



## From the Commander

As we embark on this new year, I hope and expect to be able to spend more time on CPOW than I did in 2023. Some of you may know that last year I served as Mayor of the small Silicon Valley city I live in, and it was a VERY time consuming job. It was an honor to represent my community and to participate in democracy in action but it certainly was all-consuming. This year I'm going to try to catch up with things I didn't have time for last year, including CPOW and my neglected garden.

One of the tasks I've been intending to do is to pull together a presentation about our favorite topic, civilians interned in the Philippines in WWII. My first presentation is on January 19th, hosted by the local chapter of the Daughters of the American Revolution. I've been surprised at how many people I've heard from since DAR started publicizing the talk who are interested in the topic. After my DAR presentation, I will offer to speak to other local organizations, including my own Rotary Club as well as other local service organizations. If you have any suggestions for groups or organizations which might be interested in such a presentation, let me know. Also let me know if you're doing similar presentations and how it's going. We can support each other in getting the word out.

As I mentioned in last June's edition of *Beyond the Wire*, we're cutting back to two rather than three newsletters a year. The newsletters will come out in January and July. As always, feel free to email me with any ideas for content you'd like to share.

Next year we will observe 80 years since liberation. If we want to hold a reunion to celebrate that momentous occasion, whether in the winter or spring of 2025, please let us know if you're interested in helping. It's a lot of work to arrange the reunions so we would appreciate additional volunteers. Also, the MacArthur Memorial in Norfolk, VA has their special exhibit, "The Price of Unpreparedness: POWs in the Philippines During World War II" (more on that on page 2), open through 2024. The Descendant group was going to work on a potential visit, so if there's an update on that I'll share it with the group but I haven't heard about any planning towards that. These events cannot happen without volunteers to help. If interested, please email me ([Commander@CPOW.org](mailto:Commander@CPOW.org)).

Enjoy this extra-long newsletter and please stay well.

Sally Meadows

## A Matter of Faith: Religion and Hope at Santo Tomas

By Mary Beth Klee

"Experiencing such hunger and horror for three years, did you ever consider suicide?" The question came to ex-internee Joan Bennett Chapman from a high school student at the 2015 anniversary of liberation ceremonies in Manila. Silence. Eighty-year-old Joan was taken aback. Then decisively: "No. No, we never even thought about it. We just knew our boys would be back. We had faith."

There's a lot to unpack in Joan's pithy reply. "We had faith." We had faith in our troops. We had faith in ourselves. We had faith in God. We had hope for the future. As contemporary young people increasingly fall victim to diseases of despair, there may be something to learn from the wellsprings of faith and hope at Santo Tomas. How did internees find light in the darkness? From whence cometh their faith? Maybe religion - both formal and civil religion of the time -- provides some answers. Not all STIC internees were church-goers or fans of Uncle Sam, but there is evidence that the widely shared ethos of faith in God and country helped sustain hope.

In the first part of this two-part article, I reflect on the frameworks of formal and civil religion in camp. They were robust. What were the contours and how did they inspire? In the next installment, I'll tell some stories.

### Formal Religion

At Santo Tomas, formal religion would've been hard to ignore. The University itself was owned by Spanish Dominican priests and its iconic cross tower was a Manila landmark, the tallest structure in the city. In January 1942, when internees entered the Main Building, every hall and classroom featured a crucifix. (The message of suffering preceding redemption could hardly be missed.) Then there was the presence of Dominican priests themselves, who had granted the Japanese permission to use the university facility but were very much in residence in their seminary and church.

Moreover, religion was important to the Allied civilians interned. In the early weeks of January 1942, when the internee Executive Committee established sixteen key departments for the oversight of camp, one of them was the "Department of Religion." They chose Reverend Walter Brooks Foley to lead it. Dr. Foley and his wife Mary Rosengrant Foley headed the interdenominational Union

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Church of Manila before the war; they counted thousands of Americans among their flock, most of whom were now in the Camp. Rev. Foley excelled at reaching out to other faith traditions – making sure that there were Roman Catholic and Jewish representatives on the Religion Committee. That team went to work.

