

'Vic in China'

Introduction to the Endicott family portion

Following his parent's footsteps, James Gareth Endicott, B.A., M.A (Vic 2T3) and his bride, Mary Austin Endicott (Vic 1T8), set out for China in June 1925 to serve the West China Mission of the United Church of Canada in Sichuan province. For 22 years the Sunday Schools of Timothy Eaton Memorial Church in Toronto supported the Endicotts in this work.

After two years of Chinese language training, the Mission assigned Endicott to evangelical work, then to the support of mission schools in a particularly turbulent time of national awakening among Chinese young people. Later during the 'War to Resist Japan' (1937-1945), the Mission lent him to China's national government for two years as a political advisor to Madame Chiang Kaishek's 'New Life Movement,' an organization designed to boost the wartime morale of the Chinese people.

In 1941 the Endicotts returned to Canada on furlough. Owing to wartime conditions they were unable to return to China until 1944. While in Canada Jim joined fellow missionary Bob McClure in criss-crossing the country speaking about 'our democratic ally in the Far East' and raising money for the missionary & maintenance fund of the United Church of Canada. Victoria College honoured Endicott's service to the Christian cause at this time with a Doctor of Divinity.

Returning to China in 1944 after three-years absence, Endicott was alarmed at the deterioration in the political morality of Chiang Kaishek's Nationalist Government (Guomindang). At his new post in the mission's university, *Huaxi Daxue*, in Chengdu, he came in contact with politically active students and Christians, who persuaded him to join with them in protesting Chiang's renewal of civil war. This upset the West China Mission and the church in Canada who

told Endicott to stick within the 'accepted framework' or else leave. After great personal turmoil he resigned from the Mission and the Church and threw in his lot with the communist-led Chinese revolutionaries.

James and Mary returned to Canada in 1947 and began publishing the *Canadian Far Eastern Newsletter*. After the founding of the Peoples' Republic of China in 1949 and extended visits to the new republic, the Endicotts spent considerable energies for twenty years trying to persuade Canadians and our government to welcome and to recognize the new government in Beijing as being in the best interests of both our peoples and for world peace. James entitled his message, as he criss-crossed the country once again, 'How the Chinese Revolution became understandable and acceptable to me as a Christian missionary.' During this time the government, reacting to comments Endicott made about the United States' use of biological weapons in the Korean War, threatened treason charges. Mary wrote and published a book called *Five Stars over China* which sold more than 10,000 copies as Canadians and Americans were eager to learn about the exciting transformation of New China.

In the years after 1949 the Christian church in China did not wither away as some expected. Our government recognized the government in Beijing in 1970; the United Church of Canada apologized to James Endicott for the hurt it had caused and York University honoured him with an L.L.D. in 1983; the City of Toronto pinned a gold medal on his lapel as an outstanding citizen. In China the name *Wen Youzhang* remains in high esteem. James died in 1993, predeceased by Mary Austin in 1967.

For full biographies see *Rebel Out of China*, by Stephen Lyon Endicott (Vic 4T9); *China Diary* by Shirley Jane Endicott, (Vic 5T2).



1925. James G. Endicott (Vic 2T3) and Mary Austin (Vic 1T8) aboard the *Empress of Australia* bound for Shanghai, autumn 1925

