

and forceful leader in the development of East Asian Studies. When he arrived, a course or two in the Chinese language were the only offerings in this area; at the time of his death, both the Japanese and Chinese languages, as well as two dozen other courses, were included in the curriculum. He was a fervent believer in sending students to Asia to study, and he devoted a large portion of his energies and time to making this possible. He singlehandedly created exchange programs with Rikkyo University in Tokyo and Kansai Gaidai in Hirakata. He loved his students, and was always available for conferences, whether they needed help with their academic work or with personal problems. He was a "chaplain," although without the title. Yet, he refused to relax his academic standards, and demanded the best of his students in all of their work and writing.

His students returned that affection and respect. "Those of us who studied Asian religions with Professor Rogers," recalled one young man, "were often impressed by the eccentric reverence he always brought to the conversation. He would often stop thoughtfully when a student made a particularly insightful comment. A smile would come across his face, with the realization that the Buddha and the Wheel of Samsara were also real and alive in his students. It was then that he was most happy."

Rogers received a number of awards, testifying to his standing among specialists on Japanese Buddhism. In 1979–80, he was awarded a Japan Foundation Fellowship for research at Ryukoku University in Kyoto. He was also the recipient of a grant from the Andrew W. Mellon Foundation for work at the Center for World Religions at Harvard in 1984–85, as well as National Endowment for the Humanities grants. In 1989, he received a Fulbright Scholar Grant for further research at Ryukoku for his book on Rennyō.

He was the author of a number of journal articles, and presented papers at both national and international conferences on Japanese Buddhism. Fluent in Japanese, he translated many Japanese sacred texts into English. He was a devoted member of the Association for Asian Studies, as well as the American Academy of Religion and the International Association of Shin Buddhist Studies. He believed in religious pluralism; hence, it was fitting that a bishop of the Episcopal Church, a former bishop of the Buddhist Churches of America, and a Jewish colleague participated in his memorial services. A kind and gentle person, who always made time for other people despite his own busy life, he will be sorely missed by his many friends at Washington and Lee and in the profession.

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Erratum

In the production of the November 1991 issue (50.4), the editors added an incorrect identification of the Shih-tsung Emperor mentioned in John Shepherd's review of Ann Waltner's *Getting an Heir: Adoption and the Construction of Kinship in Late Imperial China*, p. 927. The Shih-tsung discussed by Waltner and Shepherd was the Ming ruler, whose reign title was Chia-ch'ing (1522–1566), and not the Ch'ing period Emperor of a similar dynastic title, who reigned as Yung-cheng (1723–1736).