

James G. Endicott

Rebel out of China

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STEPHEN ENDICOTT

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PREFACE

Huang Hua

It is a great honor for me to write a preface for the new, PFS (China Society for People's Friendship Studies) 50-book series under the general title of *Light on China*. All these books were written in English by journalistic and other eyewitnesses of the events described. I have read many of them over the seven decades since my student days at Yenching University. With some of the outstanding authors in this series I have ties of personal friendship, mutual regard, and warm memories dating from before the Chinese people's Liberation in 1949.

Looking back and forward, I am convinced that China is pursuing the right course in building a strong and prosperous country in a rapidly changing world with its complex and sometimes volatile developments.

The books in this series cover a span of some 150 years, from the mid 19th to the early 21st century. The numerous events in China, the sufferings and struggles of the Chinese people, their history and culture, and their dreams and aspirations were written by

foreign observers animated by the spirit of friendship, equality and cooperation. Owing to copyright matters and other difficulties, not all eligible books have as yet been included.

The founder of the first Chinese republic, Dr. Sun Yat-sen wrote in his Testament in 1925, "For forty years I have devoted myself to the cause of the people's revolution with but one end in view: the elevation of China to a position of freedom and equality among the nations. My experiences during those forty years have convinced me that to attain this goal we must bring about an awakening of our own people and ally ourselves in common struggle with those people of the world who regard us as equals."

Chairman Mao Zedong declared, at the triumphal founding of the People's Republic in 1949, "The Chinese people have stood up." Today, having passed its 53rd anniversary, we see the vast forward strides that have been taken, and note that many more remain to be made.

Many foreign observers have traced and reported the real historical movement of modern China, that is: from humiliation — through struggle — to victory. Seeking understanding and friendship with the Chinese people, their insight and perspective were in basic harmony with the real developments in China. But there have been others who viewed China and the Chinese people through glasses tinted by hostile prejudice or ignorance and have invariably made irrelevant observations that could not stand the test of time. This needs to be better understood by young people and students, at home and abroad. The PFS series *Light on China* can help them gain an overview of what went before, is happening now,

and will emerge in the future.

Young students in China can additionally benefit from these works by seeing how foreign journalists and authors use fluent English to record and present historical, philosophical, and socio-political issues and choices in China. For millions of students in China, English has become a compulsory second language. These texts will also have many-sided usefulness in conveying knowledge of our country to other peoples.

Students abroad, on their part, may be helped by the example of warm, direct accounts and impressions of China presented by their elders in the language that most readily reaches them.

Above all, this timely and needed series should help build bridges of friendship and mutual understanding. Good books long out of print will be brought back to strengthen the edifice.

My hearty thanks and congratulations go first to ex-Premier Zhu Rongji, who has been an effective supporter of this new, PFS series. They go to all engaged in this worthy project, the Foreign Languages Press, our China Society for People's Friendship Studies, and others who have given their efforts and cooperation.

Chairman Mao Zedong has written: "So many deeds cry out to be done, and always urgently. The world rolls on, time presses. Ten thousand years are too long. Seize the day, seize the hour."

The hour has come for making these books available to young people in China and abroad whose destiny is to build a better world together. Let this series add a small brick to that structure.

Beijing, Autumn 2003

TO MARY AUSTIN

The sounding cataract

Haunted me like a passion... I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

William Wordsworth, 'Tintern Abbey'

Foreword

More and more students of history are coming to see the inadequacy of viewing the modern Western missionary spirit simply as an isolated religious phenomenon representing the Christians' response to Christ's commission to his disciples. It was very much a manifestation, on the religious scene, of the broader socio-economic and politico-military movement looking beyond the limits of national boundaries. In spite of the good intentions motivating many individual missionaries, their whole upbringing and captivity to the prevailing understanding of the social and international situation within which the missionary enterprise operated made it very hard indeed for them to transcend their milieu.