The Religion Department organized a hope-summoning flurry of activities which, Foley listed as: “Sunday school classes, Holy Communion (Anglican), mid-week worship, morning meditations, masses, preaching services, pastoral visits, hospital visitation, community welfare, personal conferences, young people’s meeting, choir rehearsals, Saints Days preaching missions, confirmation instruction, [and] adult bible classes.” Not to mention, Rev. Foley continued, classes in: “literally hundreds of subjects, classes in many fields not covered by the Department of Education,” including classes in psychology, future world organization, music, comparative religions, journalism, philosophy, a philosophy of life for today, Old Testament women leaders.

One of his committee’s first activities was to formulate “Ten Commandments for Santo Tomas,” which were broadcast on the P.A. and posted everywhere in camp. These were modeled on “the Big Ten,” of course, but substituting the welfare of the Camp for God. Commandment Number One was: “thou shalt have no interest greater than the welfare of the camp.” Number Two was like it: “thou shalt not adopt for thyself or condone in others any merely selfish rule of conduct or indulge in any practice that injures the morale of the camp.” And so on.

What about religious services? Protestant ministers stepped up to the plate as one. Dr. Don Holter, Head of Manila’s Union Presbyterian church wrote: “especially

interesting was the unity of all Protestant groups, conservative as well as liberal, manifested in the union services throughout the three-year period.” These services (worship, mid-week prayer, Holy Communion, Sunday school) often took place in the Father’s Garden, which the Dominicans opened to the camp for meditation and services or in a pavilion in front of the Main Building.

Dr. Foley early on secured permission from the Japanese for Catholic masses. Fr. Patrick Kelly of the Malate church in Manila was allowed to enter Camp weekly for outdoor mass. Fr. Kelly got a big assist in 1943 when the Japanese interned all religious in Manila, and Santo Tomas had an influx of Catholic clergy: 70 priests in all, Americans, Brits, Aussies, and Dutch priests from various orders – Maryknoll, the Jesuits, Mill Hill, the Redemptorists, Oblates of Mary Immaculate. They celebrated mass in the Santa Catalina chapel and later in the museum on the mezzanine floor of the main building.

Many STIC internees recall legendary figures like Fr. Francis McSorley and Fr. Robert Sheridan, who were active in the camp and housed in the Gymnasium. Some of them taught in the STIC school. Most of “the Padres” were beloved and admired for their willingness to take on the most menial tasks. They were even memorialized in the 1944 poem by (non-Catholic) internee J.E. McCall. “You will find him with the push cart and the stinking garbage cans/ or at the kitchen dish sinks, scrubbing out the pots and pans ... He’s the Padre.”

We know from Samuel Nathan Schechter’s account that the Jewish community at Santo Tomas numbered about 250. From 1942 to 1944, the community maintained close contact with Rabbi Joseph Schwartz at Temple Emil on Taft Avenue. Schechter tells us that there were no regular Jewish services at Santo Tomas, but Jewish community services for high holy days were held in camp in a classroom on the fourth floor of the Main Building, and two Passover seders were celebrated there. Notably, in 1942 and 1943 for the high holy days (Rosh Hashonah and Yom Kippur) Santo Tomas Jews were permitted to leave the camp under military guard to attend services at the synagogue, Temple Emil. About eighty of them went on that twice annual exodus, which ended in 1944, when the camp came under military control. Just before that takeover in December 1943, however, our own Martin Meadows was even given permission to leave Camp with one of his parents for his Bar Mitzvah in that Temple.

Throughout the ordeal sacred music often lifted distraught spirits, and the Religion Department organized choirs. An all-male chorus performed as early as March 1942. By the first Easter (April 5, 1942) a men’s choir of 32 voices conducted by Karl Kreutz offered a concert of sacred music in the Father’s Garden, with the themes of suffering, crucifixion, and resurrection.

A month later (May 16, 1942) that men’s choir (now 40 voices) performed Charles Gounod’s “By Babylon’s Wave” in camp. Inspired by Psalm 137, that piece

A new special exhibit, “**The Price of Unpreparedness: POWs in the Philippines During World War II**”, opened on September 30, 2023 at the MacArthur Memorial in Norfolk, VA.

