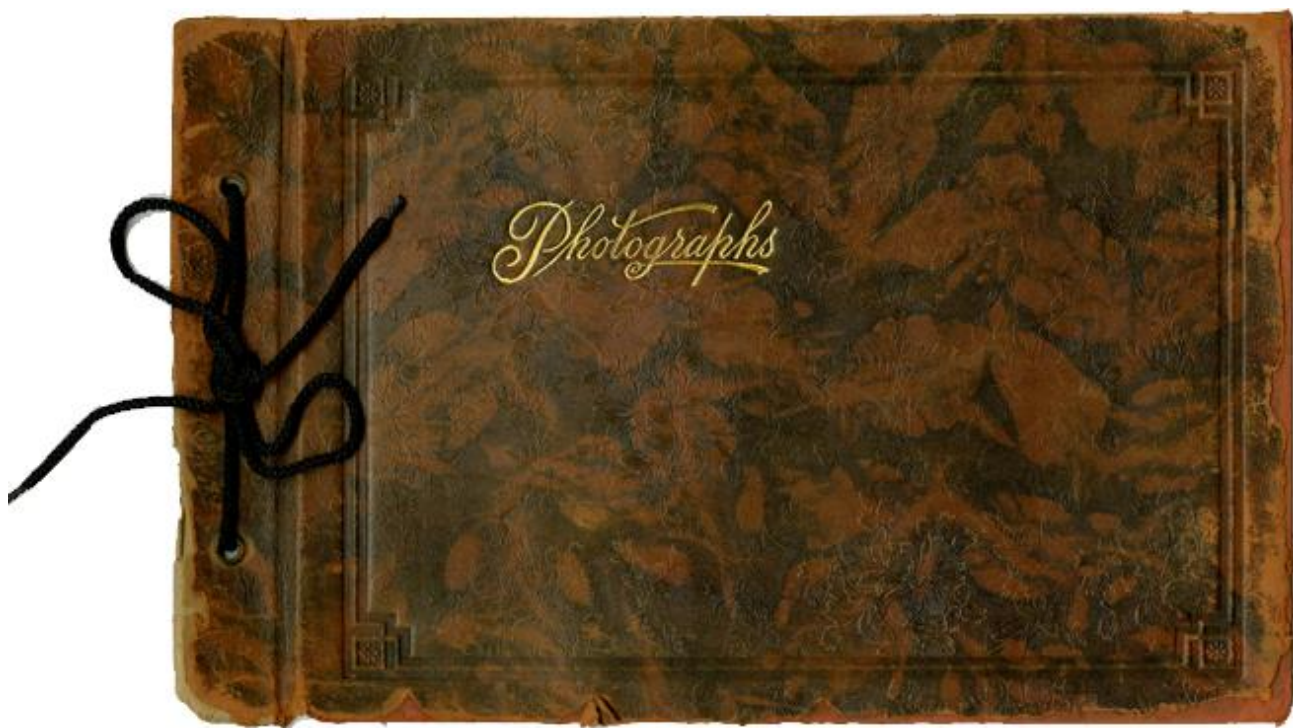


The Early Korean Immigrants and the Choy Family

A Research Report of the Priscilla Choy Photo Album



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Choon Yer Choy and children, circa 1910. *Left to right: back* Eunhi Choy Kim, Chin Ho Kim, Doo Whan Choy, Doo Ock Choy, Helen (Nahm) Choy, Priscilla Choy; *front* Choon Yer Choy and Martha Choy. Edward Young Nai Kim Album.

Choon Yer Choy came in 1904 with his wife and five children. His wife and youngest son drowned in an irrigation ditch a few years after arrival. He remarried a picture bride years later. This large family was among the first to leave the plantation. The family leased land on the top of Wilhelmina Rise to start a carnation farm. The land was inexpensive; the landowners were only too glad to lease the virgin land to Koreans because they knew the Koreans would clear the land. Thereafter, the hill became dotted with farms operated by Koreans. Other members of the Choy family started tailor-dressmaker businesses.

Image from "The Koreans in Hawai'i: A Pictorial History, 1903-2003"

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FOREWORD

I did not know my grandfather very well. His English was not very good and my Korean was nonexistent. It is only now, many years after his death, that I am learning about the fascinating life he led. I fear this is the case of many second and third generation Korean Americans. Too often, we leave too many great stories on the table. With Professor Haeseong Park's article about Priscilla Choy and the Choy family we take a step to correct this omission.

This story comes to us by serendipity. In 1997, Priscilla Choy's photo album was found at the Midway Swap Meet near Seattle. Five years later, an acquaintance of Mr. Ick-whan Lee, one of the founders of Korean American History Society, donated the album to KAHS. It remained in our collection until 2014 when we "rediscovered" it while preparing for an exhibit at the Wing Luke Museum. The album contains photos that show a rich intellectual and social life in Hawaii, the University of Michigan and Chicago and hints of a connection to Seattle. At that time we decided to find out Ms. Choy's story. Professor Park's report starts us in that direction by illuminating the social and political milieu of the Choy's and other Korean pioneers who immigrated to America between 1905 and 1907.

From Professor's Park report and other sources we know that in one generation the Choy family became a prominent wealthy family in Hawaii and were active in the Korean community and the Korean independence movement. Priscilla's brother, Du-whan Choy studied at the University of Washington and Priscilla and her sister, Martha, were in the graduate program at the University of Michigan. Martha and Priscilla were Barbour Scholars. This was a program that brought Asian women students to the University of Michigan to study with the hope that they would return to their respective countries and make positive contributions.

However, many questions remain unanswered. What happened to Priscilla? How did the photo album come to Seattle? Why were they opposed to missionaries?

Like the Choy family, my grandfather immigrated Hawaii in the 1905-1907 period. My grandmother was a picture bride. Like the Choy family, his story, for the moment, remains untold. We want to fill some of the gaps in the Priscilla Choy's family history and that of other early immigrants. As Professor Park's article demonstrates, each piece of immigration history tells more about Korean American heritage and identity.

Mel Kang, President

The Early Korean Immigrants and the Choy Family

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INTRODUCTION

In 1904 Priscilla Choy was a 1.5 generation Korean immigrant to Hawaii. She was born in Korea in 1900. When she was only four years old, her parents were among the 7,843 Koreans who, between 1903 and 1905, were recruited to work on the Hawaiian sugar plantations. This was the first large-scale government-approved migration in modern Korean history. However, this migration was short-lived, and the early Korean American community did not grow until after 1965 when US immigration policy ended immigration eligibility based on national origin. Despite their small size, the early Korean communities laid the foundation for future Korean American communities, played a pivotal role in the Korean independence movement, and contributed to Korean nation building and restoration after independence. The Choys were typical of the early Korean immigrants in many ways but they distinguished themselves by their success. This paper will follow the footsteps of the early Korean immigrants and the Choy family to illuminate the difficulties and frustrations of early Korean immigrants, how they overcame them, and what they contributed to their motherland.

THE BACKGROUND OF KOREAN IMMIGRATION

The first significant Korean immigration to the United States was initiated by sugar planters in Hawaii who were uneasy about the Japanese workers' monopoly of labor and the labor unrest and strikes they promoted.¹ In 1902, there were 31,029 Japanese laborers on the sugar plantations in Hawaii. This was 73.4 percent of the total sugar industry labor force.² The plantation owners wanted to find other cheap hands. At this time, Horace Allen, an American missionary and diplomat in Korea, encouraged the plantation owners to recruit Korean laborers. Two political events cleared the way for Korean immigration to Hawaii. First, Korea and the United States signed the Treaty of Amity and Commerce in 1882. This Treaty stated that "Subjects of Joseon[Korea] who may visit the United States shall be permitted to reside and rent premises, purchase land or to construct residence or warehouses in all parts of the country."³ Second, the United States annexed Hawaii in 1900, and it became a US Territory.

For his part, Horace Allen had his reasons to be interested in this migration. Allen had developed a close friendship with the Korean royal family and was sympathetic to Korea. He hoped that this dollar diplomacy between Hawaii and Korea would attract American attention to Korea and promote US political action to counterbalance Japan's increasing

¹ Wayne Patterson, *The ILSE: First-Generation Korean Immigrants in Hawaii, 1903-1973* (Honolulu: University of Hawaii Press, 2000), 1.

² Romanzo Colfax Adams, T. M. Livesay, and E. H. Van Winkle, *The People of Hawaii: A Statistical Study* (Honolulu: Institute of Pacific Relations, 1925), 26.

³ Sarah Lee Yang, "75 Years of Progress for the Koreans of Hawaii," 16 in Samuel S. O. Lee, ed., *75th Anniversary of Korean Immigration to Hawaii, 1903-1978* (Honolulu: the 75th Anniversary of Korean Immigration to Hawaii Committee, 1978).

influence on the Korean peninsula.⁴ Allen, therefore, persuaded the Korean emperor to approve the emigration. The emigration concession was granted to David W. Deshler, an American businessman who sought his fortune in Asia and whose stepfather helped to promote Allen to be the US Minister to Korea.⁵

The Korean government established the Department of Emigration (called Yuminwon) on November 16, 1902 to issue passports.⁶ Deshler also founded the East-West Development Company (the Dongseo Gaebal Hoesa) in Incheon and established branches in Seoul and port cities to recruit Korean workers.⁷ At first, Koreans were not responsive because Korean tradition deemed the desertion of, or departure from, ancestral lands and tombs to be unfilial. Also, many Koreans in the early 1900s were suspicious of Westerners and equated emigration to the west with kidnapping.⁸ However, Korean political and economic instability, worsened by floods and droughts between 1898 and 1901, motivated some Koreans to venture to the strange land of Hawaii seeking better lives. Koreans were told, “You could make a lot of money just sweeping the streets [in Hawaii].”⁹ Some American missionaries, such as Rev. George Heber Jones of Naeri

⁴ Wayne Patterson, *The Korean Frontier in America Immigration to Hawaii, 1896-1910* (Honolulu: University of Hawaii Press, 1988), 19, 38, 177.

