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**Dr. Frank William Schofield and His Place in Korean History**

by Jin Young CHOI

Revered as the thirty-fourth representative — after to the thirty-three signers of the Declaration of Independence— of the 1919 Korean Independence Movement and honored as the only foreigner to have been buried in the National Cemetery, Dr. Frank W. Schofield was one of the best known Christian missionaries and certainly the best known Canadian in Korea.

Dr. Schofield first came to Korea in 1916 and stayed till 1920 when he was forced to leave. Except for a brief visit in 1926, he could not come back to Korea, for he was persona non grata in the eyes of the then Japanese rulers. In 1958 he returned to Korea as a national guest at the invitation of President Syngman Rhee, an old friend from the days when they had both fought for Korean independence in Canada and the United States. Dr. Schofield lived in Seoul, teaching, writing and helping the needy, until he died in 1970 at the Medical Center. He was the first and the only foreigner to have been honored with a burial in the National Cemetery.

His memory is kept alive both in Canada and in Korea. In 1971, a year after his death, the Ontario Veterinary College at Guelph, his alma mater, established the Schofield Memorial Lecture, In Korea, a group of his old friends and former students formed what is called The Friends of Tiger Schofield to carry on his spirit and his work.

In October 1989, the Ontario Veterinary College held the Centennial Celebration of Dr. Schofield’s birth with a memorial lecture, a banquet, an exhibition, a musical monodrama high highlighting various phases of his life, and by having his Korean biography translated into English. The Ontario Veterinary College and the Friends of Tiger Schofield are looking into the possibility of founding an international science conference in his name. His stature as a scientist and Christian humanitarian is recognized not only in the two countries but also in other parts of the world. [page 24]

Frank Schofield was born in Rugby, England on March 15, 1889. His father was a teacher of mathematics at Rugby School. In 1891 the Schofield family moved to Baslow, a town about 100 kilometers from Rugby, because Schofield, Sr. was appointed a professor of Greek and the Old Testament at Cliff Collge, a small college which specialized in the training of missionaries.

Frank grew up in the beautiful village of Baslow and attended Lady Manners School in Bakewell. Though his father was stern and his stepmother unkind (his mother had died a few days after Frank was born), his life in Baslow always brought happy memories to him in his later years.

Frank completed the six year grade school at the age of twelve and was immediately sent to Coopers Company School in London, a five year private school for secondary students.

The year Frank went to London, the Schofields moved there, too, since by then all four children were going to school in London. Schofield, Sr. was offered a teaching position at Harley College, another school for missionary education. At his father’s suggestion, Frank went to work on a farm near London. It was a time when England was establishing a modern capitalistic system and everyone was pursuing the almighty mammon, and there was little human feeling for anyone. Under such circumstances, it was nearly impossible to go to college and earn wages at the same time.

For a year and a half Frank worked hard. Though he didn’t save any money as he had initially planned, he learned many valuable lessons about life and saw many aspects of life he had not known before. What impressed him most was the miserable condition of the poor farm workers who were being exploited for a mere subsistence level of pay. Frank realized that in order to help the poor suffering people, he had to have some power, which he knew he would get only through higher education. He was mature enough to sense that England was too conservative and narrow-minded to be conducive to achieving his goal. He began to contemplate going abroad.

For Englishmen wanting to emigrate, Canada was the easiest and nearest place to go to. Large numbers of English had already emigrated to Canada where they were building a new life for themselves. His father gave him permission to emigrate and his only sister Mary came to say goodbye to him on a cold January day in 1907 when he went aboard a government run steamship bound for Canada.

In February 1907, Frank Schofield arrived in Toronto, the agricultural center of Canada. He was immediately sent to a country farm by the Canadian Immigration Office. The farm was located about 100 kilometers west of [page 25] Toronto. Canada proved to be what Frank had expected it to be. It was a free world where he was not bound by fastidious conventions and traditions. Moreover, wages were much higher than in England.

