

1. Pioneer Protestant Missionaries in Korea

Seoul/1887

William Elliot Griffis Collection, Rutgers University

This rare early photograph includes several of the most prominent pioneer American Presbyterian and Methodist missionary families just a year or two after their arrival in Korea. At the far left in the top row is John W. Heron, the first appointed Presbyterian medical doctor who died of dysentery in 1890, only five years after his arrival in Korea as a missionary. In the middle of the same row is Henry G. Appenzeller, the pioneer Methodist missionary educator who established the first Western-style school in Korea known as the Paejae Academy. At the far right is William B. Scranton, the pioneer Methodist medical missionary who perhaps is most remembered today for having brought his mother to Korea. In the middle row at the far left is Mrs. John “Hattie” Herron, who in 1892 became Mrs. James S. Gale following her husband’s untimely death. To the right are Mrs. Henry Ella Dodge Appenzeller, Mrs. William B. Scranton, and the indomitable Mrs. Mary F. Scranton, the mother of William B. Scranton, who founded the school for girls that developed into Ewha University. In the bottom row (l–r) are Annie Ellers—a Presbyterian missionary nurse who later transferred to the Methodist Mission following her marriage to Dalzell A. Bunker—Horace G. Underwood, the first ordained Presbyterian missionary in Korea who is most prominently remembered as the founder of the predecessor to Yonsei University, and (probably) Lousia S. Rothwilder, who worked with Mrs. Mary F. Scranton at Ewha and succeeded her as principal. The child standing at bottom center is most likely Augusta Scranton, the eldest daughter of Dr. and Mrs. William B. Scranton, who was a two-year old when her parents brought her to Korea in 1885. (Our thanks go to Professor Sung-deuk Oak of UCLA and Ellen Svea Swanson for their assistance in identifying several of the individuals in this photograph.)

The group is gathered on the front steps of what appears to be the first Underwood residence located in what today is known as the Chŏng-dong district of Seoul.

This photograph captures the anomaly of the situation of these pioneer Protestant missionaries in a country that only recently had rescinded the ban on the entry of Christian missionaries. In time, life in Korea would transform them as it did most missionaries. At this early point in their missionary career, however, they seemingly remain resolutely American even in a thoroughly Korean setting.

2. Funeral Cortège of Bishop Florian Démange

Taegu/February, 1938

Maryknoll Mission Archives

Florian Démange (1875–1938) was appointed as the first bishop of the Catholic Diocese of Taegu by the Paris Foreign Missions Society (Missions Étrangères de Paris). He adopted the Korean name Ahn Sehwa and spent the last 28 years of his life in Korea. The length of his funeral cortège and the large number of wreaths on display are reflections of the bishop's high standing in the local community. The storefront sign appearing in the middle of the photograph indicates that the building is a funeral parlor. The spire in the distance belongs to the Taegu Cheil Presbyterian Church, the first to be established in Taegu, as its name in Korean indicates.

The first Western Catholic missionaries to enter Korea were French missionary priests dispatched by the Paris Foreign Missions Society. They began arriving in Korea in the 1840s by stealth, either via the Korean border with Manchuria or the Yellow Sea, to proselytize to a growing Korean flock. During its 350-year history since its establishment in 1659, the Society has dispatched over 4,200 missionary priests to Asia with the mission of adapting Catholicism to local customs, establishing a native clergy and keeping close contacts with Rome. In the 19th century, local persecutions of the Society's priests were often a pretext for French military interventions in Asia, including the French campaign against Korea in 1856 (pyŏng'in yangyo).

3.

St. Benedict's Abbey and Seminary

Tŏkwŏn/Date Unknown

Maryknoll Mission Archives

In 1909, missionary Benedictines from the Archabbey of Otilien in Bravaria, Germany, established St. Benedict's Priory in Seoul. The priory was elevated to the status of an abbey in 1913 after the arrival of additional monks from several other German monasteries of the Otilien Congregation. Due to tensions with French missionaries in Seoul, the abbey was relocated in 1927 to a newly constructed monastic complex in Tŏkwŏn, near the city of Wŏnsan, in what today is North Korea. The complex included a seminary for educating priests that is shown in the foreground of this photograph. From their new base, the priests and brothers of St. Benedict's Abbey conducted missionary activities all throughout an area that ran from the thirty-eighth to the forty-eighth parallel, 1100 km to the confluence of the Amur and Ussuri Rivers in Manchuria. The work of the abbey was supplemented by a community of missionary Benedictine sisters from the Abbey of Tutzing, which also is located in Bravaria, who established a missionary station in Wŏnsan.

