BYU HUMANITIES COLLEGE ALUMNI MAGAZINE | FALL 2010

at BYU

from the Dean

Rocinante's Choice



I begin with three stories about choice:

Cervantes' erring knight errant Don Quixote "arrived at a road that divided in four, and immediately there came to his imagination the crossroads where knights errant would ponder which road they would follow, and in order to imitate

Dean John R. Rosenberg

them, he remained motionless for a time, and after having thought very carefully, he loosened the reins and subjected his will to Rocinante's, and the horse pursued his initial intent, which was to head back to its own stall."

"It was said that every year Thor made a circle around the Middle-earth, beating back the enemies of order. Thor got older every year, and the circle occupied by gods and men grew smaller. The wisdom god, Woden, went out to the king of the trolls, got him in an armlock, and demanded to know of him how order might triumph over chaos. 'Give me your left eye,' said the king of the trolls, 'and I'll tell you.' Without hesitation, Woden gave up his left eye. 'Now tell me.' The troll said, 'The secret is, *Watch with both eyes*!'" (John Gardner, On *Moral Fiction*).

A story dating from the Ming dynasty tells of "two brothers, whose temperaments were very different even though they had the same parents. The elder brother was greedy and lazy and always haggled over every detail. The young one was diligent, decent and affectionate. One day, they went out to do some business in a cart. It was raining and the road was slippery. The elder brother lost control of the halter and they fell down a cliff and died. The King of Hell said to them: 'Since neither of you has done anything exceptional or any very bad thing, both of you will be reincarnated as human again. Judge! Check whether there are families who are going to have babies.' The presiding judge studied

the Roster of Life and Death carefully and said: 'My King, two families, the Zhao and the Xie, are having predestined sons. The son of the Zhao will be giving aid to others when he grows up, but the Xie's son will be receiving help from others.' The King of Hell said: 'Such being the case, let these two brothers be born to these two families.' Upon hearing the King's decision, the elder brother knelt before the King: 'My King, it will be too hard to work all my life for others. I beg your mercy to let me be born to the Xie's family so I will receive help from others.'The King asked: 'Who will be born to the Zhao's family then?' The younger brother said: 'My King, let my elder brother be born to the Xie family. I am willing to be Zhao's son and help others in need.' Because of his vow to help those in need, the young brother was born to the noble and rich Zhao's family. When he grew up, he was benevolent and always helped others in need. Because of the wealth of Zhao's family, he was able to help many others. But the elder brother, whose wish was to get help from others, was born to the poor Xie's family and he had to beg for the remains of meals and always received charity and sympathy from others." (http://www.pureinsight.org/node/5337)

These are three stories about choosing. The Chinese fable is clear enough as a Confucian variation of the Christian paradox "to lose one's life is to save it." The Norse tale is more ambiguous: virtue motivated Wodon's choice, but the consequence, like many of life's elections, was unpredictable. Don Quixote, like the third of the servants in the parable of the talents, chose not to choose. Of the three, his was the most ethically irresponsible, a point Cervantes drives home by telling us that the knight "submitted his will" to his horse's—his birthright of agency sold for a mess of barley.

Tobin Siebers reminds us that freedom of choice

is not the same as freedom from choice (*The Ethics of Criticism*). Dante showed special contempt for the "neutrals": the angels "who were not rebels, nor faithful to God, but were by



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We invite readers to update their e-mail addresses with us. Please send updates to Carol Kounanis at cek@byu.edu

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themselves," and for those humans "who were never alive" because they were too cowardly to take a stand. Life is a crossroads composed of crossroads. Sometimes it doesn't matter if we turn to the right or to the left, the variety of routes often making "all the difference." Sometimes it means learning from others' choices, different though they may be from our own. Sometimes we must stand for a choice as inherently right. President Hinckley reminded us: "In standing for principle, there is loneliness. But men and women of integrity must live with their convictions."

Ignatius Loyola, a real knight who lived a half century before Rocinante's fictional choice, also approached a crossroads on horseback, uncertain whether to turn to the left and pursue revenge, or to choose the right, and follow a more charitable path. Unable to decide between the two alternatives, and understanding that this was a choice that mattered, Loyola dropped the reins. Don Quixote "submitted his will" to his horse's; Loyola submitted his will to God, who, acting through one of His creations, would direct Loyola's path. The horse turned to the right, and Loyola went on to found a highly influential religious order. Today, a score of universities carry Loyola's name and commemorate his choice to let God decide.

Learning how to choose, what to choose, and when to choose (and when not to) is life's most worthy project. The choice to study the Humanities is in part to study the human capacity for, and history of, choosing. Properly pursued, such a course of study can lead to critical thinking, a virtuous tool when it leads to critical judgment. "May God bless us evermore" that wisdom may "mark the way before." ◆

? Rosenberg



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Moving ON

The College says farewell to two faculty and staff members. Their years of devoted service are not forgotten, even though their service was cut short by death. Readers who would like to contact family members can e-mail karmen_smith@byu.edu for contact information.



 ◆ GARY HATCH, Professor of English and Associate Dean of Undergraduate Education, passed away unexpectedly on May 1, 2010. A popular teacher and congenial colleague, Professor Hatch impressed many with his love of learning and teaching in his nearly

two decades at BYU. One who knew him well said, "It was an honor to learn from Gary Hatch, and I hope that I can strive to be as generous, fair, and interesting as he was." He leaves behind his wife, AnneMarie, and three children.



♦ KAREN STEINECKERT, Secretary in the Philosophy Department since 2006, passed away on July 4, 2010, after a short battle with cancer. She treasured her association with faculty members with whom she worked and was described by her department

chair, Dan Graham, as "the perfect secretary, as well as a good friend." Professor Graham said he and his colleagues will miss Karen enormously—"her friendship, her dedication, her organizational skills and efforts to keep us on track."

