



Journal of the European Association for Chinese Studies

Bastid-Bruguère, Marianne. Reviving a Republic of Letters Among Sinologists in Europe: Kristopher Schipper and Yves Hervouet at Work with Friends and Colleagues to Establish the EACS in the 1970s. *Journal of the European Association for Chinese Studies*, vol. 7.1 (2026): 11–25.

DOI: 10.25365/jeacs.2026.7.1.bastid-bruguere

EACS AT FIFTY: SPEECH

Reviving a Republic of Letters Among Sinologists in Europe: Kristopher Schipper and Yves Hervouet at Work with Friends and Colleagues to Establish the EACS in the 1970s

Marianne BASTID-BRUGUIÈRE

mbastid@orange.fr

The EACS, heir to the International Conferences of Junior Sinologues active from 1948 to 1971, was founded by a group of European sinologists from twelve countries at a meeting in Paris in February 1975, in the spirit of the quest for rational and truthful science, for peaceful and equal human relations, inherited from the Enlightenment. The founders voted in a provisional Board of twenty members, drafted detailed statutes, and agreed to hold a congress of the Association the following year in Paris. The original English name of the EACS was European Association of Chinese Studies, and was unofficially changed in 1996 to European Association for Chinese Studies, probably in imitation of the American Association for Asian Studies, which could be seen as a model for action in the European Union's diverse academic setting. The new name appeared on communications and the new website, but was only gradually adopted by early members, even British ones. The EACS received the status of foreign association under French law, using its French name only, on 3 December 1975. Its first congress, prepared by a local committee of twelve, was attended by over 200 participants in Paris on 6–11 September 1976. It launched three collective research projects, later supported by the European Science Foundation, on modern Chinese literature, the State in China, and the Taoist Canon, which resulted in a number of important publications from the 1980s to the early 2000s.

歐洲漢學學會（EACS）承繼 1948 至 1971 年青年漢學家國際會議之傳統，於 1975 年 2 月在巴黎由十二國學者創立，秉承啟蒙運動追求理性與平等的精神。學會於同年 12 月獲法國法律認可，並於次年 9 月在巴黎舉辦首屆大會，吸引逾 200 名學者參與。1996 年，其英文名非正式更為“European Association for Chinese Studies”，以順應歐盟多元學術環境。此外，學會早期發起的現代中國文學、中國國家體制及《道藏》等三大集體研究專案，在 20 世紀 80 年代至 21 世紀初產出了諸多重要學術成果。

Keywords: European Association for Chinese Studies, Junior Sinologues, Modern Chinese Literature project, State in China project, *Daozang* project

關鍵詞：歐洲漢學協會，年輕漢學家會議，中國近代文學專案，中國國家專案，《道藏》專案

The Journal of the European Association for Chinese Studies (JEACS) is a peer-reviewed open access journal published by the EACS, www.chinesestudies.eu. ISSN: 2709-9946

© 2026 the author(s), published on 15 July 2026 under the terms of the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.

The EACS is heir to the now defunct International Conferences of Junior Sinologues. Thomas Kampen has neatly dug up the remains of this informal organisation and told its story in the *EACS Newsletter* (Kampen 2004 and 2008). The Junior Sinologues, as well as the EACS, are a striking example of the productive blend of the Dutch seafarers' or merchants' daring and pragmatic spirit with the quest for an open-minded attitude, for real truth and trust, for peaceful and equal human relations that was typical of the 18th-century Enlightenment in France and other European countries.

The International Conferences of Junior Sinologues were initiated by a visit to Leiden, in the summer of 1947, by two young sinologists coming from England. One was Bill Dobson (1913–1982; see Biographical Note 1), from Oxford; the other, his good friend who had suggested the trip, was Piet van der Loon (1920–2002). Piet was Dutch, aged 27. In 1946 he had come to Cambridge as a research student under Gustav Haloun (1898–1951; see Biographical Note 2). He had started his Chinese studies in Leiden under the famous scholar Jan Julius Lodewijk Duyvendak (1889–1954), and when the German army occupied the Netherlands in May 1940, he registered as a Sinologist, not as a student, so that he escaped being sent to a work camp, and went on studying hard on his own with his girlfriend, since the university was closed down. Just after the war both of them managed to get to Cambridge University for further Chinese studies. Now Piet wanted to understand the situation at the Sinological Institute which Duyvendak had founded in Leiden in 1930.

In their talks and discussions in Leiden, the two visitors from Britain and their local fellow-students agreed on the deep isolation they were feeling in their field of scholarship, and on the need for regular meetings and exchange among them, together with all the young scholars engaged in Chinese studies in European countries, in order to pool and advance knowledge and training resources. They decided to convene a conference as soon as possible, giving notice to every known centre and scholar across Western Europe.

