

## FREEMASONRY IN THE FAR EAST

### Introduction

This paper deals with China, including Hong Kong, Macau and Taiwan, Vietnam, Japan and Korea. These nations have some of the longest recorded histories and earliest cultured civilizations and have emerged from being isolationist in protection of these cultures to being amongst the most powerful economic nations in the world despite their currently divergent forms of Government.

Having repelled Western influence for many years it is interesting to examine how Freemasonry has fared in these countries.

### China

#### History of China



In between eras of multiple kings and warlords, Chinese dynasties have ruled all of China with, at times, Tibet, Mongolia, Bhutan, Vietnam, Korea, Thailand and parts of Burma and Malaya having their own Emperors as suzerain subjects to the Emperor of China. This began with the Qin Dynasty in 221 BC, which united the various warring kingdoms and created the first Chinese empire. Successive dynasties in Chinese history developed bureaucratic systems that enabled the Emperor of China to directly control vast territories.

The conventional view of Chinese history is that of alternating periods of political unity and disunity, with China occasionally being dominated by Inner Asian peoples, most of whom were in turn assimilated into the Han Chinese population.

The first contact with Europeans came when Vasco Da Gama set sail Eastwards at the same time as Columbus sailed for the West, both hoping to find the East Indies, and whereas Columbus discovered America, Da Gama discovered the Far East. Following on his discovery the Spanish settled in the Philippines and the Dutch in Java. The Portuguese who had settled in Malaya were probably the first to trade with the Chinese and for their protection of China against the Japanese pirates they were permitted to settle on the island of Macau in the Pearl River Delta.

During this period the British were establishing themselves strongly in India, but it was not long before they ventured further East to join in the search for the rich spoils of the Orient and by the end of the 17th century they had established themselves in Macau. Trade with China was restricted to the port of Canton and was rigidly controlled to make as much money out of the foreigners as possible and to keep their polluting influence away from the residents of the Celestial Empire.

The Qing Dynasty (1644–1911) was the last imperial dynasty in China founded by the Manchus from North-Eastern China. In the 19th century, the empire was internally stagnated and externally threatened by imperialism. The defeat in the First Opium War (1840) by the British Empire led to the Treaty of Nanjing (1842), under which Hong Kong was ceded and opium import was legitimized. Subsequent military defeats and unequal treaties with other imperial powers would continue even after the fall of the Qing Dynasty.

The Taiping Rebellion (1851–1864), a quasi-Christian religious movement, involved roughly a third of Chinese territory for over a decade and resulted in a death toll of about 20 millions.

Several other rebellions were put down at enormous cost and casualties and eventually China descended into civil war immediately after the 1911 revolution that overthrew the Qing's imperial rule. The "Beiyang Navy" was soundly defeated in the Sino-Japanese War (1894-1895).

At the turn of the 20th century the Boxer Rebellion violently revolted against foreign suppression over vast areas in Northern China. The Empress Dowager sided with the Boxers as they advanced on Beijing. In response, a relief expedition of the Eight-Nation Alliance invaded China to rescue the besieged foreign missions. Consisting of British, Japanese, Russian, Italian, German, French, US and Austrian troops, the alliance defeated the Boxers and demanded further concessions from the Qing government.

Young officials, military officers, and students began to advocate the creation of a republic. They were inspired by the revolutionary ideas of Sun Yat-sen. When Sun Yat-sen was asked by one of the leading revolutionary generals to what he ascribed the success, he said, *"To Christianity more than to any other single cause. Along with its ideals of religious freedom, and along with these it inculcates everywhere a doctrine of universal love and peace. These ideals appeal to the Chinese; they largely caused the Revolution, and they largely determined its peaceful character."*

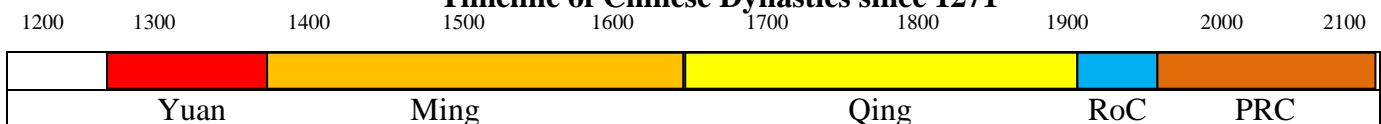
The uprising began in 1911 in Wuhan and the provisional government of the Republic of China was formed in Nanjing in 1912 with Sun Yat-sen as President. Over the next few years, Yuan Shikai, who commanded the New Army, proceeded to abolish the national and provincial assemblies, and declared himself emperor in late 1915. His death in 1916 left a power vacuum in China; the republican government was all but shattered. In the 1920s, Sun Yat-sen established a revolutionary base in south China, and set out to unite the fragmented nation. He entered into an alliance with the fledgling Communist Party of China.

After Sun's death in 1925, Chiang Kai-shek seized control of the *Kuomintang* (Nationalist Party or KMT) and succeeded in bringing most of south and central China under its rule. In 1927, Chiang turned on the Communist Party of China (CPC) and chased them from southern and eastern China. In 1934, driven from their mountain bases, the CPC forces embarked on the Long March across China's most desolate terrain to the northwest, where they established a base in Shaanxi Province with Mao Zedong as their leader.