EMERITUS DEATH

♦ MAE BLANCH, Professor Emeritus of English, died on July 13, 2010. She taught at BYU from 1966 to 1996 and served for three years as associate department chair. About a year before her death, she funded a scholarship endowment; if former students or colleagues wish to contribute to the fund, please contact Carol Kounanis at cek@byu.edu





◆ This year's Humanities Honored Alumni Lecturer is Robert Kimball (English BA '83). He is a partner in the law firm Vinson & Elkins LLP, where his practice involves capital markets and international mergers and acquisitions.

Brother Kimball grew up in Draper, Utah, and Temple View, New Zealand. He is married to Susan Lynn Baird and is currently stake president of the Dallas Texas East Stake. His lecture was delivered on campus on October 7.



 Chris Crowe, of the English Department, has been named the
2010 Hipple Award Recipient by the Assembly on Literature for Adolescents (ALAN) of the National Council of Teachers of English (NCTE). The

award is given each year to a person who has offered significant contributions to the field of adolescent literature. Dr. Crowe was recognized as a scholar, teacher, and author who advocates for young adult titles, authors, and publishers "with wisdom (without pretention), and genuine kindness."



✤ In January, 2010, Roger Macfarlane, of the Department of Humanities, Classics, and Comparative Literature, joined with Steven Booras of the Maxwell Institute in accepting the 2009 Theodor Mommsen Prize, pre-

sented by the International Center for the Study of the Herculaneum Papyri, in Naples, Italy. The Mommsen Prize is awarded each year to the scholars or institutions that have made the most significant contributions to research on the Herculaneum Papyri. BYU—first under FARMS and now under the College of Humanities has performed multispectral imaging (MSI) on thousands of carbonized papyri from Herculaneum, which were destroyed by the eruption of Mount Vesuvius in AD 79. The MSI process is able to "read" marks on the papyri that are visible by no other means.



♦ Kristin L. Matthews, of the English Department, has received an Albert J. Colton Fellowship for Projects of National or International Scope from the Utah Humanities Council (http:// www.quotidiana.org). This research

fellowship will assist her in planning and executing the upcoming international symposium, "Illustrating War: The Aesthetics and Ethics of Representation," to be held at BYU in February 2011. The fellowship also provides travel support to deliver lectures within the state on how artists have depicted war at various times in American history.

The Colton Fellowship is named after the late Albert Colton, Salt Lake attorney and Episcopal priest who loved the arts and was a member of the board of the Utah Humanities Council. The award established in his name provides a \$3,000 award.



Nathan Jorgensen and David Hunsaker



♦ Brad Miller (Linguistics BA '10) has won a graduate research fellowship from the National Science Foundation. The fellowship runs for three years and provides an annual stipend of \$30,000 per year, plus tuition, books, and travel. He

started his graduate work at BYU this fall.



✦ Andrea Bowden, a Linguistics major, has been awarded a Critical Language scholarship from the US Department of State. She spent the summer in India studying Punjabi and is on track to

graduate in December 2010. She says, "This has been the most difficult thing I have ever done, but also one of the most rewarding. I have come to love the people and their culture and will forever be changed because of my time in India."

♦ Nathan Jorgensen and David Hunsaker were some of the only students who had never actually been to China at the recent Chinese Bridge Speech Competition at the University of Maryland, but that didn't stop them from winning. Nathan, who learned Chinese on his mission in Montreal, Canada, and David, who learned his Chinese on his mission in Singapore and Malaysia, represented BYU at this regional and highly competitive speech competition sponsored by the Chinese Ministry of Education.

Participating students were required to present a three-minute, memorized speech in Chinese; present a Chinese cultural talent; and answer four randomlydrawn trivia questions in Chinese (out of 250 memorized questions). Nathan sang a traditional Chinese children's song, and David played the piano and sang a well-known Chinese pop song.

After a tight struggle and with a score of 99.1, David won first place in the competition only a half point ahead of the second-place student from Georgetown University. This was the first time BYU has won the competition after nine consecutive years of competing. Nathan took third place.

Representatives from the Chinese Embassy in Washington, DC, were there for the competition, and they hosted a reception for the participants that evening where David was asked to sing again. Those from the Embassy were very impressed by the BYU students.

Because of his first place win, David will now go on to compete at an international Chinese speech competition in Beijing, China. The competition will include

continued on p. 6

OF NOTE CONTINUED

about 120 students from approximately 80 countries. David and Nathan give the credit to the Lord for His help in learning their mission languages, and to the wonderful faculty and staff in the Chinese program at BYU. They especially thank Professor Wang Shu-pei, who arranged their participation in the competition and offered help and encouragement. David said of his experience, "This was such a wonderful opportunity, and I hope it will be the first of many wins for BYU at the Chinese Bridge Speech Competition."



Participants and Chinese Embassy officials at the Chinese Speech Competition of the University of Maryland

Honors

Congratulations to several College of Humanities faculty members who were recently awarded college or university professorships, lectureships, and awards.

HUMANITIES PROFESSORSHIPS







English



David Grandy Philosophy



Mara Garcia Spanish and Portuguese Languages

Douglas R. Stewart

TEACHING AND LEARNING FELLOWSHIP

Michelle James

German and

Slavic Languages



Janis Nuckolls Linguistics and English Language



Phillip Snyder English

JAMES L. BARKER General Education Lectureship Professorship



Travis Anderson Philosophy

Ancient Studies Professorship

Robert Russell

Asian and Near

Eastern Languages



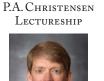
Roger Macfarlane Humanities, Classics, and Comparative Literature

Scheuber and Veinz Professorship



Dana Bougerie Asian and Near Eastern Languages

6 HUMANITIES at BYU



George Handley Humanities, Classics, and Comparative Literature

ALCUIN FELLOWSHIPS



David Laraway Spanish and Portuguese Languages



Debra Sowell Humanities, Classics, and Comparative Literature



Abraham O. Smoot



Philosophy, renewal

goes

Ronald Kimmons has been interested in the beauty of language and poetry since his childhood. During his freshman year at BYU, he declared a major in English to further his desire to work with literary texts. But a mission call to Taiwan and a chance meeting with one of Taiwan's most famous poets and essayists, Yu Kwang-chung, led to an academic course correction when he returned to Provo. Ron kept his English major but added a second major in Chinese. He also pursued his desire to translate, first by doing technical translation and interpretation, and then by trying his hand at translating several of Yu's poems.

