

CHAPTER NINE

A SOCIO-RELIGIOUS VOLUNTEERISM: THE AUSTRALIAN NGO MOVEMENT DURING THE KOREAN WAR (1950-1953)¹

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When Japan attacked Pearl Harbor in 1941, the Institute of Pacific Relations (IPS: 1925-1960) began to reconsider the Korean colonial policy of Japan for which the Australian Institute of International Affairs (AIIA) was one of the eleven national councils in the pre-UN international organisation (IPS), along with the USA, Canada, China, France, Japan, the Netherlands, NZ, the Philippines, the UK, and the USSR.² When Japan was defeated, the Korean peninsula was ideologically divided into North and South Korea in 1945. The North was occupied by troops of the Soviet Union. The South was superintended by the United States. The United Nations Temporary Commission on Korea (UNTCOK: 1947-1948) was the body that oversaw elections in May 1948. The Commission consisted of nine nations, including Australia, Canada, and Syria.³ Afterwards, Australia played an ongoing, significant role as a member of the United Nations Commission on Korea (UNCOK), which was established in 1948 as a diplomatic mission to monitor the withdrawal of WWII occupation forces from Korea, and provided UN intelligence sources for the

¹ The previous version of this article has been introduced in the *European Journal of Korean Studies* (2017).

² Gavan McCormack, *Cold War, Hot War: An Australian Perspective on the Korean War* (Sydney: Hale & Iremonger, 1983). Jung-Hyoo Ko, "The Institute of Pacific Relations and the Korean Problem during the Pacific War," *Acta Korana* 17, 1 (Jun., 2014): 429-453.

³ Bruce Cumings, *Korea's Place in the Sun: A Modern History* (New York: W. W. Norton & Company, 2005), 211-212.

unification of the two regimes.⁴

When the troops of North Korea invaded South Korea on June 25 1950, the United Nations Security Council adopted *Resolution 82*, calling on North Korea to cease hostilities and withdraw to the 38th parallel.⁵ The United Nations Command (UNC) formed the multinational military forces supporting South Korea during the Korean War. Personnel from the Australian Army (3 RAR, and elements of 1 and 2 RAR), the Royal Australian Air Force (No. 77 Squadron, and other elements), and the Royal Australian Navy (nine ships, including HMS *Glory* and HMAS *Sydney*, and an air group) fought as part of the UN multinational force.⁶ Australia dispatched seventeen thousand service people during the Korean War from 1950 to 1953.⁷

Among them, the military commitment of Australian females was evident. In this situation, where there was a severe manpower shortage, a new Australian women's air force was formed in July 1950 and became the Women's Royal Australian Air Force (WRAAF). The Royal Australian Army Nursing Corps (RAANC) was also established, in February 1951,

⁴ In May 1950, war loomed on the still-divided Korean peninsula and military observers began to undertake monitoring activities in the field supplemented by UNCOK. Two Australian observers, Major F. S. B. Peach and Squadron Leader R. J. Rankin, were in Korea. Whilst it was Australia's smallest peacekeeping contingent, it was one of the most important as they were the only UNCOK observers in place when North Korea invaded South Korea in late June 1950. Their thorough report proved that North Korea had initiated hostilities and provided the evidence needed for the UN to intervene in South Korea. "United Nations Commission on Korea (UNCOK) 1950," <https://www.awm.gov.au/conflict/CN500118/>, accessed on 16/03/2016.

⁵ The UN Commission for the Unification and Rehabilitation of Korea (UNCURK) occurred as part of the Korean War in 1951. Many of the participating nations include those who participated in the United Nations Command. "United Nations Security Council Resolution 82," June 25, 1950. Bradley Lynn Coleman, "The Colombian Army in Korea, 1950-1954," *The Journal of Military History* (Project Muse (Society for Military History)) 69 (4): 1137-1177. Stanley Sandler, "Select Bibliography of the Korea War," *Magazine of History* 14, 3 (Spring, 2000): 6-9. Robert Barnes, "Branding an Aggressor: The Commonwealth, the United Nations and Chinese Intervention in the Korea War, November 1950-January 1951," *The Journal of Strategic Studies* 33, 2 (April, 2010): 231-253.

⁶ The nine warships of the Royal Australian Navy comprised one carrier, four destroyers, and four frigates. David Hobbs, "British Commonwealth Carrier Operations in the Korea War," *Air & Space Journal* 18, 4 (Winter, 2004): 62-71.

⁷ Three hundred and thirty-nine soldiers died and 1200 were wounded. Richard Trembath, "A Lie Based on a Delusion: Australia's Role in the Korea War Germ Warfare Controversy," *Social Alternatives* 23, 3 (2004): 6-10.

from the Royal Australian Army Nursing Service (RAANS).⁸ Enlistment for the Women's Royal Australian Army Corps (WRAAC) began in April 1951, along with enlistment for the Women's Royal Australian Naval Service (WRANS).⁹ Then, was there any involvement of Australian NGO people during the Korean War? If so, what was their background? Where were they? What was their concern, and how did they help the Korean people?



Figure 1: The aircraft carrier HMAS Sydney in Korean waters 1951-1952 © the Sea Power Centre, Australia¹⁰

Australian NGO Volunteerism in Pusan and Kyungnam Province

The sociocultural activities of the Australian non-government organisations

⁸ Edgar Jones and Ian P. Palmer, "Army Psychiatry in the Korean War: the Experience of 1 Commonwealth Division," *Military Medicine* 165, 4 (2000): 256-260.

⁹ "Women in Action—Nurses and Serving Women," <http://www.australia.gov.au/about-australia/australian-story/women-in-action>, accessed on 16/03/2016.