1925

Letter from James's father

23 Oct 1925

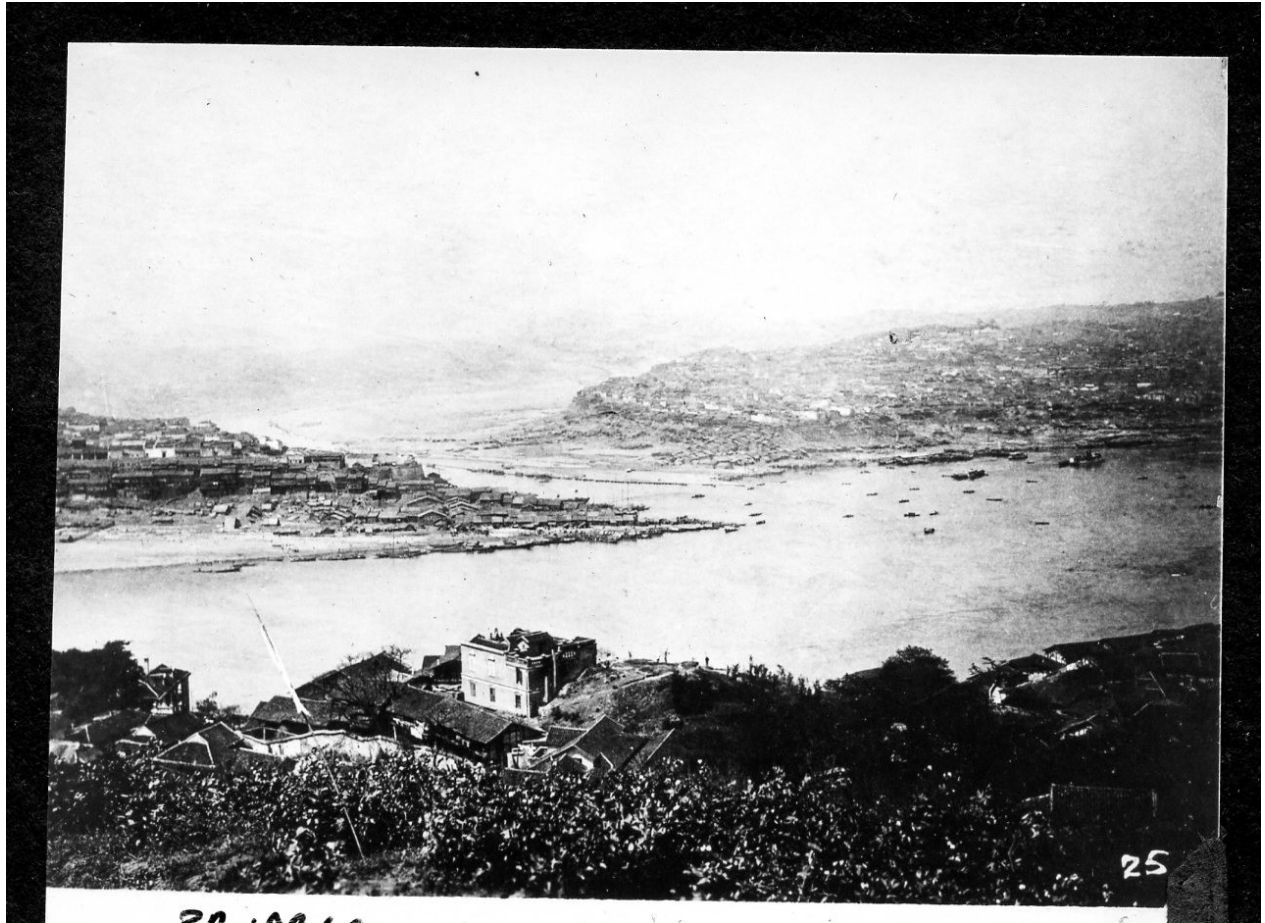
Dear Jim & Mary,

Just a few lines to catch the steamer on which you set sail. The great adventure is yours, and the hopes and plans of years are being fulfilled....

I am sure your hearts will beat bravely as you set out, though there may be some moments or even many moments of plain human loneliness. But you are to be envied and not pitied, and we are all counting on you both to make good in a deep big way...

*As ever yours, DAD**

**James Endicott, D.D., was secretary of the Board of Foreign Missions and soon-to-be moderator of the United Church of Canada. In the same letter he gave an anxious piece of advice to his outgoing son: 'Finally on general principles you know it is wise on the mission field for, say, the first twenty-five years to keep eyes open and mouth shut.'*



1925. Chongqing, located at the confluence of Yangtze and Jialing rivers, was the gateway to Sichuan, one of the ports open to foreign commerce and gunboats of the Treaty Powers. The Endicotts arrived there in the winter low-water season.



1925 Chongqing. Canadian missionary residence at *Ya'erdang* (Duckling Pond). Endicotts on the right, Rev. Harold (Vic 2T3) and Donalda Swann left.



1925. Mary Endicott riding in sedan chair, shortly after arriving in Chongqing.



1926. For their first two years in China all missionaries studied Chinese language and culture. Jim is shown here in his living room with his tutor, a hard task-master.

1928

LEARNING CHINESE

Dear Mary,

*'...I have renamed my teacher Jeremiah. The Chinese revolution has thrown him off his bearing entirely and he is hopeless. We had a talk on the **beihua** [common spoken language] movement today and he thinks it is impossible and the destruction of all sound learning. The fact that it will give the common man in China a medium for expressing ideas and thus teach him to think a little means nothing to Jeremiah. All ideas necessary for life are in the classics and no one is studying them today. Most middle school teachers can't explain them. Not any more than most high school teachers can explain Horace or Plato.'*

(Letter from Jim to Mary Austin, [back in Canada temporarily with two babies], 6 August 1928)



1928 Chongqing. Reverend Wang Lieguang, pastor of the self-supporting church. Jim's first assignment for the Canadian Mission was to act as Pastor Wang's assistant and director of the Sunday School.

1929

REPORT OF WORK FOR 1929

'...The main part of my work for this year has been in the two churches in Chungking city....Although I am in full work now still about forty per cent of my time and effort is being spent in trying to make myself thoroughly familiar with the language so that some day I may be able to overcome with ease those barriers of embarrassment and misunderstanding which naturally arise when speech is not clear or too blunt. I find that this ideal is a difficult one to live up to and that there is a great temptation to get along with the language that has been acquired and to give up continually spurring myself on to stick at it until there are three ways of expressing an idea instead of one'

[Jim Endicott, West China Mission, United Church of Canada Archives, Box 2, file 44]



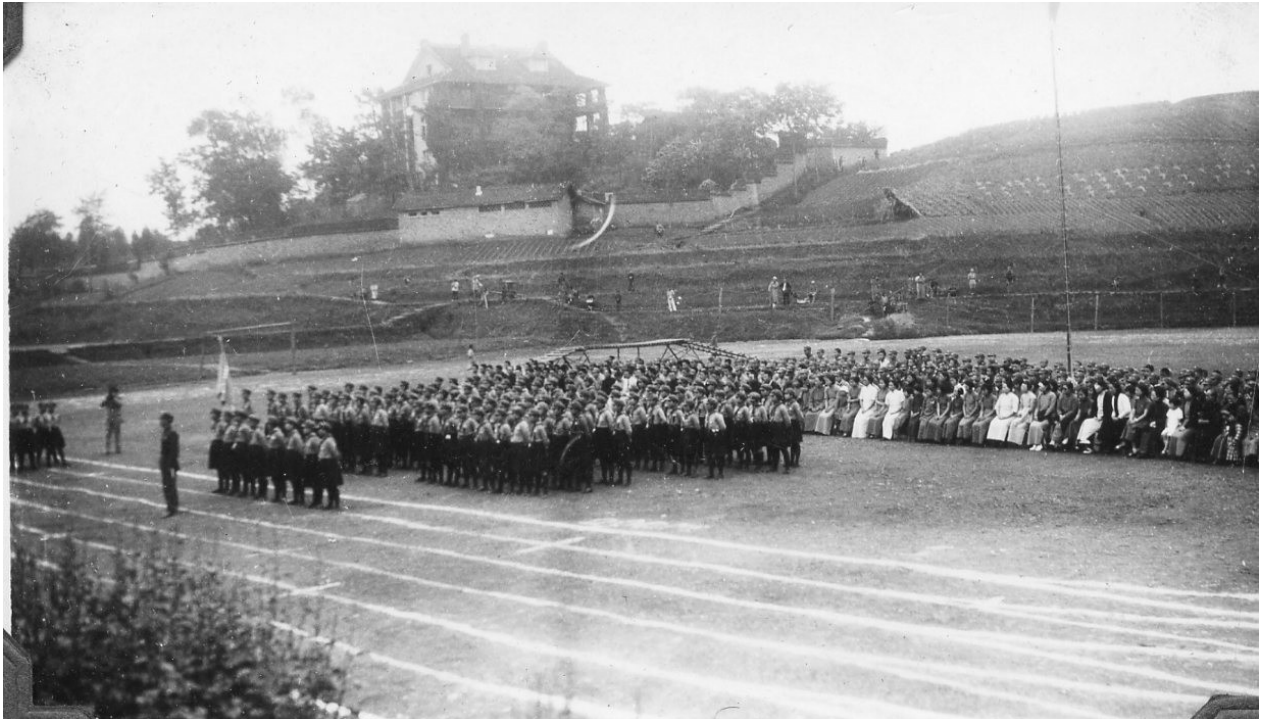
1929. Terraced rice fields near Chongqing