*“By early 1942, Japan’s empire had added 110 million new subjects and captured 132,000+ prisoners of war. In the Philippines, 19,000 American and 70,000 Filipino personnel were surrendered and taken into captivity by the Japanese. The Price of Unpreparedness will detail the nightmare that followed. It will also tell the story of the civilian POWs in the Philippines.*

*Liberated in 1945, American survivors believed there had to be a lesson learned from their experience. They wanted future generations to ask: “What is the lesson of Bataan, Corregidor and surrender in the Philippines?” The Price of Unpreparedness asks that question.”*

For more information on this exhibit (admission is free), visit the Museum’s website <https://www.macarthurmemorial.org/196/Current-Special-Exhibit>.

mourns the Jewish exile and captivity in Babylon. Also, a women's chorus of 87 voices was formed in 1942 and presented at least six concerts, the first in December of 1942 and the last in September 1944. A joint men and women's chorus performed Handel's Messiah at Christmas time in 1944.

The camp was blessed with extraordinary talent for sacred music. Mario Bakerini-Booth, who was a classically trained musician (also a trumpeter) and his wife, opera singer Dorothy ("Dolly") Baker Bakerini-Booth were both interned at Santo Tomas. In preparation for Easter 1943, Mario scrounged paper, a ruler and pencil from the city's black market and composed an original score for the Latin mass. It was performed at the 10:30 AM Easter mass in the Father's Garden and on two other occasions that spring. Also, a Dutch Mill Hill missionary priest, talented composer Father Visser, was interned in camp. He wrote sacred music for the various choirs. Internee Lee Iserson recounted that she and her friend Marylou (aka Lulu) Cleland sang in a choir that performed some of his music and "it was so beautiful that we even had some non-Catholics singing in the choir because of the music. My girlfriend and I used to catch ourselves singing snatches of the Gloria or Credo when we played bridge."

The Department of Religion didn't limit its work to religion per se. Dr. Foley, as a Methodist, believed the Gospel of Jesus was best lived out in service to others. He noted that "the religious workers – missionaries, clergymen, YMCA, secretaries, etc. who were all members of the Department, circulated constantly in the Camp and participated in its many activities – vegetable gardens, [helping in] kitchens, canteens, libraries, patrols, interpreters, hospitals, work squads, camp order,

*"That we had grounds for despair was not to be denied. But the glory of it all was that we lived in hope." (Rev. Don Holter) .*

education, monitors of rooms, many committees. They were a leaven in camp life, which needed their realistic spiritual help." Why?

Because overcrowding, appalling sanitary conditions, disease, lack of medical supplies, and the ongoing battle against hunger and ultimately starvation took their toll. Internees attempted to consume grass, weeds, roots, and even hibiscus leaves because they were filling. Rev. Don Holter wrote, "That we had grounds for despair was not to be denied. But the glory of it all was that we lived in hope. Although we nearly fainted in our walking, we retained hope that we would again, in some new day soar with wings as eagles." This he attributed partially to the divine, but partially attributed to "American resourcefulness coupled with determination." Civil religion in camp offered other wings.

## Civil Religion

"Let's show them how Democracy works," was an actual internee saying in the beginning, as internment and the extraordinary flurry of organizational activity began. Internees seem never to have lost their sense of agency. It's on us, not the Japanese, was a strong, defiant undercurrent. The camp elected its Executive Committee. Elected their room monitors. Maintained an elaborate committee system for everything from sanitation to recreation and education. The conviction that an informed public was key to any healthy society led to the publication of a daily newspaper and nightly broadcast of any key messages on the PA.

Overt efforts to draw strength from the American literary and historical tradition abounded. Hope Miller, a fifth-grade teacher, had her students memorize "The Ballad of William Sycamore," a pioneer whose heart breaks to see the fencing in of once open land, and to be locked behind a fence. The camp read Maxwell Anderson's 1934 play "Valley Forge," in the Father's Garden, which recounts the savage winter of 1778, when Washington's troops were shoeless in the snow, starving,

*America's most distinctive civil religion -- irreverent humor -- lifted spirits. Dave Harvey's spoofs lightened the load by allowing people to laugh at themselves.*

and fighting a superior enemy force over which they would ultimately be victorious.

Another not-to-be-ignored force was America's most distinctive civil religion, irreverent humor. That has a long pedigree in US history. In camp nobody carried the banner for irreverent humor better than Dave Harvey with his shows at "the Little Theater under the Stars." Famed for his camp theme song: "Cheer up: Everything's Going to be Lousy," Harvey hosted some fine entertainers on the camp stage and he himself knew how to needle -- poking fun at the Executive Committee head Carroll Grinnell's manner of managing the Camp and suggesting that Carroll was writing a book called "Mine Camp." Harvey and his team spoofed internees themselves in a skit about a grandchild reporter returning to Santo Tomas in the year 2000 A.D., seeking to understand the origins of "Stick People." The skits didn't just amuse, they lightened the load by allowing people to laugh at themselves and see some humor in the grim situation they endured.