⁵ Ibid., 29, 38.

⁶ “Yuminwon Singyu,” *Hwangseong Sinmun*, 27, November, 1902.

⁷ O Inhwan, and Gong Jeonja, *Guhanmal Hanin Hawaiiimin (Korean Immigration to Hawaii in the Early 20th Century)* (Incheon: Inha University Press, 2004), 63; Patterson, *The Korean Frontier*, 92.

⁸ Ibid., 39.

⁹ Samuel S. O. Lee, *Their Footsteps: A Pictorial History of Koreans in Hawaii Since 1903* (Honolulu: Committee on the 90th Anniversary Celebration of Korea Immigration to Hawaii, 1993), 31.

Methodist Church in Incheon, encouraged their congregations to go to Hawaii in order to freely practice Christianity as well as for good economic prospects. In fact, some Koreans decided to go to Hawaii to avoid traditional oppression of Christians and women, and other social and economic burdens.

For example, a Christian man undertook a midnight escape with his wife and one-month-old daughter from his Confucian patriarchal father. He arrived in Honolulu in 1902.¹⁰

Maria Hwang, a wife of a high official in Korea, came to Hawaii with her three children and one daughter-in-law in 1905 because she could not stand her husband, who practiced concubinage. Hwang confronted her husband, saying “I can no longer live under this circumstance with you [living with husband’s concubine]. I am taking our children to America and shame you in the future. These children shall become educated and I shall become a wonderful person. You can remain as you are.”¹¹ The Choy family also left Korea to escape persecution born out of tradition. In Korea, the Choy family moved to a different province, from Gyeongsang-bukdo to Gyeongsan-namdo, and violated funeral customs of the new community. The community tried to seek revenge on the Choy family by killing the eldest son. To save their son, the Choy family decided to flee to a faraway place: Hawaii.¹²

¹⁰ Patterson, *The Korean Frontier*, 185.

¹¹ Sonia Shinn Sunoo, *Korean Picture Brides*, 172; Idem, *Korea Kaleidoscope*, 156; Esther Kwon Arinaga, “Contributions of Korean Immigrant Women,” 73 in *Montage: An Ethnic History of Women in Hawaii* (Honolulu: General Assistance Center for the Pacific, 1977).

¹² Peggy Myo-young Choy, “Anatomy of a Dancer. Place, Lineage, and Liberation” in *Asian Settler Colonialism: From Local Governance to the Habits of Everyday Life in Hawai’i*, eds. Candace Fujikane, and Jonathan Y. Okamura (Honolulu: University of Hawai’i Press, 2008), 280.

LIFE IN HAWAII

The Choy family arrived at Honolulu on June 1, 1904 on the ship Coptic.¹³ Junyeo Choy (崔俊汝 or 崔俊如) came with his wife and four children; Du-uk (崔杜旭 or

Du-ok 崔斗玉) born in 1891, Du-whan born in 1896, Eun-hui born in 1897, and Sun-hui

(aka Priscilla).¹⁴ Upon arrival to Hawaii, the Choy family was sent to work on a sugar plantation in Hanapepe, Kauai, and they lived at Camp Four with other Koreans.¹⁵

Plantation life was not easy. Koreans usually lived in big barracks consisting of one square sleeping room without privacy.¹⁶ They worked ten hours a day from Monday to Saturday. During the harvest, they had to work even on Sunday. Fieldwork lasted from 6:00 a.m. to 4:00 p.m. with a thirty-minute lunch break. They were put in groups of two hundred men and fifty women each, from various ethnic groups and supervised by a luna, or foreman.¹⁷ Korean workers recalled that lunas treated fieldworkers “like animals” and did not allow workers to talk, smoke, or even stretch their backs during working hours.¹⁸

When fieldworkers violated working regulations, lunas whipped the violator without

¹³ Ibid.; Duk Hee Lee Murabayashi, *Korean Passengers Arriving at Honolulu, 1903-1905* ([Honolulu]: Center for Korean Studies, University of Hawai'i, 2001). 28.

¹⁴ Ibid.; A name is one of difficult things in the research of early Korean immigration. Korean immigrants spelled their Korean name in several different ways and often changed English nicknames throughout their lives. Sometimes, they even used different Korean names. This name problem applies to the Choy family as well. This paper will use the most widely used names of the Choy family and use the Revised Romanization of Korean to transliterate them. However, their last name “Choy” will be used because their descendants still use that last name.

¹⁵ Peggy Choy, “Anatomy of a Dancer,” 280.

¹⁶ Morris Pang, “A Korean Immigrant,” *Social Process in Hawaii 13* (1949), 19-24.

¹⁷ Ibid.

¹⁸ Patterson, *ILSE*, 21.

mercy.¹⁹ The average daily wage for ten-hours of fieldwork by men ranged from sixty-five to seventy cents and for women from fifty to sixty-five cents.²⁰ Caucasian bookkeepers on the same plantation were paid \$5.62 a day.²¹ Although the Korean immigrants had little money left over after paying their living expenses, some Koreans thought that they were better off in Hawaii than Korea.²² Others, particularly those who did not have fieldwork experience in Korea, found the plantation work too difficult to bear and tried to leave the plantation. Du-uk Choy, the eldest son of the Choy family, felt that he lacked the physical strength for plantation labor.²³

URBANIZATION

The Choy family left the plantation quickly. After fulfilling his labor agreement, Jun-ryeo Choy opened a restaurant. Later, Du-uk Choy started his own business of selling men's work clothes to plantation workers in 1910 in Kauai.²⁴ Wayne Patterson, who studied the early Korean immigrants, argued that Koreans moved out of plantation

¹⁹ Ibid.

²⁰ Morris Pang, "A Korean Immigrant," 19-24; Patterson, *The Korean Frontier*, 115.

²¹ Kim Won-young, *Jaemihanin 50nyeonsa (50 year history of Korean American)* (Seoul: Hyeon, 2004), 220; Richard Young Pyo Joun, "Economic History of Korean Immigration in Hawaii: 1903-1977," 58 in *The 75th Anniversary of Korean Immigration to Hawaii, 1903-1978*; Hawaiian sociologists used the term Caucasian to mean white people who came to Hawaii from both the mainland of the US and Europe.

²² "History of St. Luke's," 28 in *The 75th Anniversary of Korean Immigration to Hawaii, 1903-1978*; Journal, "Economic History of Korean Immigration in Hawaii: 1903-1977," 58; Won Kil Yoon, *The Passage of a Picture Bride* (CA: La Sierra University Press, 1994), 70; George Heber Jones, "The Koreans in Hawaii," *Korean Review* 6 (November 1906), 405; Patterson, *The ILSE*, 26, 29.

²⁴ Ibid.; Du-uk Choy's grandchild said that Du-uk started his business at the age of eighteen. But the 1910 census records indicate that Du-uk, along with two older siblings, Do-whan and Eun-hui, was still working on the sugar plantation. Du-uk probably started his business in late 1910, after the census was taken. 1910 census.

work faster than any of the other thirty-three ethnic groups who worked on Hawaiian plantations and recorded one of the highest rates of urbanization.²⁵ Patterson ascribed this fast mobility and urbanization to their urban origins and the small size of the Korean community. Bernice B.H. Kim, a second-generation Korean immigrant, did one of the first sociological studies on Koreans in Hawaii. In her 1934 study, she likewise concluded that the largest portion of the early Korean immigrants were former laborers from port cities or towns.²⁶ However, current scholarship that scrutinized the official reports of the immigration office concluded differently. The Annual Reports of the Commissioner-General of Immigration shows that 85.9 percent of Korean immigrants arriving between 1903 and 1905 worked on a farm in Korea.²⁷ Seok-dae Hong also contended that Koreans were not particularly faster in moving to cities than Chinese and Japanese workers. However, it is true that Korean cane field workers moved off the plantations more quickly than most other ethnic groups and most Koreans left the plantations by 1930.²⁸

Although the Choys shared many traits with the early Korean immigrants, several things set them apart. While Korean immigrants moved to cities faster than most other ethnic

²⁵ Wayne Patterson, *ILSE*, 33.

²⁶ Centennial Committee of Korean Immigration to the United States, *Banquet Program: The Centennial of Korean Immigration* (Center for Korean Studies, University of Hawaii at Manoa; Honolulu, 2003), 19; Bernice Bong Hee Kim, "The Koreans in Hawaii" (M. A. thesis, University of Hawaii, 1937), 85-86; Idem, "The Koreans in Hawaii," *Social Science* 9 (October 1934), 410; Coulter, "The Koreans in Hawaii," 9; Patterson, *The ILSE*, 6; Idem, *The Korean Frontier*, 103.

²⁷ Yong-ho Choe, *From the Land of Hibiscus; Koreans in Hawaii*, (University of Hawaii Press; Honolulu, 2007), 20.