British sinologists were very supportive and the response from neighbouring countries was warm enthusiasm. Piet van der Loon was appointed as Assistant Lecturer in Chinese at Cambridge, so he was able to marry his girlfriend Minnie, an excellent sinologist, and play his role as an official host when, on 6 January 1948, eighteen Junior Sinologues met in Cambridge. Five came from Leiden, ten were from London, Cambridge and Oxford, two from Paris, one from Stockholm. Among them, Anthony Hulsewé (1910–1993), Robert P. Kramers (1920–2002), Edwin G. Pulleyblank (1922–2013), Jacques Gernet (1921–2018), and Hans Bielenstein (1920–2015) already ranked as lecturers or professors. In addition, more senior scholars participated in some events or presented papers: they were Gustav Haloun (Cambridge), Arthur Waley (1889–1966) and Walter Simon (1893–1981) from London, and Homer H. Dubs (1892–1969) from Oxford. At the final meeting, the delegates decided to meet again in Leiden, in the following year, to exchange materials and information.

For the next twenty years, the Junior Sinologues held a conference every year, with a growing number of participants, except in 1960 when the conference scheduled in Moscow was cancelled. Soviet scholars had participated in the conferences in the early 1950s, as had a few scholars from Poland, Hungary, Czechoslovakia, and East Germany. The big event was the participation of four scholars sent by mainland China in 1956. They were Jian Bozan 翦伯贊 (1898–1968), dean of the History Department at Peking University, head of its Party committee and vice-president of the University; Xia Nai 夏鼐 (1910–1985), head of the Institute of Archaeology at the Chinese Academy of Sciences; Zhang Zhilian 張芝聯 (1918–2008), assistant professor of history at Peking University, who had an excellent knowledge of French and English, was highly appreciated by his dean Jian Bozan, and served as interpreter; the fourth scholar was Zhou Yiliang 週一良 (1913–2001), a Harvard PhD with an excellent knowledge of Japanese, a specialist in Buddhism, Professor in the Peking University History Department, and member of its Party committee. The visit had been arranged through the Sino-French Friendship Association sponsored by the French Communist Party. It enabled Zhang Zhilian not only to renew his old acquaintance with the French diplomat François Geoffroy Dechaume, but also to get in touch with French Marxist historians, such as Jean Bruhat, a specialist on the Paris Commune, and Jean Chesneaux (1922–2007), a historian of contemporary China (Zhang 2000, 288–289).

The Chinese visit to Paris was reciprocated by an invitation to five French sinologists to visit China in 1957, and by scholarships at Peking University in 1958–1960 for two French students engaged in Chinese studies (see Biographical Note 3). The participation of mainland Chinese scholars in the Junior Sinologues conferences could not be continued because there was no more money on the Chinese side to pay for the travel, no funding from elsewhere, and increasingly conflicting views on both sides. Under the guidance of outstanding and energetic scholars, such as Piet van der Loon, Herbert Franke (1914–2011), and Yves Hervouet (1921–1999), the Junior Sinologues engaged in major projects that were substantive, collaborative undertakings. Let us just remember the *Sung Project*, to which so many scholars contributed with so many important publications, and the *Revue bibliographique de sinologie*, started in 1955, with a first volume in 1956 prefaced by Étienne Balazs (1905–1963), which enlisted contributors from all over the world, until its last volume for 2003, published in 2006. They served a strong, scientific development of Chinese studies everywhere outside mainland China, and perhaps even within mainland China. They also promoted easier communication among specialists and other scholars. Some conference volumes were published, for instance the volume from part of the 1965 Leeds conference, *Mouvements populaires et sociétés secrètes*, printed in Paris in 1970, partially translated and revised in a publication by Stanford University Press in 1972.

In the summer of 1968, the Junior Sinologues Conference was supposed to be held in Prague. However, the Soviet tanks invaded Prague, and our Czech colleagues all suffered times of

duress. The conference was cancelled. The papers which had been prepared on the topic of the May Fourth Movement in China were, nevertheless, published in Prague that year (by *Orientální ústav*, that is the Oriental Institute of the Czechoslovak Academy of Sciences). Italian colleagues offered to move the intended conference to Senigallia the following year. Few people came to attend, while discussions were heated by political standpoints. Subsequent conferences in Stockholm in 1970, and Oxford in 1971, were barely advertised. Originally, one of the bonds that helped Junior Sinologues to keep together and work together was the friendship or at least the common experience of living in China, as at least Hulsewé, Wolfgang Franke (1912–2007), Maxime Kaltenmark (1910–2002), and Göran Malmqvist (1924–2019) had stayed for several years in China before, during, or just after the Second World War, and a few had come back home with a Chinese wife. Gernet, who was posted to Hanoi in 1948, at the French School of the Far-East (EFEO), had travelled to China and there met European colleagues. Hervouet, as a young Jesuit, had studied in Peking from 1947 to 1950, before leaving the religious order for an academic career, with full support from Paul Demiéville (1894–1979). For a full year, in 1954–1956, with a grant from the Rockefeller Foundation, he visited all the sinological libraries of Western Europe, including the East-Berlin National Library, to produce a three-volume record of their holdings and accounts of their resources. He also took that opportunity to make close acquaintance with many old and young colleagues in every sinological centre. Another bond among the younger generation of Junior Sinologues was that most of them had a rather positive view of the Communist regime in China, as compared to the plight of the whole Chinese population during and after World War II. They were equally eager not only to re-establish contacts among West European sinologists that had been interrupted by the war, but also to renew cooperation with their colleagues in Eastern Europe, now locked in by the Cold War.

