the universe that it was time to quit my job teaching high school and come to Claremont to take classes with her. In my circles, Claudia Bushman was a legend. Not only had she been a founder of the Exponent II newspaper, which I had devoured when I discovered it a few years before, but she was also the editor of the seminal book Mormon Sisters about women in 19th century Utah. Studying with her was a once in a lifetime opportunity, and I wasn’t going to pass it up.

I have never regretted that choice. In the three years that I have worked with her, I have been...
unfailingly impressed with Claudia’s vision. While her classes are always informative and interesting, they go beyond the transmission and discussion of material. They are geared towards projects, lasting works that will survive long into the future. Under Claudia’s direction, we have held two major conferences focused on Mormon women, now archived at Claremont’s digital library: Mormonism Through the Eyes of Women: Envisioning New Spaces for Theology and Practice and Women’s Lives, Women’s Voices: Agency in the Lives of Mormon Women, both of which created for students and other scholars opportunities to share our work with the larger academic community and further important discussions. She has also guided several students toward publishing chapters in the new book series Women of Faith in the Latter Days.

Claudia’s greatest academic legacy of her time at CGU, however, will undoubtedly be her work in establishing The CGU Mormon Women Oral History Project. Under her enthusiastic guidance, this project has collected close to 120 in-depth interviews of Mormon women. This collection of interviews has already proved fertile ground for graduate students to produce academic articles and book chapters on these Mormon women’s experiences and attitudes, and as time goes by it will continue to do so. For generations to come, researchers will look to these documents to find insight about the lived reality of the lives of Mormon women in the 20th century.

While the oral history project will be the hallmark of her academic legacy at CGU, her students will most remember her for her personal mentorship, as she offered important insights on our work, celebrated our successes, and skillfully guided us toward opportunities to publish and present. On a personal note, I’ll always remember with gratitude the moment early on in my CGU days as I was struggling between deciding whether to commit to the PhD program or whether to head towards a more practical (but far less thrilling) career in speech pathology, when she firmly said, “Caroline, you need to be reading, writing, and dealing with ideas.” Claudia’s vision for me was what I needed to hear to make my decision, and how glad I am that she was unafraid to offer it to me.

“Carry on!” is the phrase I will always associate with Claudia. It’s the salutation with which she ends her emails, and it perfectly encapsulates the legacy she leaves us at CGU: to accomplish projects, innovate, and charge forth fearlessly.

Yet the accomplishments of the Bushman years have gone far beyond formal course work. Previous issues of this Newsletter describe the series of exciting conferences and special lectures held under the auspices of the Hunter Chair, some of which were made possible primarily by the personal friendships that Richard had formed during his long and distinguished academic career. I am thinking particularly of the special lectures and student seminars offered by such visiting scholars as Daniel Walker Howe, Henry S. Stout, and David Hall. Indeed, all of the special events with visiting scholars on campus involved our students thoroughly in organization and logistics, as well as being beneficiaries of the special seminars. Claudia too was responsible for some important events during these years, including those featuring some distinguished old friends and colleagues of hers, such as Laurel Thatcher Ulrich and Aileen Clyde. Her oral history project produced several interesting events in a
“readers’ theatre” format, both on and off campus, all of
which involved students in her courses, and some of their
derivative papers from that project are being prepared for
publication.

Perhaps less obvious and tangible are the modeling
and mentoring offered by both Richard and Claudia. In
their work, their teaching, and their relationships with
colleagues in the School of Religion, they have provided
powerful professional models to be emulated by their
students. Among other aspects, they have exemplified the
ideal LDS scholarly combination of faith and intellectual
sophistication. Furthermore, by involving students in
the planning and organization of conferences, and by
mentoring students in their work inside and outside of
classes, the Bushmans have had a formative influence on
the professional development of many young scholars.

Finally, let us not forget that the Bushmans came to
CGU not for any career-building of their own, but as
builders of a future for Mormon Studies, not only here but
throughout the nation, and even elsewhere. At a stage of
life when most scholars would be slowing down, resting
on their laurels, or finishing up a few loose ends in their
own careers, the Bushmans instead have sacrificed their
time and energy to enrich the future. Their ultimate
reward awaits them on the other side of the veil, as good
and faithful servants of heaven, but from us who remain,
their recompense must consist of ensuring that the work
they started here will flourish; and from the students, a
commitment to exemplify in their own careers the ideals
fostered by Richard and Claudia Bushman.