²⁸ *Ibid.*, 24-5.

groups, the Choy family left the plantation more quickly than even other Korean immigrants. They could do so because they arrived with resources. The early Korean immigrants, on average, arrived in Hawaii with less than two dollars.²⁹ The Choy came with about one hundred fifty dollars and probably other valuables.³⁰ Also, Jun-ryeo Choy brought the whole family, his wife and all four children to Hawaii. This was not common. Bachelors and widowers accounted for about fifty-four percent of the early Korean immigrants. Among the rest of the immigrants, thirty-three percent were married men who immigrated without their families.³¹ Many planned to return home with a fortune in a short time, as they were told that Hawaii was the land “where one can make a fortune in just a year.” The Hawaiian reality was not like that.³²

While the conditions in Hawaii were not as expected, the political situation in their motherland caused the early immigrants to abandon their idea of returning to Korea. As Horace Allen feared, Korea became a Japanese protectorate in 1905 and was finally annexed in 1910. The early immigrants felt they lost a homeland to which they could not return. Their situation in Hawaii changed as well. Japanese authorities did not want Koreans to compete against Japanese laborers in Hawaii and pressed the Korean government to halt Korean immigration to Hawaii. The Japanese government made a

²⁹ Eun Sik Yang, “Korean Women of America: From Subordination to Partnership, 1903-1930,” *Amerasian* 11 (1984), 4.

³⁰ Immigration entry card.

³¹ Lee Duk Hee, *Hawaiiimin 100nyeonsa (100-year History of Korean Immigration to Hawaii)* (Seoul: Joongang M&B, 2003), 22.

³² Song Suseon, *Dideemdol (Stepping Stone)* (Seoul: Chackmanduneon Jip, 2006), 86; Patterson, *The Korean Frontier*, 192.

political calculation rather than considering the welfare of its people. The authorities thought the rivalry between Korean and Japanese laborers in Hawaii spurred the Japanese to go to California. The influx of Japanese workers in California resulted in the California legislature passing a resolution recommending that Congress pass a Japanese Exclusion Act.³³ Japan believed that the adoption of a Japanese Exclusion Act would damage its international prestige. Also, Japan was keenly aware of signs of anti-Japanese activities in the Korean American community. Korean immigration to Hawaii finally ended after the sixty-fourth ship unloaded Koreans in Honolulu on August 8, 1905.

PICTURE MARRIAGE

After Japan put an end to Korean immigration, the Korean American community faced a problem. Single Korean male immigrants, languishing in loneliness and frustration in a strange land, wished to start families. But the small Korean communities lacked eligible marriage partners. Of the small number of women in the community, most had accompanied their husbands. Though male Korean immigrants could marry other nationals, a language barrier and racism prevented this from occurring. The 1920 census reported that there were only 19 Hawaiian-born adults of Korean ancestry before 1910.³⁴ In other words, there were few marriages and little family life in the Korean community before 1910. In contrast to the lonely bachelors, the Choy family continued to grow. Two children, a girl named Martha Bong-geum, and a boy, were born into the family. The eldest son and daughter married. The eldest daughter, Eun-hui, married in around

³³ Ibid., 148.

³⁴ Adams, *The Peoples of Hawaii*, 8.

1910, and in 1911, nineteen-year-old Du-uk married fourteen-year-old Helen Nam.³⁵

Helen's family was another of the few examples of family immigration. Helen Nam, aka Nam Pil Chong, came to Hawaii with her father, mother, and two sisters on May 29, 1905 on the ship China.³⁶ However, the Choy family also suffered a tragic loss. The youngest boy and the mother drowned in an irrigation ditch in Kekaha, Kauai in 1908.³⁷

Jun-ryeo Choy ran various businesses such as a restaurant, an inn, and a carnation farm, as well as taking care of young three children.³⁸ He decided to remarry and invited a woman from Korea. He applied for a passport for his prospective wife, Seong-jin Mun (文成眞), in December 1916.³⁹ Mun arrived in Honolulu on April 19, 1917, and married Jun-ryeo Choy, who was twenty-one years her senior.⁴⁰ Seong-jin Mun was a picture bride. The practice of picture brides was invented by Japanese immigrants and later adopted by Koreans.⁴¹ Prospective brides and grooms were introduced by matchmakers, acquaintances, relatives, or sometimes churches and exchanged photos. Once both sides agreed, the groom paid a commission to the matchmakers and travel expenses to the prospective bride. The bride traveled to Hawaii and was married at an immigration

³⁵ The exact year of Eun-hui Choy's marriage is unknown. The 1910 census said that Eun-hui Choy was single living with her father, but she and her husband stood together in the 1911 family picture. Roberta Chang and Wayne Patterson, *The Koreans in Hawai'i: A Pictorial History, 1903-2003* (Honolulu: University of Hawai'i Press, 2003), 19.

³⁶ Murabayashi, *Korean Passengers Arriving at Honolulu*, 115.

³⁷ Roberta Chang, *The Koreans in Hawaii: A Pictorial History*, 19.

³⁸ Ibid.; Peggy Choy, "Anatomy of a Dancer," 281; 1910 census.

³⁹ Duk Hee Lee Murabayashi and Chan Lee, *Passports Issued to Koreans in Hawai'i, 1910 -1924* (Center for Korean Studies, School of Hawaiian, Asian and Pacific Studies, University of Hawai'i at Manoa, 2013), 28.

⁴⁰ Seong-jin Mun immigration entry card.

⁴¹ Patterson, *The ILSE*, 80.

station to the man she had only seen in a photograph.⁴² Most picture brides were 17 to 25 years old, much younger than their husbands, who were in their 40s, 50s, or sometimes even 70s. About 800 Korean picture brides came to Hawaii from 1910 to 1924 when the Immigration Quota Act, which included the Asian Exclusion Act or Johnson-Reed Act, was enacted.⁴³ The arrival of picture brides normalized and stabilized the Korean community. The ratio of males to females went from 10 to 1 to 3 to 1, and there were 1,900 families, although 3,000 men were still single.⁴⁴ In addition, by 1920 there were 1,470 newborns.⁴⁵ Although the Korean population grew with the influx of picture brides and their subsequent offspring, it was never over two percent of the total population in Hawaii and much less on the mainland.

KOREAN INDEPENDENCE MOVEMENT

Early Korean immigrants, as a small minority, could not make their own enclaves, which led to faster Americanization of Korean immigrants than other ethnic immigrants with large populations. Hawaiian sociologists of the day said, “Within a generation, the change from Korean to American ideas and practice had taken place, a change too rapid and unselective,” and “they[Korean immigrants] have made more rapid progress in the

⁴² Won Kil Yoon, *The Passage of a Picture Bride*, 25.

⁴³ Won Moo Hurh and Kwang Chung Kim, “Race Relations Paradigm and Korean-American Research: A Sociology of Knowledge Perspective,” 225 in Eui-Young Yu, Earl H. Phillips, and Eun Sik Yang, eds., *Koreans in Los Angeles: Prospects and Promises* (California: Korean Research Institute Center for Korean-American and Korean Studies, 1982).

⁴⁴ Eun Sik Yang, “Korean Women in America: 1903-1930,” 168 in Eui-Young Yu and Earl H. Phillips eds., *Korean Women in Transition At Home and Abroad* (L.A.: Center for Korean-American and Korean Studies California State University, 1987); Adams, *Interracial Marriage in Hawaii*, 8-9; idem, *The Peoples of Hawaii*, 15.

⁴⁵ Ibid., 16.

acquisition of English than have the more numerous Japanese” because of “their fewness.”⁴⁶ Hawaiian sociologists also argued that the early Korean immigrants’ rapid urbanization and economic advance resulted from the fast assimilation, although this quick adaptation produced problems as well.⁴⁷ Hawaiian sociologists explained the high rate of social maladies, such as juvenile delinquency and adult crime in the Korean community, as the consequence of the quick and unselective assimilation.⁴⁸

However other Hawaiian sociologists asserted that the Korean community was “exceptional” in the maintenance of social organization and infrequent interracial marriages.⁴⁹ While smaller minority groups experienced a lack of social organization and showed a high rate of interracial marriage, the Korean community maintained its own organizations and showed a strong aversion to marriage with non-Koreans despite the disproportionate number of single men.⁵⁰ Romanzo Adams, a prominent Hawaiian sociologist in the early twentieth century, interpreted Korean exceptionalism as “the result of their intense national patriotism.”⁵¹

⁴⁶ Coulter, “Koreans in Hawaii,” 9; Adams, *Interracial Marriage in Hawaii*, 187-188; Idem, *The Peoples of Hawaii*, 36.

⁴⁷ Patterson, *The Korean Frontiers*, 97; Idem, *The ILSE*, 33, 56; Andrew W. Lind, *An Island Community: Ecological Succession in Hawaii* (Chicago: University of Chicago Free Press, 1938), 254, 262; Idem, *Hawaii’s People*, (Honolulu: University Press of Hawaii, 1955), 49-50, 72, 75; Joun, “Economic History of Korean Immigrants in Hawaii, 1903-1977,” 59.

⁴⁸ Coulter, “Koreans in Hawaii,” 10; Patterson, *The ILSE*, 34; Adams, *The Peoples of Hawaii*, 35, 36, 40; Idem, *Interracial Marriage in Hawaii*, 185, 287.

