

CLAREMONT MORMON STUDIES

NEWSLETTER

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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.

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

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.

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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

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

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. ❖

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 Clare-

mont 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

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

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

[see **Pioneers**, 7]

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 **Farewell**, 8]

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

“Mormonism and Race” in W. Paul Reeve and Ardis E. Parshall, eds., *Mormonism: A Historical Encyclopedia* (Santa Barbara, CA: ABC-CLIO, 2010).

“Mormonism and Race,” in Richard Sherlock and Carl Mosser, eds., *The Mormon World* (Oxford: Routledge, 2010-in press).

“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.

“Life Universal: Philosophical Cryptobiosis and the Creation of a Viable Intellectual Ecosystem for the 21st Century,” to be presented at conference, “What is Life? Theology, Science, Philosophy,” sponsored by the Centre of Theology and Philosophy, in Krakow, Poland, 2011.

“The Plenitude and the Fulness: New World Baroque, Joseph Smith, and the Pursuit of Hidden Life,” to be presented at 127th Annual Modern Language Association Convention, Seattle, Washington, 2012.

“The Gathering and the Welding: Joseph Smith and the At-one-ment of the World,” in *Atonement*, ed. Jacob T. Baker and Richard Sherlock, *Perspectives on Mormon Theology* series, general editors Brian Birch and Loyd Ericson (Salt Lake City, Utah: Greg Kofford Books), forthcoming 2011.

Editor, *Sowing the Fields of the Peacemakers: Essays on Mormon Philosophy and Theology in Honor of David L. Paulsen* (Salt Lake City, Utah: Greg Kofford

Books), forthcoming 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.

“The Return of the Antis: A Comparative Study of the Rhetoric of Early Christian and Mormon Polemicists,” Sunstone West Symposium, Claremont Graduate University, 2010.

“Your Ways Are Not My Ways: Fidel Castro and the Birth of the Missionary Training Center,” Mormon History Association Annual Meeting, 2010.

“Modern *Homo Religiosus*: Comparing Eliade and Mormon Conceptions of Sacred Space,” American Academy of Religion, Western Region, 2011.

“Ethnicity and the Mormon Cultural Renaissance,” Mormon History Association Annual Meeting, 2011.

“Searching for a Categorical Common Denominator: Conversion, Commitment and Agency in the Mormon and Jehovah’s Witness Traditions,” Society for the Scientific Study of Religion Conference, forthcoming.

LISA CLAYTON

Co-chair, Women’s Lives, Women’s Voices: Agency in the Lives of Mormon Women Conference, Claremont Graduate University, 2011.

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.

“Where Is the ‘Mormon’ in Mormon Studies?” *Claremont Journal of Mormon Studies* 1, no. 1 (April 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).

“Joseph Smith’s Restoration as a Postmodern Work of Art,” Mormonism in Cultural Context Conference, Springville Art Museum, Springville, Utah, 2011.

“The Enoch Figure: Pre and Post Joseph Smith,” American Academy of Religion Annual Meeting, forthcoming 2011.

DAVID GOLDING

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

“‘Call Any Witness’: The Challenge of Scriptural Inimitability and the Making of Prophetic Authority in Early Islam and Mormonism,” American Academy of Religion, Western Region, 2011.

Panel organizer, “Perspectives on the Development of Mormonism,” American Academy of Religion, Western Region, 2011.

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

“Her Image in Our Countenance: Mother in Heaven and Mormon Women’s Oral Histories,” Mormon Women in the Twentieth Century panel with Angela Breeland, Elizabeth Mott, and Dawn Thurston, Miller-Eccles Study Group, 2011.

ALONZO HUNTSMAN

“The Apostle Paul and the Prophet Joseph Smith: Discourse, Charisma, and the Dynamics of Emergent Social Formations,” Invited presentation, Institute for Signifying Scriptures, Claremont Graduate University, 2011.

“Sanctioning Power and Constructing Society: A Critical Comparison of the Apostle Paul, the Prophet Joseph Smith and the Role of Their Texts in Social Formation [working title],” revision of submitted PhD diss., 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).

“Dog Walking at Night in a New Neighborhood,” Zocalo Public Square (April 20, 2010).

“Downward Slope,” *Southern California Review* 3 (2010).

Panelist, “Rising Scholars: What’s Emerging from CGU’s Mormon Studies Program?” Sunstone West Symposium, Claremont Graduate University, 2010.

“The Role of Native American Prophets in Indian Resistance to Christianity on the American Frontier,” American Academy of Religion, Western Region, 2010.

Presented own poetry at “Our Visions, Our Voices: Mormon Women’s Literary Tour,” and Women’s Lives, Women’s Voices Conference, Claremont Graduate University, 2010–2011.

“Looking for a Cloud of Light: Joseph Smith’s Letter to William W. Phelps, 18 August 1833,” Life and Thought of Joseph Smith Seminar, Claremont Graduate University, 2010.