In the half year after he started working on the farm, he had saved enough money to go to college. Losing no time, he packed up and went to Toronto and enrolled at the Ontario Veterinary College of Toronto University. On his decision to become a veterinary doctor, he said, “There were many horses on the farm where I worked. Every day, in addition to ploughing, I fed them, brushed them, and cleaned their stables. One day a horse fell seriously ill and a veterinarian was called to the barn. The doctor expertly treated the horse and saved its life. From that moment on I knew I wanted to become a doctor of veterinary medicine.”

Having little money, Frank rented a basement room for a dollar a month. He had no bed, so he slept with another student on his bed and paid him fifty cents a week. For months he lived on dry bread, cheap dried fish, and water. He spent every moment studying and maintained the highest scholastic record in his class which entitled him to a college scholarship. During vacations he went back to the farm to work and save money.

In the summer of 1909 Frank completed his second year of college. One day he was stricken with a very high fever. When the fever subsided, he found his arms and legs would not move. He fought a lonely battle against despair and despondency. As autumn approached, his body began to recover and his mind became calm, but his left arm and leg remained paralyzed. He had suffered infantile paralysis.

Leaning on a pair of canes, he began a new regimen of work and study. He never wavered in his determination to complete his education. He continued to earn the highest marks and finally graduated from the Ontario Veterinary College with top honors.

Upon graduation in 1910, he was appointed an assistant at the Bacteriology Laboratory of the Ontario Health Center. Frank finally had a regular income, a fact that encouraged him to do further research. He launched an independent bacteriological study on milk. After a year of research, Frank presented to Toronto University a thesis. “A Bacteriological Analysis of the Milk Being Sold in Toronto.” In 1911 the university awarded him a Doctor of Veterinary Science degree. In 1913 at the age of 24, he married a young pianist.

In 1916 Dr. Schofield received a letter from Dr. O.R. Avison, dean of the Severance Medical School in Seoul, Korea- Dr. Avison, twenty-five years [page 26] Frank’s senior, had been a professor of medicine at Toronto University Medical School before going to Korea in 1893. Dr. Schofield had heard of Dr. Avison who had left behind a comfortable life in Canada and gone to Korea to educate Koreans in medical science and Christian belief. Dr. Schofield admired and respected him.

In his letter Dr. Avison said that the Severance Medical School, which he had founded in 1909, was the first institution of medical education in Korea. It was already making the great contribution of medical education in Korea. It was already making great contributions to the welfare of the Korean people, and at that moment it was in immediate need of a teacher of bacteriology. Though, Dr. Avison said there were a number of qualified bacteriologist, they could not meet other rather difficult conditions, which were first, the teacher had to be a man of unusual willpower and perseverance as the living conditions in Korea were very harsh; second, the teacher had to be a man of unwavering faith in God and the Christian church because the medical school was also a missionary institution. After much soul-searching and long consultations with his professors and colleagues. Dr. Schofield decided to go to Korea to help the Koreans in their struggle for modern education and for national independence. He thought that it was his God-given duty as a Christian and a teacher.

At Severance Dr. Schofield was assigned to teach bacteriology and sani-tation. Since he knew no Korean. he delivered his lectures with the help of an interpreter. As it was a time-consuming and frustrating way of teaching, he decided to learn the Korean language. He found Mr. Mok Won Hong, a dignified gentleman with an excellent command of English, who taught him the Korean language.

Dr. Schofield also acquired a Korean name, Suk Ho Pill, sounding much like Schofield, but with a meaning that pleased him much. Suk meant a rock, denoting his strong determination; Ho meant a tiger, symbolizing his stern and passionate character; and Pill meant help and sounded like the English word, “pill,” which of course signified his profession.

In addition to teaching, he became acquainted with a large number of Koreans from all walks of life. He came to have a deep interest in recent Korean history. He learned that in 1910 Korea had lost her sovereignty to Japan and since then Korea had been suffering under a militaristic colonial rule. Dr. Schofield understood the Korean people’s profound resentment against Japan as well as their intense desire to regain their independence. Furthermore, he gathered detailed information about independence fighters both inside and outside of Korea. He wholeheartedly agreed with Koreans that [page 27] their most urgent task was to recover their homeland from the hands of the Japanese.