⁴⁹ Adams, *Interracial Marriage in Hawaii*, 187.

⁵⁰ Ibid., 188, 195, 196; Idem, *The Peoples of Hawaii*, 36.

⁵¹ Adams, *Interracial Marriage in Hawaii*, 188.

Among the Korean organizations that bound Koreans together were organizations for the independence movement of their motherland. Indeed, Koreans regarded marriage with non-Koreans who were indifferent to Korean independence as an abandonment of the national cause. Syngman Rhee, the leading figure of Korean independence movement abroad and later the first president of the Republic of Korea, emphasized to Korean immigrants in the United States the importance of Koreans marrying Koreans lest their identity be diluted.⁵² When Syngman Rhee himself married an Austrian woman, many early Korean immigrants felt betrayed and skeptical, withdrawing their financial support although they resumed their backing in the course of time.⁵³

All but one among the five surviving children of the Choy family married Koreans. Martha Bon-geum Choy, the youngest child, was born in Hawaii and married an American Chinese man whom she met on the campus of the University of Michigan at Ann Arbor. Because Martha Choy was one of the few Korean women in a doctoral program and her siblings were all well-established in the 1920s, her social and professional activities, along her family affairs, often appeared in Korean community newspapers. However, her marriage was never mentioned by the Korean community press, and her activities after marriage were rarely reported. Her alma mater, the University of Michigan at Ann Arbor, was proud of Martha's popularity in Hawaiian inter-island educational conventions and her appointment by the Hawaii Superintendent

⁵² Won Kil Yoon, *The Passage of a Picture Bride*, 157.

⁵³ *Ibid.*, 157-8.

of Instruction as an exchange teacher to Minnesota in the winter of 1939.⁵⁴ The University noted that the Hawaiian superintendent's pick of Martha was a high honor that had never accorded to Asians before.⁵⁵ However, the Korean community newspaper never mentioned this achievement and listed her as one of forty-two public school teachers of Korean descent in Hawaii. In this article, Martha's name was written as "Choi Buin Bong-geum," meaning Mrs. Bong-geum Choy.⁵⁶ Although Korean tradition did not require women to change their surname upon marriage, most of the early Korean immigrants and Korean publications followed the American custom of adopting the husband's surname after marriage. In English publications, Martha was usually referred to as Mrs. Graham Chen or Mrs. Martha Choy Chen. However, the Korean community newspaper refused to recognize her marriage to a Chinese man. Contrary to Martha, Priscilla's marriage to Lee Byeong-du, aka William Pyungtoo Lee, who came to the United States in 1916 for a college education, was celebrated by the whole Korean community as well as her family and friends.⁵⁷

While it was case by case, the criticism that out-marriage dampened the zeal for Korean independence often fell more harshly on women. Song Bok-sin, aka Grace Pok Syn Song Line, studied with Martha and Priscilla at the University of Michigan at Ann Arbor. They were in the Barbour Scholarship program for female students from Asia. In her

⁵⁴ W. Carl Rufus, "Barbour scholarship report" (Collection of the Barbour Scholarship, July 1940), 2.

⁵⁵ Ibid.

⁵⁶ "Hanin Gyosa 42 In," *Sinhan Minbo*, July 6, 1939.

⁵⁷ *Sinhan Minbo*, July 2, 1928, September 6, 1928, October 25, 1928; "Marriage," *Korean Student Bulletin* 6 (October, 1928), 6.

application for the scholarship, Song showed her patriotic determination to learn and use her education to serve Korea.⁵⁸ Before coming to the United States in 1923, she risked persecution by the Japanese government to help prepare the 1919 March First demonstrations. This was the biggest independence demonstration in Korea. But she was estranged from the Korean community after her marriage to a wealthy American businessman in 1928. She never returned to Korea except for a short visit to her family.

When the March First Movement took place, Priscilla Choy was a high schooler in Hawaii. She heard that Koreans, encouraged by Woodrow Wilson's principle of national self-determination, took to the streets demanding Korean independence. Priscilla echoed the demonstration in Korea, writing an article that accused Japan of unjust treatment of Korea, asserted that national self-determination must be applied to the whole world as well as Europe and to plead with Americans to help Koreans achieve independence.⁵⁹ She wrote another account of the experience of Korean girls during the demonstrations and the torture they endured. She sent this article to women's societies in many countries.⁶⁰ On the college campus, Priscilla continued to be active in advocating for Korea. Priscilla joined the YWCA and the Cosmopolitan Club and attended many religious and student conferences, introducing Korean history and culture and exposing Korean hardships under Japanese imperial rule. At the Milwaukee National Student Conference in 1926,

⁵⁸ Letter on January 28, 1924 (Collection of the Barbour Scholarship)

⁵⁹ Soonie Choy, "Hidden Sufferings of Koreans," *Korea Review* 1 (September 1919), 15. Priscilla Choy's Korean name appeared in several different ways. Soonie is one of ways to spell her Korean name.

⁶⁰ *Sinhan Minbo*, June 8, 1919.

for example, she and seven other Korean attendees tried to clarify an American notion that Koreans were anti-Christian (which could be interpreted as anti-American at that time).⁶¹

One of the attendees at the Milwaukee conference was her future husband, Byeong-du Lee.⁶² After marriage, the couple carried on promoting and supporting Korea. With Lee's support, Priscilla was actively involved in volunteer work and used it as an opportunity to enlighten the American public about Korea. She often appeared in traditional Korean costume in various kinds of meetings, including Bible study groups and Rotary Clubs, relating historical facts and family experience about Korea and raising funds for Korea.⁶³ In 1960, the couple donated five million dollars to Yonsei University and one million to Ewha Women's University. This is more than fifty million in 2018 dollars.⁶⁴ Priscilla's two older brothers, Du-uk and Du-whan Choy, were also enthusiastic about the Korean independence movement, although they left Korea at an early age. As Adams observed, the intense patriotic atmosphere of the early Korean community must have imbued them with nationalism.

⁶¹ "Koreans Only Anti-missionary," *Milwaukee Leaders*, December 31, 1926.

⁶² Martha Choy, "Milwaukee International Student Conference," *Korean Student Bulletin* 5 (March 1927), 6-7.

⁶³ "Rotarians hear talk on Korea," *Lebanon Daily News*, April 14, 1953; Priscilla Choy's photo album had several thanks card from various clubs.

⁶⁴ *Donga Ilbo*, October 10, 1961.

The early immigrants organized themselves to effectively mobilize and synergize their endeavor for the independence movement. The first organization founded by Korean immigrants was the New People's Association (Sinminhoe) in Honolulu on August 7, 1903, aiming to inspire patriotism and resist Japan's aggression.⁶⁵ A month later, the Mutual Assistance Association of San Francisco was founded on the mainland. By 1907, the Korean Hawaiian community had organized twenty-four political and social societies, whereas the small Korean community in the mainland had only two organizations in California. In 1907, Korean Emperor Gwangmu sent secret envoys to the Hague Peace Conference to appeal for aid against Japanese encroachment. But the western powers did not give them a hearing and the Emperor was forced to abdicate. This rekindled patriotic fervor among Korean immigrants. On the mainland, two more associations appeared in New York and Seattle, and the twenty-four Korean organizations in Hawaii decided to unite, merging into the United Korean Association (Hanin Hapseong Hyeophoe) on September 2, 1907.⁶⁶

An alliance between Korean organizations in Hawaii and the mainland was hindered by geographic remoteness. However, after Jang In-hwan and Jeon Myeong-un killed pro-Japanese American Durham Stevens on March 23, 1908, all of the Korean communities in the United States overcame the physical distance between them and worked together to raise funds to support Jang and Jeong during their trial. The early Korean immigrants finally consolidated all their associations on the mainland and in Hawaii, establishing the

⁶⁵ Kim Won-yong, *Jaemihanin 50nyeonsa*, 76.

⁶⁶ *Ibid.*, 85.

Korean National Association on May 10, 1910.⁶⁷ But differing approaches to Korean independence made it a bumpy ride for the Korean National Association. One of the biggest blows was the Hawaiian chapter's withdrawal in 1922, although the chapter rejoined eleven years later.⁶⁸ Other organizations sometimes worked with the Korean National Association and other times against it. During World War II and particularly after the war spread into the Pacific area, Korean immigrants again felt the need to unify their organizations in order to accelerate the Korean independence movement and meet the eventualities of the changing era. The Korean National Association initiated the move by suggesting a conference. On April 20, 1941, fourteen representatives of nine organizations met in Honolulu and resolved to establish the United Korean Committee in America (Jaemi Hanjog Yeonhab Wiwonhoe). This was to be an executive body for the administration of all activities in America for the Korean independence movement.⁶⁹ The United Korean Committee set up two headquarters; the Board of Directors in Honolulu, and the Executive Board in Los Angeles.⁷⁰ Notwithstanding the disturbance of the Comrades Society (Dongji-hoe)'s withdrawal on September 27, 1943, the Committee continued its efforts and finally saw Korean independence on August 15, 1945. The United Korean Committee even sent fourteen representatives to Korea in late 1945 and early 1946 to help reconstruct their newly liberated motherland.⁷¹

⁶⁷ Ibid., 87.

⁶⁸ Ibid., 125, 130.

⁶⁹ Ibid., 294-301.

⁷⁰ Ibid., 301.

⁷¹ Ibid., 329-330.