In May 1949, St. Benedict's Abbey with its related missionary stations was brutally suppressed by the recently established government of the Democratic People's Republic of Korea. Seventy German and Korean Benedictines, including twenty Tutzing sisters, were arrested and led off to prison. Ultimately, between 1949 and 1952, one abbot/bishop, eighteen priests, thirteen brothers, and three sisters were either executed or died from hunger and disease in prisons or in detention camps in North Korea. The forty-two German Benedictines in North Korea who survived the ordeal were repatriated to Germany in 1954.

The Korean Benedictines who survived or were able to escape this oppression regrouped in 1952 and settled in South Korea at Waegwan, which is near Taegu, to form a new monastery known today as the Abbey of St. Maurus & Placidus. Some of the German Benedictines, who had returned to Korea shortly after their repatriation to Germany, rejoined the community in this new location.

4.

Translating the Bible into Korean

Chŏnju/1910

Norman Thorpe Collection

William D. Reynolds of the Southern Presbyterian Mission is at work with his Korean assistants, Seung-Doo Lee and Jung-Sam Kim, translating the Bible into Korean written entirely in the native Korean alphabet. At the time, the written language of the elite in Korea was Chinese, but the missionaries preferred to use the native Korean alphabet (han'gŭl) since texts written in it were accessible to anyone who had only a basic education.

Continuing the practice pioneered by Catholic missionaries, who began publishing excerpts from the Gospels in the native Korean alphabet in 1780, Protestant missionaries began to use it extensively beginning in the later 19th century. This was one of the major factors that made it possible for the Christian faith to be spread rapidly. The widespread circulation of Christian literature promoted the general use of the native Korean alphabet, which soon contributed to a sharp rise in literacy rates among Koreans.

This postcard was one of a series meant to promote overseas missions. It was designed by the Presbyterian Committee of Publication in Richmond, Virginia, and printed in Germany to take advantage of superior German color printing techniques.

5.

Maryknoll Sisters Studying Korean

Ŭiju/1925

Maryknoll Mission Archives

Four Maryknoll sisters—(l-r) Eugenia, Augustine, Sylvester and Andrew—are studying Korean with their tutor Helen Soh. Known officially as the Catholic Foreign Mission Society of America, Maryknoll began missionary work in Korea in 1923 with the establishment of stations in northwestern Korea. The Maryknollers were the first American Catholics to enter the Korea mission field. Living in religious communities together with their Korean counterparts, American Maryknoll sisters acquired levels of fluency in Korean that were rare among other foreigners.

6.

Stacy Roberts with his Korean Tutor

Sonch'ŏn, North P'yŏngan Province/1908

Donald Clark Collection

Stacy Roberts, who was assigned to the Presbyterian station in Sonch'ŏn, North P'yŏngan Province after his arrival in Korea in 1907, is studying Korean with a tutor. The setting gives a glimpse of how missionaries modified the interiors of traditional Korean houses to be more congenial to a Western lifestyle. An ordained minister, Roberts later taught at the Presbyterian Theological Seminary in Pyongyang, and subsequently served as its president from 1924 until 1930.

The missionaries recognized the urgent need to learn Korean, but even the most basic tools for language study were lacking. This problem began to be addressed when Horace Grant Underwood—the first ordained Presbyterian missionary in Korea—undertook to compile a concise Korean dictionary for English speakers. While some of his fellow missionaries initially were opposed to his work on the dictionary for being overly ambitious and likely to divert too much time away from the primary work of evangelism, Underwood kept the project manageable by basing his work on a Korean–French dictionary produced by Catholic missionaries in the early 19th century. Published in 1890, Underwood's dictionary proved to be invaluable to the missionary effort in Korea. It was supplemented by a more comprehensive dictionary published in 1897 by James Scarth Gale, another pioneer missionary who previously had worked with Underwood on his dictionary project.

Newly arrived missionaries were expected to spend a substantial part of their time studying Korean with tutors. These tutors were often the first Koreans with whom the missionaries had sustained contact. As an incentive to promote language study, Protestant missionaries normally were required to pass a Korean language fluency examination to be confirmed as full voting members of their mission organizations. Not all missionaries acquired a mastery of the language,

however, especially if it was not critical to their assigned work. This was the case for English teachers, for example, as well as for many medical missionaries. Many missionary women, especially wives occupied with managing their family and household, never acquired sufficient proficiency in Korean to gain full voting rights. Unmarried missionary women usually did become proficient in the Korean language, however, as they spent most of their time in the field with Korean co-workers.

7.

Underwood Family in Korean Attire

Pittsfield, MA/1923

Underwood Collection

Horace H. Underwood, his wife Ethel, and their son, Horace G. Underwood II, model Korean clothing for their American relatives. The Underwood family was staying at the home of Mr. and Mrs. Clarence Stevens (née Underwood) while on home leave in the U.S. Missionaries sometimes dressed in traditional Korean attire when they visited American churches to raise funds for their activities in Korea.