Many missionaries are frustrated when they are confronted with the tremendous fact of human suffering. The social systems in countries to which they are sent are found to be producing poverty and misery and estranging and grinding men and women on a scale much too large for the few mission hospitals, orphanages, and vocational training centres to try to catch up. But they usually do not dare to think seriously in terms of some basic structural revolution.

Some missionaries, whose first concern is not so much the

institutional church and its 'public relations' as the true welfare of the masses of the people, can achieve some sort of breakthrough as a result of their openness to progressive intellectuals and their ability to see signs of hope in the people's struggle for independence and liberation. They have not allowed themselves to be deterred by the fact that the struggle is under the leadership of persons who in large number profess an unbelief in God but have proceeded to make friends with them and to try to learn from them. They have found meaning for themselves in serving the people's cause.

Jim Endicott is a good representative of this breed. He has given Christianity an image which China in revolution can somehow begin to understand. Today, thirty years since liberation, there is in China a Christianity to which revolution is no longer such a stranger, and a revolution to which Christianity is not such a stranger either. Jim Endicott contributed much to the evolvment of both.

His indefatigable, interpretative work on behalf of China and of peace has generated international understanding and friendship in a remarkable way.

This biography is more than a significant monument in scientific historical research; because of his personality, it is a source of inspiration to those who hunger for a model of Christian engagement in the world.

Toronto, November 1979

K.H. Ting
Vice-president
Nanking University
People's Republic of China

Preface

Immediately after the Chinese revolutionary civil war of 1945-49, in which he had taken some part, my father began to write his life story, entitling it 'Roar of the Red Dragon.' It had exciting chapter headings such as 'Battle of the Embassy' and 'Maiden in Distress.' With less than twenty pages typed, however, he became involved in other battles in Canada and let his memoirs lapse in favour of what he considered to be more important tasks. Another attempt to tell his story was made by my mother, who took a more personal approach, calling her projected volume 'Life with Jim.' She knew all the highlights but left the work until it was too late and her health failed before she had progressed very far. Her writing and the materials she collected, now deposited in the Public Archives of Canada, provided none the less the voluminous sources upon which my own account of this remarkably vigorous, vexing yet lovable, inquisitive, controversial, non-conforming, uncovenanted, committed, and courageous man is largely based.

In recording what my father has said about people and social movements I have not forgotten that he had a flair for exaggeration at times. This flaw in an otherwise admirable character was a by-product of his intense emotional energy, his passion

for social justice. It was sometimes seized upon by those who wished to distract attention from the burden of his message as a means of discrediting his influence; by and large they 'strained out a gnat and swallowed a camel' (Matthew 23 :24).

Not a scientist or a professional writer, he was a preacher, a reformer/ revolutionary, as well as an historian and presenter of information often omitted in the commercial press. He acted, not in the interests of a party or group in which he hoped to exert power, but in the interests of people whose sufferings were so vivid to him that he felt impelled to change the conditions that created them. He was concerned about truth also, as setting people free from the bondage of prejudice, the blindness of personal interests without concern for the broader welfare; but it is probably fair to say that only as the revelation of that truth would improve that welfare was he willing to give his life to it. Truth in itself may be a beautiful but barren possession.