Du-hwan Choy joined the Korean National Association in the fall of 1918 when entering college in California. Working his way through college, he was pressed for time and money, but was actively involved in the Korean independence movement. He spoke in support of a newly established Korean Provisional Government in Shanghai and collected donations from Chinese sympathizers on behalf of the Central Headquarters of the Korean National Association in early 1919.⁷² He himself made a sizable contribution to the association of twenty-five won(元), the second largest donation in 1919.⁷³ After transferring to the University of Washington, in Seattle in August 1919, he initiated an effort to promote a Cosmopolis chapter of the Korean National Association in Washington State.⁷⁴ He also took some time out of his busy schedule to speak about Korea at churches and various meetings almost twice a week while he studied.⁷⁵

Thanks partly to his wealth, the eldest son, Du-uk Choy, was the most ardent supporter of Korean independence among the Choys. Du-uk Choy started his business of selling work clothes in Kauai and moved to Honolulu in 1922, making and selling military uniforms.⁷⁶ His hard work and savvy business sense rewarded him with a great fortune.⁷⁷ Du-uk Choy became the second wealthiest man among Korean immigrants in Hawaii following Jeong Myeong-won. Most of those who became rich in this early community showed

⁷² *Sinhan Minbo*, April 89, 1919, August 16, 1919.

⁷³ *Sinhan Minbo*, June 21,, 1919.

⁷⁴ *Sinhan Minbo*, September 25, 1919.

⁷⁵ *Sinhan Minbo*, July 28, 1921.

⁷⁶ *Sinhan Minbo*, September 13, 1923

⁷⁷ Peggy Choy, "Anatomy of a Dancer," 282.

great dedication and commitment to the independence movement. All of the three wealthiest men, Jeong Won-myeong, An Won-gyu, and Du-uk Choy, held leadership positions in various social and political organizations including the Korean National Association and the United Korean Committee in America. They all served the Association and the Committee as presidents and vice-presidents and were posthumously awarded the Order of Merit for National Foundation by the Korean government.⁷⁸ Du-uk Choy went back to Korea in 1946 as one of fourteen Korean American delegates selected by the United Korean Committee. He toiled for one year to reconstruct his liberated motherland.⁷⁹

The early Korean immigrants' financial contributions show how devoted they were to their motherland and its independence. It is difficult to calculate the exact amount since the donations were collected by various organizations and on many different occasions. However, according to John Hyeon, a former president of the Hawaii chapter of the Korean National Association, the chapter raised more than three hundred million dollars during its first ten years, amounting to about 7.6 billion dollars in 2018 dollars.⁸⁰ Given the size of the Korean Hawaiian community and plantation wages of the 1910s, Korean immigrants in Hawaii made donations worth more than two months' wages every year.⁸¹

⁷⁸ Jeong Won-myeong died in 1942. He did not serve the United Korean Committee established in 1941.

⁷⁹ Kim Won-yong, *Jaemihanin 50nyeonsa*, 331.

⁸⁰ Gang Ok-yeop, Kim Do-hyeong, Kim Jeom-suk, Lee Duk-hui, Lee Jin-yeong, and Lim Hak-seong, *Hawaii-dongpoui Hanguk Sahoe daehan Giyeo*, (Incheon; Inha University Press, 2009), 35.

⁸¹ Ibid.

Women organized themselves into separate societies, making their own contributions. The Korean Women's Relief Society, established in April 1919 in Hawaii, raised more than twenty million dollars (worth about 300 million dollars in 2018 dollars) before 1945.⁸² One of the close aides of Syngman Rhee said that financial support from the Korean Women's Relief Society made Rhee's independence activity possible.⁸³ Early immigrants reached deep into their pockets because they put the national cause ahead of their personal interests. Some scholars even argued that the early Korean immigrants might have made faster economic advances if they hadn't given away so much for the independence movement.

CONCLUSION

When the early Korean immigrants arrived in Hawaii, they were filled with hopes and dreams, although the strange language, culture, and weather tormented them. However, they soon realized that things would not go as planned. Not only was the promise of quick wealth an illusion, but the political situation of their motherland made the condition worse. Instead of sinking into despair, they worked hard to carve niches in the new land. The early Korean immigrants, as a minority even among minorities, could not have their own ethnic enclave and were Americanized faster than other larger ethnic groups. The quick assimilation had its pros and cons. The early Korean immigrants showed faster upward mobility than other ethnic groups, while they suffered from greater personal

⁸² Kim Won-young, *Jaemihanin 50nyeonsa*, 178; Lee Duk Hee, "Hawaii Haninyeoseongdanchedului Hoaldong, 1903-1945," 90.

⁸³ Lee Duk-hui, *Hawaii Daehanin gunghminhoe 100nyeonsa*, (Yeonse University Press; Seoul, 2013), 158.

problems. But one thing that set them apart was their fierce nationalism. Their sense of obligation was stirred by watching the loss of sovereignty of their motherland and the sufferings of their countrymen in Korea from the vantage point of freest country in the world. The early Korean immigrants never gave up hope for their homeland, pouring financial and emotional support toward the day of the Korean independence on August 15, 1945, and beyond. The adversities and successes of the Choys and their service to their motherland give us a glimpse of the reality the early immigrants encountered and the ways they overcame them. Since the second wave of Korean immigration after the 1965 Immigration and Nationality Act, the Korean American community has been growing and diversifying. However, it was the early Korean immigrants who laid the foundation of the Korean American community and for Korean identity. This is an accomplishment we must not forget.

FIGURES



Figure: Page 1 of Priscilla Choy Photo Album



Priscilla Choy

BALCON, CABIN, AND STEERAGE ALIENS MUST BE COMPLETELY MANIFESTED.
THIS SHEET IS FOR STEERAGE PASSENGERS.

LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE U. S. IMMIGRATION OFFICER AT PORT OF ARRIVAL.

Required by the regulations of the Secretary of the Treasury of the United States, under Act of Congress approved March 3, 1903, to be delivered to the U. S. Immigration Officer by the Commanding Officer of any vessel having such passengers on board upon arrival at a port in the United States.

Sailing from **Kobe** May 26, 1904 Arriving at Port of **Honolulu**

JUN 1 - 1904

No. on List	Name in Full	Age	Sex	Married	Calling or Occupation	Place of Birth	Nationality	Place of Residence	Final Destination	Whether in possession of \$10 and if not, how much?	Whether ever in the United States and if so, when and where?	Whether going to join a relative or friend, and if so, what relative or friend, and to name and complete address.	Inspection	Whether a Passenger	Condition of Health	Declarations	
1	Ma Chong Son	27	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
2	(Son) Chong Ma	3	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
3	Chang Moo Sang	25	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
4	(Son) Chong Sang	16	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
5	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
6	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
7	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
8	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
9	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
10	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
11	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
12	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
13	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
14	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
15	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
16	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
17	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
18	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
19	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
20	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
21	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
22	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
23	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
24	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
25	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
26	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
27	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
28	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
29	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210
30	Chong Sang	24	M	Yes	Farmer	Korea	Korean	Yokohama, Japan	Honolulu	Yes	No	No	210	210	210	Good	210

List of Manifest of Alien Passengers for the US Immigration Officer at Port of Arrival

Department of Commerce and Labor
IMMIGRATION SERVICE
Form 1508 F

41-1094

Name: Choi Choon Ye Age: 38

Sex: M members of family

Citizen of KOREA

Steamer MANCHURIA Line Pacific Mail S. S. Co.

Date MAR 31 1905 Port of HONOLULU, T. H.

Group No. 8 List No. 12

Book 15 Page 52

Choon Ye Choi (Priscilla Choy's father) Entry Card to Hawaii 1905

THE MILWAUKEE LEADER, FRIDAY, DECEMBER 31,

Officers Start Check-Up of De

KOREANS ONLY ANTI-MISSIONARY



These are the Koreans who are attending the National Student conference in the Auditorium.

They come from various universities throughout the country, but have an organi-

zation of their own, of which H. Y. Cho, University of Chicago, is president.

They are from left to right: Virginia Sone, Dave Ahn, Martha Choy, H. Y. Cho, Priscilla Choy and Sao W.

Chang.

In discussing the native Korean's attitude toward the Christian missionaries, Cho said: "We are not anti-Christian. We are only anti-missionary."

The youth of Korea, will

—By Leader Staff Photographer.

ing to be Christians, but eager to progress to modern modes and thought, when they come to this country, find that the youth here has passed far beyond the missionary's teaching. Cho related that

Martha and Priscilla Choy Attending a National Student Conference
("Koreans Only Anti-Missionary," The Milwaukee Leader, Dec 31, xxxx)

Palmyra WSWs Installs Officers

PALMYRA, April 14 — The officers recently elected to serve in the Woman's Society of World Service of the First Evangelical United Brethren Church, were installed by the pastor, the Rev. Dr. Harold C. Hollingsworth, at the April meeting. Installed were: Mrs. Franklin Hendricks, president; Mrs. Dorothy Ream, first vice-president; Mrs. LeRoy Yeatts, second vice-president; Mrs. Christian Hostetter, secretary; Mrs. John Mellor, assistant secretary; Mrs. Charles Gingrich, treasurer.

Also installed were the following secretaries: Mrs. James Nelson, spiritual life; Mrs. Harry Daubert, missionary education; Mrs. Robert Hartz, Christian social relations; Mrs. Parke Evans, young people's work; Mrs. Earl Lehman, missionary education for children; Mrs. S. A. Bongardner Jr., pianist; and Mrs. Elmer Hemperly and Mrs. Clyde Haebecker, assistants.