Four generations of the Underwood family were associated with Yonsei University. Horace G. Underwood (Won Tu-u), the first ordained Presbyterian missionary in Korea, founded the college that was the forerunner of the university shortly before his death in 1916, and his only son Horace H. Underwood (Won Han Kyung)—who is depicted in this photograph—was associated with the college for many years, initially as a faculty member and later as its president. His son, Horace G. Underwood II (Won Il Han), who is a child in this photograph, served on the board of trustees of Yonsei University for most of his adult life right up until his death in 2004. One of his sons, Horace H. Underwood II (Won Han Kwang), served at Yonsei as a faculty member for many years and the director of the international division until he resigned in the late 1990s to become the executive director of the Fulbright program in Korea.

Tragically, Ethel Underwood was shot to death in 1949 by one of two young men who had broken into the Underwood home on the Yonsei University campus in search of a prominent anti-Communist activist. It appears Ethel Underwood got caught in the crossfire, and her death was not a deliberated act of revenge for a recent expulsion of suspected Communists from the university, as some suspected it to be in the highly inflamed atmosphere of those days in Korea.

8.

Missionary Child with Her Nanny's Daughter

Kaesŏng/1933

Louanne Norris Smith Collection

A young missionary child looks up expectantly at her nanny's daughter while the older girl looks down at her with a serene expression on her face. A moment in their friendly but ambiguous relationship is captured forever.

9.

A Christian Women's Club

Haeju/1930s

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This is a group photograph of the members of a women's club. These kinds of organizations were introduced by missionaries to promote social awareness among Korean women and to develop their leadership skills. Western missionaries also imparted new fashions, such as the swept-up hairstyle seen here, and at a later date, the very popular permanent wave. Though their hairstyles would have been considered exotic in the context of the times, the women in this photograph are dressed very properly in traditional Korean-style clothing. Unlike Korean men of the era, who adopted Western-style clothing rather quickly, Korean women were hesitant about making a similar adaptation in their clothing. This was because Korean women who wore Western-style clothing, such as skirts or pants, ran a distinct risk of being considered materialistic and immoral. In fact, women who dressed in this way often were subjected to the same prejudices as traditional female entertainers or their modern counterparts such as waitresses.

10.

Telephone Switchboard Operator

Location/Date Unknown

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This photograph strikingly juxtaposes a thoroughly modern (for the era) telephone switchboard with an operator attired impeccably in the elite upper class (yangban) style, including hair dressed prominently in the deeply symbolic knot at the top of the head (sangt'u). The impression conveyed is that of an elite upper class person embracing Western modernity. Given the essentially menial nature of the activity, however, the switchboard operator probably came from a lower social stratum of the elite known as the "middle people" (chung'in) that encompassed professionals of various kinds as well as the illegitimate offspring of the upper class.

The upper class status evoked by the attire of the switchboard operator might have been a pose struck to better convey the objective of the photograph. Still, by this time, the social consensus for modernization had become irresistible. Despite resistance from traditionalists, the spread of Christianity had created a hunger for economic modernization and social reform.

11.

A Typist at Work

Location/Date Unknown

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This man appears to be a secretary who was skilled enough in English to use a typewriter. Though attired entirely in a traditional Korean style, his hair appears to be cut short in a Western style. Also, the small brim of his hat suggests that he hailed from a “middle class” (chung’in) social background. Members of this social stratum traditionally served as clerks and other technical specialists in government offices. In the modern era, individuals of a “middle class” background were drawn to Christianity in disproportionately large numbers. Apparently, they had skill sets more easily adapted to modern conditions, but it also may be true that they were disproportionately dissatisfied with the constraints placed on them by traditional Confucian norms.

Calligraphy was a clear indicator of status and education in traditional Korea. Scholars and political leaders preferred to write with a brush and ink well into the contemporary era, thereby leaving distinct traces of their personality and educational accomplishments on official documents. Despite the staying power of the brush, however, many private and government offices opted to use typewriters to prepare documents in foreign languages.

12.

Listening to “His Master’s Voice”

Location Unknown/c. 1910s

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

A passerby is intrigued by the sound coming from an RCA Vitrola Gramophone. As the Chinese characters indicate, the gramophone was known by the unwieldy name of “item used at night” (*yayŏng pumkak*).

While still fundamentally the same traditional society it had been for centuries, in the early 20th century, Korea was opening up to new technologies

and products for the first time, such as electricity, the telegraph, the telephone, and the RCA Victrola Gramophone with its famous “His Master’s Voice” slogan and little dog insignia, to name just some of the new imports. As is true everywhere, the exotic is often seen as desirable. And what could be more exotic? Most of the new imports did not even have proper names in Korean.