¹⁰ The original photo has been provided by the Sea Power Centre (for Australian Navy History), Canberra, Australia.

(NGOs) were not the result of the direct involvement of the Australian movement in Asia-Pacific policy in the 1940s. Rather, the history of the Australian NGO movement came about following the death of Joseph Henry Davies in Pusan (a harbour city in the southern part of Korea) in 1889.¹¹ From 1889 to 1941, there were seventy-eight Australian male and female volunteers, helping the citizens of colonial Korea.¹² The deportation order of Japan caused all foreigners, including Australians, to be forcefully deported in 1941. Afterwards, Korea went through sociopolitical persecution during the Greater East Asia War (until 1945). The Korean people experienced independence, but the period between 1945 and 1950 was another confused time under foreign military forces.

The voluntary activities of Australians were slight, but the Korean War motivated the hearts of Australians, especially through the Presbyterian Church of Australia (PCA) and the Presbyterian Women's Missionary Union (PWMU). Heung Soo Kim demonstrated the role of the World Council of Churches (WCC) with a pro-South Korea, pro-American, and pro-UN position on the Korea War. The WCC also approved "the police action" of the United Nations. The leaders of American Churches held a meeting in New York in October 1950, to discuss relief work in Korea. In this regard, Heung Soo Kim argued that Korea should become "the primary recipient of American paternalism" in East Asia, instead of China and Japan.¹³ However, since the regions of Pusan and Kyungnam province had been the main areas in which Australian volunteers had previously settled, from the first half of the twentieth century, the launch of social volunteerism among Australian NGO people was much easier and more effective. When the capital of South Korea was relocated twice from Seoul to Pusan, in 1950 and 1951-53, war refugees gathered in the provisional capital city of Korea.¹⁴ The Australian Mission base was the main place where foreign NGO workers could get help or cooperate to

¹¹ "The Outlook in Korea," *The Chronicle of the Presbyterian Women's Missionary Union of Victoria* (April, 1950): 11-12.

¹² Sang Gyoo Lee, *To Korea with Love: Australian Presbyterian Mission Work in Korea, 1889-1941* (Melbourne: PVC, 2009), 102-110.

¹³ Heung Soo Kim, "The Korean War (1950-1953) and Christianity: Pro-American Activities of the Christian Churches and the North Korean Reactions," *Madang* 16 (Dec., 2011): 135-158.

¹⁴ There were about forty refugee camps in Pusan during the Korean War. Eun-Kyoung Kong, "The Formation of Woo-Arm Dong and its Spacious Characteristic," in *The Space and Life of the Woo-Arm Dong People*, edited by Hyeon Yu and Sang-Su Kim (Pusan: Shin-Hyung Ki-hak, 2015), 60-61 & 254-256.

assist Korean refugees. The compassionate spirit of Australian volunteerism was revealed in the progressive works of humanitarian relief, medical work, religious mission, and education.

1. Humanitarian Relief

During the Korean War, Australian military groups provided defence against the communists of North Korea and China as part of the UN force. On the other hand, the Australian NGO people launched humanitarian relief work, for tens of thousands of refugees had fled from Seoul and North Korea:

Visited a refugee camp of about 1,000 this morning on a river bed ... another camp of one half million people in the river bed ... the Korean military hospital in Pusan needs more doctors, nurses, bandages ... water, toilet facilities, blankets and organisation are the major needs.¹⁵

Harold Voelkel expressed the chaotic situation when he said: “Pusan seems to be absorbing all Korea. People from all places stream in, Pusan became definitely the hub of the nation.”¹⁶ There were a few international NGOs in Pusan, such as the Independent Board, Australian Presbyterians, Southern Presbyterians, Methodists, Seventh Day Adventists, the YMCA,¹⁷ and international chaplains, but “the Australian House” became the international centre where all NGO groups regularly met for their cooperative works: “the Australian House is like an accordion, for when any one extra arrives they apparently just move over and let him in.”¹⁸

In response, the Presbyterian Church of Australia’s (PCA) Board of Mission (Sydney) contributed £500 to re-establish the homes and

¹⁵ According to the UN Civil Assistance Command (UNCACK), there were approximately 267,000 refugees in Pusan in March 1951. Hyun-ju Lee, *Provisional Capital Memorial Hall* (Pusan: Shin-Hyung Ki-hak, 2012), 55. “Korea’s Urgent Need for Help,” *The Chronicle of the Presbyterian Women’s Missionary Union of Victoria* (Feb., 1951): IV. The original journal (*The Chronicle of the Presbyterian Women’s Missionary Union of Victoria*) will be abbreviated as *CPWMUV* from now on.

¹⁶ “Pusan in Wartime,” *CPWMUV* (Mar., 1951): 10-11.

¹⁷ There were nine YMCA centres in Korea: Pusan, Taegu, Taejon, Mokpo, Masan, Kwangju, Chochiwon, Kunsan, and Chinhae. “The YMCA in Korea,” *CPWMUV* (Jul., 1952): 11-12.