In 1917 Mrs. Schofield, in her last month of pregnancy, had to return to Canada at her doctor’s urging. She was suffering from a form of mental illness. After she left, Dr. Schofield continued to teach at school, work at his laboratory, and give Bible lessons at his home in Insa-dong. A large crowd of students came to his Bible classes. His popularity was due not only to his Bible lessons but also to his explanations of international affairs. His lectures always included words about the duty and responsibility of Korean students in the national fight for freedom. Dr. Schofield taught them to be honest, to do righteous things, and to love their country and mankind. The students were deeply moved by his passionate appeal.

One freezing and gusty evening in February 1919, a young Korean man came to visit Dr. Schofield. He was Yi Kap Sung, one of the 33 signers of the March First Decleration, an old friend, who asked Dr. Schofield to help him and his compatriots. Then Mr. Yi cautiously explained the nation-wide uprising that was being planned in utmost secrecy. Mr. Yi asked Dr. Schofield to act as liason between the leaders of the movement and the foreign community in Korea and the international media. After silently listening to Mr. Yi about the purpose of the uprising and the grave risk he might be putting himself in, Dr. Schofield said, “I will do what you are asking me to do.” There was no hint of hestitation in his answer.

At last, it was exactly 2 o’clock in the afternoon of March 1, 1919, when suddenly a loud cry of “Long Live Korea!” broke out from the throng that had secretly gathered at Pagoda Park. Dr. Schofield had been waiting near the park gate since morning with a camera slung over his shoulder. All day long and for several days afterward, he took pictures of Koreans marching through the streets of Seoul, shouting “Long Live Korean Independence!” at the tops of their lungs, of Koreans being shot and bayoneted, of Koreans being dragged off to jail, and of Koreans crying from frustration and anger He visited overflowing jails and prisons to comfort and encourage Koreans many of whom were his students from Severance. He met with Japanese officials to point out to them the rightness of the uprising and to exhort them to show leniency to Koreans. He cajoled and threatened the prison wardens to be kind to Koreans. In the meantime, he recorded an eye-witness account of every aspect of the movement, always criticizing and denouncing the unusually harsh Japanese policies. He managed to send some of his records abroad through the help of a few sympathetic missionaries going out of the country.

Most notable was his trip to Jeam-ri, a village burned down by the [page 28] Japanese police and army for its participation in the independence movement. There he had met the survivors and the injured. He was the only witness to the notorious Jeam-ri massacre about which he wrote an extensive report. Under the hostile surveillance of the Japanese police, he went back there several times to aid the grieving families to rebuild their village. He also was the only one who had photographic evidence of the massacre. There now stands a monument dedicated to his memory, which was erected by the descendants of the thirty men who had been slain during the massacre.

The Japanese authorities finally decided to seek legal means to deport Dr. Schofield as an undesirable alien. They urged Dr. Avison to terminate his contract. They resorted to threats and had detectives tailing him everywhere he went. There were other missionaries who took a dim view of his involvement in the political affairs of Korea, thus endangering their religious mission.

Aware of the fact that he would soon be expelled from Korea, he wrote a book-length account of the March 1 Movement and called it “An Unquenchable Fire.” Since the police would search his luggage, he decided to hide the manuscript and take a copy of it with him. He had spent several days copying by hand the entire manuscript and the day before his departure, he put all 300 pages on his paralyzed leg and wrapped it with rolls of thick bandage.

He buried the original manuscript under the floor of the storage house of Severance Medical School. He hid it in a deep hole he had dug under a pile of coal. He told no one about it. Though he succeeded in smuggling out his “book,” he failed to have it published. The original and the copy are both lost, an irrevocable loss to Korea.

After Dr. Schofield was expelled from Korea by the Japanese, he worked for a time as a bacteriologist at Toronto General Hospital and then, in 1921, returned to Ontario Veterinary College as a member of the faculty, serving first as Director of Veterinary Hygiene and Research and subsequently as Professor and Head of the Department of Pathology. He taught both pathology ana bacteriology until his retirement in 1955. .

