Korean Methodism began with Robert S. Maclay, Methodist Episcopal missionary to China and Japan, as well as Korea. On June 24, 1884, Maclay arrived in Korea and sought permission from King Kojong to start Methodist mission work. Maclay, later the superintendent of the Methodist Mission in Japan, had been urged by John F. Goucher, President of Goucher College and a leading member of the Board of the Methodist Episcopal Missionary Society, to visit Korea to examine whether the country could be a mission field. In August, 1883, Goucher was traveling across the United States and coincidentally, on the same train, met envoys from Korea heading for a special meeting with United States officials in Washington. Among them was Min Yong Ik, the delegation leader and a nephew of Korea’s Queen. Conversations with Min aroused Goucher’s interest in Korea. This encounter played a catalytic role in opening Korea to Methodist mission work. Following his meeting with Min, Goucher sent a letter to the Board of the Methodist Episcopal Missionary Society urging them to start missionary work in Korea and enclosed in his letter a contribution of $2,000 toward the proposed work. About the same time, Goucher convinced Maclay to go to Korea with instructions from the Mission Board, “to prospect the land and locate the mission.” Through a Korean friend, Kim Ok-kyun, Maclay delivered a letter to King Kojong expressing an intention to begin mission work. The King recognized the country’s needs and granted permission to Maclay to establish a Methodist mission with the condition that it be limited

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2 Ju Sam Ryang, “Dr. R. S. Maclay’s Early Visit to Korea,” *The Korea Mission Field* 30 (June 1934): 117.

Goucher was not the only person who had interest in Korea as a mission field. In the January 4, 1883 issue of the *Christian Advocate*, Korea was listed as a targeted country. The editorial headed “Corea, a New Opening for Missionary Work,” motivated readers for mission work in Korea. It was reported that special gifts and offerings for Korea Mission came in at once. See Barclay, Wade Crawford, *The Methodist Episcopal Church 1845-1939*, vol. 3, *Widening Horizons* (New York: The Board of Missions of the Methodist Church, 1957), 742 footnotes.

Goucher’s letter to Maclay was dated November 16, 1883. See Ellasue Wagner, *At the Hermit’s Gate: A Presentation of Some Events of 1883-1884* (Seoul: Korea, Pai Chai Hall, June 19, 1934), a play presented by missionaries and members of the Korean Methodist Church.
to educational and medical work. Maclay transmitted the joyful news to the Board of the Missionary Society of the Methodist Episcopal Church in New York.

The Mission Society’s Board selected the first Methodist missionaries, Dr. William B. Scranton and the Rev. Henry G. Appenzeller. These two missionaries, their spouses and Mrs. Mary Scranton, mother of Dr. Scranton, arrived in Yokohama, Japan in February, 1885. Appenzeller and his wife Ella arrived in Korea on Easter Sunday, April 5, 1885. Although they were only twenty miles from Seoul, the capital city, they were advised not to proceed to the capital city because of recent political turmoil. Just four months earlier, Korea had experienced a political coup d'état and the city of Seoul was neither peaceful nor safe for foreigners. Persuaded by this advice, the Appenzellers returned to Nagasaki, Japan, and stayed there for another two and one half months.

Scranton and Si Pyung Won, the First Methodist Hospital in Korea

Dr. William Scranton, leaving his wife and mother in Japan, left for Korea on Tuesday, April 28, 1885, and arrived in Seoul on May 3. On the following day, Scranton was invited to visit the home of Dr. Horace Allen, a Presbyterian. Allen gave Scranton a tour of the Government Hospital which was often known as “The Majesty’s Hospital” because the King of Korea granted Allen a property in early 1885 to open a western-style clinic. Allen gained special favor from the royal family after he successfully saved the life of Min Yong Ik, former envoy to the United States and nephew of Queen Min, who was seriously wounded during the coup d’état of December 1884.