¹⁸ “Pusan in Wartime,” *CPWMUV* (Mar., 1951): 11. “News Items from Korea,” *CPWMUV* (May, 1951): 6.

properties in a part of south Kyung-Sang province.¹⁹ Harold W. Lane delivered thirty-seven bags of grain to a district where half a million refugees were living out in the open space.²⁰ The Australian relief worker visited the cities and towns of Masan, Chudong, Sinmasan, Chindong, Pansung, Changwon, Hamyang, Haman, and Chinju with relief supplies on December 31 1950. In particular, Chinju, where there had been a major Australian Hospital (the Paton Memorial Hospital) from 1905, was completely destroyed between June and August 1950.²¹ The Chinju railway station, with the bridge between Masan and Chinju, was broken. The city was seen to be hopelessly without a water service, electric light, and trains. The Southern Presbyterians left 1,700,000 won to the Australian NGO for Korean refugees (January 15 1951). The Queensland PCA gave more than £800 for the re-habitation of Pusan and Kyungnam province in March 1951.²² Some twenty boxes of clothes, donated by a New Zealand chaplain, were provided for the regions with refugees.²³ These sources were a great help towards overcoming the first winter (December 1950 to February 1951). While the World Council of Churches Food Bowl Appeal (WCCFBA) contributed £1,295, the PWMU and other Australian bodies added £700 towards relief in September 1951.²⁴

The relief clothing sent from Australia had been widely distributed throughout regions of south Kyung-Sang before the second winter of the Korean War. Mr Lane testified that a three-quarter-ton truck from the United Church of Canada (UCC) had made a number of trips to the country with relief supplies. Thousands of people related to 150 regional churches received supplies. The houses in the remote towns and villages also obtained this relief benefit.²⁵ The leaders of regional churches supported families, women, and children who had lost family members and who were not being reached by the relief activity of the Korean government. There were also individuals who came to the Australian House looking for help. Those refugees were sent back to their dwelling places with food and clothes. Korean Army chaplains also helped to distribute twenty boxes of clothes for the destitute people just south of the

¹⁹ "Our Missionary Mail Bag," *CPWMUV* (Feb., 1951): 11.

²⁰ "Korea's Urgent Need for Help," *CPWMUV* (Feb., 1951): IV.

²¹ "A Trip to Chinju," *CPWMUV* (Mar., 1951): 6-7.

²² "Korea," *CPWMUV* (Mar., 1951): 10.

²³ "Pusan in Wartime," *CPWMUV* (Mar., 1951): 11.

²⁴ "APC Notes," *CPWMUV* (Sept., 1951): 13.

²⁵ "Our Church's Relief Work in Korea," *CPWMUV* (Dec., 1951): 10-12.

38th parallel.²⁶ A big proportion of the relief supplies sent from Australia was for the lepers who used to be under the care of the pre-1940 Australian volunteers in (Gamman-dong) Pusan. Relief funds had also enabled Australian workers to help not only the families of religious leaders, but also a seven-year old boy whose eyes were injured.²⁷

Among other narratives of relief work, a widow with four children was given some money to start as a wayside seller of fruits. The result being successful, this approach was applied to similar cases of refugees who wanted to be self-sufficient, even during wartime. The idea of “self-help” was properly established as the (Australian) Relief Committee organised “small workshops where women may be able to make things for themselves and thus earn a little, rather than being on the dole.”²⁸ The Australian House was in charge of distributing the New Zealand Church’s (NZC) £9,000 for Korean Christians and their churches that were destroyed.²⁹ Twenty-five cases of relief goods had been delivered in Pusan in the middle of 1952, while it was decided that the special consignment of twenty-two cases from Sydney was to be supplied to Korean residents in Japan.³⁰ A ton of powdered milk (Australian) was imported from Hong Kong for hospitals which indirectly challenged other foreign government agencies to bring in larger quantities.³¹

Thus, the Australian NGO group focused mainly on humanitarian relief from the end of 1950 to the early part of 1952, when there were so many refugees in Pusan and its regions of Kyungnam province. Yet Elizabeth Dunn, who was an eyewitness of the Korean War, argued that there was a further need for relief: “their very existence depends on the love and pity and help from others which will make a difference between life and death.”³² Under such circumstances, the change of currency on July 17 1952 increased the financial burden of Australian workers in that “the USA dollar brought 24,000 won, but now it can bring only 6,000 won.”³³

²⁶ “Our Church’s Relief Work in Korea,” *CPWMUV* (Dec., 1951): 10-12. Sang-Su Kim, “The Formation of Woo-Arm Dong and its Spacious Characteristic,” in *The Space and Life of the Woo-Arm Dong People*, edited by Hyeon Yu and Sang-Su Kim (Pusan: Shin-Hyung Ki-hak, 2015), 122-125.

²⁷ *Ibid.*

²⁸ “The Needs of Korea,” *CPWMUV* (Dec., 1954): 5-6.

²⁹ “Foreign Mission Committee Notes,” *CPWMUV* (Feb., 1952): 9.

³⁰ “Notes from the Foreign Mission Committee,” *CPWMUV* (Oct., 1952): 10.

³¹ “Our Korean Field,” *CPWMUV* (Oct., 1952): 11-12.

³² “A Glimpse of Ravaged Korea,” *CPWMUV* (Jul., 1952): 5.

³³ “Our Korean Field,” *CPWMUV* (Oct., 1952): 13. “Suffering Korea,” *CPWMUV* (Dec., 1952): 7-8.

2. Il-Sin Medical Project

Medical volunteerism was another social method by which the Australian NGO people impacted the war refugees. Although they did not have any medical volunteers between 1941 and 1950, the Korean War demanded medical needs and encouraged the return of two daughters of James Mackenzie, who was called the father of Korean lepers during the colonial era (1910-1940). When the Chinese Communist leader Mao Zedong declared the creation of the People's Republic of China (PRC) on October 1, 1949, Dr Helen Mackenzie and midwife Catherine "Cath" Mackenzie had to leave China. When the initial campaign of supplying relief was turning into a second round, the medical volunteers "offered themselves for service in Korea in view of the great urgency of the relief programme."³⁴ Yet, the war situation did not allow them entry to the Korean peninsula until June 19, 1951, on which date the General PWMU Committee proposed the service plan for the Save the Children Fund organisation.³⁵ The arrival of Helen and Cath to Pusan, where they were born and had grown up, was the second step of the Australian NGOs' launching of a health project, especially for the social minorities of women and children.