The Radio Music Committee had a similar function. On the one level, the evening broadcasts were welcome entertainment and distraction; on the other hand, they were coded messages and spoofs and spirit lifters. The Committee had a library of over 3000 records. When word of the bombing of Tokyo was received, they piped

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in Guy Lombardo's 1947 hit "It looks like Rain in Cherry Blossom Lane." When the Japanese military took over the camp in early 1944, internees were serenaded to "Who's Afraid of the Big Bad Wolf." When American bombers first approached the PI, they played "Pennies from Heaven." In the months of expectation leading up to liberation, Billie Holliday's "I Cover the Waterfront" (1933) or "Lover Come Back to Me."

Those who know little about Santo Tomas might think all these activities indicated a pretty cushy kind of captivity. And they do stand in striking contrast to the unremittingly bleak reality of German concentration camps. But these activities were important because one cannot and should not diminish the gravity and deadliness of internment. Those who endured 37 months of imprisonment and privation know this -- especially those who lost family members to starvation.

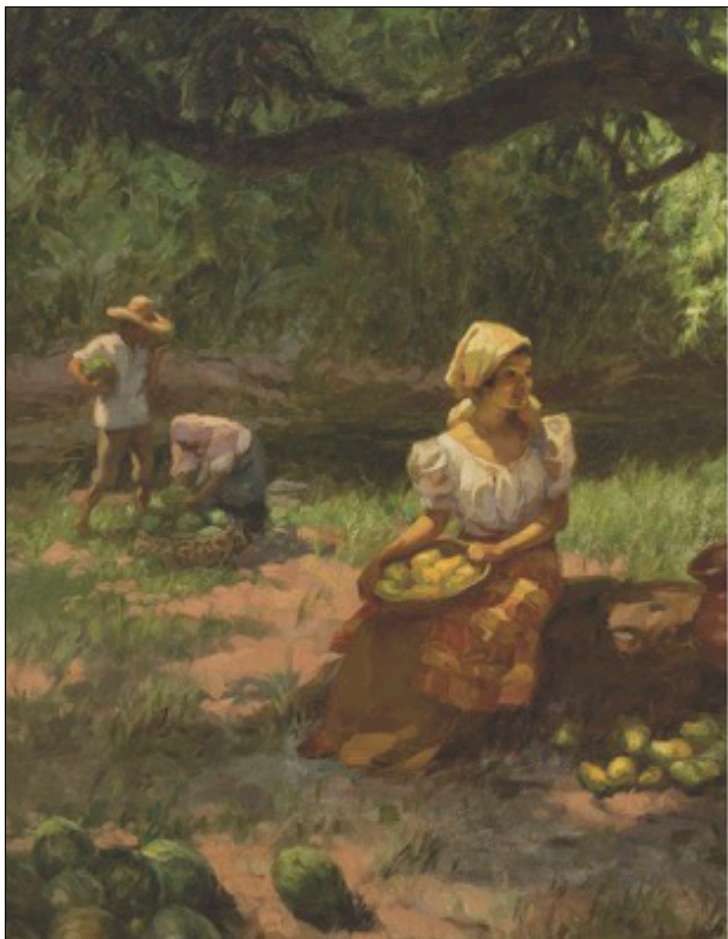
Each person had unique ways of overcoming hunger and boredom, maintaining hope and dealing with starvation. Teens Lee Iserson and Lulu Cleland threw themselves into school, bridge, writing a recipe book,

choirs, work duties, mass, and friendship. Hope soared in September 1944 when the first American planes overflowed the camp, and it seemed liberation was very near. Faith in God and the red, white, and blue was almost vindicated.

In the next installment, I'll recount four little known stories of faith and hope at Santo Tomas that reveal how some internees found light (and grit) in the darkness. There are lessons here for modern teens and for us all.