Last year, Ron shared his interest in translation with one of his instructors, Steven Riep of the Asian and Near Eastern Languages Department. As it happened, one of Riep's colleagues, an authority on the translation of Shakespeare in China and Taiwan, had invited Riep to translate a Chinese adaptation of *Hamlet* by Chinese playwright and director Lin Zhaohua. Noting Kimmons's interest in translation and his background in both English and Chinese literature and language, Riep invited him to partner on the translation of *Hamlet*. Kimmons's and Riep's rendering of Lin's *Hamlet* adaptation will be the first time the Chinese play has been translated into English



Ron Kimmons and Professor Steven Riep

and Back Again

Working from a video recording of the Chinese performance, Kimmons and one of Riep's research assistants, Fan Feng, prepared a Chinese transcript of the performance. From this transcript Kimmons then completed a draft of the English translation and added stage directions. Riep is reviewing Kimmons's draft and providing feedback for refining the translation to match both the spirit and language of the original Chinese version. Together they are dividing the play into scenes and polishing their translation to make sure it is internally consistent and flows well.

While the play retains much of the language and many of the themes of Shakespeare's play, it also reflects a Chinese sensibility in the way the material is presented. For example, in Lin's adaptation, Hamlet's concern over his mother Gertrude's marriage to his uncle Claudius is criticized in uniquely Chinese terms. Hamlet's devotion to his deceased father is here ascribed to filial piety, the Confucian principle that a son owes devotion, deference, and allegiance to his father in life and death. Because Confucian views on chastity forbade women to remarry under any circumstances, Gertrude's marriage is seen as particularly distasteful, as reflected in Lin's original dialog and also in Kimmons's and Riep's English rendering.

In the fall of 2009, Kimmons prepared his senior thesis on the challenges of translation as they applied to his work on the *Hamlet* project. The thesis explores the need to balance clarity, accuracy, and the artful use of language in preparing a translation.

The finished project will be included in a volume of Chinese adaptations of Shakespeare's plays to be published by Eureka Press in the United Kingdom. \blacklozenge

Lifelong Language Learning:

Extendi

Your

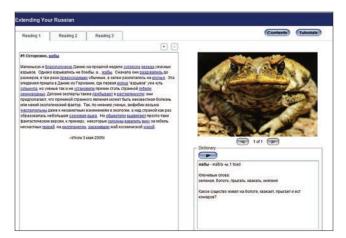
by David K. Hart Department of Germanic and Slavic Languages

Students who major in a foreign language often find that in spite of the significant effort and time they invest in learning a second language during their college career, their ability to speak fluently after graduation gradually decays with disuse. Like learning to play a musical instrument, maintaining a foreign language requires consistent and focused practice. Most graduates would like to keep their language abilities active but they are not sure how to practice or where to find the time for it. The BYU College of Humanities' Extending Your Russian program¹ (http://eyr.byu.edu) is a free online site developed to help BYU graduates, and others, maintain and improve their advanced Russian language skills.

Most of our students attain a fairly high level of proficiency by the time they graduate. The purpose of the EYR program is to maintain these strengths and to activate vocabulary development and listening techniques, skills necessary for independent practice. In a sense, working with the EYR program is like a pianist sitting down to practice the piano for a few minutes each day. EYR creates language activities that require speakers to use—and therefore maintain—their advanced skills. The goal of each activity is to get the speaker to speak, read, and listen much as a native speaker would. First, the user is invited to read specific texts three times out loud. Each reading, however, involves an additional task. During the first reading, users become completely familiar with the selection, which is usually about five or six sentences



long. The program provides a speaking dictionary for unfamiliar words as well as activities for vocabulary development. The user is helped to understand every



Screenshot from Exending your Russian

word in the selection, just as a native speaker would, not just to skim for general understanding. This could be compared to practicing a piece of music on the piano where the pianist doesn't just skim through the piece, skipping notes that are hard to play, but focuses on becoming proficient with every note and phrase.

When speakers feel comfortable with the meaning and grammar of the selection, they then read the same selection a second time. During this reading the user should be able to read the selection smoothly, already knowing what every word means. As they read, users can click on various parts of the text to hear how a native speaker reads that part of the text. This second reading also includes a recording utility, making it possible for readers to record themselves, allowing for comparison of pronunciation and intonation with that of a native speaker.

The third reading focuses on the same text again, only this time the user is encouraged to read it quickly and fluently, running words together just as a native speaker might. Each paragraph has a time goal associated with it. An online timer shows readers how close they come to reading the selection at the speed of a native reader. Reading rapidly out loud helps the learner to keep the mouth and lips "in tune," producing the sounds of the language in a fluent way.

The second part of the program involves watching authentic videos from Russian television. The goal here is to understand 100 percent of what is being said in each video clip. This is accomplished by activities which build on each other.

Before watching the video clip, users read through a list of words that will be heard in the clip. Clicking on any unfamiliar word opens a translation and example sentences. The user is invited to read the sentence out loud for practice in hearing the new word and hearing it in various context. The second step is to watch the clip. If users understand everything in it, they move on to the comprehension activity. Otherwise, a screen with the exact phrases used in the clip appears. By clicking on any of the phrases, the user can see the translation of the phrase and how it is used in different contexts. The learner can return to the clip as many times as needed until complete understanding is achieved. This is verified by a comprehension activity. The final step is for the user to translate orally from English to Russian full sentences and longer phrases taken from the clip. Clicking on the sentence allows users to check their translations by hearing how that phrase was said in the clip. After working through these activities, the user should be able to accomplish the goal of watching and completely understanding the video clip.