Scranton immediately recognized the importance of Allen’s medical services and sensed the great need for more assistance at the hospital. Scranton believed that working at the Government Hospital would help him secure both status and security in the event of political or national

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3 Maclay attributed his success of obtaining the permit from the King to Kim: “In July, 1884, he [Kim Ok-kyun] had called on Mrs. Maclay and myself during our visit to Seoul, and it was due almost entirely to his efforts that, with God’s blessing, the King of Korea gave his permit to Christianity in response to our petition.” Quoted from Robert Samuel Maclay, “Commencement of the Korea Methodist Episcopal Mission,” Gospel in All Lands 22 (November 1896): 501. Korea was often called the “hermit kingdom.” For centuries, Korea had been frequently invaded by neighboring nations like Japan and China and was not favorable toward foreign trade. Korea sealed her borders in order to block the entry of any foreign influence, including religion. Although there was an opposition to foreign influence, King Kojong recognized the country’s needs for western technology and granted permission to Maclay for establishing the Methodist mission with the condition to limit the work to education and medicine.

4 William B. Scranton, to Rev. Dr. John M. Reid, Corresponding Secretary, June 1, 1885, William Scranton folder, Missionary Correspondence, 1846-1912, The General Commission on Archives and History of The United Methodist Church depository (hereafter referred to as GCAH), Madison, New Jersey. This letter was marked by Dr. Scranton as “1st letter from Seoul.”
When Allen asked Scranton to join him at the Government Hospital, he quickly accepted the offer. Scranton, however, almost retracted his commitment to serve at the Government Hospital after he consulted with Chaplain Halway of the U.S. steamship Trenton which was still anchored at Chemulpo. Scranton revisited the harbor to collect some necessary articles and there met the Methodist chaplain who advised Scranton to consider establishing a Methodist medical mission instead of serving at the Government Hospital. Scranton found justification in Chaplain Halway’s advice. Scranton contemplated his decision to work with Allen:

My reasons were these: — (1) The Methodist Episcopal Missionary Board sent me out here to start a Methodist medical mission and not to serve in a government hospital as a medical man purely. (2) They sent me to start a work for the Board, and I should be rather starting myself than starting a mission. I am an agent of the Board and not an independent worker; and so tho’, whatever I do and however I succeed or fail, effects the work which the Board is striving to do, yet in so far as I can . . . . (3) I would have no time to study the language and begin to fit myself in the best way for future work . . . . (4) It would not be advisable for my family to join me in Seoul until the state of the country was a little more settled. Now my family will of course be of my great assistance to me always in the work, and will be able to do much that I could not do alone . . . .

Nevertheless, Scranton carried out his commitment to Allen when he received a reply from the Foreign Office. Mr. G. C. Foulk, the United States Charge d’Affaires in Seoul, sent Scranton an official statement, welcoming Scranton to Korea and encouraging his work at the Government Hospital for a time. Scranton finally decided to work at the hospital until he felt settled enough to start a medical mission for the Methodist Episcopal Church. He stayed with Allen only for a month. He sought to establish a Methodist dispensary that would serve his original purpose in coming to Korea which was to reach out to the Korean people with medicine and the gospel. Scranton saw people suffering from various serious illnesses which were spreading such as cholera, typhus, scarlet fever, and small pox.

Scranton discussed at length with Rev. John M. Reid, the Corresponding Secretary of the Mission Board the immediate need for opening a Methodist dispensary. After scouting several locations, Scranton made a final decision on the site for his mission-centered dispensary. He purchased a property at Chung Dong, which was adjacent to the United States Legation. This location assured a higher level of security, and many foreigners, including the Presbyterian Mission, had already settled in that area. Scranton thought that Chung Dong was an acceptable place for living compared to the other regions of Seoul he had visited. Dr. Maclay also approved of Scranton’s

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5 Scranton to Reid, June 1, 1885, Scranton folder.
6 Scranton to Reid, June 1, 1885, Scranton folder.
7 Scranton to Reid, June 1, 1885, Scranton folder.
8 William B. Scranton, to Rev. Dr. John M. Reid, December 13, 1886, William Scranton folder, Missionary Correspondence, 1846-1912, GCAH, Madison, New Jersey.
choice and stated that it was a suitable location for a hospital. Scranton converted the Korean-style house into a dispensary, and began receiving patients on September 10, 1885. At first, some Koreans had reservations about visiting American doctors, but they gradually changed their perception as they experienced the loving care of these foreign physicians. Scranton’s reputation was so well known among the residents of Seoul that the dispensary was soon in need of more ward rooms. The following year the facility was expanded. It was the first Methodist hospital. On June 15, 1886, the doors to the expanded Methodist Dispensary, consisting of five wards, were opened. The Korean King gave it the name, Si Pyung Won, meaning “the universal relief hospital.” The number of Scranton’s patients increased daily. During the first year, Scranton treated over 2,000 patients in the small dispensary. Many patients who traveled by foot from miles away were forced to go home untreated and return the next day because of the limited space. One day, Scranton met a patient with a cataract and performed a successful operation on him. The patient was able to recover his eyesight after several days of Scranton’s care. Word quickly traveled that Scranton was a physician who “could put new eyes into men.” These success stories only encouraged more patients to visit Si Pyung Won. Western medicine was generally accepted by Koreans and was an effective way to build relationships with them. Scranton firmly believed that the success of the hospital ministry was the key element of the Methodist mission—evangelizing people through medicine.