1930. Tenant farmers transplanting rice on the Canadian Mission property at *Ya'erdang* (Duckling Pond), Chongqing, south bank of the Yangtze river.



1930. *Gin I Middle School* of the Canadian West China Mission, at
Ya'erdang, Chongqing.



1930s . Parents Day, *Wen De* girls' middle school, at *Ya'erdang*, Chongqing. The residence where the Endicotts' lived and school for missionaries' children is on the hill.

DIRECT METHOD ENGLISH COURSE

PRACTICE READER FIVE

LORNA DOONE

直接法英語補充讀本

第一種 第五冊

1935. James and Mary adopted 'The Direct Method English Course' and together produced related course materials, teachers' manuals and simplified practice readers which included *Lorna Doone*, *The Lady or the Tiger?* *Moby Dick* and *Swiss Family Robinson*. Published by the Chung Hwa Book Co., Shanghai, these materials became widely used across China.

1930s Chongqing. Four-page *Gin I Middle School English Weekly*

重慶精益中學英文週報 秊反 秊比南 秊彈子石

The Gin I Middle School English Weekly

NO. 14
MAY 11 1936

ABYSSINIAN EMPEROR LEAVES ON BRITISH BATTLESHIP

The Abyssinian Emperor and most of his important men left the capital. Italy will probably take the capital in a few days. Most people believe that the Italians used a great deal of gas during this last month. That is why they have won so quickly. The Abyssinian soldiers had nothing to put over their faces to keep out the gas. The Emperor went on a British battle ship. The people of Rome are preparing a great celebration when their soldiers go into the capital. The four hundred churches are going to celebrate also!! We do not need to be surprised at this because the Christian Church of every country has always agreed with the idea of murdering other people for "love of country." In recent days many Christians are beginning to feel that it is wrong to fight but most of these people do not talk very much about "why countries want to fight." We must study this question before we can stop countries from fighting.

DISORDER AND REVOLUTION IN ABYSSINIA

After the Emperor left the capital thousands of men from the wild tribes in the mountains came down to burn houses and take things. The foreigners in the city had to go to the home of the British Ambassador (a man who goes to another country to act for his own government.) One American lady was killed.

A NEW GOVERNMENT IN FRANCE

The people of France have just elected a new government. The "left" got 381 seats. The "right" got 237. This may mean that France will be even more friendly to Russia.

Newspaper published by the English department for supplementary reading. Endicott wrote the material and printed the 'master copy' for lithographing by hand every Saturday. It became popular and the circulation reached five thousand.

(Issue No. 14, May 11, 1936, upper half of page one).



1930s. Soldiers of a provincial warlord army in Sichuan.



1932 Chongqing. Jim and Mary Endicott (front centre-left) along with other 'South Shore' Canadian missionaries and their children boarding a *sanban* to cross the Yangtze on their way into the city for some festive occasion.



1932. 'The Courtyard for Meditation' – a prison for communists in Chongqing, where Endicott (3rd row left) taught English and Christian ethics for a year. Six missionary families (middle row l to r) Endicott, Anderson, McCurdy, Veals, Irish and Rackham, organized a Children's Christmas concert for the prisoners. Mary is in the centre; two Endicott children, Stephen and Norman, front left.

1932

Jim Endicott Report of Work for 1932.

‘One of the most stimulating pieces of work that has fallen to me to do is teaching the prisoners in the Communist Prison, or the “Court of Meditation” as it is called in Chinese. In this prison there are about 130 men from all walks of life, university teachers, middle school students Chinese men of literature and common coolies. These men have all been under sentence of death, and as I stand before them and discuss the life of Jesus, I am overwhelmed with the sickening feeling that the Christian Church as it exists on the average has very little to offer to a keen young spirit that has tasted of death for a Cause.

‘However I am firmly convinced that the Jesus of History has much to offer and so we are working through a thorough study of the Life of Jesus, very much on the same lines as we once worked through it with Dr. Sharman [at Victoria College] in the days when we were embittered by the hypocracies of the World War and when we were re-inspired to try out more fully the life that is lived by doing the Will of God.

‘In my work at the prison I am under direct competition with the Buddhists. They are winning so far as numbers go. I think they have won over about half in the prison. I have about 20 to their 60. As far as I can analyze the case, I think their converts consist largely of those who repented of living dangerously, and from now on are taking to religious meditation. They are following the precepts that advise them to withdraw from the world and build their own inner life. I am more concerned to get those who are still unconquered and turn them into Christian channels of service.’