In the last several decades, numerous publications have dealt with language attrition. There is broad agreement that attrition becomes particularly noticeable after about two years of language disuse. My own research has shown that speakers who have achieved a high level of proficiency can actively maintain the entire language structure intact by short but focused activities with the language. Continued regular contact over a long period of time compensates for the brevity of each contact. I'm happy to report that the EYR program provides a good source of material and focused activities for graduates who desire to maintain their language capabilities. \blacklozenge

1. This project was supported by grants from following BYU organizations: the Center for Teaching and Learning, the Center for Language Studies, the Humanities Technology and Research Support Center, and the College of Humanities. From

t's funny where a degree in American Studies can take you.

For Amy Antonelli, a 2003 graduate, her degree took her far from the nation she studied, to a remote village in India where life has moved to the same slow beat for the last many centuries. Modern facilities and education have yet to reach Thottanaval Village, a rural community two hours from the closest city. And the antiquated caste system still largely determines the role a person can aspire to. Most heartbreakingly, leprosy—a disease cured more than seventy years ago—still afflicts millions of Indians, maiming bodies and spirits.

That's how it was in 2005 when Antonelli left her job as a spokesperson for Apple Computers to assume the role of Executive Director of the nonprofit organization Rising Star Outreach, an Atlanta-based aid organization focusing on India's leprosy colonies. A strange move, perhaps, for a woman on her way up the corporate ladder in California's Silicon Valley, but one which Antonelli felt certainty and clarity about.

During a humanitarian trip to India in 2004, Antonelli visited a leprosy colony, where she was stunned to learn how many people still suffer from the disease, which destroys the tissues of the body, claiming limbs and often the life of the sufferer. Leprosy patients are often denied even basic medical treatment because of the social stigma. "In India, if people can see that you are leprosy-affected, you are done. You are a beggar," Antonelli says. "That's one of the biggest tragedies, because it's so easy to cure. The remedy costs \$1.50."

Antonelli also learned the children of the leprosyaffected are just as stigmatized, sometimes unable to attend school with other children, doomed to live out their days in the leprosy colonies as the next generation of street beggars.

While in India, Antonelli was introduced to Rising Star Outreach, a program dreamed up at the kitchen table of founder Becky Douglas. Before Amy came aboard, Douglas had started a nursery school, where twenty-seven children from the leprosy colonies were provided nourishing meals, read stories, and taught English.

Antonelli was inspired by Douglas's work and decided to join her. Through a series of miracles, and relying heavily on Antonelli's business background, they've been able to expand the prothat is *exactly* what we gram to include healthcare and microloans. Donors have provided resources to build a million-dollar campus on fourteen acres, providing education and support to the leprosy community.

"For the first time," Antonelli says, "these people have a viable alternative to begging. If we continue to do what we're doing, this will be the last generation of leprosy beggars. We are literally working ourselves out of a job, and that is exactly what we have come to do."

Antonelli is astonished by the growth of the organization in the last five years-progress due to the combined efforts of many. The Rising Star Outreach board of directors comprises some of America's most respected business leaders, and the campus hosts between 100 and

150 volunteers every year, many of whom are BYU students and alumni families.

The Peery School for Rising Stars now boasts an enrollment of 200 children. Most of them come from leprosy colonies and live on campus, but about a quarter come from local, healthy villages to encourage integration and mitigate the stigma attached to leprosy. For the first time in history, a great education is trumping the caste system.

The parents in the leprosy colonies are also beginning to thrive due to the thousands of small loans that have helped them transition from beggars to business owners. "Becoming self-sufficient gives them dignity and respect. Where they were once literally untouchable, as business owners they

are now slowly being invited back into the community," Antonelli says.

Antonelli's days include meetings with governors, soliciting donations from the leaders of international business, managing builders and architects, and performing some of the intimidating health procedures on leprosy victims. Her favorite part of the job, however, is the time she gets to spend playing with the children. This life is not what she pictured for herself, but she says, "Sometimes God has a plan C. Perhaps the

"If

reason some of us don't have children of our we continue own yet is only because there are already to do what we're dog ing, this will be the *last* deneration of leprosy begourselves out of a job, and

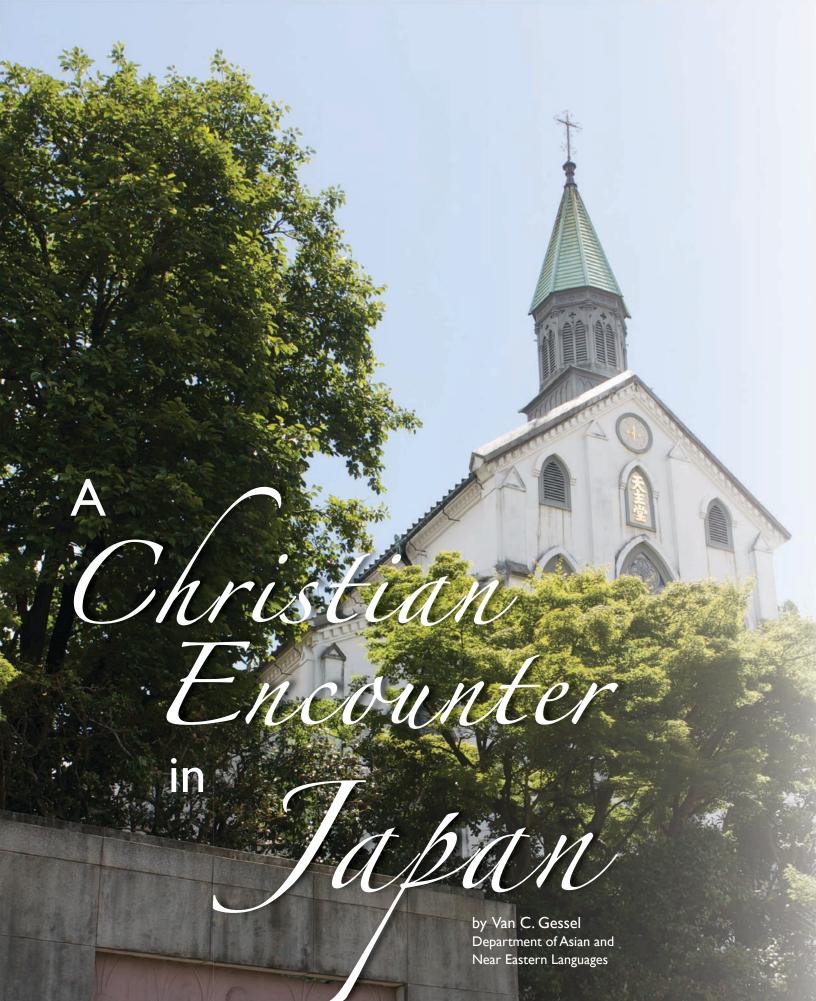
have come to do."

so many children around the world who need the kind of love we can offer." gars.We are literally working hold on [Antonelli]," says Douglas. "If "I think the kids are our secret there is a child within 500 feet, Amy will find that child and within ten seconds it will be in her arms."