The meeting opened with call in worship, by the leader Mrs. Albert Wade, scripture readings, Mr. Cyrus Forney and Mrs. Russell Keefe, prayer Mrs. William Curren, Mrs. Helen Dohner, Mrs. Park Evans and Mrs. Robert Hartz. A vocal solo "May the Good Lord Bless and Keep You," was sung by Vicky Bowman, accompanied by Mrs. Paul Mock.

The final chapter of the book, "African Heritage," was discussed by Mrs. Dorothy Ream, after which a poem was read by Mrs. Arthur Dry. The closing prayer was offered by Mrs. Charles Miller.

Mrs. Franklin Hendricks, president, conducted the business session, during which Mrs. Robert Petty was admitted as a new member.

Announcement was made as follows: The annual mother and daughter banquet will be a covered dish social, May 7. The Woman's Society of World Service Convention of the East Penn Conference will be held May 5 and 6, and Oldsters Day will be observed sometime in April. The 6th annual Institute of Young People's Conference is scheduled for April 28, at Lancaster. Delegates appointed were Mrs. Earl Lehman and Mrs. Melvin Shroyer.

Loyal Temperance Legion

The Loyal Temperance Legion, a junior group, met Saturday afternoon at the home of Nancy Light. The meeting opened with group singing led by Sandra McCurdy and the salute to the flag.

The program consisted of the following numbers: Reading of poems, by Patricia Maulfair, Myrl Geist, Patricia Smith, Carol Pratt, Margaret Chamberlin, Marion Brubaker, Louise Shaffer, Barbara Miller, Barbara Holstein and Gloria Smith. Scripture reading, Libby Chamberlin; prayer, Janet Wells; story, Helen Pratt.

Mrs. John Hunberger gave the lesson which was based on Easter. After another prayer by Myrl Geist, games were played and refreshments served to 33 members and one visitor.

Reception of New Members



MISS JANET C. GISH, daughter of Mr. and Mrs. George H. Gish of 509 East Main Street, Palmyra, was married on Monday to William A. Stover, son of Mr. and Mrs. Ray Stover of 207 Cocoa Avenue, Hershey, on John Nelson's "Bride and Groom" television program at the Park Avenue Chapel of the Columbia Broadcasting System before a coast to coast audience of more than two million viewers. Rev. Edward Hanson of the Lutheran Bible Institute conducted the wedding service.

Before the service, John Nelson interviewed the couple and gave them wedding rings to exchange. After their vows, they were presented with silver, a toaster and iron, a vacuum cleaner, a refrigerator, entire bedroom furniture, a cookbook and a talking motion picture of their wedding.

Miss Josephine E. Cassel of Hummelstown was maid of honor and Robert Sternberger of Hershey served as best man. The bride's gown was of antique ivory Skinner satin cut formally with a full skirt falling to a long train. Seed pearls outlined the neckline of her gown. A tiny satin headpiece caught her fingertip veil of illusion.

The couple are honeymooning as guests of the program at the Sheraton Mount Royal in Montreal, Canada. They were flown to Montreal.

Music was provided by soloist, Phil Hanna, who sang "Because." He was accompanied by Ivan Dilmars at the organ and Verlye Mills at the harp.

Mrs. Stover is a graduate of schools in Palmyra, and is employed at the Hershey Sports Arena. Stover is assistant rink manager at the Hershey Sports Arena, and is a member of the Masonic Order and the Hershey Community Building Men's Club. He is also a linesman for the American Hockey League.

Mr. and Mrs. Stover will be at home at 128 Cocoa Avenue, Hershey, on their return.

POSTOFFICE EXAMINATIONS clerk-carrier positions.

ANNVILLE, April 14—William E. Euston, postmaster of the Annaville postoffice has been notified that the Civil Service Commission will hold examinations at the Annaville postoffice in the near future for

Spring Creek Church Holds Annual Father-Son Dinner

HERSHEY, April 14 — The annual father and son banquet of the Spring Creek Church of the Brethren, was held in the social room of the church Friday night. Emerson Messhey offered the prayer and the Don Cassel Orchestra provided dinner music. Kenneth Basore introduced the toastmaster

Rotarians Hear Talk On Korea

PALMYRA—An interesting lecture on the history and culture of Korea by Mrs. Priscilla Lee of York native-born Korean, who appeared in native dress, highlighted the weekly meeting of the Palmyra Rotary Club last night in the Palmyra Legion Home.

Mrs. Lee, whose Korean name is Boong Soon Choy, related among other interesting facts that Korea signed a mutual aid pact with the United States in 1953 that is still in existence. The speaker, whose husband is connected with a dental laboratory in Myerstown, briefed her audience on little-known facts about the fighting in Korea based on letters she has been receiving regularly from friends and relatives abroad.

The lecturer, who was educated in Honolulu and at the University of Michigan, was introduced by Rev. Kenneth Schreiner, chairman of the international service committee. Proceeds from all of her talks before such bodies are used to send Korean students to American universities so that they may return to their native land as able administrators.

The meeting, attended by 60, opened with the singing of one verse of "America" and invocation by Rev. T. S. Hay. Robert Kistler, Rotary Boy of the Month, was introduced by Christian Foltz. Lucky Rotarian of the week, who was also hailed the new father of a baby girl on Saturday last week, was Rev. Warren Adams.

A perfect one-year attendance award was given Richard Zellers by Harry Smith, secretary. It was announced that next week the club will inspect jet airplane maintenance facilities at Middletown.

Lloyd Flory was a guest at the meeting of Norman Rothermel. Visiting Rotarians included A. Bowman Staveland, Landis Garman, Rev. T. S. Hay and John Hershey, all of the Hershey club; Peter Harrybuk of the Annaville club and James Wiley of the Myerstown club.

Kline Kunz and Edwin Beaver led the group singing.

Special recognitions given were: T. Guy Clutch, the oldest man present; George Cassel, the oldest father present; Robert Garrison, the youngest father present; George Spangler, the youngest son present; Norman Wagner, the father with 5 sons present; Homer Wampler, the father of the most sons.

There were 5 groups each representing 3 generations, of grandfather, father and son. The grandfathers included George Cassel, Aaron Hollinger, Charles Kuntz, Daniel Siegfried and Harry King.

The male quartet of the Elizabethtown Church of the Brethren sang several selections after which Levi C. Hershey of Elizabethtown, addressed the group of 100 who attended. The benediction was pronounced by the Rev. Robert Young.

School Board Meets

The April meeting of the Board of School Directors of Derry Township was held in the office of Raymond Koch, superintendent.

The board denied the privilege to participate in an exchange student program between the Derry Township Schools and the schools of Newton, Massachusetts. The plan called for an exchange of 30 pupils for one week, in order that the pupils from Newton might have an opportunity for an experience in a community such as Hershey and to visit the various industries and historical spots in the area, and the Derry Township pupils to experience suburban community life, the historical spots in and about Boston, Massachusetts and the industrial plants in that area.

The medical inspector reported that Dr. David Stohr from the State Department of Health, would be in the school in the near future in order to administer the Mantoux and the histoplasmosis tests to several hundred pupils in the senior high school. All parents have been notified and permission has been received for the test.

The attendance for the month of March was: Kindergarten 147; grades 1-6, 842; and grades 7-12, 1,267.

The superintendent was requested to place an item of \$40,000.00 in the school budget for 1953-54 to provide for the construction of a school bus garage. He was authorized to secure prices for a new school bus, with a capacity 72. All other matters were deferred to special meetings to be held April 15 and 16.

SPECIAL WED. & THURS. ONLY

HEEL LIFTS
LEATHER OR COMPOSITION



Reg. 35c
Value 29c
PR. ATT.

RUBBER HEELS
MEN'S, WOMEN'S, CHILDREN'S



Reg. 75c
Value 50c
PR. ATT.

WHILE-U-WAIT OR SHOP SERVICE

THE BON TON

Upper Right: Priscilla Choy lectures a Rotary Club on the 'History and Culture of Korea'
(Lebanon Daily News, April 14, 1953)



Doo Whan Choy (second row from front 1st left) with Classmates at the University of Washington, in 1922
Behind the photo, Priscilla wrote, "Brother at Roslyn WA Coal Mine 3.25.22."