The Woman’s Foreign Missionary Society and Women’s Medical Work

Female Methodist physicians also took part in the medical mission, especially with women and children. Scranton found that Korean women did not want to see male doctors. He asked the Methodist Episcopal Woman’s Foreign Missionary Society (hereafter referred to as WFMS) to send a female physician to Korea. Scranton’s plea for female doctors was so urgent that his mother, Mary Scranton, wrote to the editor of the WFMS journal, Heathen Woman’s Friend: “The doctor [William Scranton] continues to have calls for medicine for women whom he has not seen and whom he cannot see; and he desires to place all such cases in the hands of someone who can come in contact with the patient.” In 1887, the Northwestern Branch of the WFMS

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9 Scranton to Reid, December 13, 1886, Scranton folder.
11 Scranton to Reid, August 13, 1887, William Scranton folder, Missionary Correspondence, 1846-1912, GCAH, Madison, New Jersey.
12 J. Bernard Busteed, Si Pyung Won The General Hospital (Seoul: The Trilingual Press, 1894), 1.
13 Mary Scranton, “From Correspondence,” Heathen Woman’s Friend 17 (April 1886): 249. Credit for the finding of this quotation is owed to Katherine Hyunjoo Lee Ahn. See Katherine Hyunjoo Lee Ahn, “Pioneer American Women Missionaries to Korea, 1884-1907” (Ph.D. diss., Fuller Theological Seminary, 2004), 238.
sent Miss Meta Howard, M.D. to Korea. Immediately after her graduation from the Chicago Medical School, Dr. Howard responded to the call for missionary work and volunteered to serve in Korea. Under her direction, the first woman’s hospital in Korea was established at Chung Dong, Seoul. King Kojong appreciated the opening of the hospital for women and named it, “Po Kyu Nyo Koan,” meaning “house for many sick women.” The medical work was freely accessible by all women regardless of their ability to pay and thus gained strong popularity amongst Korean women. Unfortunately, after two years of service, Howard had to return home due to poor health. Scranton expressed his views on medical work for women and the importance of the mission, “Korea is an important dot in the missionary world, but the workers are also so busy we fear you do not hear of this work as often as you ought for your own encouragement.”

Scranton appealed to the WFMS to send a replacement for Dr. Howard. In 1890, the Northwestern Branch of the WFMS sent Dr. Rosetta Sherwood to replace her. Sherwood had graduated from the Woman’s Medical College of Pennsylvania in 1889 and was trained as an intern at the Nursery and Child’s Hospital in Staten Island, New York. She actively engaged in mission work at the Roosevelt Street Medical Mission, which was connected to the New York Deaconess Home. This experience greatly influenced her and her call to medical missions was strengthened. In November, 1889, in the Roosevelt Street Dispensary, New York, Sherwood was introduced to Dr.

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14 Dr. Howard of Albion, Michigan, graduated from the Chicago Medical School, which later became Northwestern University Medical School. On September 21, 1887, she was sent out to Korea and became the first female medical missionary to Korea.
15 “Medical Work in Korea,” Heathen Woman’s Friend 23 (June 1892): 297. The King expressed his gratitude by sending a name framed and painted in royal colors, consisting of four Chinese characters, all ready to be hung on the gate of the hospital.
17 Rosetta Sherwood was born in Liberty, New York on September 19, 1865 and was raised in a farmer’s family. Her father was a loyal and faithful Methodist. Her brother, Rev. Frank R. Sherwood, was a member of Troy Conference of the Methodist Episcopal Church. See newspaper clip, “Dr. Rosetta S. Hall Dies at Bancroft; In Korea 45 Years,” Ocean Grove Times, 13 April 1951. Dr. William Hall was a citizen of Britain. In accordance with American law at that time, Dr. Sherwood’s marriage to a British citizen ended Dr. Sherwood’s United States citizenship. Fifty-six years later when Dr. Sherwood returned home for retirement, her citizenship was restored by Judge J. Edward Knight of Monmouth County, formerly Ocean Grove, New Jersey.
18 Mary Wilton, The Mother of Pyong Yang: Rosetta Sherwood Hall, M.D. (n.p, [1915]), 6. This booklet was dedicated to Dr. Rosetta S. Hall at her 25th anniversary of medical work in Korea, so it can be deduced that this piece was published in 1915. This copy was found in the Mission Biographical Reference Files of Rosetta Sherwood Hall, GCAH, Madison, New Jersey.
William James Hall, her future husband. Both were volunteers for foreign missions and were looking towards China as the mission station for their labors. Instead of China, Sherwood and Hall were sent out to Korea.

