

Gaelic), and general community life. Most interesting in this regard is material about the Grand Orange Lodge of Ireland—an Irish group which was transplanted in Canada, and attracted many non-Irish groups by its Protestant and pro-English stance.

It also appears that the authors tend to downplay the influx of Irish who came in the late 1840s as a result of the potato famine, perhaps because they do not fit into the well-off, Protestant, northern Ireland thesis. For instance, one finds relegated to the conclusion, the fact (and mentioned nowhere else) that there is a Celtic cross on Grosse Island marking the burial place of 5,294 Irish who died at the quarantine station.

In short, this is a very detailed and well-written book, but one which is lacking in interest because it is too statistical, and even in the letter section, there is not much in the way of human interest. Finally, no attempt seems to have been made to deal with the Irish descendants in Canada today.

— Phillips G. Davies
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Peter Hyun. *MAN SEI! The Making of a Korean American.* (Honolulu: University of Hawaii Press, 1986) 186 pp., \$17.50.

This book offers a history of Korea from the turn of the century through the end of World War II. But it is more than that: It is an autobiographical account of Peter Hyun, who with his family, witnessed and participated in the making of modern Korean history. Hyun, born in 1907, was one of eight children who lived and went to school under Japanese rule. In 1919 he witnessed a massive demonstration in which thousands of Koreans shouted “MAN SEI!”—Long Live Korea—and watched as Japanese police and military killed countless demonstrators, hence the title of this book. The author’s father, the Rev. Soon Hyun, spent his career serving the Methodist church and leading the movement for Korean independence.

MAN SEI! is a personal history in which the author, with a remarkable eye for detail, describes what it was like growing up during that period. He vividly recounts childhood memories, his mother’s cooking, family picnics, weddings, his family fleeing by train to China, and his teachers, both in Korea and in Shanghai. He frequently mentions that his father was rarely home, leaving the burden of rearing the family to his mother Umma, a brave and caring person.

Peter Hyun offers some glimpses into the richness of Korean history, describing how that nation had been invaded by the Mongols, the USSR, and by Japan which first tried to invade Korea in 1592. The author’s family has a long history of government service. Indeed, the family’s history can be traced back to 1122 BC when Ki-Ja established the first Korean kingdom and named it Chosun, Kingdom of Morning Calm. Chosun was earlier named Koryu, from which the name Korea originated.

Because his father was active in the independence movement, he was forced to flee from Seoul to Shanghai where he (and others) formed the Korean Provisional Government in Exile. The Rev. Soon Hyun was elected vice minister of foreign affairs. In 1920 he was appointed Korean Provisional Government ambassador plenipotentiary to the US and traveled throughout the US, Hawaii, and elsewhere seeking support and funds. The family, including Peter, followed their father to Shanghai and eventually to Hawaii where he became pastor of the Korean Methodist Church.

In several references the author describes Syngman Rhee, who became president of the Republic of South Korea in 1948, as an ambitious, vain, and unscrupulous man who resented the Rev. Soon Hyun's activities in the US.

The author also does not let the reader forget that the US did not object when Japan invaded Korea, even though the US and Korea in 1882 signed a Mutual Aid Treaty. President Theodore Roosevelt's advice to Korea was "cooperate with the Japanese."

In describing his father's travels and his family's activities, the author offers a detailed account of what it was like to have lived in exile, ever watchful of the dreaded Japanese. He also describes his feelings towards the Japanese military and his curiosity about Japanese culture. As a student member of the Young Revolutionary Society, the author participated in the independence movement, sometimes risking his life. He also gained an appreciation of Korean history and culture which was denied him in Korean schools under Japanese rule. The author came to Hawaii at the age of seventeen and is now retired.

The book is anecdotal, well-written, and easy to read. Unfortunately, the book tends to be repetitious in places, and a map or two would have been helpful. Despite this, *MAN SEI!* offers an insightful account of how desperately Koreans wanted their freedom.

— Donald L. Guimary
San Jose State University

Richard Jensen, et al. *Eyewitness at Wounded Knee*. (Lincoln: University of Nebraska Press, 1991) 210 pp., \$37.50.

Any student of the relations between Native Americans and the US government and anyone who has read with deep interest Dee Brown's *Bury My Heart at Wounded Knee* should add this work to his or her library or reading list. James A. Handson, Director of the Nebraska State Historical Society, provides an excellent foreword. He indicates that it has been the main intention of the work to interpret the photographs taken by men, many of whom were from Nebraska, in the light of the centennial of the massacre in 1990; also, the work is published in commemoration of the sesquicentennial of the date of the invention of photography.

The researchers, it must be pointed out, had to sort through many sources in