Dr. Leon Saunders, a former student and colleague of Dr. Schofield’s, a medical historian and a witty gentleman whom I had the good fortune to meet during the centennial at Guelph, had this to say about Dr. Schofield, the teacher, and Dr. Schofield, the researcher.

“In the 1940s he added lectures on the history of medicine to the course in pathology. He conducted autopsies and both histologic and bacteriologic examinations of specimens sent in by practising veterinarians. As a teacher, he looked upon students’ [page 28] minds as fires to be kindled. His lectures ran the gamut of learning, venturing into philosophy, ethics and religion, but not infre-quently he terrozied students, since he lacked the ability to suf-fer fools gladly, and the lazy also received short shrift.”

As for his work as a researcher, Dr. Saunders said, he somehow “also found time to make autogenous bacterins, and during the 1930s and early 1940s his teaching laboratory was full of flat bottles of agar in which he grew the bacteria for brucella vaccine. When one considers that during some of these years he had no professional assistants, no research grants and not even enough money to travel to the sites of disease outbreaks, his research accomplishments loom as incredible.”

Dr. Schofield’s discovery that a substance in mouldy sweet clover, later identified as dicumarol, prevented blood from clotting and caused hemorrhagic disease in cattle formed the basis for modern anti-coagulant therapy in humans. Furthermore, his work dealing with causative bacteria related to joint-illness in foals set the stage for antibiotic treatment years later.

According to Dr. Saunders, Dr. Schofield was the first to report on viral enterms of mink, Hjarre-Wrambly disease in turkeys, as well as sweet clover poisoning in calves. He was also the first to identify several diseases in Canada: paratyphoid abortion of mares (1915), malignant catarrhal fever of cattle (1924), scrape in sheep and canary pox (1938).

Again Dr. Saunders words: “during a period in the 1920s and 30s… Schofield was the animal pathologist of the Dominion of Canada in all but name.”

In the winter of 1945-46 right after WWII, Dr. Schofield learned that many people in Germany were freezing for lack of fuel, and organized a campaign to collect warm clothing which he managed to send to Germany. Later he also gave lectures in Germany. In 1954, he was awarded an honorary degree by the Ludwig Maximilian University in Munich. The laudation read:

“Having devoted himself diligently and successfully to the investigation and treatment of the diseases which afflict animals; who has greatly advanced veterinary medicine; who, by his kindly teaching and instruction, has with surpassing skill educated and trained those devoted to his own branch of science; and who in those years in which our people suffered from hunger and poverty, set an example of remarkable humanity and generosity towards the young students of Germany.  [page 30]

Three years after his retirement in 1955 from Ontario Veterinary College, Dr. Schofield made a triumphant return to Korea as an honored national guest. Korea had been liberated following the Japanese defeat in 1945. Korea had had an election and become a republic in 1948, though only in the southern half of the peninsula, and Syngman Rhee, his old friend, had become the first president of the Republic. On the occasion of the 13th anniversary of liberation and the 10th anniversary of the founding of the Republic, President Rhee invited his friend to come and join in the double celebration. Dr. Schofield, who had found the life of a retiree distasteful and who had never lost interest in Korea, was delighted at the invitation. He readily accepted and flew over.

Amid massive media coverage and the adulation of tens of thousands of people, he arrived in Korea, a country for whose independence he had fought more than forty years before. He was moved to tears to see Mr. Yi Kap Sung and other old friends from his Severance days.

The day after his arrival at Kimpo was August 15, the National Liberation Day. Early in the morning, he had a private meeting with President Rhee and went to the Seoul Stadium for the celebration. Looking up at the Korean flag fluttering in the summer breeze, he was overwhelmed with emotion. In his meetings with President Rhee and Mr. Yi Kee Bong, chairman of the National Assembly, however, he was reported to have made rather unflattering comments on certain of their policies. Though Mr. Yi remained silent, President Rhee made it clear that he was displeased. The schism between the two old gentlemen remained till the deathes of both. Dr. Schofield was never invited back to the Blue House while President Rhee was in power.