Figure 2: Catherine (second from left) and Helen Mackenzie (third from left) with medical staff in front of the Il-Sin Christian Hospital in September 1952, public domain³⁶

³⁴ "FMD Notes," *CPWMUV* (Apr., 1951): 12.

³⁵ Helen and Cath left Australia for Korea on 7th November 1951. "Minutes of Meeting of the PWMU General Committee," *CPWMUV* (Aug., 1951): 12. "About Our Friends," *CPWMUV* (Dec., 1951): 12.

³⁶ The Pusanchin church in which the Il-Sin hospital was built, was originally established by early Australians who arrived in Pusan in the pre-colonial period. See "Korea.Net: Gateway to Korea,"

The first glimpse of Pusan for the female workers showed the growth of the population, caused by the arrival of people from Seoul and the North.³⁷ A letter from Helen and Cath proved that the medical work was launched after a period of preparation: “it is now possible to send parcels, up to 11 lbs. in weight, to Korea ... the need is for babies’ clothes and all that a baby needs, like soap, powder, napkins, etc., also pyjamas and nightgowns for the mothers.”³⁸ The passion of the medical volunteers was overwhelming, but the social situation was not ready to launch until June 1952; nevertheless, they regularly visited the other temporary medical institutions of the Korean government and the international organisation (UNCACK: United Nations Civil Assistance Command Korea).³⁹ *The Strange Korea of Today* testified that the condition of those places was horrible as patients got no nursing assistance.⁴⁰ The family was responsible for administering to patients. There were not enough blankets, while hygiene in the medical camps was the main concern. It was a reality that injections were overused or abused. The role of nurses was simply to wait on the doctors and write charts.⁴¹ Helen argued that the lack of nursing was partly due to the Japanese medical system under which the Koreans had been trained.⁴² There were not enough medical books for training local students. *A Glimpse of Ravaged Korea* demonstrated that Severance Hospital was in the same situation, where refugee women and children were mainly treated with a lack of facilities. Patients, including infants, were not properly cared for. They needed specialists qualified in Pathology, Obstetrics, Gynaecology, Surgery, and Medicine.⁴³ Australian medical workers helped to bring about a new beginning for Severance Hospital as well as Ewha Women’s Christian University Medical School in Pusan. Yet

<http://www.korea.net/NewsFocus/People/view?articleId=140629>, accessed on 12/04/2017.

³⁷ According to the report of the UN Civil Assistance Command (UNCACK), there were 912,000 people in September 1953. Lee, *Provisional Capital Memorial Hall*, 55.

³⁸ “About Our Friends,” *CPWMUV* (Jun., 1952): 2.

³⁹ The UNCACK was a United Nations military agency that was involved in the reconstruction and rehabilitation of Korea during the Korean War from 1950 until 1953. Along with the United Nations Korean Reconstruction Agency (UNKRA), UNCACK was one of the major organisations involved in providing humanitarian assistance to Korea during the war.

⁴⁰ “The Strange Korea of Today,” *CPWMUV* (Jun., 1952): 9-10.

⁴¹ *Ibid.*, 9.

⁴² *Ibid.*, 10.

⁴³ “A Glimpse of Ravaged Korea,” *CPWMUV* (Jul., 1952): 5-6. “Notes from the Foreign Mission Committee,” *CPWMUV* (Oct., 1952): 10.

such insecurity in wartime Korean society instigated a daily number of suicides (600 people per day).⁴⁴

Therefore, the purpose of the Australian hospital was to focus on women and children. The Governor of the province supported the medical project.⁴⁵ The authorities of the United Nations and the Korean Church were also approached for consultation. As a result, a medical organisation was formed as an obstetric hospital as well as for training nurse-midwives.⁴⁶ For this project, Dr. Helen Mackenzie and Catharine Mackenzie were specially trained and qualified with previous experiences in China. The Victorian PWMU donated £10,000, while the Canadian Mission was invited to share their business management skills in the enterprise.⁴⁷ The Korean medical team was to employ three doctors and thirty nurses. The budget of £12,000 was confirmed, with the additional cost of resources (£2,000).⁴⁸ Many baby items were required, such as nighties, singlets, jackets, napkins, blankets, and bunny rugs. Women's clothes, safety pins, powders, soap, olive oil, wool, gauze, linen, and bed jackets were demanded in unlimited quantities. Table-covers, cups, little dishes, mugs, curtains, screens, paint, enamel, and stain were also suggested as being needed for the new Pusan obstetric hospital. Drugs, hospital goods, vitamins, iron, aspirin, Dettol and other disinfectants (like sulphas) were required as well.⁴⁹

In the second half of 1952, Australian House had become the property owner of the hospital. Helen and Catharine, who had experience in making a temple into a hospital in China, began the project to change a Pusanchin church's kindergarten building into a hospital which could house fourteen beds. Medical books also began to arrive from Australia for training purposes. Some of the resources were contributed to Severance Hospital and the Ewha (medical) library.⁵⁰ The hospital was officially

⁴⁴ "Our Korea Filed," *CPWMUV* (Oct., 1952): 11-12. "A Glimpse of Ravaged Korea," *CPWMUV* (Jul., 1952): 5-6. "Seoul Today—A Shattered City," *CPWMUV* (Sept., 1952): 6-7.

⁴⁵ "Pokseegie—Bread Cast on Water," *CPWMUV* (Jul., 1952): 5-6.

⁴⁶ "Minutes of Meeting of the General Committee of the PWMU," *CPWMUV* (Aug., 1952): 11-12. "The New Hospital in Korea," *CPWMUV* (Nov., 1952): 8. Ki-Su Kim, *Survey of Pusan Modern Heritage Buildings*, reported to Pusan Metropolitan City, 02, 2005, 106-107.

