

publish their work. It is not surprising, therefore, that they have always shown him great loyalty. His corpus of work included five individual books, four jointly written books, three edited volumes and numerous chapters and journal articles. His students have become lecturers and professors in a number of universities in Australia and in Hong Kong.

As time passed, Bill became increasingly engaged with the broad range of political theory. His intellectual interests took him well beyond China. Indeed, in recent years, as the reassessment of political change and of the Cultural Revolution in China proceeded, Bill not only contributed to that discussion but also developed a growing interest in the impact of post-modern thought. He published on an extensive variety of issues including classic British and European liberalism, socialist theory, technocracy and Australian politics. His last book, *Republican Theory in Political Thought*, engaged with the issue of the moment in Australia. He was also a frequent contributor to radio and newspaper commentary. His capacity to sustain this breadth to his scholarship was a testimony to the strength of his intellect.

For those who knew him, his sense of intellectual engagement, the breadth of his work and his capacity to retain a focus on the theoretical heart of scholarship will remain at the core of our memories. As will his warmth, generosity and kindness.

## Jacques Guillerma (1911–1998)

Claude Aubert

On 2 February 1998, Jacques Guillerma died at 87 after a long and dignified fight against illness. He was not only the founder of French studies on Contemporary China, but one of the last first hand witnesses of more than fifty years of recent Chinese history.

“The most beautiful journey is not worth a modest come back.” This quotation, from a poem by Gao Qi, found in his autobiography *Une Vie pour la Chine, Mémoires, 1937–1989* (1989), may summarize the feelings of a man who personally paid a heavy price for having travelled so deeply into the turmoil of China’s recent past: he gave that country the best part of his youth. Indeed, the last twenty years of his life, after he had retired to a small village in the Savoie near Grenoble, may have been the happiest of his life. The love and care of his third wife, as well as the peace of the countryside, gave him the serenity to look back at the hopes and the disillusionment he experienced in the face of so many lost opportunities, to wish the best for a country he admired more for its civilization and its people than for its politics.

But what a journey! Born the same year the Manchu dynasty collapsed, Guillerma arrived in Beijing in May 1937, two months before the city

was invaded by Japanese troops. In the days following the Marco Polo Bridge incident, he was on the spot, counting the dead. In Nanjing, on a hot Sunday morning in July 1949, he was on the streets to watch the arrival of the Communist troops. In October 1966, when he left Beijing for the last time, the Red Guards were rampaging the streets and brutalizing its inhabitants.

Jacques Guillermaz was a military man. After graduating from Saint-Cyr, the best military academy in France, he first served in Madagascar before being ordered to Beijing as aide to the military attaché there. Being a soldier, he obeyed and learned Chinese. As military attaché of the French Embassy, he followed the Nationalist government first to Chongqing, where he stayed from 1941 to 1943, then on to Nanjing, from 1946 to 1949. After the fall of Nanjing, he stayed on in the city until 1951. He was then posted to Thailand from where he participated in the Geneva Conference on Indochina, and in the activities of SEATO. In 1964, after having begun a new career as a China scholar in Paris, he was called back to Beijing, again as military attaché with the provisory grade of *général de brigade*, to the newly installed French Embassy. Just before taking this position, he had the unpleasant task, together with an another diplomat, of visiting and announcing to Chiang Kai-shek the French decision to recognize Beijing.

Each of his long stays in China ended in abrupt departures, which were ruptures of a kind. In 1944, after so many years in China and with his first marriage at an end, he was dispatched to Algiers and to France where he fought in the last battles of the war. His forced departure from China in 1951, and his return to Europe in the late 1950s, resulted in a separation from his second wife – the poetess Hu Pingqin, whom he had married in Nanjing – who preferred go to Taiwan. Again, in late 1957, he served as colonel in Algeria.

Guillermaz failed to achieve the military career he had hoped for. This failure, along with China's own failures, however, were a sort of blessing. His experience in China led Guillermaz to question the limited knowledge of local politics then available in the West and to enter Chinese studies where he acquired an international reputation. In this process, he introduced to the closed community of French classical sinology a new approach to the country and its people.

In 1957, he went back to school to obtain a degree in Chinese studies. The following year, he retired from the army and began to teach at the Ecole Pratique des Hautes Etudes (Sixième Section, which later became the Ecole des Hautes Etudes en Sciences Sociales, EHESS). There he established and headed the Centre de Recherche et de Documentation sur la Chine Contemporaine, better known afterwards as the Centre Chine. Then, over a period of some twenty years, as Directeur d'Etudes at the EHESS and Director of the Centre Chine (excluding an interlude in Beijing during 1964–1966), he shaped the French school of contemporary China studies.