1937

Urban poor waiting for food in Chongqing during a famine.

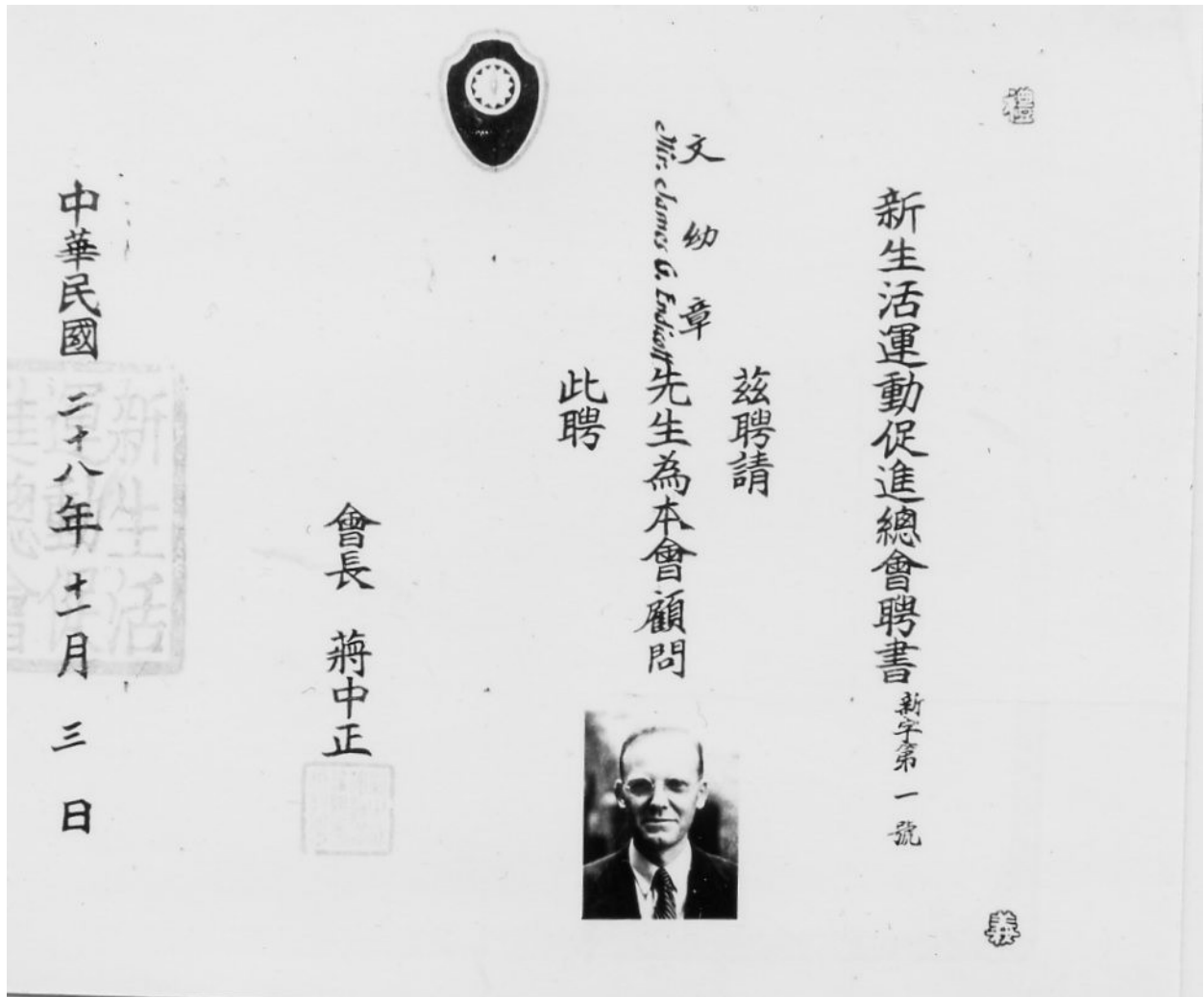


1938

Fleeing War Refugees by Li Hua



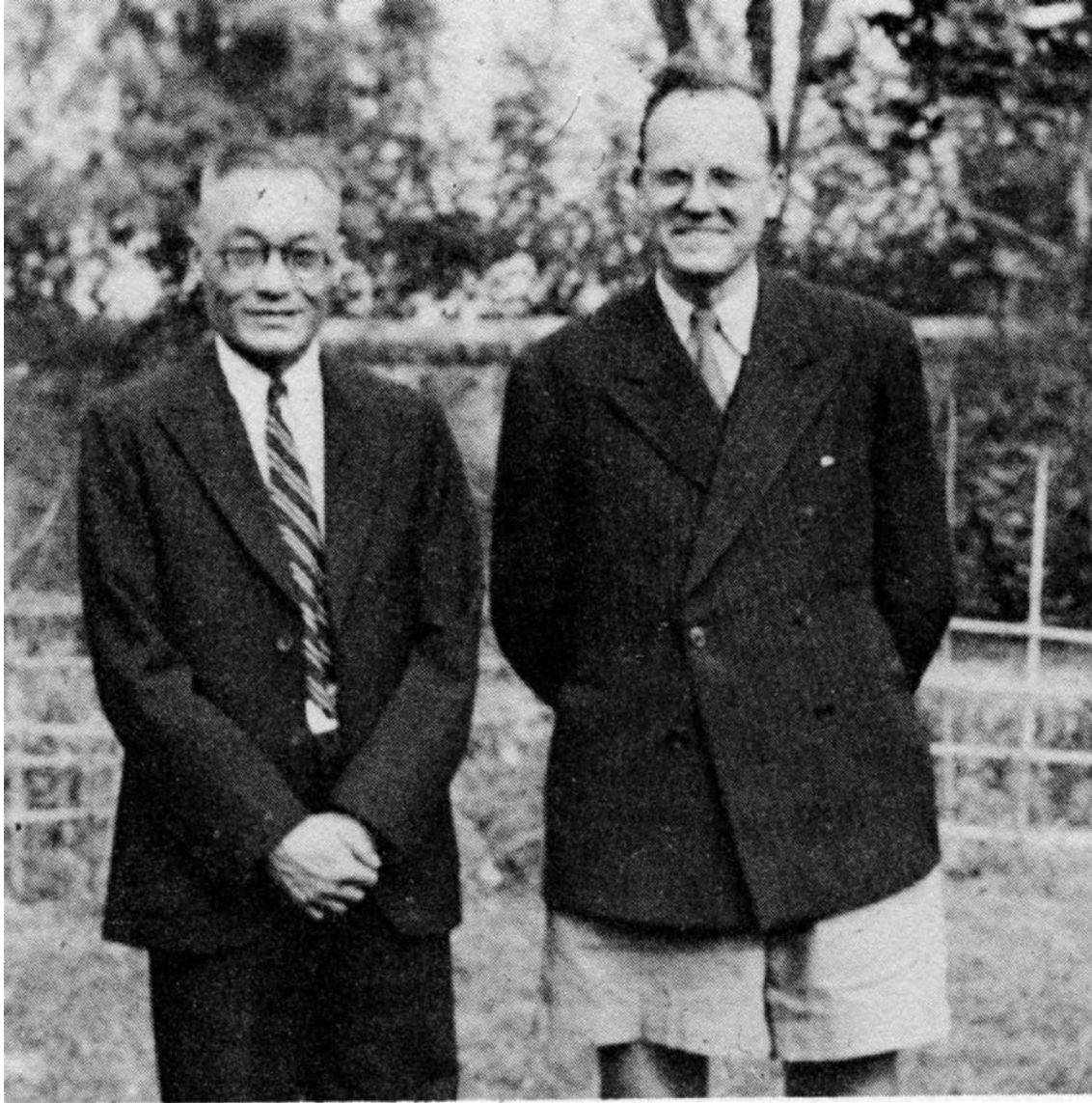
1938. Generalissimo and Madame Chiang Kai-shek moved their government up the Yangtze River to Chongqing from Hankow as the Japanese armies advanced. They requested the Canadian Mission to lend James Endicott to act as a political advisor to their New Life Movement for the duration of the war. The mission accepted their invitation.



1939. Endicott's document of appointment as political advisor to the Chinese government's New Life Movement. Signed by Chiang Kai-shek .



1940: Endicott, in Chongqing, encouraging army recruits with his fluent Sichuanese accent during the War of Resistance to Japan. [New Life Movement photo]



1946. Y. T. Wu, national director of the YMCA and war refugee from Shanghai, stayed with Endicott in Chengdu. Dr. Wu helped Jim come to understand and to accept the gathering Chinese Marxist revolution from a Christian perspective.

THE COMMON PROGRAM



1949. The coalition of revolutionary forces led by Mao Tsetung and the Chinese Communist Party came to power in Peking and from the 'Gate of Heavenly Peace' (the *Tiananmen*) proclaimed the founding of the Peoples' Republic of China on October 1, 1949. The government of New China was based on their *Common Program*.



1952. Jim Endicott, preaching in Moore Memorial Church, Shanghai, during an extended visit he to the new Peoples' Republic of China that he and Mary made on the invitation of now Premier Chou Enlai and the Chinese Peoples' Association for Friendship with Foreign Countries.



1952. Song Qingling (Madame Sun Yatsen) at lunch in her home in Shanghai with James and Mary Endicott. 'It was a rare experience,' wrote Mary to her family, adding that *China Reconstructs*, the magazine which Madame Sun had started, 'will fill a need for information about what is happening in China without any discussion of the political situation which does not interest many people.' The Endicotts offered to help circulate it in Canada.