These aims had been more or less achieved, although cooperation with Eastern European colleagues seemed in poor shape. However, the yearly conferences had become very difficult to manage efficiently without some kind of permanent structure which could allow the acquisition of predictable subsidies and resources, the planning of conferences and research projects with adequate coordination, and the provision of channels of regular information and communication to members of a sinological community that was growing, as a result of current affairs, and diversifying swiftly, while public demand and expectations upon it were just expanding, as a result of the current political and economic situation in the Western world, in Southeast Asia, and in China.

Personally, I never had any link with the Junior Sinologues. I even wonder whether I had ever heard about the organisation before I was invited by Kristopher Schipper (1934–2021) and Yves Hervouet to help in the founding of a European Association of Chinese Studies. That was the original English name, probably a direct translation of the French name (*Association européenne d'études chinoises*), the one that was statutory, declared at the Police

Prefecture in Paris, approved by the Interior Ministry, and published in the *Journal officiel* on January 22, 1976, on page 223 under the heading of Foreign Associations (Associations étrangères).

The English name was changed to European Association **for** Chinese Studies, surreptitiously, by Laura Rivkin in London, who was then in charge of the *Newsletter*, in the ninth issue of the *EACS Newsletter*, published in March 1996. But, surprisingly, the *Survey* no. 7, published in 1998 under the care of Michael Loewe (1922–2025), entitled *Chinese Studies in the U.K.*, has on its cover “European Association **of** Chinese Studies”, just like the other *Surveys*, two of which had appeared as issues of the *Newsletter*. *Chinese Studies in the U.K.* refers several times to decisions made at Board meetings of the European Association **of** Chinese Studies in Barcelona in September 1996. I must confess that I noticed the change in the English name of our association only two years ago. A young German scholar in charge of editing a collective volume in which I contributed an essay changed my “of” to a “for”. I protested, arguing “of” was the right wording, which I knew from being a founding member. He replied that all the documents issued by the EACS used “for” and that I should abide by the official standard. Looking at recent EACS announcements, I realised he was right, and agreed to the change, while putting in brackets the original name since my reference was to the very beginning of the association. I was, however, eager to understand when the change had happened. To my query our then president Bart Dessein replied he was not aware of any formal decision to change the English name and had always seen “for”. I then went on checking old files. Finding Laura Rivkin’s “for” in March 1996 made me suspect, at first, that her sense of sound British English had simply corrected a mistaken wording in our original French English. However, finding that most British scholarly associations were called “of”, not “for” a specialised study, and moreover that in 1998, in Cambridge, such an outstanding British scholar as Michael Loewe stuck to the “of” puzzled me further. I went on in my search and found the following evidence. Once Rudolf Wagner, who served as our General Secretary, was elected to replace me as president of the EACS in Barcelona, in September 1996, he himself used the wording “European Association **for** Chinese Studies” and extended it to all means of communication, such as the new website, as soon as November 1996 in the *Newsletter* no. 11. Only the printed application form for new members kept “of” for some time.

I believe Wagner’s changing “of” to “for” was simply in imitation of the American Association for Asian Studies, which he had very much in mind as a model for action in the European Union’s piecemeal and narrow-minded academic setting. He was a fighter, and wished to fight for the sake of Chinese studies, to enlarge the number of students and of teaching and research positions, and to increase the funding for libraries, research, and fieldwork. In his dreams, all that should be in accordance with the vastness of China, of its past history and culture. If necessary, one could limit spending on other less important fields of knowledge.

Hervouet and Schipper, in my opinion, had a completely different view of the importance or significance of Chinese studies for Europe. They saw these studies as a huge field that no single scholar could ever master, not even scores of scholars spread over centres supplied with the best libraries and equipment. In their eyes, Chinese studies were the most important for themselves personally, but they did not see them as above any other field of study in absolute terms. They thought that all fields of real scholarship were valuable. Their aim in the political and mental turmoil left over from the crushing of the Prague Spring, and from the students' and workers' revolts in France, Germany, Italy, Poland, Yugoslavia, Spain, Sweden, the U.K., was to bring together again responsible European colleagues in the field of Chinese studies in order to build a better organised association that could obtain funding from the European Communities (created in 1967), and would provide better training to students, as well as undertaking high quality research, taking advantage of diplomatic relations with the PRC.