In the meantime, he succeeded in renewing old friendships with his former colleagues at Severance, the old church members, and the March 1 Movement leaders, many of whom, to his delight and satisfaction, were leaders in every field of this new Republic. As time passed, Dr. Schofield began to find many aspects of Korean society unjust and corrupt. Of particular concern to him were the poverty of the farmers, the ostentatious materialism of the urbanites, and the numerous war orphans wandering about the streets begging and stealing.

Taking into account the after effects of the war, Dr. Schofield thought the future of this country was not so grim, because he saw sparks of light in con-scientious people doing their best in all walks of life. He saw a bright future in young men and women who would not hesitate to dedicate themselves to their country. He decided to help young people in their pursuit of academic excellence, in their research, and in their search for Christian faith. With this in mind, he asked Seoul National University to give him a chance to teach at [page 31] its College of Veterinary Medicine. On August 21, he was formally appointed a professor of veterinary pathology at Seoul National University. He immediately left the posh Bando Hotel and moved into a small upstairs room in the Foreign Professors’ Residence located in a corner of the Medical School Compound of Seoul National University.

It was from this room that he wrote letters to his friends in all parts of the world asking for donations for his two orphanages. It was from this cluttered room that he wrote his incisive and insightful articles and essays for publication in Korean and English language newspapers. Most of them were critical comments on political and social problems in Korea. Among many subjects, corruption was the repeated target or his sharp pen. Almost every day after his classes were over, he would go and visit the children at the orphanages. The children would flock to him and ring around him with genuine affection. Another group of people he helped was a vocational school for needy children. He visited the school often and encouraged the students, young boys from destitute families, and the teachers who were students from various universities.

In addition to teaching at Seoul National University, raising funds to help the orphanages and the vocational school, writing a continuous stream of thoughtful and thought-provoking essays, he held Bible classes for high school and college students. The living room of the Foreign Professors’ Residence often rang with his strange mixture of English and Korean and the laughter of the students.

There were honors, too numerous to cite here. The media continued to cover his activities, big and small. He wholeheartedly supported the students when they rose up against the Rhee government in April of 1960. To honor the student leaders of the revolution, he later established a scholarship with $500 from his own meager income. The scholarship was to be awarded annually to selected students of the College of Law of Seoul National University. In December 1960 Dr. Schofield was awarded the Order of Cultural Merit of the Republic Korea. President Yoon Bo Sun invited him to the Blue House and pinned the medal on his lapel. The citation, after lauding his contributions to the 1919 movement, read in part, “Since his return to Korea in 1958, he has shown his faith and courage in his open criticism of all forms of corruption. He again had to risk expulsion from Korea. Dr. Schofield has made contributions to Korea far beyond the boundaries of his major field of study and has earned genuine respect from the Korean people.

Throughout the first half of the 1960s Korean politics were in a turmoil. In 1963 when General Park Chung Hee was elected president, Dr. Schofield  [page 32] supported him, because he said he was the man who could get the country out of political chaos and economic stagnation.

As each year passed, Dr. Schofield’s health declined. He went back to Canada for recuperation and rest several times. In Canada he would stay with his son, Frank, Jr., daughter-in-law, and two grandchildren. His old friends took care of him at their homes. In 1967, while still in Canada, he wrote to his Korean son that he would not be able to come back to Korea and told him how to dispose of the possessions he had left in his room.

But he came back in 1969. He had to endure a very difficult trip during which he was once rushed to a Denver hospital and later had to stay with his adopted daughter in Los Angeles. Frail in body but as determined as ever, he arrived at Kimpo to spend the last days of his life in Seoul.

He moved into a small apartment in Mapo. A friend of his daughter’s stayed with him until he was hospitalized at the Medical Center where he died on April 12, 1970. During all the years since 1963, President and Mrs. Park never failed to send warm regards and birthday gifts. His orphans and students were the source of his strength and joy. His wit, humor, sharp intelligence and moral integrity, above all, his love of the country he had adopted, never diminished until the last moment of his life.