Chou Enlai in 1952

1952

An evening with Chou Enlai

JAMES WRITING TO HIS FATHER FROM PEKING (1)

Dear Father,

April 2 1952

Mary and I have just returned from a delightful evening in the home of Chou Enlai, where we were invited for supper. We met there most of the old friends from Chungking and Shanghai days when we were trying to persuade Chiang Kaishek to give up his plans for civil war.

Chou Enlai is one of the ablest men whom I have ever met and is at the present time full of confidence about the future of both peace and the People's Republic of China. He has followed my doings in Canada with considerable interest, apparently and he especially asked me to send you his warmest greetings. He said to thank you for the faith you have shown in the Chinese people and for your notable contributions to peace...

Chou Enlai is...Prime Minister and Foreign Secretary and seems to be thriving under the load. He asked me to take a message to the Canadian people to say that China would like to trade with them and that there seem to be many possibilities of mutually beneficial trade...



1952 On Premier Chou's invitation to check the germ warfare evidence for himself, Endicott went to Northeast China to look into these serious charges of US war crimes.

1952

JAMES WRITING TO HIS FATHER FROM PEKING (2) con't

April 2 1952

(Dear Father),

...Today we are getting innoculated for bubonic plague, typhus, cholera and all the other blessings which America has now bestowed upon the long-suffering Chinese people. It seems these flies and other insects which have been conditioned to survive in winter weather were "trained" in Alberta at the great bacteriological warfare stations. Our noble O. Solandt, product of the manse and the United Church Sunday Schools is one of the chief directors. He is quoted in the Chinese press as saying, "The future of death on a mass scale is very bright....we can expect to do first class work which will be accepted by our larger partners."