> "For me, this is the greatest life possible, but it never would have been one I would have chosen," Antonelli says. "I remember sitting in the dirt one day, talking to a woman who no longer had any hands. As she told me her story, I reached out in sympathy to touch her arm, and I will never forget the shock on her face that somebody touched her. I felt profoundly the power of her pain, and once you feel something that deeply, you don't really have a choice. You either act or live with the fact that you didn't. I guess I just couldn't face the second option." \blacklozenge



Amy Antonelli interacts with children in the Peery School for Rising Stars. Photo by Jean Shiffron



he trail of blood spilled by martyrs for Christ is long and terrible to trace, stretching as it does for millennia and surging over virtually every national border. One cannot question the earnest faith of the tens of thousands of followers of the Master who were willing to give "the last full measure of devotion" for His name's sake.

We can cite the burning of the people of Ammonihah prior to the ultimate sacrifice of the Lamb of God Himself, and we are likewise familiar with such tales of moral courage as that of Stephen, stoned to death for his testimony; of James the brother of John, beheaded with Herod's sword; of the remainder of the ancient apostles; of Joan of Arc and the innocent slain during the Inquisition; and countless others, both those whose names are recorded in the chronicles of history

as well as the unnamed whose identities are presently known only to the Jesus of Nazareth for whom they died.

Most Primary children today can tell a story or two of the persecutions, deprivations, and tragic deaths of the many martyrs of the early Restoration. The opening of the heavens to Joseph Smith collapsed the gap between the manifestations of the Spirit to the Old Testament patriarchs and

those to prophets of modern times; it also brought closer together in the hearts of the Latter-day Saints the noble martyrs of ancient days with those blessed, honored pioneers who left their own trails of blood along the plains of the American frontier as they were driven and scourged by their enemies.

In the heartland of the Restoration, we tend to confine our focus to those who died as religious martyrs in Europe and the United States. Just as we teach the universality of the gospel of Jesus Christ, however, we might do well to ponder occasionally the profound sacrifices of those in other lands. My own particular research for the past several years has focused upon Christianity in Japan. That history is not well known, even among LDS missionaries who return after serving in Japan. Some can identify Heber J. Grant as the apostle who initiated the preaching of the gospel in Japan in 1901; a smaller number can name Alma O. Taylor as the inspired young man who completed the first translation of The Book of Mormon into Japanese. We appropriately rejoice that two temples are currently in operation there, with another announced for

Sapporo. Those who dig a little deeper into statistics may be somewhat disheartened to learn that only about 1 percent of the current Japanese population claims membership in any Christian denomination. Compared to the remarkable success of Christian proselytizing in South Korea, the fruits of missionary labors in Japan can appear somewhat meager.

But what about the hundreds of thousands of Japanese who converted to Catholicism in the late sixteenth and early seventeenth centuries? Proselytizing labors began in Japan with the arrival of Francis Xavier, the Jesuit apostle to Asia, in 1549. In less than sixty years, as many as 300,000 Japanese were converted. That number included several important warlords (daimyō), some of whom actively encouraged the preaching of the gospel to their vassals. These were years of intense civil war among many powerful military factions, and

"One cannot ques-

tion the earnest faith ¹ of the tens of thousand of followers of the *Aster* who were willing to give 'the last full measure of *devotion*' for His name's sake."

it was not until around 1615 that one of the leaders, Tokugawa Ieyasu, was able to bring most of the country under his rule and secure peace—and international isolation—for Japan. (His story is widely known from the fictionalized account of his exploits in James Clavell's *Shogun.*) Because of the constantly changing

power relations, however, these were also

years of great instability, with warriors turning their coats and lining up behind whichever warriors appeared to have the temporary advantage. It is very likely, amidst all the back-stabbing and assassinations and political machinations and shifting alliances, that many Japanese had their yearnings for stability and unfailing trust satisfied only in the teachings of the Heavenly Lord brought to them by the Portuguese Jesuit missionaries.

The hegemons who took political and military control in the early 1600s, however, concluded that they could not afford to have divided loyalties among their followers. They had to insure that they themselves were the supreme lords in the minds of all their vassals, and so began a systematic and brutal process of persecution, torture, and bloodshed that produced what was, by some accounts, a tale of martyrdom unequalled in the annals of Christianity. Over 4,000 individuals were martyred for Christ in seventeenth-century Japan, while thousands of others were beaten and cajoled into apostasy. All the foreign missionaries were expelled from the country, and those who went into hiding to attempt to continue their ministry among the flock were hunted

Photo on left by Lukas Kurtz

down, tortured, and annihilated. Thousands of other Japanese Christians went underground with their faith, preserving a form of their religion in secret for over two hundred years.

The most moving account of these fearsome days can be found in the novel *Silence*, written in 1966 by the Japanese Catholic novelist, Endō Shūsaku (1923–1996). An English translation of the novel is available; it was named one of the one hundred most important spiritual books of the twentieth century by Harper Publishers; and a film version is currently in preparation by director Martin Scorsese. It is essential reading for any Christians who wish to expand their understanding of the great sacrifices that have been made in other parts of the world by those who choose to follow the Master, no matter what the cost.