Kristopher Schipper, born in the Netherlands in 1934, had studied Chinese, Japanese, art, and Chinese religion in Paris, from 1957 to 1962, attending courses and graduating at the École du Louvre, the School of Oriental Languages, the Sorbonne, and the Practical School for Higher Studies (EPHE), where he was trained by Rolf Stein (1911–1999) and Kaltenmark. From 1962 to 1972, he was a member of the French School of the Far-East in Taiwan, studying Taoism, even being ordained as priest, and establishing the first branch of the EFEO in the island. He went back to Paris in 1973, as he was elected as research professor (directeur d'études) at the EPHE 5th Section, History of Religions. He had a close friendship with Piet van der Loon, he had worked in Taiwan on the identification of the manuscript sources in the *Daozang* 道藏 and the exploration of its contents, and they wanted together to produce a comprehensive analysis and historical bibliography of all the 1,500 works and collections contained in the Ming edition of the *Daozang*. The work presupposed gathering an international team and obtaining funds for a long-term project.

I have not yet been able to find out how preparation for the EACS really started. According to a circular letter dated 1 October 1975, sent to me and “to all known sinologists in Europe”, on 22 and 23 February 1975, sinologists from twelve countries had met in Paris. They founded the European Association of Chinese Studies, drafted its statutes and voted in a provisional Board and Standing Committee, for which they requested approval at the first congress of the newly born association. That congress would be held from 5 to 11 September 1976 in Nanterre. It would include conferences of specialists and projects. The provisional Board included Søren Egerod (1923–1995) from Denmark as president, Hervouet as vice-president, Michel Cartier (1934–2019) as treasurer, Schipper as secretary, and Brunhild Staiger (1938–2017), of the Institute of Asian Studies in Hamburg, as vice-secretary. Other members were: Janusz Chmielewski (1916–1998) from Poland, Piero Corradini (1933–2006) then Professor at the Istituto universitario orientale of Naples, Barnabas Csongor (1923–

2018), chairman of the Department of Chinese and Asiatic Studies of Lorand Eötvös University in Budapest, Anna Dolezalova (1935–1992) from the Department of Oriental Studies at the Slovak Academy of Sciences in Bratislava, Roland Felber (1935–2001), professor at Humboldt University in Berlin, Gernet, Tileman Grimm (1922–2002), professor at Tübingen University, Brian Hook (1935–), professor at Leeds University, Hulsewé, Robert Kramers (1920–2002), professor at Zürich University, Lionello Lanciotti (1925–2015), professor at Venice University, Piet van der Loon, then professor at Oxford University, Göran Malmqvist, professor at Stockholm University, Manfred Porkert (1933–2015), professor at Ludwig-Maximilians University in Munich, and Robert Shih (Shi Jieyun 史接雲, 1926–1983), professor at Louvain University.

That first meeting had been funded with 2000 francs left over from the Orientalist Congress held in Paris in the summer of 1973, and 800 francs lent by the Société Asiatique, to be refunded on future grants to the new association. I could not ascertain, however, whether all the 20 board members actually attended. Paul Demiéville did attend.

The evidence I found from my 1975 datebook and my memory is that Schipper called me to invite me for lunch at his home. I knew who he was, a specialist of Chinese religion and a colleague of my husband at the EPHE, but had never met him. I had lunch at his home on 3 March 3 1975. He lived with his charming Dutch first wife Wendela and his two small daughters in a wonderful small private house with a garden in a quiet area of the 14th district in Paris, which had been built on the London model in the 1840s. He showed me his Taoist altar inside the house where he practised his ritual. He then explained the plan he had with Hervouet and some foreign colleagues to organise a new, legally recognised association that would hold conferences, the first one to be held in Paris in September 1976. The association should sponsor collaborative projects for which the European Science Foundation could provide funds collected in proportion to a percentage of the GDP of member states. He and Hervouet were dealing with classical China, so they needed help for modern and contemporary history. He then enlisted me on a “organising committee” of twelve French colleagues in charge of helping to prepare the actual programme of the conference.

The Standing Committee of the Association met on 5–6 September 1975 in Hamburg and held discussions with staff from the newly created European Science Foundation. A further meeting was held in Paris on 24 September 1975. Practical arrangements had then been decided: date and place of the Congress (5–11 September 1976 at Paris X University in the Nanterre suburb); accommodation, payments, information to European sinologists; participation limited to members of the Association, but sinologists of non-European nationality would be invited if living in Europe or passing through; a balance between panels and individual papers; the need for a general theme about the interaction of cultures in China, which the organising committee was in charge of defining, with full freedom to turn down paper proposals.