The fact that America, for all her Foreign Missions, could end up trying to spread large-scale pestilence, crop destruction and death on the Chinese people, seems to be adequate proof for the Chinese people about the hidden nature of imperialism even in missions. If the American Church keeps silent now, that will finish the argument....

Love to all, Jim



I Accuse!

DR. JAMES G. ENDICOTT DESCRIBES GERM WARFARE

The picture above shows Dr. Endicott putting a germ-infested spider into a bottle as he conducted an on-the-spot investigation into charges that the U.S. military is using germ warfare in China. Dr. Endicott made this investigation while on a good-will tour of China where he served as a missionary 22 years.

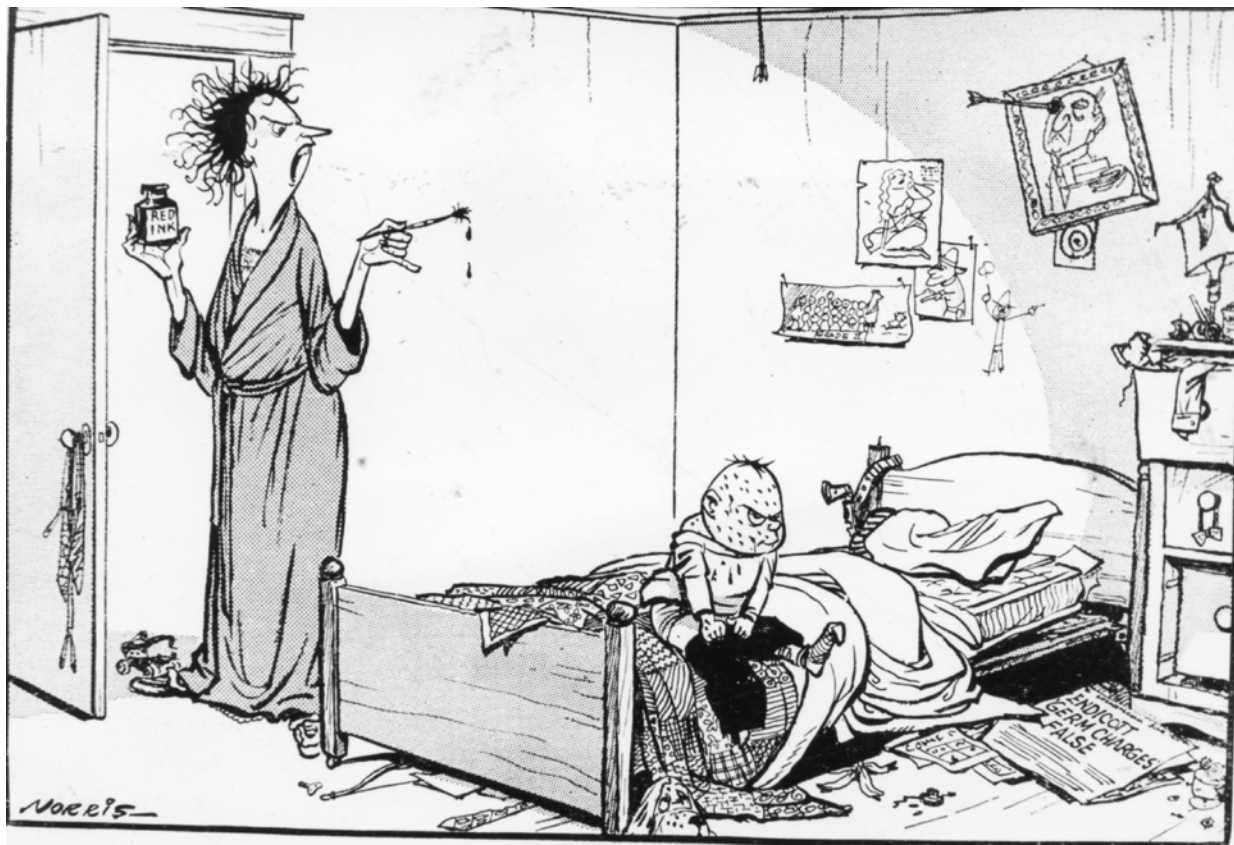
In these pages Dr. Endicott presents his testimony as well as other scientific, legal and moral evidence. He describes germ warfare and suggests what we can do to protect our families. His appeal is to the conscience of the world.

Do you believe the charges? Read the evidence and judge it for yourself.

TWENTY-FIVE CENTS
(A PEACE REVIEW SPECIAL NUMBER)

SECOND EDITION

1952 Endicott sent the materials he had collected in China to family friend Lester B. Pearson, Minister of External Affairs, and to the Canadian public more generally by way of a 36-page pamphlet, *I Accuse!*



The Vancouver Sun. June 23, 1952.

“Get dressed for School, young man . . . and stop saying ‘get Dr. Endicott’ . . .”

1952 Editorial cartoonists across Canada had a field day. Norris in the *Vancouver Sun* was one of the cleverest.



1972 Zhou[Chou] Enlai greets Endicott twenty years later at another gathering of old friends in Beijing. This was shortly after Canada officially recognized the Peoples' Republic of China and voted to admit its delegation into the United Nations Organization.



1959. Mao Zedong meets with a delegation of the World Council of Peace in Beijing. Mary Endicott seated (front left); Jim standing (centre). Professor J.D.Bernal, president of the WCP, is seated to right of Mao.

The Canadian Far Eastern Newsletter

TORONTO ONTARIO VOL 44 NO 423

November-December 1992 ISSN 0045 4737

Dear Friends,

This is my last *Newsletter*. As I approach age 94 and my energy declines it is time to bring this project to a close. At the moment I am laid up in hospital recovering from a bout of pneumonia, and I have asked my son Stephen to put together this final issue.