13.

Street Hat Merchant with Stack of Hats

Pyongyang/c. 1910s

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This street merchant is selling one of the most indispensable items of clothing in old Korea, a brimmed conical hat with a flat top (kat). Traditionally, Korean men were not considered fully dressed unless they were wearing some version of this type of hat, which is a custom said to date back as far as the Koguryo Kingdom (37 B.C.-A.D. 668). Traditionally, the type of hat worn served as an indicator of the wearer’s occupation or social standing. The use of the more elegant broad-brimmed style of hat woven from lacquered horsetail originally was restricted to men who had passed the national civil service examination.

14.

Overpass on the Seoul–Ŭiju Railway Line

Seoul/October 1900

William Elliot Griffis Collection, Rutgers University

A mixed crowd of railroad engineers, officials and onlookers of various ages—some of whom appear to be Japanese—is gathered around a stationary locomotive on an overpass of the Seoul–Ŭiju Railway.

The construction of the railway had a significant impact on the history of Christianity in Korea. Due to the influx of large numbers of outsiders into the regions served by the railway, especially in northwestern Korea, a social climate hospitable to change began to emerge in very short order after the railway was constructed. Ultimately, as the ferment for change grew more insistent, the way was paved for Western missionaries to introduce Christianity as a “modern” alternative to the increasingly discredited traditional Korean values and ways of life on a much more expansive scale.

In 1886, a concession for mining and railway rights from Seoul to Ŭiju was obtained from the Korean government on behalf of the French Company Five-Lilles by Victor Emile Marie Joseph Collin de Plancy (1853-1924). Famed for his flamboyant lifestyle, Collin de Plancy was the first French diplomat to be posted in Seoul. Despite the lucrative terms he had negotiated, Collin de Plancy had to

sit back and watch his efforts go to seed, as Five-Lilles delayed in sending out engineers and assessors, and then failed to raise the necessary capital in the required time. This meant the French concession ran out in 1889 with hardly any construction accomplished, after Collin de Plancy's efforts to have it extended had failed. Ultimately, the railway construction project was completed under the auspices of the Japanese colonial government.

15.

YMCA Medical Workshop

Location Unknown/c. 1908

Collection of The Presbyterian Historical Society

The Young Men's Christian Association (YMCA) of Korea was established in 1903 under the name of the Hwangsung Christian Youth Association. The pioneer Presbyterian missionary, Horace G. Underwood, and his pioneer Methodist counterpart, Henry G. Appenzeller, collaborated in obtaining the funds needed for its establishment from donors in the United States and Canada. James Scarth Gale, another pioneer missionary and early scholar of Korean studies, served as the YMCA's first director. In 1910, the YMCA began setting up branch offices throughout the country to better serve and educate all the youth of Korea. In 1922, similar opportunities were extended to young women with the establishment of the first YWCA in Seoul.

In the early 20th century history of Korea, the YMCA served as a bulwark against Japanese colonial repression. This forged a linkage between Christianity and nationalism. As part of its broad educational mission, the YMCA also made a unique contribution to the introduction and popularization of modern sports such as basketball, baseball and volleyball throughout the entire country. The YMCA—and the YWCA as well—played a major role in the life of young Koreans during the Japanese colonial era by serving as a focal point for the development of national identity, cohesion and action.

16.

Notes on a Blackboard

Pyongyang/Date Unknown

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This fascinating photograph of a blackboard shows the biblical text "God is love" written in four languages: English, Korean, Chinese and Japanese. Illustrating the full panoply of writing conventions in these languages, the text is expressed in six different ways, beginning with English at the top. From left to right, it is expressed in Korean, written entirely in the native Korean script

(han'gŭl); Korean written in a combination of the native script and Chinese characters (hanja); Chinese, written in standard Chinese characters; Japanese written entirely in Japanese syllabic script (kana); and Japanese written in a combination of Japanese syllabic script and Chinese characters (kanji).

Adding to the complexity, these six versions of the text employ three different designations for God: Korean (hanŭnim 韓文 or hananim 韓文); Chinese (shangdi 上帝); and Japanese (shin or kami 神). This complexity makes it easier to understand why the missionaries preferred to use the native Korean script exclusively in their publications.

17.

Patient Care at Severance

Seoul/c. 1910

Donald Clark Collection

Patients young and old, including a woman with a child, await an interview with Dr. Oliver R. Avison or receive treatment from one of his assistants. Known as the father of modern medicine and medical education in Korea, Avison maintained a hectic life of service during his four decades in Korea as a Canadian Presbyterian missionary doctor.

18.