Over the course of my academic career, I have had the privilege of translating several of Endö's novels into English (unfortunately, I was a green teenager when *Silence* was translated!). Although many of them are set in the age of intense Christian persecution, the novel I recently finished translating, *The Life of Kiku* (published in Japanese in 1982), sheds light on a group of Christians whom Endō has called "the final martyrs." I am going to include a moving excerpt from the novel below, but a little historical background will help set the stage for the dramatic events it describes.

The opening of an isolated Japan began in the summer of 1853, when US Commodore Matthew Perry sailed into Edo Bay with a letter from President Millard Fillmore inviting the establishment of friendly commerce between the two nations. Internal dissat-

isfaction with the rule of the shoguns, combined with a recognition that Japan could not stand up to the military might of the modernized West, pressured Japan to conclude treaties with several foreign nations. By early 1860, French Catholic priests were allowed back into Japan, but they were strictly forbidden to teach their religion to any Japanese; their ministry was to be limited to those foreigners residing in Japan. But the fathers were confident that some descendants of the early martyrs must have continued to practice their faith in hiding, and they attempted in various ways to elude the eyes of the magistrates as they sought to make contact with the hidden Christians.

In Nagasaki, one of the strongholds of Christian conversions in the sixteenth century, Father Bernard Petitjean made himself conspicuous to the locals by taking long strolls throughout the town, stopping to chat with children and quietly questioning adults whether they knew of any Christians (known to the Japanese as "Kirishitans") in the area. With the completion of a little chapel atop Ōura hill in the spring of 1865, Father Petitjean hoped that the sanctuary and its contents would draw some of the descendents of the original Kirishitans from their concealment. In *The Life of Kiku*, Endō describes events that actually took place in Nagasaki on March 17, 1865:

The skies were clear that day. It was a day no different from any other. Father Petitjean instructed his housekeeper, Okane, "Please ask your husband to sweep the garden." After he finished his lunch, he took a dry cloth and went inside the new chapel. Standing in front of the altar, his eyes took in every corner of the sanctuary that the Japanese carpenters had so industriously fashioned under Father Furet's direction. It's beautiful, he thought. It was not a grand, lavishly ornamented cathedral like those back home in Chartres, Paris, and Reims, but to him it was as pristine, as fragrant with the scent of wood, and as immaculate as any of the graceful Buddhist temples of Japan. He was thankful that this lovely church had been entrusted to him.

With his cloth he dusted the altar, then the statues that were placed on either side of the altar—one of Jesus, the other of the Holy Mother cradling the infant Jesus. Then he arranged the candles and counted the cruets of wine used in the Mass.



Twenty-Six Martyrs Monument in Nagasaki, Japan

Today as every day he could see through the partially opened door the crowd of spectators who were peering curiously toward him.

Because of the prohibition by the magistrate, the Japanese would not take one further step toward the church. He had no sense how long the proscription on Christianity would be continued.

When he finished with his cleaning, he knelt down in front of the altar and clasped his hands together. Easter was approaching.

Sunlight poured through the stained glass windows. The time was just barely past 12:30.

He heard a faint sound behind him as he prayed. Thinking it must be Okane's husband, he turned around. And there Petitjean saw four or five Japanese quietly staring at him.

The men wore shabby clothing and their faces had been baked brown in the sun. They gazed at him timidly, their eyes like those of mice that scrutinize their surroundings from the shadows, but when Petitjean turned his head in their direction, they quickly retreated. No doubt they were men who had come through the forbidden doorway out of curiosity and were sneaking a quick look at the inside of the chapel.

With a strained smile he again clasped his hands and made to resume his prayer.

Again he heard a faint noise. This time he remained in his kneeling position and paid them no attention. He calculated that this would give the Japanese a little more leisure to examine the altar and the statues of Jesus and Mary.

Just as he anticipated, the men seemed to have taken a bit of courage: behind him he heard footsteps moving two, then three paces forward. There they stopped, and Petitjean could sense that they were gazing at the altar with the intense curiosity so common among the Japanese.

Ah, they've become a bit brazen! The Japanese seemed to be coming even closer. Were they trying to move up close and get a clear view of the altar, the gold cross atop the altar, and the candlesticks? And were they then going to boast of what they had learned to their comrades who waited nervously outside?

"These strange things lined up here . . . Do you know what they're called?" They were so close Petitjean could overhear their conversation.

Then a woman's voice spoke. "Sir . . . Our hearts are all the same as yours."

It was the voice of a middle-aged woman. She stood directly behind him, whispering softly as though she were divulging an important secret. "Sir . . . Our hearts are all the same as yours." Petitjean was jerked back into reality, as though startled from a dream, and with wide eyes he turned to look behind him.

The woman must have been about forty, perhaps a little older. It was difficult for a Frenchman to guess the age of a Japanese woman. She was so nervous that she was on the verge of tears.

"Our hearts are all the same as yours."

He was so dumbfounded he didn't immediately grasp the meaning of her words. The instant her meaning became clear to him, he felt as though he had been struck with a large club.

It was them! They had finally appeared!

The woman asked, "Sir . . . Where is the statue of Santa Maria?"

Petitjean tried to stand up, but he couldn't get to his feet. The intensity of his emotions made it impossible for him to move.

"The statue . . . of Santa Maria," he whispered. "Come with me."

Petitjean led the woman to the base of the statue of the Holy Mother on the right of the altar. The young Holy Mother stood smiling, a crown on her head and the infant Jesus cradled in her arms. [The same statue is still on display today in the Ōura Cathedral in Nagasaki.]

The woman, along with the other men and women in the group, lifted their eyes to look where Petitjean was pointing. They were silent for a time, until the woman muttered, as either a sigh or a moan, "So precious!" The others sighed as well.

Petitjean's voice was hoarse when he asked, "Are you Kirishitan . . . ?" His throat was parched.

"Yes," a young man at the front of the group nodded as spokesman for them all.