I bid a farewell to my good *Newsletter* friends with a thought that reflects time's refreshing stream, from Wordsworth's sonnet on The River Duddon:

*Still glides the Stream, and shall forever glide;
The Form remains, the Function never dies...
We men, who in our morn of youth defied
The elements, must vanish; be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour.*

Origins of the Canadian Far Eastern Newsletter

James Gareth Endicott started the *Gin Yi English Weekly* for students in the middle school of that name in Chongqing in the 1930s (now No. 11 Middle School) as a means of stimulating them in learning English. Handwritten, usually on Saturday evenings, with special ink and paper that could be transferred to a lithographic stone for reproduction, it was kept within a limited vocabulary of several hundred words. Although the vocabulary was more or less rudimentary, the subject matter ranged widely from folk tales to commentary on international affairs.

As the circulation grew and the *English Weekly* spread from school to school it came to the attention of the foreign community in semi-colonial China. The manager of a British business, Leslie Hughes, told Jim that the favourite indoor sport of naval officers and other patriotic nationals at the Chungking Club was arguing about the political slant of the *Newsletter*. He urged him to ease the situation by keeping the paper non-political and confining it to descriptions of inventions and scientific advances in the Western world.

Jim appreciated the concern but rejected the advice. "You want me to point out to the boys what a fine thing it is that we have such wonderful modern ocean liners," he told Hughes. "I want to point out to the young that the men who are running the ship of state still have the ideas of mediaeval pirates... Although they have at their command all the results of scientific invention they are strewing the sea of international politics with wreckage."

The British Consul also warned Jim to be more discreet in choosing topics, while his German and Italian counterparts, angered by editorial blasts at Mussolini and Hitler, demanded that the paper be banned and its editor deported. Naturally this attempt at censorship only served to increase the paper's circulation, until it reached 5,000, going to many parts of the country. Such are the perils of censorship!

In recent years, as Chinese scholars and administra-

tors travelled to Canada in large numbers, Jim received many visitors claiming to be former students (actually readers of the *English Weekly* and other Direct Method English texts that he edited), and they refreshed his memory of those "old, unhappy, far-off things and battles long ago," when China was trampled by invading armies and her waters patrolled by foreign gunboats.

Incidentally No. 11 Middle School celebrated its 80th anniversary this September and reprinted an issue of the *English Weekly* in its souvenir program. Jim's son Norman and his wife Carolyn were in Chongqing at the time to bring greetings from the Endicott family.

Things changed in China and so did Jim's outlook. In recent and not so recent years he gave talks to Canadian high school and university students, to church congregations, to anyone who would listen, on "how the Chinese revolution became understandable and acceptable to me, a Christian missionary."

The Shanghai Newsletter

This publication ran from 1946 to 1947. It was an underground, mimeographed newsletter which had to be published anonymously since the editor, if discovered, would most certainly have faced deportation or perhaps even been assassinated by Nationalist agents. Moving from middle class respectability to the underground was quite a challenge, but one that Jim relished with full heart.

The *Shanghai Newsletter* appeared at the time that United States General George Marshall was in China conducting negotiations between the Nationalists and the Communists on the shape of China's post-war government.

Jim believed the main danger was that the Nationalists, corrupt and largely discredited in the eyes of the ordinary people but being strengthened by American surplus military supplies, would soon launch all-out civil war to re-establish their claim to be the government of all China. He thought this would be a disaster for the Chinese people.

So when the Communist representatives spoke to him requesting that he start an underground newsletter opposing the drift to civil war and giving them a chance to explain their position to Westerners, he agreed. It was not a difficult decision to make because in the previous few years he had had numerous opportunities from personal experience to meet the leaders and acquaint himself with the policies of both sides, and was convinced that the Communists were much the better people to lead China.