The organising committee met on 1 October 1975, made up of twelve members: Schipper and Léon Vandermeersch (1928–2021) in charge of religion; Jean-Pierre Diény (1927–2014) and Hervouet for ancient literature; Paul Bady (1941–) and Robert Ruhlmann (1920–1984) for modern literature; Vadim Elisseff (1918–2002) and Michèle Pirazzoli-T'serstevens (1934–2018) for art history; Gernet and Cartier for imperial history; Marie-Claire Bergère (1933–) and myself for modern and contemporary history. It was decided on a suggestion by Gernet, further refined by Bady and other members, that the Congress theme would be “Popular and official traditions in China (interaction between different aspects of Chinese culture, in particular between *ya* 雅 and *su* 俗)”. Several eminent European colleagues were to be invited as speakers on various disciplinary and chronological aspects of the theme. We did our best to contact and convince them, and if possible to find some money for travel expenses. Financial support had been requested from the Foreign Ministry and the State Secretariat of Universities; further requests would be directed to the European Council and the European Communities. Some publishers and private donors would also be approached, while not a penny could be hoped from the French National Commission for UNESCO. The Musée de l'Homme and the Cernuschi Museum were preparing special exhibitions.

On the same day, 1 October, a circular letter signed by Egerod and Schipper was sent to “all known European sinologists” (some 200 names). It informed them about the foundation of the EACS, and included a copy of the statutes and the list of provisional Board members. It invited the recipients to join the Association and to attend the Congress of Chinese Studies, open to subscribing members only, to be held in Nanterre on 5–11 September 1976, where the general assembly would have to vote for approval of the statutes.

Proceedings were started with the French Ministry of the Interior to obtain legal establishment for the EACS. The status of “foreign association” was granted by an order of that Ministry dated 3 December 1975, registered at the Police Prefecture on 9 December 1975, and published in the *Journal officiel* of 22 January 1976. The acronym was AEDEC.

At the meeting of the organising committee on 14 January 1976, over one hundred scholars had registered for the Congress, half of them foreigners. All sinological centres had been contacted and posters sent advertising the Congress. Although Nanterre campus offered slightly cheaper accommodation (237 francs per person for the week versus 245 francs), it was decided to hold the Congress at the Cité Universitaire in Paris, which offered a far more convenient and pleasant location, larger spaces, and better lodging and food facilities. Bady had been able to secure grants of 20,000 francs from the Ministry of Foreign Affairs and 8,000 francs from the State Secretariat of Universities. European authorities remained adamant in refusing. A registration fee of 50 francs would be required from all participants. Schipper had drafted a programme that provided for a mixture of fifteen guest speakers and fourteen individual papers, two round tables, two committee sessions for discussing future collective research projects, and two general assembly sessions. As he requested, Ruhlmann

would inform the Chinese Embassy that Chinese colleagues in the humanities would be welcomed as observers.

The circular sent all over Europe on 2 February 1976, together with a congress registration form and an EACS membership form, stressed again that only EACS members could attend, that is individuals active in teaching or research regarding Chinese studies, PhD students included, who had been sponsored by two earlier members, and had paid the subscription fee. It announced the change of location to the Cité Universitaire, the room price, and the required prepayment before 1 May of 150 francs for reservation. It gave the theme of the Congress, on which any participant was allowed to present a paper, a summary of which in less than a thousand words should reach the organising committee before 1 June. Since only a limited number of oral presentations could be accepted, early proposals would receive preference, but latecomers' papers would be published later on in the Congress volume. Several committee work-sessions were being planned. Participants' requests to set up a specific committee should be addressed to the organising committee before 1 May. An excursion, a visit to a special art exhibition, and the EACS General Assembly were also featured.

In a letter of 20 April 1976 to EACS subscribing members, Schipper sent the list of them (over 150), urged them to send in their congress registration form before 1 May, and asked them to think about a Chinese name for the EACS, which should be decided by the coming General Assembly, proposing three options: 歐洲中國學協會, 聯學會, 西學堂.

At the meeting of the organising committee on 29 April 1976, Schipper told us that beside about sixty registrations for the Congress, the Soviet Academy of Sciences had written expressing their wish to become a member of the EACS and to participate in the Congress with about fifteen delegates. As for non-Europeans, applications to attend came mainly from Taiwan and Singapore, but requested formal invitations, which could not be sent. Owing to the organising committee's collective networking, the Congress programme was taking promising shape. A number of prominent guest-speakers in leading fields had accepted the invitation. Several special committees had been formed and were planning their respective work-sessions, although a work-session still needed to be set up for librarians. Among individual papers, priority was given to foreign speakers, and adequate time would be given to Soviet colleagues even if their topic did not fit with the Congress theme. Following Ruhlmann's visit to the Chinese cultural attaché, who had expressed interest in the EACS initiative, the Association would write to request an appointment for Diény and Ruhlmann, who would ask for the participation in the Congress of Chinese lecturers and teachers currently in Europe.

