

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
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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

order to document properly the photographs. No attempts had been made to do this before the current work was undertaken. Jensen re-examines the events leading to the massacre, examining Sioux history from 1877 to 1890. These people of the Plains realized during this period what probably lay in store for them in the future.

R. Eli Paul reinterprets the role of the US Army. He finds that this was not the last battle of the Indian Wars. He also indicates the roles the new technologies played (i.e., the telegraph and the telephone as well as the railroad) in the older West. These changes he believes actually created the “old west,” in distinction with what has been labeled as the “Wild West.”

Another significant chapter is that written by John Carter, “Making Pictures for a News-Hungry Nation.” This subject on the importance of the roles of reporters and photographers in nineteenth-century journalism has not been treated in depth before.

Finally, this work should influence historians as they write the *truth* about the United States. Hopefully, this work’s facts will be incorporated by textbook writers for different educational levels in texts now being planned for publication or revision.

— Cortland P. Auser
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K. Sue Jewell. *Survival of the Black Family: The Institutional Impact of American Social Policy.* (New York: Praeger, 1988) 197 pp., \$ 45.00.

The impact and effectiveness of the social programs that emerged during the New Deal and were expanded in the Great Society have become seriously debated questions in the conservative 1980s and 1990s. Liberals accept as an article of faith the necessity of federal welfare programs to counter the economic injustice that seems inherent in American capitalism and to reverse the results of generations of racism and inequality; conservatives, on the other hand, contend that federal welfare programs are at best inefficient, and more likely, destructive of initiative and economic progress among the very groups that they are designed to assist, and consequently, should be dismantled. A subset of this debate centers on the impact of US social policy during the last half century on African Americans—especially on the black family.

K. Sue Jewell in *Survival of the Black Family* takes a provocative position in this debate. Essentially, she agrees with the conservatives that American social policy has been destructive of the black family, and she chides liberals for being so politically rigid that they failed to be critical of the programs that they engineered. Jewell’s principal criticism of US social policy is that it has undermined the institutions within the black community that provided the basis of support for the black family, and that it has undermined the social values of black America. Specifically, she argues that integration replaced black institutions