Catholic School Students

Pihyŏn, North Pyŏngan Province/1924

Maryknoll Mission Archives

The students are lined-up in an orderly fashion, segregated by gender and age, in the manner of a Western-style roll call. The children are being monitored by a Maryknoll priest and other teachers including two Korean religious sisters whose habit with its distinctive cornette identifies them as Sisters of St. Paul de Chartres. This order of French religious sisters, founded in France in 1696, arrived in Korea in 1888 to do educational work. In 1923, there were three Korean sisters of this order living in Pyongyang in a two-room mud-walled convent.

The Catholic educational establishment in Pyongyang in 1923 consisted of one brick boys' school, built for eighty but accommodating 185 students, and two girls' schools, one mud and one brick, built for 120 but accommodating 240 students.

19.

Translators at Work

Seoul/c. 1930

Mission Photograph Collection
General Commission on Archives and History
The United Methodist Church, Madison, New Jersey

An unidentified Westerner is working with a group of Korean translators. The translations produced by missionary organizations in Korea were published in the native Korean script to make them more assessable to the general public. The attire of Korean translators and the map on the wall, which labels the East Sea as the “Sea of Japan,” makes it self-evident that this picture was taken during the Japanese colonial era.

In addition to texts immediately related to evangelism such as the bible, religious tracts and other devotional works, missionary-supported translation and publication projects included texts needed to support their broader educational objectives, including textbooks for all subjects, general reference works, and even some classics of Western literature. Major organizations such as the American Bible Society, the YMCA and the interdenominational Christian Literature Society of Korea participated in these translation and publication projects.

20.
Medical students in Traditional Korean Attire
Seoul/c. 1910
Donald Clark Collection

Students are studying in what appears to be a medical laboratory at Severance Union Medical College. The students wore traditional Korean attire until 1917, but adopted Western-style uniforms when the school was reorganized in that year after receiving official authorization from the Japanese colonial government. The professor in the back of the laboratory seems to be Dr. James Dale Van Buskirk who headed the Department of Physiology. Dr. Van Buskirk served in Korea as a Methodist medical missionary from 1908 until 1934. In addition to his work at Severance, Buskirk operated a medical clinic in Kongju for many years.

21.
A Missionary Doctor and his Local Protégé
Seoul/c. 1910
Donald Clark Collection

The Southern Methodist missionary doctor, N.H. Bowman, reaches for a medical device as his Korean protégé, Seok-Hu Hong, looks on behind him. The patient displays a grim, if not fearful, demeanor. Hong was a member of the first graduating class at Severance and went on to become a professor at the

institution. In the missionary lexicon, the term “devolution” referred to the process of working oneself out of a job by training local protégés. Severance Union Medical College was a prime ground for “devolution,” as Korean doctors moved into faculty positions and eventually took on managerial responsibilities.

The translation of medical textbooks into Korean was another area of collaborative effort between missionary doctors and their local protégés. Recognizing the need for educational materials in Korean to support his efforts to train Korean doctors, Dr. O.R. Avison began working on the translation and publication of medical textbooks shortly after his arrival in Korea in 1893. This work was animated by the participation of several of the earliest medical students, including Seok-Hu Hong. The list of medical textbooks published during the first decade of the 20th century covered most of the major medical topics: Inorganic Materia Medica (1905), Inorganic Chemistry (1906), Anatomy I (1906), Physiology (1906), Diagnostics I (1906), Diagnostics II (1907), Obstetrics (1908), Organic Chemistry (1909), Anatomy (1909), and Surgery (1910).

22.

Teaching Patient Care at Severance

Seoul/c. 1910

Donald Clark Collection

James Dale Van Buskirk, a Northern Methodist missionary doctor, examines a young Korean patient at Severance Union Medical College. Buskirk came to Korea in 1908, immediately following his graduation from the University Medical College in Kansas City in 1906. He was a professor of biochemistry and physiology at Severance Union Medical College and later served as its dean for five years. He left Korea after nearing three decades of service in 1934.

As a co-founder of Research Department, Buskirk conducted research on the characteristics of the Korean diet to assess its shortcomings and offer recommendations for improved nutrition. In a more popular vein, in 1931, he published *Korea Land of the Dawn*, which is a perceptive eyewitness account of general conditions in Korea during the tumultuous early decades of the 20th century.

23.