Dr. Rosetta Sherwood sailed for Korea in August, 1890, and reached Chemulpo, the harbor city of Seoul, in October of the same year. Upon her arrival, Sherwood settled in the WFMS compound for single women in Seoul and immediately started to work at the Woman’s Hospital, Po Kyu Nyo Koan, in Chung Dong, Seoul. From the first day of her service, Sherwood’s schedule was quite full. During her first year, Sherwood treated nearly 3,000 cases, excluding calls to patients’ homes. It was a remarkable amount of work performed solely by one physician without any trained assistant. Each subsequent year, the volume of her work increased significantly.

On June 27, 1892, at noon, Rev. Franklin Ohlinger, a missionary to Korea, officiated at the wedding of Rosetta Sherwood and William James Hall. The newlyweds left for a honeymoon at Chefoo, China, which was a short distance from Korea across the Yellow Sea. Soon after the return from their honeymoon, Dr. William James Hall was asked by the Annual Meeting of the Methodist Mission to open a clinic in Pyeng Yang. Hall had once submitted a report to the Annual Conference in which he strongly recommended opening a station in Pyeng Yang. To the surprise of the Halls, however, Bishop Willard Mallalieu appointed William Hall to Pyeng Yang on the last day of the annual meeting. The Halls had felt that Dr. J. Bernard Busteed, being a bachelor, would be considered for the post. The Halls adopted the attitude, “It is all right, we feel sure, though it does look hard

19 William James Hall was born near Glen Buell, Ontario, Canada on January 16, 1860. In October 1874, he was converted at a revival meeting conducted by a Methodist preacher and joined the Methodist Church. Hall entered Medical College at Queens University, Kingston, Ontario, in 1885. In February 1887, he was influenced by the Rev. John Forman, a representative of the “Student Volunteer Movement for Foreign Missions,” who visited Queens College in Canada. He was one of the first of 21 students who signed the pledge, “We are willing and desirous, God permitting, to become foreign missionaries.” In the fall of 1887 he went to New York and graduated from Bellevue Hospital Medical College in 1889. He then worked at the Roosevelt Street Medical College where he met his future wife, Rosetta Sherwood Hall. See “Sketches of Deceased Methodist Episcopal Missionaries,” Gospel in All Lands 26 (May 1901): 226.

20 Dr. Rosetta Sherwood Hall is not to be confused with similar names like Dr. Sherwood Hall, her son. Dr. Sherwood Hall and his wife, Dr. Marian Hall, came to Pyeng Yang after completing their medical education in America, and served at Pyeng Yang and Haiju, Korea until they departed with their mother in 1940. See Choon-Pyung Yoon, Han-kook Kamni Kyo-hwe Owe- kook-in Sun-kyo-sah (Methodist Missionaries in Korea), 2nd ed. (Seoul: Han-kook Kamni Kyohwe Saa-haak-hwe, Historical Society of Korea Methodist Church, 2001), 207-208.


22 Rosetta Sherwood wrote a letter to Mrs. Skidmore, the Corresponding Secretary of the New York Branch of the WFMS, telling of her decision to marry William J. Hall. Skidmore replied with disappointment that Dr. Sherwood would think of breaking her five-year contract and reminded her of the consequence of having to refund her travel expenses. In her journal, Sherwood expressed her feeling that “she felt a little hurt that the W.F.M.S. seemed unable to see that she had not made her decision lightly . . . .” See Sherwood Hall, With Stethoscope in Asia: Korea (McLean, VA: MCL Associates, 1978), 92.
now. But surely the Lord is with us. He goes before.”