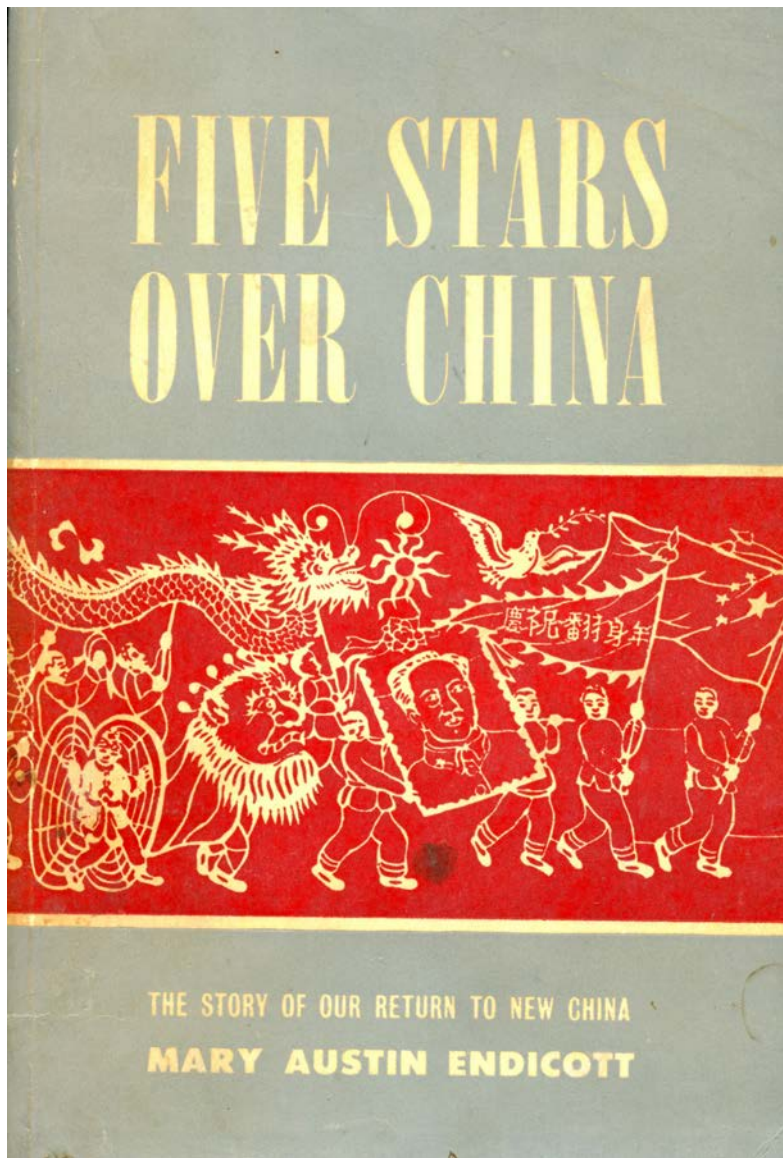
Zhou Enlai's Request

Zhou Enlai spoke to Jim in terms that were calm and reasonable, showing a thorough grasp of factual detail and a sincerity impossible to deny. He said the

Editor: James G. Endicott.

Assistant editor: Mary Austin Endicott

The Canadian Far Eastern Newsletter ran for forty-four years - 1948 to 1992. Bound copies are in the National Libraries of Canada and China.



1953 When she returned from China to Toronto in 1952, Mary set about writing of her experiences and understandings. Since no publisher could find Mary published the 464-page volume herself. It was translated into Japanese, German and Chinese. Favourable reviews in farm, labour and several church papers, as well as in liberal American journals such as *The Nation* resulted in the sale of ten thousand copies in Canada and the United States.

Five Stars Over China

For the Western world...there is an extremely important difference between the Russian Revolution and the Chinese Communist Revolution, a difference illustrated by this book. There were no large-scale missionary movements to convert the old Russian from Greek Orthodox Christianity to Roman Catholicism or Protestantism; but in the case of China thousands of returned missionaries are playing an important part in shaping public opinion in their home countries because they can say, "I know. I lived there for years. I know the people. I know the language."

A great majority of these returned missionaries are bitterly hostile to the Chinese Communists...a small minority accept the new rulers and believe that what they have done and plan to do is good.

The Nation, 22 August 1953,
review of Mary Austin Endicott, Five Stars Over China

SPEAKER:

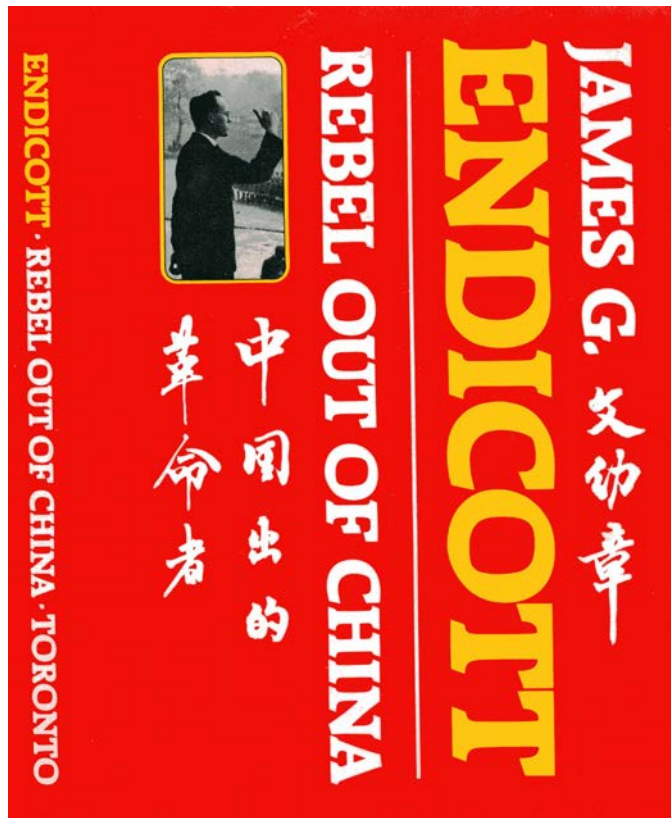
**DR.
JAMES
ENDICOTT**

8:00 pm
Sunday, Sept 29
Knox Metropolitan
Church
84th Ave 109th St



CHINA

Poster for speaking tours in Canada, 1972 - 1973



1980 The biography of James G. Endicott, written by his son Stephen, and published by the University of Toronto Press, began with a Foreword by Bishop K.H. Ting, head of the China Christian Council, which highlighted Jim's contribution to China.

Jim Endicott is a good representative
of this breed. ~~For what he did~~ He has
given Christianity an image which China in
revolution can somehow begin to understand.
Today, thirty years since liberation, there are
in China a Christianity to which revolution
is no longer such a stranger, and a revolu-
tion to which Christianity is not such a
stranger either. We are grateful to Jim
Endicott who contributed much to the involvement
of both.

1979 From K.H. Ting's draft of the foreword to *Rebel Out of China*, written at
Burwash Hall where he was staying when receiving an honorary degree from
Victoria University.



Rev. K.H.Ting and his wife Siumei with Mary Endicott, Shanghai 1952



1984 Stephen Endicott visited his father's birthplace in Leshan, Sichuan Province, China (1898). The Leshan City Peoples' Government had declared it an historic site and erected a stone to that effect at 212 White Pagoda Street. The inscription reads *Wen You Zhang Gu Ju* – 'former residence of James Gareth Endicott.' Ten years later, following James' wishes, the family scattered part of his ashes in the nearby swift-flowing *Dadu River*; the other part in Mount Pleasant Cemetery, Toronto.