A second circular letter was sent to all participants on 2 June 1976. It gave all practical details and listed entertainments at Chantilly, Royaumont Abbey, the Cernuschi Museum, and elsewhere. It promised the definitive programme to be sent in July, and mentioned fifteen paper sessions, and two round-tables, one introduced by Gernet on the Congress theme, and another on sources and methods of research on People's China, introduced by Marie-Claire

Bergère and myself. Seven “specialists’ seminars” convened by members of the organising committee would be held on linguistics, libraries, art history, classical literature, historical fiction, Taoism, and contemporary China; other seminars could be added according to participants’ requests. It ended by stating that the Chinese Embassies in Paris and Brussels (the Common Market) had replied to the invitation sent by the organising committee, stating that it was not possible this time to send a delegation from China, but that Chinese language teachers in our universities could attend the Congress.

Notification of the first general meeting of the EACS, to be held on 8 September 1976, was sent to all members on 29 June, with its agenda, relevant articles of the statutes, and the list of the outgoing provisional Board members who were proposed for reelection.

The Congress opened on 6 September 1976. Everybody on all aspects did their best. Almost 200 participant members of the EACS attended the Congress, plus many dependants and other participants, some of whom, such as Immanuel Hsu (1923–2005), had come from far away. The programme was very rich, with a good mixture of expert individual papers and many opportunities for group discussions and exchange on more general topics, sources, and methods, in a lively and friendly atmosphere. As Schipper wrote on 20 December, when sending around the minutes of the first General Assembly and those of the subsequent business meeting of the Board, the Congress was “a great success”. The death of Mao Zedong on 9 September brought in some diversion. On 6 September, however, the EACS members had approved the statutes of their association and voted to confirm the twenty members who formed the previous provisional Board, as well as to elect four more members, namely Girgin Girginov (Bulgaria), Mikhail Sladkovsky (USSR), Vladislav Sorokin (USSR), Bodo Wiethoff (German Federal Republic), and Erik Zürcher (1928–2008; Netherlands), who replaced Hulsewé among the former provisional members. At the Board meeting that soon convened, a new Standing Committee was elected, in which Sladkovsky (1906–1985) was added to the former members as second vice-president, and Demiéville, Bernhard Karlgren (1889–1978), and Giuseppe Tucci (1894–1984) were elected as honorary members of the EACS.

At the assembly business meeting on 11 September a resolution was voted for, urging the *Revue bibliographique de sinologie* to resume publication at regular intervals. The publication of a *Newsletter* and of *Occasional Papers* was planned. It was agreed that the Board would try to get additional funding for the *T’oung pao* in order to demonstrate its sponsorship and that Brill would offer a reduced subscription rate for the journal to EACS members.

The Board proposed also to support several research projects as suggested by the work-sessions of “specialists’ seminars”. They were discussed at a meeting organised by the European Science Foundation in München on 12 May 1977, with Egerod, Kramers, Glen Dudbridge (1938–2017), Schipper, and Wolfgang Bauer (1930–1997). Zürcher was ill and could not attend. Only three projects were agreed upon as better designed, but needing further elaboration. They were the project on the State in China suggested by Stuart Schram (1924–

2012), who had been a brilliant guest-speaker on the first morning of the Congress and pushed his idea with the approval of Gernet, Karl Büniger (1903–1997), and others in a last work-session on 10 September dedicated to historical research and social sciences; the modern literature project suggested by Bady and Malmqvist, with large teams of potential contributors; the *Daozang* project suggested and long nurtured by van der Loon and Schipper with staunch support from dedicated colleagues and students.

The three projects lasted several years. They brought together many scholars of different fields and from different countries whatever their political regime: contributors from the Soviet Union, the United States, mainland China, Taiwan, and Hong Kong exchanged ideas and were published together, a feature quite unusual at the time. It glanced back to the universalist faith of the European Enlightenment and also to its requirement of scientific accuracy, as evidenced by the high standards of the publications that boosted the fame of current European sinology on the international scene.

The full story of these projects supported by the European Science Foundation would deserve a special account. I shall just mention here their crowning achievements. The project on “The State in China: Concepts and Realities” was the speediest. It enrolled some seventy scholars who attended three conferences and published two volumes of selected revised papers in 1985 and 1987 (Schram 1985, 1987). The assignments of the literature project, the four volumes of *A Selective Guide to Chinese Literature, 1900–1949* directed by Malmqvist, needed a few more years for completion (Malmqvist 1988). Over a hundred devoted scholars were brought together to work within a thoughtfully planned research framework and produce a unique, long-lasting tool for any study of Chinese society in the first half of the 20th century. In 1988 were published a volume on the novel edited by Milena Dolezalova (Dolezalova 1988) and a volume on the short story edited by Zbigniew Slupski (Slupski 1988). In 1989 was published a volume on poetry edited by Lloyd Haft (Haft 1989). The volume on drama edited by Bernd Eberstein came out in 1990 (Eberstein 1990). The *Daozang* project led by Schipper, who in 1991 received the dedicated collaboration of Franciscus Verhellen as editor, enrolled a host of talents everywhere in the world. Their aim was to classify and analyse in meaningful chronological and typological categories the numerous texts collected in the *Daozang*. The first thorny issue was to design a typological scheme that produced a consistent pattern of categories across successive periods of time. In 1979, on Zürcher’s insistence, the team pioneered the use of a computer to establish an electronic data bank. As Chinese character codes were not available at the time, the data were entered in *pinyin* transcription in the mainframe computer of the National Centre for Scientific Research (CNRS) at Orsay, with much painstaking process, but efficient results. By the time that the support of the European Science Foundation and of the Deutsche Forschungsgemeinschaft came to an end in 1983, the working team had benefited from fruitful exchanges with the Chinese Academy of Social Sciences, with Taoist religious communities on the two