Organizer, Poetry and Religion: Finding Religious Realities through Sacred Verse, Fourth Annual Religions in Conversation Conference, Claremont Graduate University, 2010.

“I Hope the Call Me on a Mission?: Mormon Women and the Great Expectation,” Women’s Lives, Women’s Voices Conference, Claremont Graduate University, 2011.

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

“On the Murder of Five Amish Girls,” *Dialogue* 44 no.1 (Spring 2011).

“After You Left” and “Ocean,” *Poetry for Japan*, 2011.

“Mormon Women as Missionaries,” Mormon History Association Annual Meeting, Utah, 2011.

“Mexican Exceptionalism and the Third Convention,” Mormonism in Cultural Context Conference, Springville, Utah, forthcoming 2011.

“Emma, Waiting, September 22, 1827,” “Revelation,” “Dog Walking at Night in a New Neighborhood,” “Herm and Laurie in Retrospect,” “On the Mormon Trail, June 1848,” *Fire in the Pasture: An Anthology of 21st Century Mormon Poetry* (Peculiar Pages), forthcoming 2011.

CHRISTOPHER SMITH

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

“Early Mormonism as a Charismatic Movement for the Conversion of the American Indians,” American Academy of Religion, Western Region, 2011.

“The Inspired Fictionalization of the 1835 United Firm Revelations,” *Claremont Journal of Mormon Studies* 1, no. 1 (Apr 2011): 5–20.

“That Which Is Lost?: Assessing the State of Preservation of the Joseph Smith Papyri,” *John Whitmer Historical Association Journal* (Apr 2011).

Inaugural Issue Published

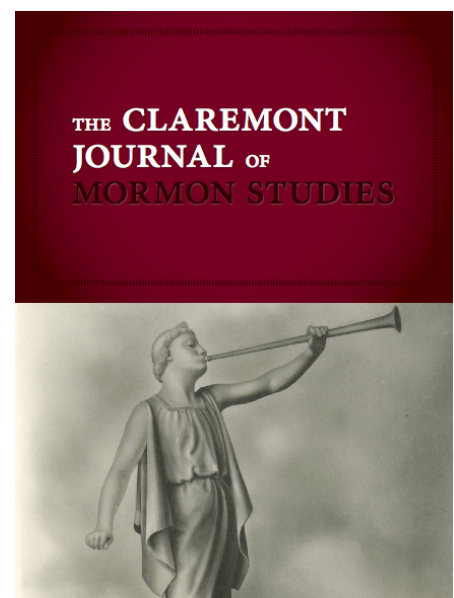
New Claremont Journal of Mormon Studies Goes to Press

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. ♦

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.

I've spent most of my word count on Richard as the inaugural holder of the Hunter chair. But we all know that Claudia, like Lehi in relation to his more celebrated brother Nephi, is "not a whit behind him." Her published scholarship and organizational acumen in the areas of Mormon culture, women's history, and twentieth-century Mormonism have forged trails in important but otherwise neglected areas—areas that I hope we will continue to nurture at Claremont. Claudia has been a founder, shaper, and teacher of modern Mormon feminism, with all the wonderful connotations of equality and empowerment rooted in tradition, spirituality, dignity, and achievement that are embedded in that phrase. I don't know how much her ever-present knitting needles are a performative statement or just a practical way of making things for the grandkids while staying awake during long talks, but for me they have always been powerful and meaningful symbols. I hope she donates a pair of needles to the Church History Museum, to be placed in an exhibit alongside her many books.

Congratulations to Richard and Claudia on long and distinguished—and more importantly, meaningful and pioneering—careers. ♦

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. ❖

Farewell, *continued from page 3*

included: 1) The Mormon Theological Tradition; 2) The Life and Thought of Joseph Smith; 3) Mormon Scriptures; and 4) The Mormon Historical Experience. Some of the courses under both rubrics were taught more than once, of course, during his three-year term. The curriculum was further enriched by several courses that Claudia Bushman also taught as adjunct faculty during these years, focused especially on Mormon women's experiences, much to the delight especially of her female students: 1) Mormon History from the Perspective of Women; 2) Religion in American Women's Diaries; 3) Mormon Women's History; 4) Contemporary Mormonism; 5) Mormon Women in the 19th Century; and 6) Mormon Women in the 20th Century. In addition, Claudia launched a project through which her students collected more than a hundred oral histories from living subjects recounting their experiences as Mormon women in California history.

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 influenced my life as well as the lives of so many others. How do you honor such a person without descending into sheer hagiography, which idealizes 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 profoundly 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 “Transition Period,” 1890–1930. 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 [B.H.] Roberts and [John] Widtsoe. 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

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Vice-President

LOYD ERICSON

—

HOWARD W. HUNTER CHAIR OF
MORMON STUDIES

831 N. DARTMOUTH AVE.

CLAREMONT, CA 91711

HOWARD W. HUNTER CHAIR OF MORMON STUDIES
831 N. DARTMOUTH AVE.
CLAREMONT, CA 91711