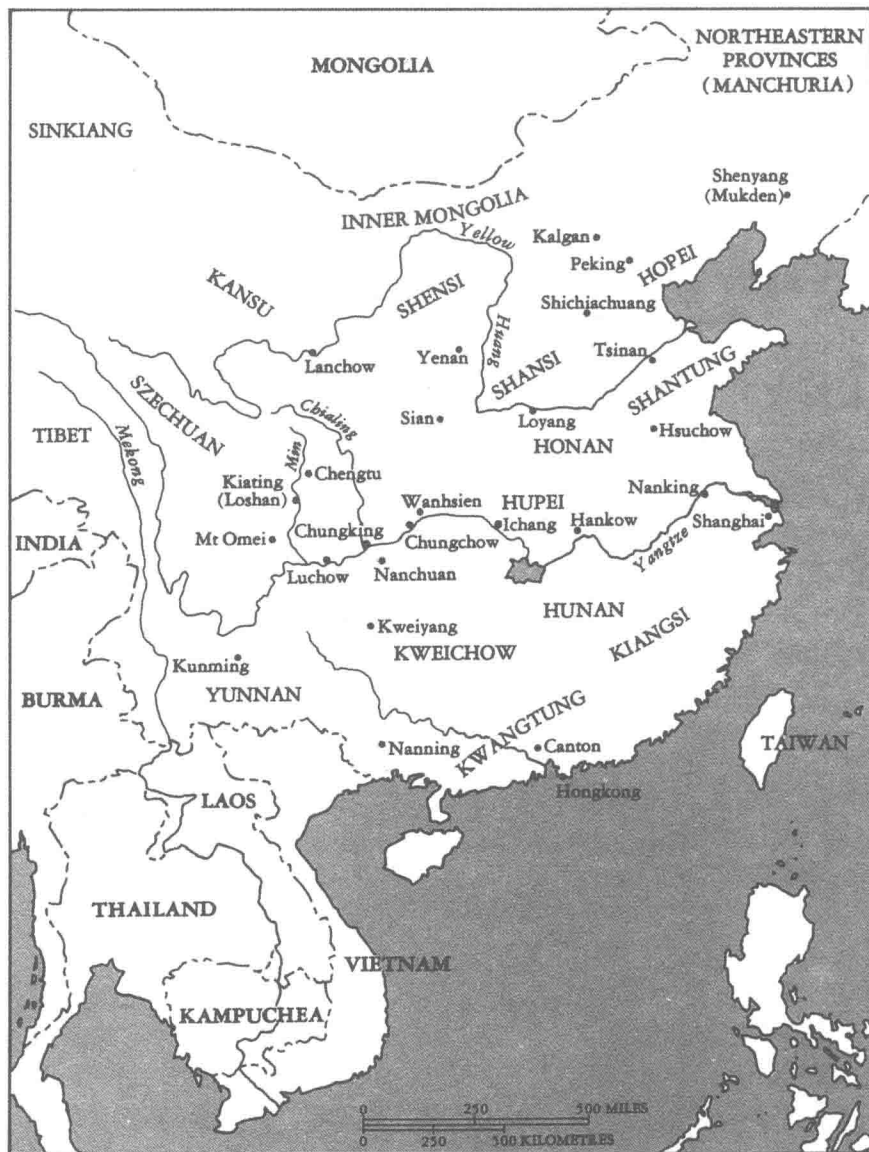
The reader will find full references to sources at the back of the book. Apart from talking to my father and reading the private correspondence and family documents referred to above, the chief sources for this biography have been the transcripts of interviews conducted with him in 1966 by Marjorie McEnaney for the Canadian Broadcasting Corporation; the archives of the West China Mission of the United Church of Canada, located at Victoria University in Toronto; the files of the Historical Division of the Department of External Affairs in Ottawa; Federal Bureau of Investigation files held by the National Archives in Washington; newspapers, magazines, records of House of Commons debates, privately printed pamphlets; interviews with relatives, friends, and many associates in Austria, Canada, China, France, Germany,

Great Britain, Hungary, Japan, Romania, and the United States. A request to visit the Soviet Union to conduct interviews was refused.

I am indebted to all those who contributed to the making of this book and acknowledge with special gratitude the criticisms and suggestions given by Kay Riddell, Shirley Endicott Small, Donald Willmott, Lena Endicott, and Richard Allen in the earlier stages, to Betsy Anderson and Nora McMurtry for help with research, to Marion Keresztesi for the index, and to Gerald Hallowell, my editor, for his skills, resourcefulness, and good humour in helping to prepare the final draft. I also thank the Killam Programme of the Canada Council for the Senior Research Fellowship that allowed me time free from teaching Chinese history and Third World politics to pursue this subject.

30 January 1980

Stephen L. Endicott
Atkinson College
York University



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