Richard Bushman:
A Farewell Tribute

by Jacob Baker
President, Claremont Mormon Studies Student Association

It is no easy task to pay tribute to a
person who has so profoundly in-
fluenced my life as well as the lives of
so many others. How do you honor
such a person without descending
into sheer hagiography, which ideal-
izes its subject so thoroughly that in
the end he is no longer human and
doesn’t really exist? People have a
tendency to do this, and Mormons
do it no less than others with the
figures that have created the world
they inhabit, a world which means
so much to them.

But in the end, I think, what
we really want is the human, for
our mentors and our heroes to be
no more than human. We want
these influential persons in all
their humanity because only their
human influence could contribute
to our own humanity. We learn
from them that what it means to
be human is not merely to have
flaws and imperfections, which
are perhaps the primary traits
that we usually associate with the
human: (“I’m only human”; “that’s
a very human thing to do”), but
also that to self-surpass, overcome,
influence others, change lives are
also human attributes. These are
human actions in their essence,
not the feats of superhuman gods.
Perhaps the only way to fully bring
this point home (in my opinion) is
through personal narration, which
I’ll awkwardly and haltingly try to
do here. I’m sure most of you have
your own stories to tell. In the end,
the Richard Bushman I have come
to know is human in exactly these
ways. It is precisely because of his
humanity and not merely because
of his extraordinariness that he
has influenced my life and the lives
of others here in Claremont so
profundely these last three years.

My first encounter with Richard
was as a member of his Summer
Seminar series at BYU in 2007, the
year before he came to Claremont.
We were to study Mormonism’s
 Barely a year into my M.A., I was
in essence the most junior of the
students participating. Summer
Seminars culminate in a final paper,
presented in a symposium at the
end of the seminar. I was one of the
last of the participants to hit upon
an idea for a paper. I wrote a draft,
which I sent to Richard. He liked the
idea quite a bit and offered several
suggestions and criticisms. However,
I felt one comment in particular
to be rather scathing, which I’ll
paraphrase from memory: “You are
quite harsh in your criticisms of
While you may ultimately disagree
with them, you have failed to
capture their vision, and therefore
you cannot understand what it
was that they saw.” At first the
comment haunted me. The Grand
Master of Mormon History had
a major problem with my paper!
Like many students (and probably
many venerable scholars) I took the
criticism personally. Myopically, all his other comments on the paper (positive and negative) were subsumed into this one nail-in-the-coffin remark. I despaired of ever succeeding as a scholar and teacher. Of course I had to quickly get over my pity party and revise. I tried my best to re-write the paper in light of his comments and after two or three more revisions it was ready. But I’ve never forgotten that comment. Looking back now, four years later, I can see it as the seed that would eventually form the theoretical foundations of my dissertation (which I won’t get into here). As a scholar, it is not simply a matter of doing your subject or an author justice by fairly representing his or her views. It is the more difficult nitty-gritty and sweaty matter of thinking with your subject. You must be able to see the vision your subject saw, even if your subject failed to describe it adequately. And more: to be able to then see some of the implications of this vision and enlarge it.

Richard, I think, has a knack for this. He’s as much philosopher as he is historian. It was said of John Adams that he could “see large things largely.” I think this is a fair description of Richard as well. As a student of philosophy and theology I’ve always been most interested in ideas. So what impressed me most about Rough Stone Rolling was not the historical research. Rather, at the end of nearly every chapter it was Richard’s exegesis of the history, his interpretation of what it might actually mean, both for Joseph Smith and early Mormons of his time and for contemporary readers.

Imagination, then, is perhaps the keystone of Richard Bushman’s scholarly methodology, the ability to string together a loose collection of historical, documentary, and textual sources in order to create a sophisticated story that has something important to say. Arguably, it is has been in this sort of rigorous interpretive work that Richard’s scholarship has been able to speak to so many people. If the New Mormon History came to an end or was at least significantly transformed after Rough Stone Rolling, it was in no small part due to Richard’s willingness and ability to imaginatively reinterpret history in ways that were not either baldly condemnatory nor simple-mindedly defensive and apologetic. If he is anything he is an adept teller of stories.