*Mary Beth Klee holds a Ph.D. in the History of American Civilization from Brandeis University. She is the daughter of Santo Tomas internee Leonore Iserson Klee and the author of Leonore's Suite, a novel inspired by her mother's experience as a teen prisoner of war. (www.leonoressuite.com) This article is excerpted from a talk that Dr. Klee presented at the CPOW reunion in April 2023. The footnoted full-length talk is available upon request to klee.mb@gmail.com.*

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Image: Detail of a painting by Fernando Amorsolo

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Describe your relationship to the ex-POW. Please share the name(s) of your relative(s) or friend(s) -- including the name(s) they went by in camp, along with the camp(s) they were interned in.

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If you have any questions, please contact Cindie: [cindieleonard@gmail.com](mailto:cindieleonard@gmail.com) or (208) 890-5694

# PHILIPPINE WWII MUSEUM TOUR 2023

## *March/April 2023*

*by Angus Lorenzen*

This World War II in the Philippines Tour was part of the National World War II Museum's Victory in the Pacific Program and some of the people were continuing on from an earlier tour that took them to some of the Pacific Islands including Iwo Jima. The Tour director was Nathan Huegen of the Museum and James Scott was featured historian. I was featured guest to give a personal account of the Santo Tomas Internment Camp. We departed from Los Angeles International airport and arrived at Manila's international airport where we were picked up by a driver who took us to the Sheraton Manila hotel.

**DAY 1** The next morning we boarded a motor coach for Bataan. After a long ride through a very busy and large segment of Manila we got into the countryside, where the traffic was almost as bad on the coastal road of Bataan. It didn't look like what I remember about Bataan from 1941 when the road was packed dirt, and the traffic was Filipino and American trucks sparsely spaced and loaded with troops and equipment. Then, villages were few and far between.

We turned from the highway to a large compound that was being built by a rich Filipino to emulate a village that might have existed in Spanish times. It is named Las Casas Filipinas de Acuzar and has many buildings of colonial style scattered around an artificial waterway. Manila Bay fronts the property. We all met for dinner in a room at the hotel, and James Scott gave a lecture on what we could expect to see.

**DAY 2** Today we visited Mount Samat where the Japanese encircled the American and Filipino defenders and poured murderous artillery fire into their positions. When General King surrendered, the Japanese forced the defenders on the Bataan Death March. This march started at two points, one of which was Bagac and the other was on the southern tip of Bataan at Mariveles. There is a 0 kilometer marker at each of these locations and they count up for each kilometer to the San Fernando train station. Today we walked the first kilometer of the march from Bagac. In 2005, I also walked the last kilometer of the march, with a survivor, into Camp O'Donnell, where the prisoners continued to die from harsh treatment.

Mount Samat was the last American stronghold on Bataan, and today is the home of the Philippines Mount Samat National shrine. We drove up the mountain to the National shrine that honors those who fought the Japanese at this critical point. After lunch we visited the Balanga Elementary School where General King was interrogated by General Homma. Today, there is a museum at the back of the school building with a diorama of the interrogation.

**DAY 3** After a bus ride, we arrived near the southern tip of Bataan where we boarded a ferry for Corregidor. We

were informed that Corregidor is not currently open for visitors except for the WWII Museum group. The Philippine military accompanied us with two Marines and two Coast Guardsmen loaded down with M-16s and lots of icy water.

The trams took us up to the gun emplacements, which appeared to be losing ground to the surrounding jungle. We then went further up the hill to Topsides, which now has a museum and memorials stretching to the top of the hill. Topsides is where the paratroopers landed when the Americans retook Corregidor in 1945. The famous Mile Long Barracks, badly mangled by bombing and artillery fire, now houses a troop of monkeys.

Our last stop was the Malinta Tunnel and this time we were led into some of the side tunnels, one of which was part of the hospital. I've been in the main tunnel before, but branching off into the smaller tunnels is eerie, and if one imagines how it was with the Japanese heavy shelling, it would have been extremely uncomfortable. We then returned to the boat landing and started our trip back to our resort.

**DAY 4** The next day we packed up and boarded our bus to cross the Bataan Peninsula to Subic Bay, which was once a major American naval base and continues as a naval base for the Philippines. During the war, crippled Hell Ships made it into the port and some of the prisoners were able to make it to land, where they were rounded up by the Japanese and placed on another Hell Ship. Over 20,000 Americans died on the Hell Ships, which were not marked, resulting in their being attacked by American bombers and submarines. A memorial at Subic Bay commemorates those who lost their lives on these cruel Japanese ships.