sides of the Taiwan strait, and with academics in Japan and North America. Among them was growing a renewed interest for historical studies of Taoism, as confirmed by the publication in 1988 of a corrected print edition of the Ming *Daozang* by the Wenwu Press 文物出版社 and, in 2004 by Huaxia Press 華夏出版社, of *Zhonghua Daozang* 中華道藏, a collection of all texts related to Taoist beliefs, including those of the Qing period and those from archaeological findings, under the care of the Chinese Taoist Association 中國道教協會. Grants and scholarships came in from various quarters; of special significance were the fellowships obtained in 1994–1995 from the Netherlands Institute for Advanced Studies (NIAS). The monumental and groundbreaking three volumes of *The Taoist Canon: A Historical Companion to the Daozang* edited by Kristopher Schipper and Franciscus Verellen were published in 2004 by the University of Chicago Press (Schipper 2004). This project had drawn together many more worldwide material and scholarly contributions than in the original plan.

To conclude on this initial stage of the EACS, I would stress that the first Board advocated a pooling of resources for research, training, and advanced training, in which the EACS would serve as a clearing-house for ideas and projects at the European level, in the spirit of really true cooperation, devoid of petty-minded competition or any infighting. Many other projects, workshops, and summer schools were later conducted by the EACS. Under Rudolf Wagner's presidency, from 1996 onwards, a very large programme for the digitalisation of our sinological library resources was launched. The Erasmus programme was deftly used to provide adequate tutoring for students who were trying to explore little-known fields. Hervouet and Schipper had initiated the EACS with a small group of trusted friends and colleagues at home and in the main sinological centres in Europe. Their aim was to cultivate sound and solid knowledge about China, to enlarge and deepen the understanding of the traditions and past of the Chinese world, and of its changes in modern times, with a keen sense of their responsibility to teach scores of young people about China and to prepare them to interact and work with Chinese people in a rapidly moving universe, where distance and boundaries were no longer keeping human beings far apart from each other.

Today our sinological centres in Europe have grown into very large academic communities almost everywhere, so that the biennial EACS conference is less of a rallying festival than it used to be half a century ago. Of course, specialists or students do meet on many other occasions. However, I hope that future organisers of our EACS conferences will try to convince colleagues in all centres to attend themselves and to send students to the EACS conference, in order to maintain that spirit of friendly and challenging scientific enlightenment which gave birth to our Association.

Biographical Notes

William Arthur Charles Harvey Dobson, born in London, went to China in 1938 with a missionary vocation that soon faded into passion for Chinese language and culture. He reported to Tianjin for military duty in 1941 and was sent to tough assignments in Hong Kong, Singapore, and along the Burma Road, joining Lord Mountbatten's personal staff in late 1942. He served as interpreter to Winston Churchill at the Cairo Conference in 1943, then as liaison officer in China until the end of the war, attached to Indian Viceroy Lord Mountbatten's secretariat, from which he resigned in late 1945. He entered Oxford in 1946, where he graduated in Oriental Studies and earned a doctorate of letters. From 1948 to 1952, he was a lecturer in Chinese there. Then, in 1952, the University of Toronto invited him to set up a programme in East Asian Studies. As professor and chair of the new department, he devoted the rest of his life to the task of building Chinese studies in Canada and to the publication of major works on ancient Chinese texts and the history of the Chinese language (Woodside & Brook 1982).

Gustav Haloun was a Czech sinologist, trained in Vienna and Leipzig, with a habilitation at Charles University in Prague, where he taught as *Privatdozent*, and later in Halle and Göttingen. In 1938 he was elected to the Chair of Chinese Language and History in Cambridge and later to a fellowship at King's College. Besides his research on philology and textual criticism, he secured the creation of further posts in Far Eastern subjects; he also enlarged the Chinese Library and recatalogued its whole collection, bringing it to a leading rank among European sinological libraries (Simon 1952).