The Centre Chine was of modest proportions, even after it was transferred to the Maison des Sciences de l'Homme, at the heart of the

EHESS. It was, however, open to all, and many who would have been discouraged by the world of traditional sinology attended Guillermaz's lessons and the informal seminars he organized on current events in China, and used the facilities of the specialized library that he built up from nothing. Eventually, these students, trained under his direction, went on to engage in either research or professional activities related to China. This circle became an active network whose influence went beyond the formal structures of the EHESS.

Jacques Guillermaz's in-depth books on the recent history of China filled a critical void in the literature in France at the time. As early as 1959, when only the first studies of Fairbank, Schwartz and other American scholars were available but difficult to access in France, he wrote *La Chine Populaire*, in the very popular series of *Que sais-je?*. This was followed in 1969 and 1972 by his well-known *Histoire du Parti Communiste Chinois (1921–1949)* and *Histoire du Parti Communiste Chinois au Pouvoir (1949–1972)*, published by Editions Payot. These books were to be re-edited and translated into numerous languages and still remain basic tools for students, with their detailed accounts of events, biographical data on all the main historical actors and realistic assessments.

In his books, as well as in his teaching, Jacques Guillermaz showed shrewd judgment formed in the field, when history had the savour of war and death. Who, other than a military man, could have best explained a period mainly shaped by force, ruse and chance? In those uncertain times, individuals had more than disproportionate roles and Jacques Guillermaz had the rare advantage of having known most of them personally. At the same time, he was attentive to information from all walks of life, diplomats of course, but also journalists, missionaries, merchants and technicians as well as historians, political scientists, economists, lawyers and geographers among others. This multi-disciplinary approach was to become the landmark of the Centre Chine.

A good observer of human nature, he knew enough of the ordinary Chinese not to be carried away by ideology when Maoist propaganda was making so many converts in the West. Conservative in politics, with first hand experience of communism, he had no illusions about the real issues in the political struggles he witnessed. He had great admiration and compassion for the Chinese people – hard working, so resilient in the worst of times, so patient and naive (*lao shi*) in front of their rulers.

By duty an analyst of China's misfortunes, Jacques Guillermaz was at heart an admirer and a connoisseur of China's grand past, familiar with its great historical characters, and particularly fond of its poetry. He will be remembered by all as a gentleman, attentive to everyone and particularly considerate towards staff of the Centre Chine. He was respectfully addressed as *Mon Général* by colleagues as well as students. This title – which he secretly resented – was a mark of genuine respect for a man so different from the ordinary scholar. The legacy he left to all of us in France working on contemporary China is not small. One may hope that what was to be the achievement of his whole life, the Centre Chine, his

fine library and his research community, will survive him and eventually give birth to the great Institut de la Chine Contemporaine that he wanted so much.

## Memorial to Benjamin I. Schwartz (1916–1999)

Paul A. Cohen, Merle Goldman and Roderick MacFarquhar

During a span of almost four decades, from the early 1950s until the late 1990s, Benjamin Schwartz, through his teaching in the Harvard Government and History departments and in his books and articles, was a towering figure in the field of Chinese studies. He set standards – above all at the intersection of intellectual history and politics – that were a guide and source of inspiration to students and scholars worldwide. His influence extended well beyond the China field; it also cut across conventional disciplinary boundaries, touching political science, religion, philosophy, culture and literature, as well as history.

Ben's learning was vast, ranging far beyond even the cultures of the ten languages he spoke or read. In the classroom he refused to be confined to the topic at hand, and to co-teach with him was to participate in a lively but always collegial dialogue. He conveyed his learning not as a fixed set of truths or simple accretion of information, but with a distinctive approach to the posing of problems. Central to this approach was a healthy scepticism toward received wisdom, predictive models of explanation (such as political and economic systems), the clichés of everyday academic discourse, and any and all forms of reductionism. Again and again, Ben insisted on defining what was taken for granted and unveiling the complexity that lay hidden behind simple labels. In his essay "On arenas of social choice," for example, he asserted that our difficulty in grappling with contemporary social thought came not so much from the neologisms as from "the older established vocabulary which we simply take for granted. Words such as 'social,' 'society,' 'system' and 'choice' seem transparent, and yet buried in them are all the problems and dilemmas of the contemporary human sciences."

A man of paradoxes and odd juxtapositions, Ben is not easily categorized as a scholar-thinker. He wrote seminal books and articles on the history of Chinese Communism. *Chinese Communism and the Rise of Mao* (1951) is still a pioneering work not only in the field of comparative communism, but also in political and intellectual history. It analysed the ideological and intellectual debates of the early decades of the 20th century within their extraordinarily complicated political, personal and