Teaching Surgery Techniques

Seoul/c. 1930

Donald Clark Collection

Dr. Alfred I. Ludlow of the Northern Presbyterian Mission, who served in Korea from 1918 until 1938, was a professor of surgery

and surgical pathology at Severance Union Medical College. Here he is shown teaching surgical techniques. In his capacity as head of the Surgical Department, Ludlow was the first person to use amytal sodium in intravenous anesthesia in Korea. He incorporated lectures and clinical training courses in his general surgery lectures. As a co-founder of the Research Department at Severance Union Medical College, Ludlow also studied diseases that were prevalent in Korea, especially those caused by various parasites. Reflecting his broader interest in Korean culture, a facet of the careers of many early missionaries in Korea, Ludlow also published an article in 1923 titled “Pottery of the Korai [Koryŏ] Dynasty, (924-1392)” in the Transactions of the Korea Branch of the Royal Asiatic Society (Vol. XIV: pp. 33-39).

24.

Laying the Cornerstone of Underwood Hall

Seoul/October 5, 1921

Underwood Collection

The laying of the cornerstone for the main building of Chosen Christian College, the predecessor of today’s Yonsei University, was a momentous occasion attended by some of the leading figures in Korea’s early missionary establishment, including Horace Horton Underwood (1890–1951) in the center, Oliver R. Avison (1860–1956) on the right, and Jesse W. Hirst (1864–1952) on the left. Given all the contributions the Underwood family made to the college, it was only natural to name the main building Underwood Hall. The Underwood connection with the college (and the successor university) remained strong for over a half century as four generations of the family served on its faculty and board of trustees.

Although the college had been established in 1915 by Horace Grant Underwood (1859–1916), the pioneer Presbyterian missionary in Korea, initially all of its classes were held at the Seoul YMCA. Construction of a campus for the college finally got underway in 1921 with a donation of \$52,000 from Horace G. Underwood’s bother, John Thomas Underwood (1857-1937), the founder of the Underwood Typewriter Company.

In 1917, just two years after its establishment, Chosen Christian College obtained an authorization from the Japanese colonial government to operate as a tertiary institution under the name of “Private Yonhi College.” This made it the first officially-authorized private college in Korea. It produced its first graduates in 1919, the year of the March First Independence Movement, which serves to underscore the crucial role the college played during its early days as a wellspring of national identity.

When Horace G. Underwood died in 1916, leadership of the college passed to Oliver R. Avison, who was a medical doctor and the president of Severance Union Medical College, which he had established in 1904. Avison continued to serve as president of both institutions until his retirement in 1934. Horace Horton Underwood, who had served on the faculty of the college since 1917, succeeded Avison as president. Eventually, in 1957, the two institutions were merged to become Yonsei University, and their operations were consolidated on the Yonhi College (Chosen Christian College) campus located in what today is the Shinchon district of Seoul.

25.

“All Korea” Women’s Tennis Championship Team

Seoul/c. 1930

Donald Clark Collection

This photograph taken at Ewha College commemorates the prowess of a collegiate women’s tennis team in an era when it was still rare for Korean women to participate in sports. Even as late as the 1920s, physical education for girls made headlines in Korea. The resistance to making physical education available to Korean women was not overcome easily. Judging from the way the team in this photograph is outfitted, however, it is evident that women’s tennis teams eventually acquired access to excellent facilities and the strong backing of their schools.

As the first Christian educational institution for women in Korea, Ewha Haktang played a significant role in opening the eyes of Korean women to opportunities that were inconceivable in Korea’s traditional Confucian-oriented society. The institution traces its roots back to a school for girls established by Mrs. Mary F. Scranton of the Women’s Foreign Missionary Society of the Methodist Church of the United States on May 31, 1886. Scranton began her educational work by providing instruction to only one student in her own home in Hwanghwabang, an area in Seoul now called Chongdong. The following year, King Kojong bestowed the name Ewha Haktang (“Pear Blossom School”) on the school. Thirteen years later, the number of students had increased to forty-seven. Ewha Womans University, its successor institution, is today one of the largest women’s universities in the world.

26.

Medical Evacuation from a Field Clinic

Yŏngbyŏn/Date Unknown

Norman Thorpe Collection

Not all missionary medical facilities were state-of-the-art. At this village clinic, the ambulance was a cow cart. Overseeing the medical evacuation, a

missionary doctor stands on the left-hand side in a white medical gown, next to his Korean assistant.

27.

Women Distributing Religious Tracts

Kanggyōngp'o, Kongju/ca. 1930

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

Korean and American Bible women appear to be having only mixed success in distributing religious tracts on a street in the port town of Kanggyōngp'o near the city of Kongju. Distribution of these short treatises on a religious or biblical topic in pamphlet form was a common way for women to promote evangelization. It appears to have been a sunny day, but the parasols two of the women are carrying were more likely intended to serve as a substitute for the veiling cloak traditionally worn by women of a respectable class to cover their face when they appeared in public.