⁴⁷ "Foreign Mission Committee Notes," *CPWMUV* (Aug., 1952): 9-10.

⁴⁸ "Minutes of Meeting of the General Committee of the PWMU," *CPWMUV* (Aug., 1952): 11-12.

⁴⁹ "How Can You Help," *CPWMUV* (Sept., 1952): 5.

⁵⁰ "About Our Friends," *CPWMUV* (Nov., 1952): 4-8.

opened on September 17, 1952, and named the “Il-Sin Women’s Hospital” which means “daily new,” with the idea of renewal every day. The United Nations Korea Reconstruction Agency (UNKRA) supported the extra building (kitchen, laundry, staff dining-room, and out-patient quarters) the hospital needed and gave \$500 for teaching equipment.⁵¹ The hospital averaged two babies a day in February 1953.⁵² The “infant care,”⁵³ which previously brought great success at the Australian Chinju Hospital (Paton Memorial) during the colonial period of Korea, was one of the main works in the hospital. There was a plan for a postgraduate course for those who had no chance for practical experience during their training. Another programme was to offer six months of training for student nurses of other NGO hospitals, to be devoted to midwifery. The home-delivery service was additionally launched by nurses who had sufficient experience, because most Korean women preferred to have their babies at home.⁵⁴

3. Religious Mission

a) *Zainichi Koreans*⁵⁵

The Australian NGO volunteers not only affected the refugee society with medical technology, but also continued their religious mission among Koreans. When the Korean War occurred in June 1950, most of the foreign residents had to leave Korea without any certainty of return.⁵⁶ The Australian volunteers moved to Japan, where there were Korean immigrants from Chulla Province, Kuchang, Taiku, Andung, Kimchun, and Quelpart (Jeju Island).⁵⁷ Australians exiled in Japan cooperated with the Yokohama Korean Christian community to help the war refugees. The church was set up in the Korean style as a room in a Japanese house. The original church was completely destroyed at the end of the Second World

⁵¹ “Letter from Sister Catherine Mackenzie,” *CPWMUV* (Mar., 1953): 4-5.

⁵² The number of beds was increased from fourteen to twenty by July 2 1953. “Letter from Sister Catherine Mackenzie, Pusan, Korea,” *CPWMUV* (May, 1952): 4. “About Our Friend,” *CPWMUV* (Sept., 1952): 2.

⁵³ “Letter from Sister Catherine Mackenzie,” *CPWMUV* (Oct., 1953): 6-7.

⁵⁴ The generous gift (\$5,000) of the UNRRA (United Nations Rehabilitation and Reconstruction Agency) was used to build the annex building of the hospital just before the end of the Korean War.

⁵⁵ *Zainichi Koreans* mean ethnic Koreans living in Japan.

⁵⁶ It was the second forceful departure since 1940-41, when the colonial government of Korea issued a deportation order for the launch of the Greater East Asia War (Dai Tō-A Sensō: 1941-1945).

⁵⁷ “Korean Christians in Japan,” *CPWMUV* (Feb., 1951): 4-5.

War. Yet, according to Miss Dunn, Sunday school was a great place where thirty to forty children gathered, even though all teaching had to be done in the Japanese language. Reading and writing in Korean script were offered at the end of the Sunday programme.⁵⁸

Miss M. Withers and Miss A. A. McNabb serviced the Tokyo Korean Church, and there were two other Korean settlements. The Keio-Tamagawa district of Tokyo had over 100 Korean houses. The adult service and Sunday school were held at a house for women and children. As a result, Tamagawa Korean Christians had a site for a small church, towards which the Tokyo Korean Church, the Australian Mission (£25), the Canadian Mission, and the Koreans in the district helped with contributions.⁵⁹ There were another fifty to sixty houses in the area of Kami-ishi-hara, in which the church had twenty-one people regularly attending services.⁶⁰ There was an objection from three fortune tellers to prevent Korean people coming to the church, but the Australian pastoral team still influenced the Zainichi Koreans in Japan from early 1951. By the summer of 1952, Miss Withers confessed that “the (voluntary) work in Japan among children is growing numerically and in enthusiasm.”⁶¹ The former Korean students then took over the English Bible Study classes: “Letters from some of the students at the high school where I (McNabb) taught report that the missionary who said I had taught is now taking all four and the after-school Bible class ...”. “Our Bible class is being run as well as when you (McNabb) were here.”⁶²

b) The Korean Church in Kyungnam Province

The Korean War also brought a time of suffering for the Korean Church. Many Christians perished and hundreds of church buildings were lost. Most churches became greatly impoverished. F. Kinsler reported, on February 15, 1951, that many Christian ministers were killed or missing: 246 Presbyterians, eighty Roman Catholics, fifty-five Methodists, six Anglicans, six Holiness Church ministers, four members of the Salvation

⁵⁸ “Korean Christians in Japan,” *CPWMUV* (Feb., 1951): 4-5.

⁵⁹ Miss McNabb had good Korean and Japanese language skills to communicate with Koreans in Japan. “News from Tokyo,” *CPWMUV* (Oct., 1951): 11-12. “Reports,” *CPWMUV* (April, 1952): 13.

⁶⁰ “News from Tokyo,” *CPWMUV* (Oct., 1951): 11-12.

⁶¹ “Minutes of Meeting of the General Committee of the PWMU,” *CPWMUV* (Aug., 1952): 11-12.

⁶² “Extracts from the Letters from Miss B. McNabb, Korea,” *CPWMUV* (Mar., 1953): 6-7.