"I—" Petitjean wanted to tell them that he was a priest. But there was not yet a word in Japanese for "priest." "Petitjean. Petitjean." He pointed to his nose and repeated his name. "Where have you come from?"

"Urakami."

... Just then, a voice called from the entrance, "Hurry! An officer is coming!" Those in the chapel swiftly turned away from Petitjean and disappeared like smoke through the exit.

Petitjean stood motionless in the empty chapel. Wave after wave of inexpressible emotions came crashing against his heart. He felt like shouting. He wanted to shout to Father Furet: You see! They are here in Nagasaki! They really do exist! What a splendid city this is!

Through two hundred years of ruthless persecution and fierce oppression, the Japanese Christians had endured like a

single tree in a downpour, and some of them still remained. What the drunken Chinese in the Ryukyus had told him was no lie. Petitjean was overcome with a dizzying excitement as he realized that he was the one who had first met up with the Japanese Christians who had hidden themselves underground.

"O Lord, I thank Thee. I . . . I thank Thee!" He knelt and folded his fingers in prayer as a flood of tears poured from his eyes. Through the tears that veiled his eyes he saw the lovely statue of the Holy Mother. "How precious!" The woman's words still echoed vividly in his ears.

There had been no contact of any kind between the Catholic priests and their Japanese flock for over two hundred and twenty years. This dramatic reunion might have ushered in a new era of faith and hope for the underground Christians in Nagasaki and its environs; hopes among the believers were high, not only because they once again had ecclesiastical leaders to guide them, but because Christians from many foreign lands were now coming and settling in Japan, and the governments of Western nations began pressuring the Japanese government to lift the inhuman ban on the practice of the faith they shared with their Japanese brethren.

But Japan was once again in political upheaval; in 1868 the shogunate fell and a group of ambitious oligarchs sought to redesign the Japanese system of government acting under the presumed authorization of the Emperor Meiji but following Western models. These new rulers, already stinging from the unequal



trade agreements that had been forced on them by the United States, England, and France, feared that opening the floodgates to Christian proselytizing among their people would lead to conflicted loyalties and unrest among the newly

disenfranchised warrior class, so they kept the Christian proscription in place.

In a show of the government's power, between the emergence of the hidden Christians in Petitjean's chapel in 1865 and the lifting of the ban on Christianity a full eight years later, over 3,400 suspected Christians were arrested and exiled to scattered locations throughout the country. They were subjected to deprivation, torture, starvation, and other cruel measures aimed at breaking their allegiance to the foreign religion. Six hundred and sixty of them died in exile, while another five hundred apostatized under duress. By the time freedom of religion was belatedly granted, nearly 14,000 hidden Christians had been discovered.

Six hundred and sixty [martyrs] died in exile, while another five hundred apostatized under *duress.* By the time freedom of religion was belatedly granted, nearly 14,000 hid - Year's to signify that they were not den Christians had been discovered.

Perhaps the most touching and peculiar aspect of the faith of the hidden Christians in Japan,

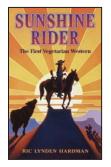
> who were left to their own devices without authorized supervision, was the prayers of contrition which the faithful offered up to God after they were forced, by government edict, to trample on an image of Christ or Mary each New Christians. Once they returned to their homes, however, they set fire to the straw sandals they had worn to trample on the

images, then put the ashes into a bowl of water and drank them down, simultaneously uttering prayers that they might be forgiven for their weakness.¹ They used images of the Buddhist goddess of compassion, Kannon, as substitutes for icons of the Virgin Mary, and they threw themselves on her mercy, begging her to intercede to quell the wrath of an offended paternal God.

Thus, more than twenty years after the Mormon pioneers fled to the mountain valleys of Utah to escape their persecutors, followers of Jesus were still being tortured and harassed for their beliefs in a far distant land. The bitter "heritage of the faithful" produced martyrs for the name of Christ in Japan less than thirty years before Heber J. Grant and his companions arrived in Tokyo to begin preaching the Restored Gospel to the Japanese people. The "cry of the blood" of those Japanese martyrs has surely "ascend[ed] up to God" (2 Nephi 27:3).

1. This practice is described by Christal Whelan in her article "Written and Unwritten Texts of the Kakure Kirishitan," in Japan and Christianity: Impacts and Responses, ed. John Breen and Mark Williams (London: Macmillan Press, 1996), 134.

Inside Oura Church



Barbara Beer Nelson Springville, Utah English, 1967

Sunshine Rider: The First Vegetarian Western + by Ric Lynden Hardman

This is not a profound book, but it is a wonderful one. I came across it serendipitously when I had a profound need. During a particularly cheerless time in my life, I was straightening books on the library shelves at the high school where I work. Among the hundreds of books I touched that morning, my eye was drawn to one titled Sunshine Rider: The First Vegetarian Western. It was written by Ric Lynden Hardman and is probably considered young adult fiction. Whatever. I loved it! It made me laugh out loud which was exactly what I needed. In fact, I believe the Spirit helped me find that book on that day-if the Spirit does such things. The story is slightly preposterous, but that's not a bad thing. It was a delightful read. I'm grateful for the laughter it gave me and the thought that Heavenly Father knows us and knows exactly what we need at any given time.



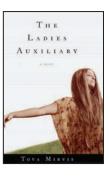
Cristie Cowles Charles Baltimore, Maryland English, BA 1999, MA 2002

Tess of the D'Urbervilles + by Thomas Hardy

Right after Christmas when I was seventeen, I watched my father become suddenly and tremendously ill with a rare disease that threatened his life every minute. As our family dealt with this over the next few days, I sought occupation for my mind and found it on a blue shelf in my grandparents' guest bedroom: an old, worn copy of *Tess of the D'Urbervilles* by Thomas Hardy. You're probably thinking a tragic

Books that made a difference

book about death, scandal, and murder might not have been the best choice at the time. But Hardy's tale immersed me in a world where I could watch someone deal with intense and sudden grief, even face death, and still move forward. I somehow needed a story that matched the violence of the events I felt invading my own life. Happily, my father eventually recovered and I returned to my more peaceful sensibilities, but I'm ever grateful for Tess and her arrival at the right moment.