Only a few weeks after receiving the assignment, William Hall set off for Pyeng Yang and Rosetta Hall remained in Seoul. Although she tried to concentrate on her busy work, Rosetta was preoccupied with the thought of her husband being alone and opening up a new mission field. The missionary couple had a difficult time as their separation was lengthened. Rosetta wrote in her journal on November 7, 1892: “Since I last wrote in my journal the Doctor has come and has gone again. He was home twelve days, but they went by like a dream and now the waiting time has come again . . . .” The loneliness of the long separation was not easy to bear.

Rosetta Hall tried to comfort herself with opportunities to serve more women who were suffering from various diseases. She gained more assurance and confidence in her medical work as the recipients of her treatments returned to the dispensary and expressed their appreciation and gratitude for Hall’s healing and care. Rosetta’s vision and hope for women’s medical work in Korea were so optimistic that she planned to establish another medical station. Hall believed that medicine and Christian education would bring a multitude of Korean women towards new hope and a new life. Her dream turned into reality. Hall opened another dispensary for women at the East Gate area of Seoul on March 14, 1893. It was called the Baldwin Dispensary, and was named after the benefactor who expressed the reason for her gift as follows: “I gave this as a nucleus around which the contributions of the church shall gather, until that dark land ‘where woman has no name’ is reached, and one more fire lighted never to go out until the knowledge of God covers the whole earth.”

The opening of the new dispensary would more than double Rosetta Hall’s workload. Acting as the only physician in charge of the two dispensaries was a challenge. The commuting distance between the two dispensaries was also an issue. Hall had to commute three miles several times a week, riding an uncomfortable and slow-moving rickshaw. She described the experience of commuting:

It is three miles across the city from my hospital. I go in a Korean chair, or palanquin, carried by two men. It takes a long hour thus to travel the three miles, as the coolies always set me down while they rest at least twice. Sometimes I close my eyes upon the squalid mud huts and the naked children, and imagine I am being borne swiftly along upon the elevated car to my work in New York City, but the odors from the filthy streets soon rudely waken me from such day dreams! In Korea there are no sidewalks . . . .

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23 Sherwood Hall, *With Stethoscope in Asia: Korea*, 105.
24 Sherwood Hall, *With Stethoscope in Asia: Korea*, 106.
Baldwin Dispensary at East Gate

The Baldwin Dispensary grew quickly and later became known as the Lillian Harris Memorial Hospital, the major hospital for women in Seoul. During the first year, the dispensary treated 2,476 cases: 277 of these were surgical cases and 77 were home-visit calls. The following year, the number of treated cases increased to 4,022; of these 327 were surgical. Besides her role as the superintendent of the dispensary, Rosetta Hall also led the female staff and patients in Bible studies. These gatherings eventually formed the East Gate Church. The church still exists today as one of the historic Methodist churches in Korea and retains a large membership.

Although the medical work for women grew significantly year after year, Hall was not able to find assistants who would allow her to concentrate on furthering the practice and study of medicine. Her schedule was overloaded as she worked not only as a doctor, but also as a nurse and pharmacist. She had a great need for a druggist who could mix and dispense medicines. Hall missed the deaconess nurses who had helped her in New York. In her report on women’s medical mission in Korea, Hall explained the several functions she had to fulfill at the early stage of her practice and cited the immediate need for trained nurses and more medical doctors:

As yet there were no trained Korean helpers to assist in the drug work or nursing, and it took a great deal of time to prepare all the needed mixtures, ointments, and powders, to take temperatures and pulses of inpatients, and see to the giving of their food and medicine regularly, to do all the dressings of ulcers and abscesses, and the many other things incident to dispensary and hospital work which do not necessarily need to be done by a doctor.