Army, thirty-two foreign missionaries, and seven youth workers.⁶³ While the Christians of Australia had been asked to help the rehabilitation, the churches in Pusan, including Sin Yang Church, were generously housing many refugees. Permission for other Australians to enter had been refused, but Rev. H. W. Lane, with his Korean colleague Ahn Umjun, consistently supported local churches in the region from 1950-1951.⁶⁴ He regularly visited the (150) churches of Kyoungnam region, including Chinju, Masan, Haman, and Kuchang, to encourage and cooperate with the local pastors for the members as well as war casualties.⁶⁵

We went to Chinhae to Yaksin Lee's place ... did not see Yaksin's sister ... His boy is a bright young lad and the girls [are] growing into nice young ladies. The orphanage children look well cared for ... we saw Dr Lee (a former doctor at Australian Chinju hospital in the 1930s). He looked ill. Yaksin Lee came to Pusan with us.⁶⁶

The church in the Haman region was destroyed along with almost every house. However, the congregation bravely began to rebuild the church, for which Australian restoration funds were donated.⁶⁷ Helen Mackenzie testified to the religious passion of Korean Christians through the example of a Pusan Easter Sunday, saying: "Today is Easter Sunday and at dawn 5,000 Koreans and UN soldiers gathered to worship the Risen Lord."⁶⁸ The Australian volunteer witnessed the faithfulness of Korean churches at early-morning prayer. Meanwhile, Rev. George Anderson, who had previously volunteered in Korea from 1922 to 1934, had been appointed Foreign Mission Secretary of the Presbyterian Church of Australia in 1939. During his tenure he visited Korea a few times, including the years 1939, 1943, 1946-7, and 1949. When the Korean War occurred, he resigned from his position and then volunteered to help the Korean people again. Anderson returned to Korea in March 1952.⁶⁹

His ministry was visiting small churches to share the good news of Christianity. The Korean Church was eager to be encouraged by the preacher: "It's putting a lot on you but will you speak to us again at the

⁶³ "News Items from Korea," *CPWMUV* (May, 1951): 6-7.

⁶⁴ "Korea's Urgent Need for Help," *CPWMUV* (Mar., 1951): 1-2.

⁶⁵ "A Trip to Chinju," *CPWMUV* (Mar., 1951): 1-2.

⁶⁶ "From the Rev. H. W. Lane, Pusan, 11/01/1951," *CPWMUV* (Mar., 1951): 11-12.

⁶⁷ "Our Church's Relief Work in Korea," *CPWMUV* (Dec., 1951): 10-12.

⁶⁸ "The Strange Korea of Today," *CPWMUV* (Jun., 1952): 9-10.

⁶⁹ "The Rev. George Anderson, MA," *CPWMUV* (Aug., 1952): 9-10.

daybreak prayer meeting?”⁷⁰ The D. M. Lyall Memorial School, which was established by Australians in 1926, was operated by the Korean Church. The ministry of George Anderson reached out to the (900) boys of the school. The Bible Women worked closely with the pastoral leadership of the Australian leader. They were not offered proper training, but their role was significant in the local Korean churches. Despite their commitment, the prayer of Anderson was for the need for “efficient and devoted ministers, efficient and devoted Bible women, efficient and devoted ordinary members of the congregations.”⁷¹ The idea of establishing a District Training Bible Institute was eventually suggested for “young and old” and “men and women.” The so-called “Higher Bible Institute in Pusan” began to function as a professional religious organisation, where candidates such as Bible women, home missionaries, and ministers were admitted. At the request of the Australian Mission it included professional teachers from Australia.⁷²

c) Chaplaincy and POWs

From January to June 1951, the fighting between North and South Korea occurred around the 38th parallel. The opposing sides, with the support of Chinese communists and the United Nations, were taut for about six months. Then, a military stalemate was maintained from July 1951 to July 1953. During the period in which the refugee situation was gradually steadying, the military mission was another aspect in which Australian (and Korean) volunteers were concerned in the southern part of South Korea. As part of the military mission, a Chaplain Corps was established in the Korean Army with the support of President Syngman Rhee and the Defence Minister. No national funds were available for chaplains. Christian soldiers made up less than five per cent of the Korean Army. The rest of the Korean soldiers were animists, and a few Buddhists. However, David Chung who was teaching at the Cho-sen Seminary was appointed as a “teacher” among military men. The chaplain then organised an ultimate group of four teachers. Soon after, thirty-two civilian chaplains (ten Presbyterians; nine Methodists; four of the Holiness Church, and nine Catholics), under the guidance of united foreign volunteers, committed to the military chaplaincy of the Republic of Korea (ROK) Divisions.⁷³ There was a negative concern for a civilian chaplaincy in the Army, but the result, according to the report of military chaplain W. E.

⁷⁰ “Our Korean Field,” *CPWMUV* (Oct., 1952): 11-12.

⁷¹ “The Needs of Korea,” *CPWMUV* (Dec., 1954): 5-6.

⁷² *Ibid.*, 6.

⁷³ “News Items from Korea,” *CPWMUV* (May, 1951): 7.

Shaw, was unexpectedly positive, in that Korean (civilian) chaplains were “eager to serve their soldiers and seize the tremendous evangelistic opportunity” among the non-Christians.⁷⁴ The number of Korean chaplains was increased to 100 (including forty Korean Presbyterian chaplains) in June 1952.⁷⁵ Their clothes, food, scriptures, hymnals, and other supplies were supplied by the international Chaplain Corps. The visitation of Chaplain-General Stewart to Korea additionally promoted the necessity and significance of chaplaincy in the Korean Army.