Below: Doo Whan (Du Whan) Choy's name shown in University of Washington catalogue 1920-1921

CATALOGUE
UNIVERSITY OF WASHINGTON
FOR 1920-1921
ANNOUNCEMENTS
FOR 1921-1922



SEATTLE, WASHINGTON

Seattle
University of Washington Press
1921

286

UNIVERSITY OF WASHINGTON

BACHELOR OF SCIENCE IN CIVIL ENGINEERING

Butler, M. Philbrick
Frisberg, Louis William
Gatwood, Joseph Strong
Hawkins, Harry Nathan
Hopson, Eric Ernest
Jacobson, Paul Miller
Larsen, George Elwyn (magna cum laude)
Larsen, Walter Elias
Pettis, Solomon A.
Raydon, Philip Lee
Tucker, Charles Harold

BACHELOR OF SCIENCE IN ELECTRICAL ENGINEERING

Adelson, Abraham Michael
Allen, C. Edward
Ammen, Herman
Berkaw, Charles Alfred
Burroughs, Edward Lewis
Conroy, Edward W.
Culliton, John G. Jr.
Dunsmuir, Otha Aston (magna cum laude)
Eastman, Austin V.
Gibney, Eugene Leslie
Gray, Max Leslie
Harg, Andrew John
Haydon, Henry Tweed Jr.
Landsberg, Robert Archibald
Lindblom, Roy E. (cum laude)
MacKenzie, Robert Lennox
Mathen, Nels Emanuel
Merritt, Clair V.
Nygard, Erik
Ostrom, Cyrus Warren
Owens, Joseph Hamilton
Taylor, Olin A.
Underwood, Hugh Coleman
Walker, Myron
Watson, Harold Harrison (cum laude)

BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING

Aalto, Ilmi A.
Alpen, Eugene Herbert
Bolin, Edwin Latham
Dawe, Ernest Linwell
Erdogan, Erlo Charles
Ford, Perry M.
Jacobs, Harold Arnett
Lewis, Hubert
Pope, Augustus Russell
Putter, Claude A.
Simons, Jerome
Talmadge, Walter Heath

BACHELOR OF SCIENCE

Carroll, Frank Samuel
Baker, Wifred George
Flagg, Paul Meland
Kerr, Harmon Edward
Meyer, Charles Herbert
Patterson, Maurice W.

COLLEGE OF MINES

BACHELOR OF SCIENCE IN MINING ENGINEERING

Harestad, Ingvald T.
Peterson, Lawrence E.

BACHELOR OF SCIENCE IN GEOLOGY AND MINING

Choy, Doo Whan
Curtin, John James
Holzheimer, Frank Winner

BACHELOR OF SCIENCE IN METALLURGICAL ENGINEERING

Bedmond, Harold Vincent
Wooler, Harry John

BACHELOR OF SCIENCE IN COAL MINING ENGINEERING

McKin, James

COLLEGE OF FORESTRY

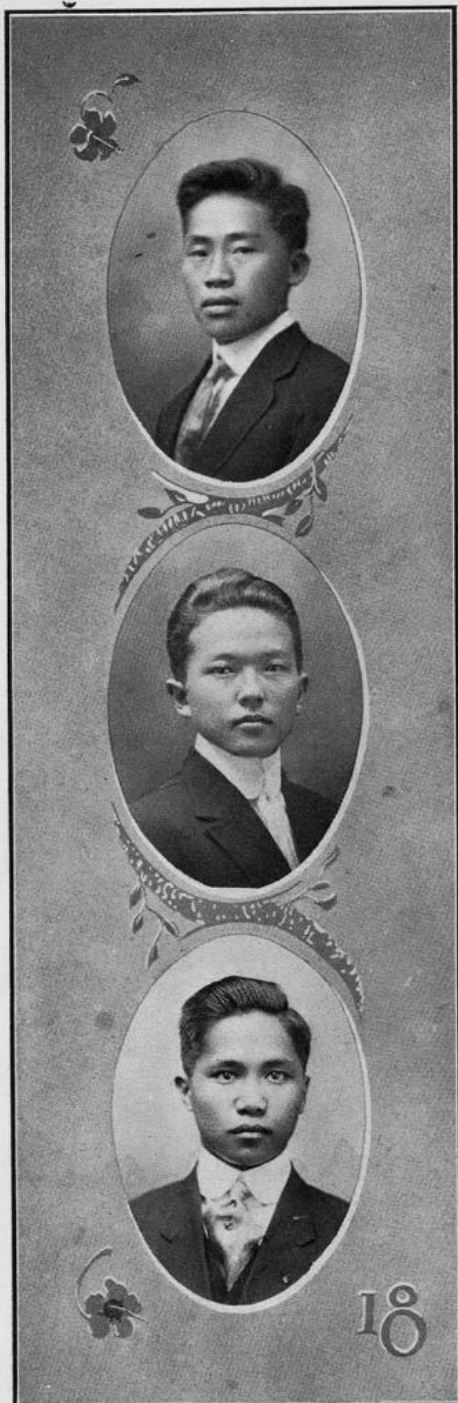
BACHELOR OF SCIENCE IN FORESTRY

Amos, Felipe Rodolfo
Bryer, Oliver Finley
Baker, Zella Grace
Eaton, Herbert W.
McAdams, Wesley Frederick
Mills, Russell (cum laude)
Rogers, George Gustave
Schwinn, Will Herman (cum laude)
Smith, J. H. Brown
Tammis, J. Revulda, Florencio
Upton, Evan
Wilson, George Dewey

COLLEGE OF FISHERIES

BACHELOR OF SCIENCE IN FISHERIES

Anderson, Andrew W.
Dirks, Donald Clarence
Melmont, Frederick Holmes
MacKenzie, Stanley Morton
Fugley, Walter Herbert



CHOY DOO WHAN

He is a holy man, the chaplain of the class. He is a devout and conscientious follower of his Master and president of the worthy organization, the Christian Endeavor Society. He is so trustworthy that he keeps the funds of both the Alpha Phi and the class as treasurer. He can run and he can take a part in dramatics. He edits the religious department of Ke Anuenue.

KIYOICHI DOI

A great orator with a good head is Doi. He is well liked by the school and is a live-wire in society doings. Although he takes no part in athletics, he is an enthusiastic supporter of the various school teams. Whether we win or lose, he cheers to the end. He was secretary and treasurer of the Damon Lyceum and its president for two terms; has held the same position for the "Eighteeners," and is a member of the Christian Endeavor Society. He served as secretary for a term in the student council and is one of the leading debaters and actors of the school. He is in charge of the Department of Organizations in Ke Anuenue.

CHANG DAI KIONG

He came from Hanapepe. He came with short trousers, was short in stature, and dark in complexion. However, as he approached his senior year, he "grew in stature, in wisdom and in favor with God," and became one of the leaders among his friends. He tried his best in everything and made some good records in track; he took part in class baseball, and cross country running. A member of the Alpha Phi, holding the vice-presidency there for one term. He is an active member of the Christian Endeavor Society, holding the position of treasurer. He is librarian of the Mills Library and serves faithfully. His work is seen in Ke Anuenue as Literary Editor.

TWENTY-FIRST AT SCHOFIELD

and Mrs. Charles W. Weeks, officers

old's most tal-



OTO BY POST.

and Mrs. Charles W. Weeks

until last month was superintendent of the school. Following his resignation, Chaplain McBride of the 11th Medical Regiment, who resides in the 21st area, was elected superintendent. Chaplain Trett's work as leader of Schofield's Boy Scouts has also brought forth valuable results.

Capt. Ray M. O'Day, the adjutant of the 21st Infantry and Mrs. O'Day have both taken an active part in the post Sunday school. Mrs. O'Day, a lovely, gifted woman has accomplished a beautiful work as superintendent of the beginners' department of the Sunday school. Capt. O'Day teaches the men's Bible class. Mrs. O'Day, a college graduate also teaches chemistry in the post high school.

Among the other residents of this area who are teaching in the Sunday school are Mrs. Lee Tillotson, Mrs. Harold Head, Mrs. James McBride, Mrs. Edward L. Trett, Miss Phoebe Weeks, Mrs. Kinman and Miss Lena Comstock.

With the exception of Capt. A. E. Anthony, the chapel choir, including Mrs. Tillotson, Mrs. McCoy, Mrs. Fred Gaillard and the organist, Mrs. Arden Freer, are residents of the 21st area.

Interest in Literature

Literary studies have engaged the interest of a large number of women of the regiment. Several belong to the Schofield Reading Club.

A group of women who meet semi-monthly at the various homes in the 21st area are enjoying a series of readings of Hawaiian folklore by Mrs. Ashton, the guest of her son, Lieut. Donald M. Ashton.

Among the college women of the area who are teaching in the post school are: Mrs. Harold Head, Mrs. Sybil E. Faine, Mrs. John M. Whayne, Miss Beryl Albright and Mrs. Laurette Sherer.

The Band

The open air concerts by the regimental bands and the inspiration furnished by their participation in all post events of importance are among the factors that cause army life to wield a fascination for all who enter.

Among the leading members of the 21st Infantry band are Warrant Officer Einar Sorenson, band leader; Staff Sgt. Albert Pomas, assistant band leader; Sgt. J. P. Cronin, librarian; Cpl. John Slavinski, drum major. In a recent copy of the Infantry Journal the following compliment was paid the band: "The band leader of the 21st Infantry band, Warrant Officer Einar Sorenson, has designed an attractive three page folder souvenir for distribution by members of his organization. The folder is photographed one of the band postcard size and contains two proper and the other of the bugle and drum corps, together with the complete roster of the band."

HONOLULU KOREAN GOES TO KOREA TO MINE GOLD

Doo Wan Choy, First of His People To Be Mining Engineer From America

Doo Wan Choy, graduate of Mid-Pacific Institute in 1918, and the first Korean to graduate in mining engineering from an American university, left for Korea on the President Taft Friday to begin working on his gold mines which he discovered during his one-year of prospecting. Choy returned to the land of his birth in 1922 and came back to Honolulu last September to visit his brother, Doo Wook Choy, of 326 N. King St.

Choy was graduated from the University of Washington in 1922. He left Seattle in June that year and returned to his country, where he was born some 28 years ago. He spent more than a year hunting for gold in various sections of the peninsula and after many months of persistent effort, he located several places where gold could be mined.