Kiri Price-Reeves Sandy, Utah English, 1999

The Ladies Auxiliary + by Tova Mirvis

I like a challenge when I read, and this book challenged me. It tells the story of a tight-knit Jewish community and what happens when a rather unconventional convert to Judaism moves in down the street. As a Latter-day Saint I find myself sometimes becoming too insular. I'm busy, and it is easier to stick to my comfort zone both spiritually and socially instead of reaching out. But reading this book made me ask myself some hard questions about how I perceive "outsiders," how willing I am to welcome others into my circle, and what it means to be truly converted.

Let us hear from you! Tell us about a book, or several, that made a difference for you, at some point in your life. Include your name, major, year of graduation, and current place of residence, with a description about the book's influence on you. Email ron_woods@byu.edu

Alumni News

Chicago Alumni Visit Wheaton College's C. S. Lewis Collection

Chicago alumni of the BYU College of Humanities gathered on June 12th at Wheaton College's Wade Center, site of the largest collection of C. S. Lewis memorabilia, including 2300 personal letters, 2400 books from his personal library, over 1,000 copies of books he wrote, the Lewis family diary, and family photos.

Dr. Christopher Mitchell, director of the Wade Center and associate professor of theology at Wheaton College, delivered an enlightening address to the group



of thirty-five BYU alumni and guests. He spoke on the importance of C. S. Lewis's writings in maintaining a Christian perspective in Europe despite the onslaught of existential and atheistic thought. He also

Alumni surrounding J. R. R. Tolkien's writing desk

outlined the religious path that C. S. Lewis followed, from atheist—to theist—to Christian.

The BYU alumni group was delighted to visit the museum and discover the wardrobe, complete with period fur coats, that inspired *The Lion*, *The Witch*, *and The Wardrobe*.

C. S. Lewis (called Jack) and his brother Warren used to climb into the wardrobe and play as children. The



massive dark wardrobe now displays the warning: "Enter at your own risk. The Wade Center assumes no responsibility for persons who disappear or who are lost in the wardrobe." Several members of our BYU group wanted to be photographed next to the wardrobe before attempting their own personal journey into Narnia!

Cynthia Lippencott nearly steps through the wardrobe into Narnia

Humanities Home Evening in Provo

Local Humanities alumni joined other alumni on campus for Education Week at a home evening in the Joseph F. Smith Building on August 16. Dr. Daniel Peterson, Professor of Arabic, fielded questions on topics ranging from ancient texts and Islamic history to current events in the Middle East and modern day Muslim beliefs and customs. Over 100 alumni, family, and friends enjoyed the informative and lively discussion.

Chicago Area

Chicago alums heard Dr. Daniel Peterson speak on September 19, at the Naperville Stake Center. His topic was "Of Translation and Bridge Building: The Dialogue of Civilizations." Muslim leaders and friends from the Chicago area were invited to this informative event.

Upcoming Events

Washington, DC, Area

Attention all Humanities alumni in the Washington, DC, area: we are planning a visit to your area and *you won't want to miss this event!* If you want to be sure you receive an invitation, please send your contact information to Carol Kounanis at cek@byu.edu.

Dallas/Fort Worth Area

Dr. Donald Parry, Professor of Hebrew, will present a fireside entitled, "The Dead Sea Scrolls: Their Significance and Recent Findings," on Saturday, November 6, at 7:00 p.m. in the Dallas Midway Building, 9509 Midway Road, Dallas. Humanities alumni, family, and friends are invited. For more information, contact Pamela Owen Bennett at pamiris123@aol.com.

Why I Choose to *AUVE*



Big Ben in London, UK

In the late eighties, as a student at Brigham Young University, I earnestly wanted to participate in the London Study Abroad program. I was an English major and admirer of European art and history, and it was my greatest dream to travel to the land of Shakespeare, Milton, and Dickens and to visit museums in Paris and Italy. In high school, I had

earned enough money from after-school jobs to pay my BYU tuition with a healthy sum left over. Those resources were augmented by working at least two summer jobs during my early college years. I had set aside more than half of the money I needed to turn my dream of semester abroad into a reality, but it still seemed out of reach. Upon inquiry, I learned from the Study Abroad office that a generous woman named Mae Covey Gardner had set aside an endowment for students like me. The endowment provided scholarships that covered about 25 percent of the cost of a travel study program. I applied. A short time later, I was moved to tears when I was told that I would receive one of the prized scholarships.

My travel study experience surpassed my greatest dreams. I not only increased my knowledge and appreciation for British and European history and humanities, but I gained treasured friendships that have lasted more than twenty years.

I now give to the College of Humanities in support of London Study Abroad scholarships, and I do so in honor of Mae Covey Gardner. As a single woman advancing happily in my career, I could use much of my excess to pursue my own continued travel and enjoyment. Instead, I choose to help others experience the joy I had as a young student. I give my contributions in gratitude for the blessings I have received from God and from inspired and generous women and men who have enriched my life.

Anonymous Donor





Calvin Olsen in Greece

The Study Abroad program in London was a phenomenal experience for me. The opportunity to visit, touch, and sometimes taste the places I had read about and studied as an English major was a dream come true as well as a blessing. But the program included much more than a few classes in a great city. A church calling where I could use my

mission language (Portuguese) and a preapproved whirlwind field trip to Greece were highlights. On top of the normal program coursework from outstanding faculty, I had the privilege of working as a teaching and research assistant for Dr. Susan Howe, whose mentoring and personal interest in my academic career have been pivotal.

I am extremely grateful to the faculty, their wonderful families, the Kennedy Center employees, donors, and any and all others whose time, talents, efforts, donations, and unnoticed contributions impacted the London 2010 Study Abroad program. It was an honor the likes of which I may never experience again.

> Calvin Olsen English major, April 2010 graduate

feedback?

We'd like to hear your views, your memories of campus experiences, or an update on your life since leaving BYU. Please email ron_woods@byu.edu.

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