Figure 3: The prisoner of war (POW) from North Korea interviewed by an UN military officer, public domain

Since there were many prisoners (135,000) in Pusan and the surrounding regions, including Koje-do (“Island of Great Salvation”),⁷⁶ the POW

⁷⁴ Ibid.

⁷⁵ “The Stranger Korea of Today,” *CPWMUV* (Jun., 1952): 9. “The YMCA in Korea,” *CPWMUV* (Jul., 1952): 11-12.

⁷⁶ Tessa Morris-Suzuki, “Prisoner Number 600,001: Rethinking Japan, China and the Korean War 1950-1953,” *The Journal of Asian Studies* 74, 2 (May, 2015): 411-432.

(prisoners of war) mission was an extension of the Christian mission. The chaplain, Harold Voelkel visited the POW camp on one occasion when there were 1,000 to 1,500 teenagers (between fourteen and sixteen years old).⁷⁷ On another occasion he met 2,000 communicants at a POW church. Voelkel had 237 baptisms and 573 catechumens in April 1952. The Bible correspondence course was offered for the Christian POWs. Three hundred and sixteen POWs took the exams, and a total of 257 graduated.⁷⁸ As the Rev. W. C. Kerr worked among the tens of thousands of Korean POWs, the Australian religious leader, as an officer of the United Nations, gave instruction on the basic principles of democracy as well as the Bible. Since most of them came from North Korea, the new religious teaching was more than welcome among the Communist soldiers.⁷⁹ By December 1952, thousands of prisoners came out to Church services, day-break prayer meetings, and Bible study. The female POWs were another concern of Australian volunteers, and the Korean Church conducted such meetings among orphans, hospitals, and refugees.⁸⁰ The experience of Rene Watkins testifies that the refugee church in Kojedo, made with flimsy deal boards, had a congregation of about 100. Yet, their spirit of worship was very sincere, reaching down to the depths of a very real faith.⁸¹

4. Modern Education

The social activity of modern education was the last strategy that the Australian workers applied, because, unlike male professionals and female medical workers, female foreigners were not allowed to enter the Korean peninsula. Helen and Catharine Mackenzie, as medical experts, arrived in Korea in March 1952, but non-medical women had to wait until September 1952.⁸² When the Korean War had settled down, one year before its end, there were chances for M. Withers, A. A. McNabb and Rene Watkins to return.

⁷⁷ "Pusan in Wartime," *CPWMUV* (Mar., 1951): 10-11.

⁷⁸ "POW Congregations in Korea," *CPWMUV* (April, 1952): 8-9.

⁷⁹ "Foreign Mission Committee Notes," *CPWMUV* (May, 1952): 11-12.

⁸⁰ Tessa Morris-Suzuki, "Prisoner Number 600,001: Rethinking Japan, China and the Korean War 1950-1953," *The Journal of Asian Studies* 74, 2 (May, 2015): 420-425.

⁸¹ "A Visit to Kojedo," *CPWMUV* (Jun., 1953): 8-9.

⁸² "About Our Friends," *CPWMUV* (Sept., 1952): 3-4.

a) Korean Education in Pusan

Since the educational relationship of Australia with Korea had been established from the pre-colonial period of the twentieth century,⁸³ it was not a surprise that NGO Australians were involved in local education in Pusan and its surrounding regions. The first task was to rehabilitate the Pusanchin kindergarten that had been launched in 1895 by Australians, including Bessie Moore (1863-1956), Belle Menzies (1856-1935), and Agnes Brown (1868-1954). The Korean teachers (including Miss Chai) and the members of the Mothers' Association co-operated in the establishment of the project, even though all the equipment had been destroyed except for a piano and two organs. They had to use the ground floor of the Pusanchin church.⁸⁴ Miss Dunn described the historical narrative whereby "these children are being educated, although there are no schools. They (teachers) are meeting with the children on the hill-sides, or in bombed-out sites."⁸⁵ Miss Watkins planned to teach some handicrafts to the patients of a public hospital. Her letter testified to her passion for helping the Korean people: "I wonder if you could obtain a gramophone. You may have heard of our visit to a public T.B. hospital here (Pusan). There are sixty patients, all of them lying all day with nothing to do and no one visiting them at all."⁸⁶ The education of the war orphans was also part of their social project.

The Sunday school that was launched, from April 1951, was part of the educational volunteerism. Miss McNabb once witnessed that at 9:30 am, children met in a small space with very few teachers, but they certainly learnt the Bible stories, which touched some of them.⁸⁷ Initiating a sewing project for widows was encouraged in the region of Masan (a population of 80,000). They provided sewing machines to the widows to support their families and children. It was also common for Australian volunteers to adopt homeless children, allowing the children the chance to become educated. Catharine Mackenzie, like other colleagues, adopted one child, Induri, who had been abandoned.⁸⁸ The so-called "House of

⁸³ O. Yul Kwon, and Gregory J. Trotman, "Australian Perceptions of Korea: the Need for Korean Studies," *Korea Observer* 33, 4 (Winter, 2002): 619-623. "Our Korean Field," *CPWMUV* (Oct., 1952): 11.

⁸⁴ "About Our Friends," *CPWMUV* (Nov., 1952): 3-4. "Personal Report (M. Withes, Jun., 1949)," *CPWMUV* (Feb., 1949): 7.

⁸⁵ "Fifteen Days in Korea," *CPWMUV* (Dec., 1952): 4-5.

⁸⁶ "About Our Friends," *CPWMUV* (Nov., 1952): 4.

⁸⁷ "Extracts from a Letter from Miss B. McNabb, Korea," *CPWMUV* (Mar., 1953): 6-7.

⁸⁸ "Seoul Today—A Shattered City," *CPWMUV* (Sept., 1953): 6-7.