This was one reason that Richard’s classes could appeal to “historical outsiders” like me, of which there were often many. Though I have been one of the few students in his classes not directly affiliated with history or Mormon studies programs, I nevertheless always found there was an important place for the theoretical and conceptual. Richard, it seems to me, has always been just as interested in the intellectual products of historical figures as in the figures and places of history themselves. He reads William James, is interested in Mormon lay-theologian Blake Ostler’s speculative writings, and has attended CGU’s annual Philosophy of Religion conference. In his own intellectual curiosity regarding the philosophical and the theological I have found a kindred spirit.

Though he has not been my official academic advisor here at Claremont Graduate University, Richard has nevertheless been my chief mentor. No other scholar or professor during my five years in Claremont has so profoundly influenced my scholarship, in some ways concerning the content of my studies but even more regarding the methods in which I engage research and writing. His personal and academic support of individual students and CMSSA has been vital in making Mormon studies what it has become during his three years here. He astutely saw that students shared his vision for what could be done with Mormon studies in Claremont and he encouraged us to go forward and do the work that would need to be done. I feel blessed and honored to have had the singular experience studying under him and working with him on various projects during our time here.

His and Claudia’s exit from Claremont will in fact coincide with my own. For me, it will be an intense and powerful conclusion to an unforgettable and transformative time in both my personal and academic life. In large part, I have Richard to thank for that. I have no doubt that his and Claudia’s influence on students here will be felt for generations as their students in turn influence others through their own teaching and writings. And so I’ll confidently predict that what we as students have done here in Claremont under Richard and Claudia’s leadership will have an impact far beyond what we could possibly imagine.
A Brief Note Concerning the Man Behind the Curtain

by Jacob Baker
President, Claremont Mormon Studies Student Association

Amidst all the tributes in this edition of the newsletter there is room for one more: let’s raise a glass to David Golding. I was essentially absent during the 2008-2009 academic year (due to an unwise and miserable excursion into the mountains of law school). When I returned to “full” CMSSA activity Deidre was just finishing her tenure as president. As the last founding member of CMSSA who had not had the opportunity to serve in leadership, I enthusiastically was looking forward to potentially taking the reins for the 2009-2010 year. But Dave’s name was put forward (who was this guy?) with me as his VP. I was initially chagrined at having been passed over but soon came to reverse my position completely. Dave admirably served as president and I quickly came to be grateful for the experience of serving under him. During that time he maintained the website, put together two issues of the newsletter virtually on his own, and fulfilled his other duties as president. Since he stepped down a year ago he revamped and streamlined our website, continues to produce the newsletter (with content provided to him) and created and published our new student journal in its multiple formats (Loyd serving with him as a co-editor). Simply put, I could not have done much of what I did without Dave’s expertise and continued involvement. For the time being, he is the one person in our organization who is virtually irreplaceable. So here we recognize Dave and all of the great work he has done on behalf of our organization. Thanks Dave.♥

Thank You, Claudia

“Claudia’s projects and classes on Mormon women’s history got me a summer internship at the Church History Department. Matt Grow and Jill Mulvay Derr are preparing two books for publication—a documentary history of the correspondence between Brigham Young and Thomas Kane, and a documentary history of the Relief Society. I believe Claudia’s paving the way through her projects was what made the difference for me.”

— Liz Mott

“Claudia’s students are always a priority for her. She takes a strong interest in their work, and when times are low, Claudia offers her strength and wisdom in a very supportive manner. On a personal note, Claudia postponed an already set date to leave for summer vacation so she could stay and help me last minute by participating on my exam committee. I don’t think there are very many professors who would do such a thing to assist a student.”

—Gina Messina-Dysert

Claremont Mormon Studies Newsletter

A joint publication of the Howard W. Hunter Chair of Mormon Studies Latter-day Saint Council on Mormon Studies Claremont Mormon Studies Student Association

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Howard W. Hunter Chair of Mormon Studies
Richard Bushman

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President
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Jacob Baker
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