The young Korean mining engineer saw a great possibility in the development of mineral resources in Korea. He called on several influential Koreans who later became interested in his discoveries. With these supporters, he organized the Morning Star Consolidated Mining & Engineering Co., the first mining establishment ever formed by Koreans, and now his mines are in active operation, turning out precious yellow metals.

Choy came to Hawaii with his parents when he was only six years old. Owing to home conditions, he was unable to attend the school at Makaweli, Kauai, where he lived during his early days. In 1912, he came out to Honolulu with the money he earned on the sugar plantation and entered the Mills school where he was graduated from both the grammar and high schools in six years. During these six years he worked his way through school taking charge of the school dairy and farm.

Soon after he finished from high school, he went to California and spent his freshman year at the University of California. The sophomore year saw him a student of the University of Washington at Seattle, where three years later he earned a degree of bachelor of science in mining engineering.

Found Himself Stranger

"Returning to Korea after 28 years in Hawaii and America," declared the young man, "I was quite a stranger. I thought of my country as 'The Hermit Kingdom' or a 'Land of the Morning Calm' but found she is no longer a hermit."

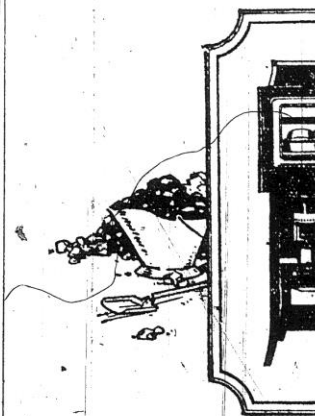
FINDS GOLD MINE



Doo Wan Choy, graduate of the University of Washington in mining engineering, who organized the first Korean mining company in Korea, is leaving Honolulu on the President Taft after visiting his brother since last September.

delightful place could be found anywhere. Surely I will return."

Choy is leaving with financial backing of several Korean businessmen and with the best wishes of his fellow-countrymen in the islands.



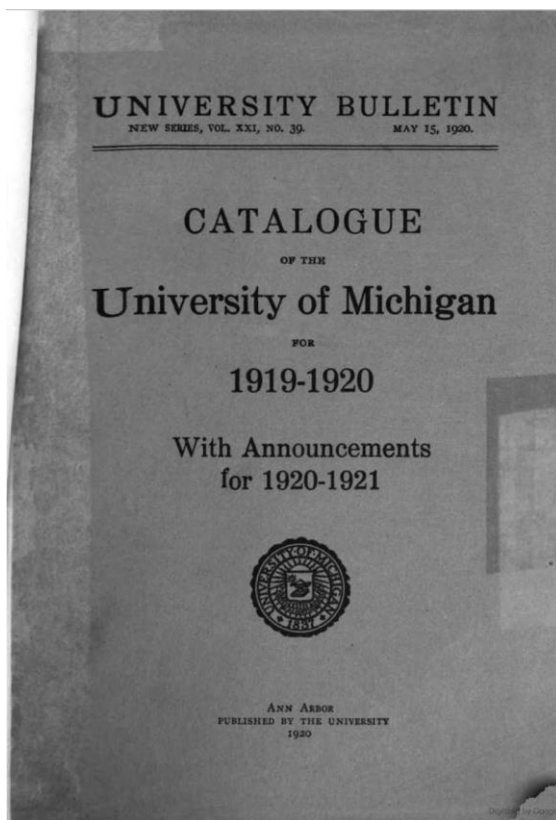
Banish the Coal

An article about Doo Whan (Wan) Choy: Honolulu Star-Bulletin, Feb. 14, 1925
(courtesy of Honolulu Star-Advertiser)



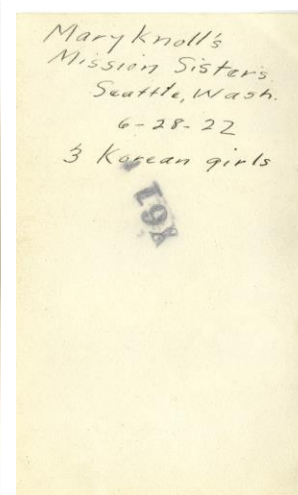
William Pyung Too (Du) Lee, Priscilla Choy's husband, with C. A. Howels (caption by Priscilla Choy)

Below: William Pyung Too Lee, Michigan University Graduate School Catalogue

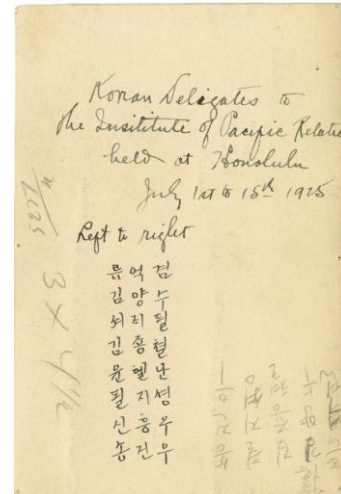


704 *Graduate School*

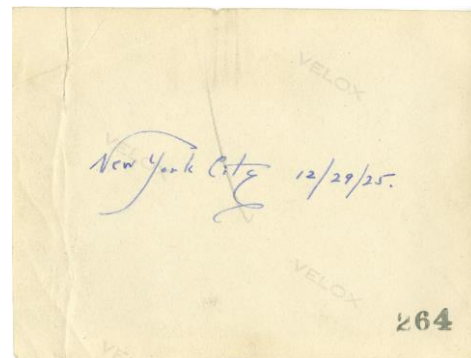
†Renus Edward Johnson, B.S. (For.), a	Osceola, Nebr.
Forestry	Lansing
Thomas Edward Johnson, A.B., <i>Alma College, sp</i>	Raleigh, N. C.
Susanne Walker Jones, A.B., <i>Salem College</i>	
Bacteriology	
Nobu Furuya Katsuizumi, A.B., <i>Oxford College for Women,</i>	Kaga, Japan
A.M., <i>sp</i>	Kaga, Japan
Soukichi Katsuizumi, A.B.	
Political Science	Ann Arbor
Donat C. Katarinoff, Diploma, <i>Mascon University, sp</i>	Detroit
Josephine Ara Nevins Keal, A.B., <i>est</i>	
English	Detroit
Richard Franklin Keeler, A.B.	
Chemistry	Toledo, Ohio
Edgar Rice Kendall, B.S.E.	Grand Rapids
Highway Engineering	
Earle Hoyt Ketcham, Ph.D., <i>University of Chicago</i>	Detroit
Political Science	
Harry Duncan Ketchum, A.B.	Ralston, Pa.
Political Science	
Russell Donald Kilborn, A.B., A.M.	
Economics	
Cincinnati Decatur Killebrew, B. S., <i>Alabama Polytechnic</i>	Newton, Ala.
<i>Institute, M.S., ibid, sp</i>	Ann Arbor
Arthur Charles Kloekien, A.B., <i>Baldwin-Wallace College, A.M.</i>	
German	Waterloo
Walter Norman Koels, A.B., <i>Olivet College, A.M.</i>	
Zoology	Ann Arbor
Charles Albert Langworthy, A.B., <i>Albion College, A.M., ibid</i>	
English	Niagara Falls, N. Y.
Russell Goodwin Larke, B.S.A.	
Architecture	Kisaran, Sumatra
Carl Downey LaRue, A.B., A.M., <i>abs</i>	
Botany	Ann Arbor
George Starr Lasher, A.B., A.M.	
Rhetoric	
Warren Kenneth Layton, A.B., <i>Northwestern University, A.M.,</i>	Potomac, Ill.
<i>University of Illinois</i>	
Education	Cheboygan
Thomas John LeBlanc, A.B.	
Public Health	
Pyungtoo William Lee, A.B., <i>Ohio Wesleyan University, sp</i>	Pyeng Yang, Korea
	DeTour
Albert Thomas Lehman, A.B.	
Actuarial Science	Ithaca, N. Y.
Ora Miner Leland, B.S. (C.E.)	
Civil Engineering	Hennessey, Okla.
Frank C. Lemon, A.B., <i>Phillips University</i>	
Municipal Administration	Ann Arbor
Anders Fredrik Lindblad, <i>Chalmers College of Technology</i>	Princeton, Ill.
Naval Architecture	
George John Linker, B.S., <i>Carthage College</i>	Jackson
Botany	
Laurence William Long, B.E.E., B.M.E., <i>abs</i>	
Mechanical Engineering	Detroit
Margaret Ruth Long, A.B., <i>sp, est</i>	Clayton
Cynthia Cornelia Lord, A.B., <i>Adrian College</i>	
Botany	Grand Rapids
Ethel Harriet Glaur Lord, A.B.	
Landscape Design	Worcester, Mass.
Isador Lubin, A.B., <i>Clark University</i>	
Economics	



Left: Korean Nuns at Seattle, Right: Priscilla Choy's caption back of the photo



Left: Korean Delegates to the Institute of Pacific Relation (Priscilla Choy photo album: Page 56, B001)
Right: Priscilla Choy's caption back of the photo



Left: N.Y. Y.K.A Gather 1925 (Priscilla Choy photo album, Page 42 B001)
Right: Priscilla Choy's caption

新韓民報

박용만 선정을 영결

[illegible]

가정건설자의게



朴容菴先生真像

[illegible]

Newspaper Clipping: An article of Yong Man Park, a famous Independence Movement activist, in The New Korea (Priscilla Choy wrote a caption under his photo; “*my teacher*”)

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