Once the parasol came into more general use, the practice of concealing the face in public was discontinued. Changes in accessories and hairstyles among women preceded the widespread adoption of Western-style clothing. Parasols, watches, glasses, shoes, socks and cosmetics came into general use during the colonial period. Skirt lengths also changed. Though the traditional Korean skirt generally continued to be worn floor-length, a mid-calf variant appeared that exposed shoes, socks, and the lower legs of women. This style, particularly popular among Christian women, retained the skirt and blouse elements of traditional attire while giving a nod to the more daring fashions of the West. The amount of leg revealed by the shortened skirt was a kind of index of the woman's modernization.

28.

Temperance Sign

Yōngbyōn County, North Pyōngan Province/1925

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

This public sign, remarkably large for its time, features an intoxicated man and a bottle of liquor framing a dire warning to promote temperance. Early Christian churches in Korea discouraged drinking by members of their congregations. The missionaries held a deep conviction that liquor not only impoverished those who consumed it, but ruined their health as well. Some churches even supported a general prohibition, arguing that alcohol was an

impediment to the general enlightenment of the masses.

The phrase above the depiction of a disheveled man on the right identifies him as “a wreck of a man” (독한술을마신사람). The phrase above the beer bottle on the left states: “This drink is bad for you” (당신헤 몸을 해하난 술). “If you would like your life to be better than others’ lives, do not drink,” it adds. The text in the middle of the sign lists seven reasons not to drink. The text in Chinese characters at center-right gives the location and date (대정십사년도영변).

The text on the wooden post at bottom right identifies the location of the sign as the district office of Yŏngbyŏn County, North P’yŏngan Province.

29.

Boys Playing Football

Anju, South Pyŏngan Province/1937

Maryknoll Mission Archives

Korea has a long football-playing history, which includes American-style football judging from this photograph. The first introduction of football in Korea is sometimes attributed to sailors from the British ship HMS Fying Fish who played the game during a stopover in Korea in 1882. The beginnings of football in Korea are more firmly attributed to an instructor at the Foreign Language School who introduced his students to the game in 1896, which led to the establishment of the Korea Football Club that same year. In the ensuing decades of the early 20th century, the impetus for the development of the sport was provided largely by missionary educators. Of special note are the football team established at Paejae Academy in 1902 and a competing team established the following year by the Seoul YMCA.

The Foreign Language School was a successor institution to the Royal English School (yugyŏng kongwŏn) established in 1886 by King Kojong. This was the first government-run school to offer a Western-style education that at least nominally was intended for citizens of all classes. The school employed three American missionary teachers—Dalzell A. Bunker, Homer B. Hulbert and George W. Gilmore—who subsequently made major contributions to the development of modern education in Korea.

30.

Examining a Patient at Severance Hospital

Seoul/c. 1930

Donald Clark Collection

The contrast between East and West is very stark as an elderly Korean patient dressed in traditional attire is being examined by a relatively youthful

doctor in modern Western attire. The patient is unidentified, but the doctor is Alfred I. Ludlow, a Northern Presbyterian missionary.

Severance Hospital originated as a minimally-equipped royal government hospital in the closing decade of the Chosŏn dynasty. Under the medical superintendence of the Northern Presbyterian Mission from its humble beginnings, the hospital developed during the early decades of the 20th century into an entirely missionary run institution operating in accordance with the best contemporary Western medical standards.

31.

Paying the Hospital Bill

Location Unknown/c. 1910

Mission Photograph Collection

General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

The patient is offering a pair of traditional Korean stockings in payment for a cataract operation. From the very beginning of their work in Korea, Presbyterian missionaries adhered to the principle of encouraging self-supporting activities to minimize reliance on overseas sources of funding as much as possible. While medical and educational programs were subsidized substantially by overseas donors, and fund-raising was a routine feature of the missionaries during their home furloughs, it was standard practice to charge nominal fees for goods and services like books, tuition and medical treatment. Payment was sometimes made in cash, but also in other goods such as eggs and, cloth or an item of clothing as in this instance. In any case, the fees were voluntary and were not required of patients if they did not have the means to pay them, whether in cash or in kind.

The strategy envisioning the development of local churches through self-supporting activities was known as the “Nevius Method” because it was popularized by an early missionary to China named John Nevius (1829-1893). His “method” was a response to the concern that excessive reliance on foreign underwriting of local churches led to what was disparagingly referred to as “rice Christians” who adopted the faith only to benefit from overseas financial support. It was not popular in China or Japan, but the “Nevius Method” was adopted enthusiastically by missionaries in Korea. Due to this approach, nearly all the churches in Korea were built by Korean Christians themselves, and self-supporting efforts also played an important part in the establishment and management of schools and medical facilities as well as in conduct of evangelical work. The adoption of this strategy may help to explain why Korean Christians developed such a strong sense of “ownership” of their church and its evangelical missions.

32.