We next visited the Bamban Museum, a crude museum with many artifacts collected from the local hills. Also present were four members of the Aeta indigenous tribe, who did a dance for us. They were small, none over 5-ft tall, and used bows and arrows and spears for weapons. During the war, they attacked the Japanese from hideouts in the nearby mountains and collected many of the artifacts for the museum after the war.

We then travelled up the mountain a short distance to one of the Japanese caves used for defense against the American invasion in 1945. We walked through the cave, which was quite long with entrances that could be hidden in the jungle.

**DAY 5** We stayed at Clark Field for another day, using it as a base to tour. Visiting the Clark Museum, we received details of the American use of Clark Field and the departure after the eruption of Mount Pinatubo.

From there we bused to the San Fernando Train Station. Here the men on the Death March were loaded

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into box cars and transported for about 4 hours to Capas. They were pressed so compact in these cars that they could barely move, and many had diseases and were terribly sick from the poor food and water provided on the march that the only way they could void was to let it run down their legs into their boots and the floor of the boxcars. Many died standing on the trip and when the trains reached Capas, the Japanese guards unlocked the boxcar doors then ran as far away as they could to avoid the stench as the men tumbled out of the doors.

At Capas, the men had to march another 9 kilometers to Camp O'Donnell, where the most debilitated continued to die. The Capas National Shrine is a memorial to the Allied soldiers who died as POWs at Camp O'Donnell. American and Filipino troops were separated into different camps, but in both, the death rate was horrendous. In December, the Japanese released most of the Filipinos, a major error since many joined the anti-Japanese guerillas.

**DAY 6** We left the Clark Area after taking a look at the Japanese memorial to kamikaze pilots which is no longer maintained. We headed into central Manila and visited the Intramuros. This was the scene of intense urban fighting after the 37th Infantry fired a barrage at the huge and thick walls. The troops made a landing across the river next to the fortress and threaded their way through the damaged walls to liberate the enclave.

We crossed through the heavy stone gate into the old Spanish fortress of Fort Santiago. This was the headquarters of the Japanese Kempeitai and the place they took prisoners to torture and execute. When the American troops entered the fortress, they discovered hundreds of prisoners who had been packed into underground dungeons and left to starve. Because the bodies had fused together, they could not get an accurate count of how many people had died here. The dungeons had been cleared many years ago, and we were able to enter and see dioramas of Japanese torturing their prisoners. This was probably the most haunting exhibit we saw on the entire tour. We then spent that night at the venerable Manila hotel, which has been well repaired and enlarged since it was burned during the Battle of Manila.

**DAY 7** In the morning we visited the University of Santo Tomas which had been Santo Tomas Internment Camp from January 4, 1942, to February 3, 1945, when a flying column from the 1st Cavalry raced a hundred miles in 3 days to liberate the camp when a message from a clandestine radio warned that the Japanese were planning to execute the prisoners. We entered the main gate, where the leader of the cavalry column was wounded by a Japanese grenade and the guerilla leader guiding the column was mortally wounded, dying later in Santo Tomas.

(Tour, continued on page 9)



**Gate to Fort Santiago  
Battle of Manila, 1945**



**National WWII Museum tour at  
Gate to Fort Santiago, 2023**

# Former Internees Buried in the Elks Section of the Manila North Cemetery

by Sally Meadows

As many in this group know, after WWII some former internees chose to stay in, or eventually return to, the Philippines. Those who made this choice generally did so for work reasons or because they considered the Philippines to be home regardless of their underlying citizenship.

One well known couple who made Manila their home post-war was beloved Santo Tomas Internment Camp entertainer Dave Harvey and his wife, Phyllis. (Although Dave and Phyllis weren't married while in Santo Tomas, they were married in Manila shortly after liberation. Also, their full names were David Harvey MacTurk and Phyllis (Dyer) Harvey MacTurk.)

When the Harveys permanently returned to Manila after post-liberation travel, they became involved in the once-again vibrant American expatriate community, including as members of Manila Elks Lodge 761. The Lodge was chartered in Manila in 1902 and was one of only two Elks Lodges outside of the continental US and territories (the other being in Panama near the former American territory of the Panama Canal Zone).

In 1905, as was common with American expatriate organizations at the time, the Elks purchased burial lots in Manila North Cemetery. Over time, Elks members and their families were interred there, including some who were former STIC or Los Baños internees. David Harvey MacTurk was buried there in 1972, and in 1989, Phyllis Harvey MacTurk was laid to rest next to her husband; she was the last person to be buried in the Elks' plot.

