

prominent scientists like those Berger used to prepare his lectures, the nature of modern scientific effort points to the importance of archival work in both the public and private sectors. Given the sometimes substantial corporate resources devoted to "research and development," the records of industrial and other business concerns are sure to contain a wealth of scientific information. And a glance at recent federal government involvement in computer technology, biotechnology, and the space programme, for example, quickly reveals that the archival community cannot ignore the crucial role of the state in science.

Archivists have the opportunity to make a unique contribution to our understanding of the scientific process and its wider social significance because they are in a position to know how scientific information has been recorded and communicated. It will not be easy, however, to seize that opportunity. Our education as archivists has not prepared us to work comfortably with scientific information. This is not to say that archivists have in the past neglected science records for, perhaps haphazardly, they have managed to conserve and make available a great many of them. Nevertheless, these records have been more or less ignored as objects of archival scholarship. What science records tell us about the nature of communication within the scientific community and between the scientific community and the rest of society, for example, is central to any effort to understand scientific research and its social consequences. Yet even if archival awareness of the importance of scientific records grows, the fact that archivists are usually generalists burdened with responsibility for a wide variety of records may prevent those with a special interest in science records from developing the depth of knowledge needed to equip them to care properly for these records. This dilemma points to another question which must be faced: what relationship is possible between the archival and scientific community, two groups whose language and interests have sometimes seemed incompatible and even irrelevant to each other. Unwillingness or inability to bridge the gap which separates us will represent a failing not merely of our professions but of our culture. The widespread interest in science in nineteenth-century Canada so well described by Carl Berger is in some measure being revived today. Let us hope it will provide the means to enable archivists to meet the challenges it presents.

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James G. Endicott: Rebel Out of China. STEPHEN ENDICOTT. Toronto: University of Toronto Press, 1980. xii, 421 p. ISBN 0-8020-2377-0.

Public life in Canada in this century provides several examples of the relationship between religion and reform. Among the most notable are the Social Gospel movement and the strongly ethical nature of the reformism of the CCF/NDP. A less well-known case is the career of the China missionary and agitator for peace, James G. Endicott, whose life and times are the subject of this sympathetic but balanced study written by his son, Stephen, a professor of Far Eastern history at York University.

The author does not and need not conceal his admiration for his subject because James Endicott fully deserves recognition for his consistent devotion to the causes of peace and social justice. This well-written and well-illustrated account of his struggle

to see personal action and national and international policy guided by a vital Christianity is a welcome and timely addition to the literature on social protest, especially because the voices of militarism and confrontation Endicott struggled against are again dominant. For those like Endicott who fought the Cold War atmosphere of the later 1940s and 1950s in the first Canadian peace movement, there must be a strong sense of *déjà vu* when listening to the likes of Brian Mulroney, Ronald Reagan, and Margaret Thatcher describe the Soviet Union as the “evil empire” and NATO “the greatest peace movement in the world.”

Endicott’s career initially followed a fairly predictable course: service with the Canadian Army in World War I, education at Victoria College, and ordination as a minister of the Methodist Church in 1925. The decision to follow in his father’s footsteps as a missionary in Szechuan was similarly unremarkable but, once transplanted to the chaotic environment of a China struggling to end feudal oppression and foreign domination, a more singular personality began to emerge. His career thereafter was anything but straightforward.

To native intelligence and speaking ability (which had already caught the eye of O.D. Skelton, who was then beginning to recruit bright young men for the Department of External Affairs) Endicott wedded the strong commitment to a living Christianity which he inherited from his father. His opposition to what he saw as the “petty righteousness and narrow-minded religion” characteristic of many of his fellow Christians did not always win him friends among his missionary colleagues, but it placed him in immediate sympathy with the problems of the people of China. Endicott quickly realized that most missionaries’ scarcely-hidden attitude of superiority to their Chinese brethren and readiness to see their position maintained by the secular power of foreign gunboats were actually undermining their efforts. During anti-foreign riots in 1926, he wrote: “We are more apt to die for being British than we are for being Christian and nobody in his right senses would want to do that here in the Yangtze Valley. I would not mind ‘dying for the flag’ if the flag stood for what governments teach schoolboys that it stands for. But out here you are next thing to a traitor if you act on the principle that the flag stands for justice and freedom and the strong helping the weak. You lower the ‘prestige’ of the foreigners.”

Endicott’s perceptiveness, directness, and unusual ability in the Szechuanese dialect led him into a variety of influential positions in China. First as advisor to Generalissimo and Madame Chiang Kai-shek (1939-41), then as part-time intelligence agent for the American Office of Strategic Services (1944-45), and finally as clandestine propagandist for the anti-Chiang coalition led by the Communists (1946-47), Endicott remained close to the centre of events in the tumultuous years which preceded the establishment of the People’s Republic. These activities also led him to become increasingly alienated from the apolitical stance of the church in China. In May 1946 he resigned from the West China Mission and the ministry of the United Church.