Christian Patient and his Father

Location Unknown/ca.1920

Mission Photograph Collection, General Commission on Archives and History

The United Methodist Church, Madison, New Jersey

Attired in a classic Confucian scholar's garb, a father reads the Bible as his son lies sick in bed. The father's attire and posture evoke the ambiance of ritual Confucian ancestor worship (chesa). This appropriation of a traditional Confucian form for carrying out a Christian act of prayer illustrates how a new significance was attached to indigenous religious practices as they were incorporated into Korean Christianity.

33.

An Evangelistic Leaf: Matthew 7:13

Location/Date Unknown

Collection of The Presbyterian Historical Society

The Chinese character for "gate" (门), shown in two sizes at the top of the page in this photograph, visually translates the concept embodied in a verse quoted from the New Testament in the native Korean script (han'gŭl). The verse reads: "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it." (New Revised Standard Version)

34.

Prayer Service in a Catholic Church

Taegu/1928

Maryknoll Mission Archives

The congregation appears to be gathered for a prayer service led by a priest kneeling at a prie-dieu in the sanctuary of the church. Men and women are still separated but not screened from each other as was the earlier practice. As was customary for Catholics of the era, the women have their hair covered by veils while most of the men have their heads uncovered. Curiously, though, the men garbed entirely in white at the back of the room atypically are wearing hats.

35.

Conference of Women Missionaries and Korean Bible Women

Pyongyang/ September 7, 1932

Donald Clark Collection

The most active and talented women in each church congregation were selected and trained as "Bible women" to help women missionaries reach out to

even more women, especially those in remote villages. A Bible woman (chōndo puin) was generally defined as “a Christian woman employed in the distribution of Christian literature, and in biblical instruction.” Or, more explicitly, [a Christian woman] “supported by foreign funds ... as the personal helper of one of the foreign women [of a mission], who works under her personal supervision.” After being trained in Christian literature and teaching methods, Bible women led Bible classes and traveled to remote villages to spread the gospel. In the early years, working as a Bible woman was not easy. Korean society did not readily accept, or accord respect to, women who functioned on their own and traveled away from home. On Bible woman, Chōn Sam-dōk, recalled how she was ridiculed by people who wondered “what deceived her to do this crazy thing as a woman from a well-to-do family?” This “crazy” thing, however, broke new ground for future Korean women, not only in terms of the significant role women played in the proliferation of the Christian faith, but also in the increasingly expanded sphere of women beyond the domestic realm.

36.

Missionary Priest Gives First Aid

Pihyō n, North Pyō ngan Province /1932

Maryknoll Mission Archives

A Maryknoll priest identified only as “Father Hannon” treat a young patient who appears to have suffered some kind of head trauma. The scroll on the wall behind the young patient, written in Chinese characters, reads: “Hard work can overcome all the difficult tasks in the whole wide world.” It was perhaps hung there by Father Hannon as much for self-encouragement as to inspire virtue in his patients.

During the first half of the 20th century, Catholic missionaries in Korea were astonished by the high profile of their “separated brethren” (i.e., Protestant Christians) in operating large-scale schools and medical facilities. The Maryknoll missionaries in the 1920s era, when they began their work in Pyongyang, had a ready explanation for this difference in scale: “unlimited funds” in the range of \$1,000,000 a year for Protestants compared with only \$15,000 for Catholics; and more missionaries—542 Protestants versus only 60 Catholics—more paid Korea clergy and more catechists. Of course, the difference also reflected underlying differences in their approaches to missionary work and the establishment of a local church.

37.

Women’s Bible Institute on the Presbyterian Compound

Pyongyang/1937

Donald Clark Collection

The Presbyterian Mission in Pyongyang conducted free adult classes for area women during the slackfarming season. Women flocked to these seasonal schools, trekking along dusty roads for days, their bedding and cooking utensils in bundles which they carried on their heads. In the northwest as elsewhere in Korea, Christianity opened up radical new possibilities for women. The missionaries put a premium on the education and training of women, in the belief that Christian women would keep Christian homes and raise Christian children, even where husbands were indifferent to the Gospel message.

In 1923, the Catholic Foreign Mission Society of America (Maryknoll) established a station in Pyongyang, with branches in towns along the railroad. They joined in the efforts of the Protestant missionaries to evangelize in the area, and to educate and modernize the lives of Korean women in particular. The Maryknoll sisters engaged in what might be called “micro-ministries,” organizing “sodalities” such as mothers’ clubs, classes in home economics for women and girls, and kindergartens for the children of working mothers. In teaching thousands of women how to read, how to manage accounts, how to be teachers and leaders, and how to make side incomes through the use of things like sewing machines, missionaries and their Korean protégés fostered revolutionary change.