After Phyllis' burial, the Elks' section of the cemetery became neglected and largely forgotten. A further complication was that comprehensive records on who was interred there had been lost during the war. It was during his time as President of Lodge 761 that now Past President Aaron W. Key II learned about the Elks plot and that no one had visited the cemetery in years if not decades. He decided to undertake a restoration project



Restored headstone for Phyllis Harvey MacTurk.  
Photo credit: Aaron W. Key

with not much more to go on than a typed list created in 1973 with a few handwritten updates, including a notation that Phyllis Harvey MacTurk was buried there.

When he first went to see the cemetery, Key found it in disarray. As he describes it,

*“When we started [the restoration project] the only record was a typed list dated 1973 and the Niche walls of the cemetery were literally black with few legible names. ... the crew effectively cleaned the walls and the headstones and restored the names in their original etching. It was a stirring moment when I entered the area and saw the names clearly.”*

After an intensive effort led by Key, the Elks completed restoration of their section of the cemetery in late 2023. In the process of researching the 72 people buried there, Key found that 15 of them had been interned in Santo Tomas or Los Baños (out of approximately 120 Elks members who were interned in those two camps), those people are listed here:

#### Santo Tomas:

- Harry Sheridan Everett
- Dr Charles Aaron Fanton
- Dr Leslie Zimmerman Fletcher
- Dale David Gildow
- Maj. Llewellyn Hillard
- David Harvey MacTurk
- Phyllis Dyer MacTurk
- S. Allen Presby
- Fredrick William Prising
- Claude Russell

#### Los Baños:

- Dr. Joseph Desmond Doyle
- Harold Emerson Hertz
- Stanley Carlos Kingsbury
- Leon Rosenthal
- John Robert Wagner

*Note: Camp listing is based on Frederic H. Stevens' Official Census List (as of December 25, 1945) from his 1946 book "Santo Tomas Internment Camp".*

(Manila North Cemetery, continued on page 9)



(Tour, continued from page 7)

A tank platoon lead the column into the camp with their search lights brilliantly lighting the way and troopers marching alongside of them, with other vehicles following. When they reached the plaza in front of the Main Building, they were swarmed by internees who had watched from dormitories along the south side of the Main Building.

Meanwhile the Japanese garrison of about 50 men had taken sanctuary in the Education Building, initiating a fire fight with the troopers. The internees in the Plaza were herded back into the Main Building and the tanks lined up in front of the Education Building and poured machine gun fire at the Japanese. The fire fight continued for about 20 minutes until the Japanese realized they were taking too many casualties and dispersed among the 228 hostages that they held. The next morning, negotiations started, and it was agreed to release the Japanese garrison to a destination of their choosing in exchange for the hostages.

On the 4th day after liberation, General MacArthur visited and spoke to the ex-internees. Shortly after he left, the Japanese started an artillery attack against the camp, and in 4 days killed 23 people and wounded 100. After American counter-fire silenced the Japanese artillery, the Battle of Manila continued, taking a month to subdue the Japanese, leaving Manila the second most destroyed city of WWII.

The university was closed for Easter holidays, and we were unable to enter. But the entire campus has changed since the war when it was comprised of 5 buildings. It is now so crowded with large buildings that it is difficult to find the landmarks that defined the campus in 1942.

In the afternoon, we visited the U.S. Embassy, and toured the room used as a courtroom for the trial of General Yamashita. It was a rather uneventful affair.

**DAY 8** This morning, we visited the De la Salle University. This was the site of one of the many massacres perpetrated by the Japanese. They entered a hall where a number of Christian Brothers and nearby families had taken refuge. After killing several people on the stairway, they threatened the group of people below. The people ran up the stairs to a chapel located at the top. The Japanese followed with fixed bayonets, and the people scattered to hide beneath the pews. The stairs were tile, and the Japanese were wearing hobnailed boots so the people in the chapel could hear them approaching – click, click, click. The Japanese entered the chapel and used their bayonets to slaughter all of the people hiding within. It was just one of many Japanese massacres.

In the afternoon, we visited the Manila American Cemetery. It is the largest of the many American Memorial Cemeteries scattered through the war zones. The Manila Cemetery holds over 17,000 American troops killed in the Pacific and is a beautifully landscaped facility covering over 150 acres. This was an appropriate ending to our tour of the long-ago battlefields of Luzon.