Hall started to look for native helpers and was able to recruit some Ewha schoolgirls. It was difficult to find unmarried young girls because of Korea’s early marriage custom. Two young Korean female assistants left not long after they started their jobs. She then hoped to find a young widow to train in dispensary work. Hall’s hope of establishing medical education for native women never faded. She knew the importance of the native women’s role in the future of medical work in Korea. Hall addressed young Korean girls with the words of Mary Lyon, which had influenced her, “If you want

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31 According to Dr. Hall, Miss Louise C. Rothweiler of Ewha Haktang gave valuable assistance to Hall in recruiting medical helpers and student volunteers to work at the dispensary. See Rosetta Sherwood Hall, “Woman’s Medical Mission Work in Seoul, Korea,” 14.
to serve your race, go where no one else will go, and do what no one else will do." She wished these words would influence every Korean girl in the same way they had influenced her. Hall was pleased when she found a very able and intelligent seventeen-year-old unmarried girl named Esther Kim. Esther’s father had worked for Rev. Henry Appenzeller. Following Appenzeller’s recommendation, Esther’s father had taken his daughter to see Mrs. Mary Scranton who accepted Esther as her pupil. When Esther was eleven years old, her father died and her mother worked hard to make a living. Appenzeller recommended Esther to Rosetta Hall, who immediately provided her with a job at the Woman’s Hospital and Dispensary in Chung Dong. Esther was bright and quickly learned the many routines and simple procedures carried out by Hall. Esther’s help was indispensable to Hall and the dispensary.

The aid of one person, however, was not sufficient to cover the care for the increasing number of patients. Rosetta Hall wrote the WFMS about the crucial need for nurses. In response to Hall’s request, in 1891 the WFMS sent Ella A. Lewis, the first nurse to assist the women’s medical work in Korea. From her day of arrival, Lewis was busily occupied with overwhelming tasks and often spent long days and nights tending to surgical and fever cases in the ward. In addition to the medical work routines, Lewis conducted daily worship services at the waiting room and acquired a small organ to help enhance the liveliness of the services. During the winter season, activities within the dispensary were relatively slow. Hall and Lewis ended their work at four o’clock in the afternoon and visited patients at their homes during the rest of the evening. At patients’ homes, they would also read the Bible and catechism with the patients. Miss Lewis taught children to sing Christian songs in Korean whenever there were children at the patients’ homes.

Rosetta Hall received joyful news in 1893 from the WFMS stating that Dr. Mary Cutler would join her soon. Cutler, a graduate of the University of Michigan Medical School, was sent out to Korea by the New York Branch of the WFMS and reached Seoul on March 1, 1893. Like other single women, Cutler settled in the WFMS mission compound at Chung Dong, Seoul. It did

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33 The name “Esther” was given to this girl by Rev. Franklin Ohlinger, a missionary to Korea when Esther was baptized on January 25, 1891. Esther’s Korean name was Chyom Tong. When she was 16 years old, her father died, and her mother became very anxious that Esther should be married, as most Korean girls were before the age of 14. On May 24, 1893, she married Mr. Pak, a young man converted in Dr. Hall’s work. See “The Story of the First Korean Woman Doctor,” Gospel in All Lands 25 (June 1899): 268-270.
36 Sherwood Hall, “Woman’s Medical Mission Work in Seoul, Korea,” 14. Mrs. Mary Whong, a Korean native woman, and Lewis offered daily services in the waiting room of the dispensary. Lewis desired to have an organ to make the worship more joyful.
37 Mary Cutler’s date of arrival is reported in the Annual Report of the Woman’s Foreign Missionary Society (1893), 82.
not take long for Cutler to see the need for medical care among the Korean people. While walking along the west wall of the city two weeks after her arrival, Cutler saw several sick natives who were living in little straw huts. Cutler immediately returned home, grabbed her medical bag and returned to the shelters to treat and dispense drugs to these needy people. 38 Those women whom she treated came back to Cutler as many as three times on a daily basis. As their conditions improved, they brought with them other suffering natives. Word quickly circulated amongst the town people. This is how the medical work for women was developed from a small dispensary to a larger scale hospital.

Rosetta Hall carried on the work at Po Kyu Nyo Koan and the Baldwin Dispensary until 1894, when she joined her husband William J. Hall. William Hall had established a new Methodist medical mission field in Pyeng Yang, which was 150 miles north of Seoul. Rosetta Hall was fortunate to keep her assistant, Esther Kim, who decided to follow the Halls when they moved to Pyeng Yang in 1894.

After Rosetta’s departure for Pyeung Yang, Dr. Mary Cutler succeeded Rosetta Hall and became the physician in charge of the Baldwin Dispensary and the hospital, Po Kyu Nyo Koan, in Chung Dong. The wards of Po Kyu Nyo Koan were always filled to maximum capacity, yet after more than ten years from its opening, the hospital still did not have an operating room. 39 The demand for hospital accommodations increased over the years. It was evident that a new hospital with larger rooms was necessary. Cutler waited for the day when the hospital would have operating rooms and adequate equipment.