Profound grief was expressed in hundreds of eulogies and condolences that poured in from all corners of the world. The public funeral on April 16 was attended by Prime Minister Chung II Kwon, other ministers and dignitaries, and hundreds of his friends and followers. The government decided to honor him by burying him in the National Cemetery among the graves of other Korean patriots. He is the only foreigner to have been so honored. In front of his tomb stands a tombstone with the following inscription. “Patriot, Dr. Frank William Schofield. Here lies Dr. Schofield, a Canadian who dedicated his entire life for Korean independence. He received a Medal for National Foundation on March 1, 1968, and died on April 12, 1970. He was 81.”

Dr. Leon Saunders summed up Dr. Schofield’s life in his own inimitable words:

Schofield exercised a tremendous influence on an extraordinary number of Canadian, American, Korean, Japanese and German people to whom he was variously, a teacher, a friend indeed, a role model, a nuisance, a feared autocrat, an intuitive research worker, a benefactor, a stimulating colleague, a minister of the [page 33] gospel, a rebel against authority, a destroyer of pomposity and inflated egos, a social critic and a propaganda minister to the outside world for the Korean people and their aspirations for freedom.

Which was the real Schofield? All of them were! Only Lawrence Olivier has played a greater variety of roles, and even he did not play them better! I am unable to reconcile Schofield’s many conflicting character attributes despite much reflection since 1973.... Permit me to say that “Despite the lasting value of his discoveries, let it be said of Schofield, as it was of the German poet Goethe, His life was his greatest work.”

Indeed, his life was his greatest work and his life was his message to the people of Korea and the world He was above all a Christian who lived by his faith and practiced Christian love in everyday life by helping and loving the poor, the underdog, and the oppressed. He was a humanitarian who believed in helping people to help themselves. Instead of handing out scholarships to poor students, he always made sure that they worked hard to earn their scholarships. People, young and old, who tried hard under adverse circumstances, always moved him. His own life was a long series of uphill struggles.

To the Koreans, he was a mend and supporter of Korean causes. Not many of them knew of his achievements as a research scientist, but in the field of veterinary pathology and bacteriology in Canada, the United States, and Europe, he was recognized as one of the most brilliant scientists of his time. Dr. Saunders said, “He was an unique individual, who singlehandedly put an impecunious veterinary college ‘on the map’ so to speak worldwide.” . Finally, he was a critic and a prophet. An iconoclast to the bone, he had no respect for authorities, particularly unjust and corrupt authorities. He criticized with equal asperity and insight the Japanese colonial policies and the corruption of the Korean governments. His criticisms were always filled with wit and satiric humor

In the essays he wrote about dissident students’ activities, he showed his understanding of their youthful impatience with corruption, while warning them of their shortsightedness and ignorance of wider international implications of their acts. His prophetic eyes saw through the economic development of Japan and its possible effects on Korea long before anyone else did. His words of advice to his students about other future matters ring true today, twenty vears after his death. [page 34] Dr. Schofield’s memory is carried on both sides of the Atlantic. In Korea a group of his friends and former students, called Friends of Tiger Schofield, was formed soon after his death. This group has held commemorative meetings to discuss how best it could keep his spirit and memory alive. Dr. Schofield’s contributions as a scientist and humanitarian will be studied in historical perspective by its members. Deserving students will be awarded scholarships in his name and donations to charitable organizations will continue. , In 1989 as part of the Schofield Centennial, the Ontario College of Veternary College held a banquet attended by Frank Schofield, Jr., his son and daughter, many former students and colleagues of Dr. Schofield’s along with the Korean Ambassador to Canada, Dr. Lee Jang Nag, Dr. Schofield’s biographer, and myself, the translator of documents, photos, and publications con-cerning Dr. Schofield’s many-faceted life.

Perhaps most moving to all was a musical monodrama highlighting various phases of his life. Performed by the composer himself, it captured the quintessence of Dr. Schofield, one of Canada’s truly great figures.