For information on the Museum's World War II in the Philippines March 2024 tour, visit their website at <https://www.nationalww2museum.org/events-programs/educational-travel/world-war-ii-philippines>.

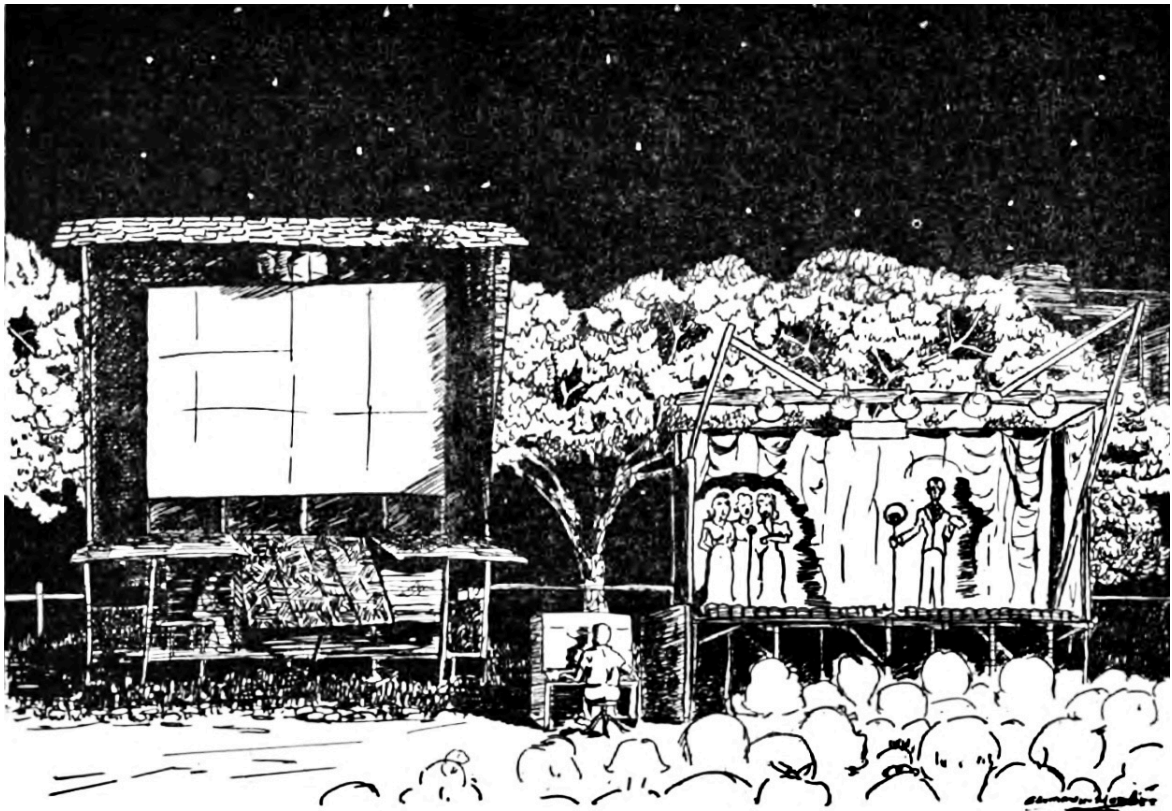
(Manila North Cemetery, continued from page 8)

Much appreciation to Aaron Key, Past President of Manila Elks Lodge 761, for sharing details of the cemetery restoration project. This article is compiled from details of email exchanges between Key and Martin Meadows. Key connected with Meadows after finding his article about Dave Harvey posted on Cliff Mills' PhilippineInternment.com website.

Coincidentally, Dave Harvey is also mentioned elsewhere in this newsletter in Mary Beth Klee's feature article. Harvey's impact on those in Santo Tomas was so profound that he is still appreciated and remembered with deep gratitude more than 50 years after his death.

**Headstone for David Harvey MacTurk (1904-1972)  
recently restored in the Manila Elks Lodge 761  
section of the Manila North Cemetery.  
Photo credit: Aaron W. Key**





"The Little Theatre Under the Stars," illustration from "*Santo Tomas Internment Camp*", 1946, by Frederic H. Stevens, included in honor of Dave Harvey who is mentioned throughout this newsletter.