Hope” had been built to provide a home for women coming out of prison. The place functioned to offer a Christian welcome and a guide in the process of rehabilitation.⁸⁹ By the end of 1953, the educational work of Australian women was extended to the Tongyung and Jinju regions after Masan.⁹⁰ As a result, Queeaimie (known as Harla or Hanna), who attended Ilsin Girls’ School (one of the first Australian schools), affected the life of a brother (Sung Bong Yang) as he became the Mayor of Pusan and Minister of Agriculture in President Rhee’s cabinet. Her sister-in-law (Mr Yang’s wife: Moon Pokseerie) was also educated in the initial Australian educational centre (called Myoora Institute) and went to Ilsin Girls’ School.⁹¹ The female pastor Deok-gwi Gong (1911-1997) of Tongyung, who graduated from the Australian Jin-Myoung kindergarten and Ilsin Girls’ School, became the wife of the fourth President of South Korea, Bo-seon Yun (1960-1962). The First Lady (Myung-soon Son) of the seventh President of South Korea, Young-sam Kim (1993-1998), was also influenced by one of the Australian education centres (Chang-sin School) in Masan.

b) Korean Education in Australia

Modern education for Koreans was not only practised in Korea, but also in Australia in the 1950s. The professional fields were unlimited, including medical or nursing science, as the Australian NGOs provided a liberal environment and knowledge for Korean trainees. In early 1950, five Koreans came to Australia for their postgraduate studies. Among them, Cheung Soo Huh was studying political science; Min Ha Cho was in theological education at Ridley College; and Pong Eun Lee pursued graduate study in medicine: “the three Korean men will pursue their studies in Australia for some time further in 1951.”⁹² Miss Hong was a trained nurse, gaining experience in medical practice at St. Andrew’s Hospital. Another young man had also been sponsored by the United Nations Commission to study textiles at Gordon Technical College in Geelong, Victoria.⁹³ The experience of two years’ study and Australian

⁸⁹ “Letter from Rev. G. Anderson (23rd Sept., 1953),” *CPWMUV* (Dec., 1953): 12-13.

⁹⁰ “Korea, Extracts from Annual Report 1953,” *CPWMUV* (Aug., 1954): 8-9.

⁹¹ “Pokseegie—Bread Cast on Water,” *CPWMUV* (Aug., 1952): 8-9. “After Many Days—Another Instance,” *CPWMUV* (May, 1954): 8-10.

⁹² “Korea,” *CPWMUV* (Mar., 1951): 10. “POW Congregations in Korea,” *CPWMUV* (Apr., 1952): 11-13.

⁹³ “Korean Orphans and Our Mission Boxes,” *CPWMUV* (April, 1950): 10. “Farewell Messages,” *CPWMUV* (May, 1952): 5-6.

life not only provided them with an opportunity to build up an open mind to Western personal life, but also motivated them to have social leadership skills for modern Korean society. When Miss Hong returned to Korea, she was promoted to Matron of the Severance Hospital in Seoul in September 1953.⁹⁴ Mr Cho was interested in carrying on the Student Volunteer Movement (SCM) in Korea. Cheung Soo Huh became the Vice-Minister of Education in the Korean government.⁹⁵ Such an overseas education was an alternative method by which young Koreans were able to obtain a global perspective for the democratisation of Korea.

Conclusion

The Korean War (1950-1953), which was caused by the political tensions of two global ideologies between the Capitalist West and the Soviet Bloc, brought further mental suffering to the Korean people after colonial hardships (1910-1945). The peninsula nation did not have enough time to modernise its society by itself. Meanwhile, Western NGO volunteerism was one of the key sources through which local people were able to learn new technologies and Western knowledge. The effort of Australian volunteers, initialised in 1889, was consistently continued, even during the Korean War. Their cultural and geographical knowledge of the regions of Pusan and Kyungnam Province was advanced, and provided useful information for other foreign NGO organisations (including the Swedish and German Red Cross).⁹⁶

While 17,000 Australian soldiers were on the battlefield, Australian volunteers were involved in various projects of relief, medical work, religious mission, and modern education. Despite the fact that those works could not be performed at the same time, the social impact of the Australian workers cannot be denied. Especially, the health and security of women and children were their priority, in order to sustain family life after the humanitarian relief project. The Il-Sin medical project was one of the

⁹⁴ "Seoul Today—A Shattered City," *CPWMUV* (Sept., 1953): 6-7.

⁹⁵ "Letter from Rev. G. Anderson," *CPWMUV* (Dec., 1953): 10.

⁹⁶ Therefore, their NGO volunteerism was the most effective tool for Kyungnam Koreans and war refugees, even though there were ten doctors and thirty nurses at the Swedish Red Cross of Pusanchin for soldiers. Eun-Kyoung Kong, "The Formation of Woo-Arm Dong and its Spacious Characteristic," in *The Space and Life of the Woo-Arm Dong People*, edited by Hyeon Yu and Sang-Su Kim (Pusan: Shin-Hyung Ki-hak, 2015), 64-66. Sang-Su Kong, "The Location of Woo-Arm Dong," in *op. cit.*, 104-107. Jin-Man Son, *My Love Pusanchin: Chasing the Traces of the History* (Pusan: Dae-hun Ki-Planning, 2010), 132-133.

first maternity hospitals in the southern region of South Korea. The various types of support (including pastoral care) for the POWs affected their lives, in terms of changing their ideology from communism to democracy. The educational services in Korea and Australia offered great opportunities for young Koreans who until then did not have hope for themselves. The availability of modern education became the social foundation of success in their region and nation. Thus, the number of Australian volunteers may have been insignificant during the war, but their influence as volunteers under the federal support of Australia was the central axis of Western NGO groups between 1950 and 1953.

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