Although offered a position with the CCF on his return to Canada in 1947, Endicott chose to continue his involvement with China and the larger issues raised by the civil war there. In his *Canadian Far Eastern Newsletter* (which he still produces from his home in Toronto) and in national speaking tours, he correctly predicted the imminent demise of the Nationalists and argued against further

western aid to their corrupt and repressive regime. He also assumed a leading position in the Canadian and international peace movements from their foundation in 1949. In the years which followed, he argued for reason and tolerance in relations between the superpowers and for a sympathetic attitude to liberation movements in the Third World. For his trouble he was repeatedly denounced as a "dupe" of the "international Communist conspiracy" and a traitor. The mindless vituperation so characteristic of the Cold War years reached its peak during the Korean War when Endicott had the temerity to charge that the United States was conducting large-scale germ warfare experiments in northeastern China (a charge based on personal observation), and to accept a Stalin Peace Prize from the Soviet Union. In response to his attackers, he consistently asserted that he was guided by Christian concern for justice and brotherhood and not allegiance to any "masters in the Kremlin." His reply had little effect upon the hysterical anti-Communism of most Canadian politicians and journalists. Endicott was quickly dismissed and then largely forgotten as international tensions eased.

That the book is successful in delineating its subject is due in no small measure to the author's extensive use of the Endicott Papers housed in the Public Archives of Canada. While it is fair to say that we now have a generally reliable account of Endicott's career, the richness of the papers invites research on a wide variety of other topics. Christianity and social change, the origins, nature, and course of the Canadian and international peace movements, the vilification of Endicott as a case study in Cold War hysteria, and the difficult reconciliation of global peace with local "just wars" against imperialism are all subjects awaiting further investigation in the approximately twenty-five metres of material acquired by the Archives.

Endicott and peace movement material is already available to researchers at the Public Archives of Canada in the papers of General V. W. Odlum, former Canadian ambassador to China, and Frank Park, left-wing lawyer and activist, but the Endicott papers proper go far beyond merely supplementing the existing material. They offer a comprehensive look at the personal struggles of a fascinating man reacting to some of the formative events of our era. Endicott's personal concerns are obviously the heart of the collection, but the volume and quality of background material provide researchers with ample means for contextual analysis.

The research potential of the collection is further enhanced by the presence therein of the papers of Mary Austin Endicott, the author's mother and a remarkable person in her own right. As a talented writer whose personal account of the new China, *Five Stars Over China* (1952), sold over ten thousand copies even though privately distributed, Mary Endicott deserves further attention from researchers in women's studies. Her strength, vision, and commitment were an integral part of the resources James Endicott was able to bring to his struggle for sanity in international relations. Her life as wife, mother, and activist makes a story as compelling and significant as that of her husband's. With the organization and description of these papers now complete (although right of access remains in the control of Dr. James Endicott), a valuable collection has been added to the sources on social protest and dissent in this country.

The fact that *Rebel Out of China* has recently been published in a Chinese edition is a measure of the esteem in which Endicott is held in the People's Republic. It may be argued, however, that the Canadian public needs greater awareness of and

interest in the issues he confronted. The younger Dr. Endicott is not only to be congratulated for filling an important gap in our knowledge of the history of social protest in this century, but also, given his proximity to the subject, for doing the job so professionally.

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A Date With History: Memoirs of a Canadian Historian. C.P. STACEY. Ottawa: Deneau Publishers, 1983. 293 p. ISBN 0-88879-086-4 \$24.95.

C.P. Stacey is one of Canada's foremost historians. From his days as a junior professor at Princeton through nineteen years as official historian with the Canadian army and a subsequent teaching career at the University of Toronto, he has produced a steady stream of books and articles on Canadian military, diplomatic, and political history. Now approaching eighty, Stacey is entitled to reflect on his long and distinguished career and, exercising the privilege of the old, instruct the young.

In the preface, Stacey explains that *A Date With History* is not intended to be a full autobiography. He does not intend to dwell on aspects of his life which have personal significance only, but offers "an account of my life as an historian, and particularly as an official war historian." Although Stacey discussed his experiences as an historian in the employ of the federal government in a well-known article in the *Canadian Historical Review* in 1971, they deserve the extended treatment accorded here. They are the most interesting part of his memoirs. Drawing on what seems to be a fairly detailed war diary, he devotes almost three chapters to the creation of the publication programme for the official army history. The problems he faced were immense. He had to convince the army to finance the project and permit the research to go forward without interference. Persuading the Minister of National Defence and the Prime Minister that an official history was feasible and necessary was an even more difficult task. He recounts in some detail the obstacles overcome in order to obtain access to cabinet documents and to insulate the work from political interference. The independence he won for the official history remains a model for historical scholarship in the public service. That achievement has become all the more important because there has been little discussion to date of the policies on the writing of official history in what has recently become the largest single employer of Canadian historians — the federal government. As a Canadian pioneer in what is now fashionably referred to as "public history," Stacey provides valuable commentary on problems encountered by the professional historian in writing government-sponsored history. Archivists, however, will look in vain for discussion of Stacey's well-known interest in the disposition of federal public records and the place of the Public Archives in historical scholarship in Canada.

One wishes Stacey had concentrated more on the problems faced by scholars in the public service. Instead, he digresses into less interesting facets of his life. His student days at Oxford, for example, do not merit as much attention as they receive. Stacey also relies far too heavily on lengthy quotations from his diaries and correspondence. And, although the memoirs abound in opinion — he has things to