In 1897, the Cincinnati Branch of the WFMS sent Dr. Lillian Harris, a graduate of the Woman’s Medical College of Pennsylvania, to Korea, but her work was interrupted many times due to her multiple illnesses. During her short tenure in Korea, however, Harris made a notable improvement in the medical works at the Baldwin Dispensary. Under her leadership, the dispensary expanded the work for women and children. Harris was largely responsible for building the Lillian Harris Memorial Hospital at the East Gate. Unfortunately, her health condition deteriorated and she died in 1902. Meanwhile in 1899, the Cincinnati Branch of the WFMS sent out Dr. Emma Ernsberger, who later succeeded Harris after her death in 1902. 40

Unlike the hospital, Si Pyung Won, which closed at the turn of the twentieth century, the Lillian Harris Hospital for Women continued to prosper and laid the groundwork for the Medical School and Hospital of Ewha Women’s University, which today is known as one of the largest and most prestigious women’s institutions in the world. The support for woman’s medical work,

39 *Annual Report of the Woman’s Foreign Missionary Society of the Methodist Episcopal Church* (1899), 90.
however, declined considerably after 1910. The WFMS’s medical work gradually diminished. The future outlook for medical missionary work for women was discouraging. The native doctors and nurses, although they were still few in number, started to take over the work left by the foreign doctors and helped the hospital reverse the decline.\(^{41}\)

**Kwang He Nyo Won, the First Methodist Woman’s Dispensary in Pyeng Yang**

In the history of woman’s medical mission work in Korea, Rosetta Sherwood Hall may be claimed as the most prominent figure to have made such outstanding achievements in improving the lives of women. Her achievements in both the Seoul and Pyeng Yang Methodist mission stations surpassed all others. On May 14, 1894, Rosetta Hall opened a dispensary for women.\(^{42}\) Similar to her previous experience in Seoul, the dispensary drew many patients on opening day and thereafter. Hall had Esther Kim, who was her assistant at the woman’s hospital in Seoul, to help with the hospital work.\(^{43}\)

The outbreak of the Sino-Japanese War in the summer of 1894 caused the physician couple to evacuate to Seoul. Their love for the people in Pyeng Yang, however, was so strong that William Hall returned several times to Pyeng Yang, despite the risks from warfare, to render medical services to sick and wounded soldiers. Rosetta Hall visited prisoners.\(^{44}\) During this period of intense labor, William Hall contracted typhus fever and died on November 24, 1894. It was a tragic and sudden loss to Rosetta Hall and her one-year old son, Sherwood. Soon after the memorial service for her husband on November 27, 1894, Rosetta Hall began to make plans to return to her home in Liberty, New York. Hall took Esther Kim with her and arranged for her to study medicine in America.

During her stay in America, Hall yearned to return to the medical work in Pyeng Yang and made plans to build a larger hospital in memory of her late husband. She started to raise funds and found her family members and friends supportive of her idea. Adding her own money, left by her late husband,

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\(^{42}\) In her three-page report, dated February 6, 1913, Dr. Rosetta Hall wrote a brief history of the Woman’s Hospital of Extended Grace. The document, entitled “Information for the General Office in New York,” was found in the folder of Korea Methodist Medical Work-General, Mission Geographical Reference Files, GCAH, Madison, New Jersey.

\(^{43}\) Esther was asked by Rosetta Hall if she would be willing to go to Pyeng Yang with the Halls. Esther replied, “I will go wherever the Lord open door for me; if he opens door in Pyeng Yang I will go. I give my body and soul and heart to the Lord; my body and my heart and my soul is all the Lord’s things, and I give up my life to teach my people about God, even if people kill me. I do not hope I get rich or have many pretty things, but I want work for Jesus most of all.” *Gospel in All Lands* 20 (September 1894): 416.

Rosetta Hall dreamt of building the first western-style hospital in memory of her husband. At the time her husband died, Hall had already expressed her wish to keep the money in the “Pyeng Yang Fund” for erecting a hospital in his memory. In 1897, she published a memoir of her late husband, entitled *The Life of Rev. William James Hall, M.D.*, and utilized all proceeds for the erection of the hospital building. In the same year, Hall finally journeyed back to Korea. This time, she brought along her two children, Sherwood, and Edith Margaret who was born in Liberty, New York in January, 1895. Hall and her late husband named Edith before she was born, but her father never had a chance to see the child.