The five sinologists were René Étiemble (1909–2002), Vadim Elisseeff (1918–2002), Jacques Gernet, Yves Hervouet, and Jean Chesneaux; the students were Michel Cartier (1934–2019) and Jacques Pimpaneau (1934–2021) (Chesneaux 1999, 76. Roux 2007). Chesneaux had joined the French Communist Party on his return from China in late 1948. He was among the founding members of the Sino-French Friendship Association in late 1952, and a member of its board, which was chaired by the Communist Party member and eminent geographer Jean Dresch, professor at the Sorbonne University. Dresch and other members had just been invited to visit China in the summer of 1952. The association campaigned for the diplomatic recognition of the People's Republic of China. It published *Paris-Pékin*, a four-page internal leaflet that, from 1955, changed into an illustrated 24-page journal available to subscribers, whose editor remained the anthropologist André-Georges Haudricourt (1911–1996), a close friend of Gernet (*Paris-Pékin* 1952–1958).

Bibliography

- “Associations étrangères”, *Journal officiel de la République française*, 22 January 1976, p. 223.
- Chesneaux, Jean. 1999. *Carnets de Chine*. Paris : La Quinzaine littéraire & Louis Vuitton, 268 pp.
- Chesneaux, Jean, Feiling Davis, & Nguyen Nguyet Ho, eds. 1972. *Popular Movements and Secret Societies in China*. Edited by Stanford, California: Stanford University Press, 351 pp.
- Dolezalova-Velingerova, Milena, ed. 1988. *A Selective Guide to Chinese Literature 1900–1949, Volume I: The Novel*. Leiden, New York, København, Köln: E.J. Brill, 1988, 238 pp.
- Eberstein, Bernd, ed. 1990. *A Selective Guide to Chinese Literature 1900–1949, Volume IV: The Drama*. Leiden, New York, København, Köln: E.J. Brill, 1990, 347 pp.
- Haft, Lloyd, ed. 1989. *A Selective Guide to Chinese Literature, 1900–1949, Volume III: The Poem*. Leiden, New York, København, Köln: E.J. Brill, 1989, 313 pp.
- Kampen, Thomas. 2004. “The conferences and publications of the Junior Sinologues (1948–1972) and the European Association of Chinese Studies (1975–2004)”. *EACS Newsletter* 32, June 2004: 10–13.
- Kampen, Thomas. 2008. “The 60th Anniversary of the First Conference of Junior Sinologues in Cambridge, London and Oxford (1948) and the Origins of the EACS”. *EACS Newsletter* 40, June 2008: 5–6.
- Malmqvist, Nils Göran David, dir. 1988. *A Selective Guide to Chinese Literature 1900–1949, Volume I: The Novel*, edited by Milena Dolezalova, 1988. *Volume II: The short story*, edited by Sbignew Slupski, 1988. *Volume III: The Poem*, edited by Lloyd Haft, 1989. *Volume IV: The Drama*, edited by Bernd Eberstein, 1990. Leiden, New York, København, Köln: E.J. Brill, 1988–1990.
- Mouvements populaires et sociétés secrètes*. 1970. Collectif, préparé par Jean Chesneaux, Feiling Davis, Nguyen Nguyet Ho. Paris: François Maspero, 494 pp.
- Paris-Pékin : Bulletin intérieur de l'Association des amitiés franco-chinoises*. 1–8 (1952–1954). Paris.
- Paris-Pékin : Revue des Amitiés franco-chinoises*. 1–21 (1955–1958). Paris.
- Roux, Alain. 2007. “L’œuvre de Jean Chesneaux : essai pour un bilan sincère”. *Études chinoises* 26: 11–20.
- Schipper, Kristopher, & Verellen, Franciscus, eds. 2004. *The Taoist Canon: A Historical Companion to the Daozang 道藏通考*. Chicago & London: The University of Chicago Press, 3 vols., 1637 pp.
- Schram, Stuart R., ed. 1985. *The Scope of State Power in China*. London: School of Oriental and African Studies. Hong Kong: Chinese University Press, St. Martin’s Press, 381 pp.

- Schram, Stuart R., ed. 1987. *Foundations and Limits of State Power in China*. London: School of Oriental and African Studies. Hong Kong: Chinese University Press, St. Martin's Press, 367 pp.
- Simon, W. 1952. "Obituary: Gustav Haloun". *The Journal of the Royal Asiatic Society of Great Britain and Ireland* 1/2, Apr.1952: 93-95.
<https://doi.org/10.1017/S0035869X00105313> Published online by Cambridge University Press.
- Slupski, Zbigniew, ed. 1988. *A Selective Guide to Chinese Literature 1900-1949, Volume II: The short story*. Leiden, New York, København, Köln: E.J. Brill, 316 pp.
- Woodside, Alexander, & Brook, Timothy. 1982. "William Arthur Charles Harvey Dobson (1913-1982)". *Journal of Asian Studies* 41 (4), Aug.1982: 895-896.
- Zhang Zhilian 張芝聯. 2000. *Renewed Encounter: Selected Speeches and Essays 1979-1999*. Beijing: The Commercial Press, 316 pp.