Hall’s medical work in Pyeng Yang grew from a small room in the first dispensary building which opened on May 14, 1894, into the Edith Margaret Children’s Wards. By June 18, 1898, it became the spacious and well-built *Kwang Hei Nyo Won*, which meant “Woman’s Hospital of Extended Grace.” Governor Chyo of Pyeng Yang, whose wife received successful treatment by Rosetta Hall, gave it this name. Through Hall’s tireless efforts the modernized women’s hospital was erected. After it burned to the ground in 1906 during the Russo-Japanese war, Hall planned to rebuild next to the Hall Memorial Hospital. She received $2,000 from the insurance company, $3,000 from the Philadelphia Branch of the WFMS, and $2,000 from the New York Branch of the WFMS. Hall’s friends and Korean contributors donated another $2,000. On May 20, 1908, the cornerstone was laid at the new site near the West Gate of Pyeng Yang. The new hospital building was 40’x76’ with a 60-foot front and was able to accommodate about the same number of patients as before—10 children and 20 female patients.

**Conclusion**

When the Methodist missionaries landed in Korea, there was hardly any presence of western culture or influence in the nation. For centuries, Koreans had shut themselves off from the commerce and culture of the West. The

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45 Sherwood Hall, *With Stethoscope in Asia: Korea*, 162.
47 Unpublished report by Rosetta Sherwood Hall on her dispensary, “Woman’s Hospital of Extended Grace” in Pyeng Yang. See Rosetta Sherwood Hall, “Information for the General Office in New York,” 2. This copy was found in the folder of Korea Methodist Medical Work-General, Mission Geographical Reference Files, GCAH, Madison, New Jersey. This three-page document states that the woman’s hospital was closed during the Sino-Japanese war and resumed on June 18, 1898.
48 Mattie Wilcox Noble, “Appreciation of Dr. Rosetta Sherwood Hall,” *The Korea Mission Field* 12 (January 1916): 28. The name of the governor was found in the collection of the Eastern Asia Folder of the Woman’s Division, 1908-1913, GCAH, Madison, New Jersey.
50 A document of this event was found under the name of Pyeng Yang in the Eastern Asia Folder of the Woman’s Division cited above.
first experience of Methodist missionaries was encountering a big crowd of curious children and adults who wanted to watch the westerners eat and talk. “[E]ven closing the paper doors did not prevent sharp eyes from watching every move we made,” said Van Buskirk, a medical missionary to Korea.  

Although Koreans at first were skeptical about the foreign medicine, soon they heard and saw effective healing by the foreign physicians, and prejudice against the westerners started to evaporate. The opening of the first Methodist Hospital and Dispensary, Si Pyung Won, immediately drew a large crowd of patients. As his reputation became known to the townsfolk, Dr. Scranton had an increasing number of patients each day who waited for their turn in his house that also served as a dispensary. Many were turned away and told to come back the next day simply because one man could not handle such a number of patients.

The medical work by the WFMS of the Methodist Episcopal Church was indispensable in the history of Methodist medical mission in Korea. The woman’s hospital not only provided a healing center for women and children in sickness and distress but promoted women’s professional education in medicine and nursing. Dr. Rosetta Hall’s passion for medical training of Korean native women never diminished as she became older. She finally established a formal medical school for native women in 1928. In June 1934, the first class of students graduated; five of them successfully passed the difficult government licensing examinations.

Both medicine and education were vital sources for modernizing Korea and the Korean people. The Methodist medical and educational work in Korea bridged the transition from a hermit nation to a modernized nation in the first half of the twentieth century. The Methodist medical work was “the opening wedge.” The country permitted the arrival of Methodist physicians, whose medical and evangelistic work was critical in establishing Methodism in Korea. The Methodist Episcopal Church used medical work in the interest of evangelism, which was the ultimate purpose of its foreign mission at that period. Without the pioneering Methodist medical work, Korean Methodism could not have existed. The medical mission was the leading cause of the rise and development of Korean Methodist churches.

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52 A biographical sketch was found in the folder of William James Hall and Rosetta Sherwood Hall, M.D., Mission Biographical Reference Files, GCAH, Madison, New Jersey.