War between the KMT and the CPC continued through the 14-year long Japanese occupation (1931–1945). The two Chinese parties occasionally formed a united front to oppose the Japanese during the Sino-Japanese War (1937-1945). Following the defeat of Japan in 1945, the war between the KMT and the CPC resumed and by 1949, the CPC had established control over most of the country.

At the end of WWII in 1945 Chiang Kai-shek took effective control of Taiwan where his army retreated in 1949 following his defeat by CPC forces in mainland China. The Communist Party of China took control of all mainland China, proclaimed the People's Republic of China, and the Kuomintang (KMT) retreated to Taiwan now the Republic of China (ROC).

**Timeline of Chinese Dynasties since 1271**



### **Freemasonry in China**

It was with a ship of the Swedish East India Company, the 'Prince Carl', that freemasonry first reached China<sup>1</sup>. The masons on board held a meeting in Canton (now called Guangzhou) in late 1759.

<sup>1</sup> CHI KA Project "Freemasonry in China and Taiwan" 10/13/2007

The first Masonic Lodge in China was formed in the province of Guangzhou during the late 1700's with the establishment of Amity Lodge No. 407, under the jurisdiction of the Grand Lodge of England, in 1767. It and met regularly for 46 years until going into darkness in 1813; when for some unknown reason it's charter was not renewed when the two Grand English Lodges united in London.

Then in 1849 a warrant was granted to the Northern Lodge of China No. 570 EC in Shanghai. Thereafter, lodges were formed in Kiukiang, Qingdao, Wei Hai Wei and Tianjin, and eventually in most of the Treaty Ports and the inland cities of Nanjing, Beijing, Harbin and Chengdu. These operated under charters granted by various countries including England, Massachusetts, Scotland, Ireland, Germany and later the Philippines. The first Irish lodge to be erected in China was Lodge Erin No 463 warranted on 8 October 1919 in Shanghai. The Lodge transferred to Hong Kong in 1952. The District Grand Lodge of Northern China was strong and active. There were about six different Constitutions operating in China with the utmost cordiality.

R F Gould said that, in 1886 there were 13 English Lodges, 4 Scottish Lodges, 1 American Lodge and 1 Irish Lodge in existence in Hong Kong and in the Chinese treaty ports.<sup>2</sup>

The first known Chinese to become a mason in China was a lieutenant in the Imperial Chinese Navy who was initiated into Star of Southern China No. 2013 EC in Guangzhou in 1889. In Hong Kong, early Chinese Freemasons included **Sir Kai Ho Kai** and the **Honourable Wei Yuk** who were initiated into Lodge St. John No 618 SC and took an active part in the formation of the University of Hong Kong.

Membership of Lodges in China, had been confined to Foreign Nationals by the Manchu Government and succeeding Governments, and it was not until 1930, when a group of American and Chinese Master Masons, all of whom had been raised abroad, decided to form a Lodge in Shanghai, for the purpose to bring Free Masonry to Chinese aspirants. Charter Members of the first Chinese Lodge included **Brothers George A. Fitch** (later G.M. of the G.L.O.C, in Taiwan), **Judge N.F. Allman**, **Alfred T.C. Kao**, **Mei Hua-Chuan**, **I.J. Rawlinson** and **James L.E. Chow**, all of whom had been members of Lodges in the USA with the exception of Bro. **Chow** who was raised in an English Lodge in Jamaica.

The new Lodge 106 was chartered in 1931, under the Grand Lodge of the Philippines at Peking and by coincidence also named Amity Lodge, as had been the first Masonic Lodge in China, nearly 200 years earlier. The creation of Amity Lodge No. 106 was followed by the creation of Nanking Lodge No.108 (Nanking), Pearl River Lodge No. 109 (Canton), Szechwan Lodge No. 112 (Cheng-du), West Lake Lodge No. 113 (Hanzou) and Sun Lodge No. 114 (Shanghai).

By the beginning of the Sino-Japanese War, many lodges in China had an increase in Chinese members. Initially, the effect of hostilities on Masons by the Japanese in China was not great. Later, the Japanese authorities began a Nazi inspired investigation into freemasonry in Shanghai and harassed many prominent members who were held in custody. In Japan, there were laws against secret societies but Lodges of foreigners had been assured originally that these would not affect them. Japanese nationals at that time were not permitted to join lodges. Freemasons in some of the occupied areas of China were able to continue and meet but it became gradually more difficult for the lodges to operate. Foochow Lodge No 1912 EC in Fuzhou met for the greater part of the war until 1944.

With the end of hostilities, the lodges in China and Hong Kong revived, although some moved from the provinces into Shanghai, Tianjin and Hong Kong. There was an intention to form a new Grand Lodge of China and the members of other Constitutions led by the English supported this cause. There were six Philippine lodges meeting in China which were entirely Chinese. The new Grand Lodge was consecrated in 1949 in Shanghai.

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<sup>2</sup> Grand Lodge of China

During the Japanese invasion of China and for the duration of the Second World War, a small but courageous group of Master Masons of many nationalities gathered together in the unconquered Free Chinese town of Chungking, in the province of Szechwan, who felt the need to establish a recognized Lodge and Fortitude Lodge was established during 1943 under the Grand Lodge of California. Fortitude Lodge was indeed an appropriate name, as the Lodge met regularly despite the inclement weather, unceasing air raids and almost every conceivable difficulty.

In 1945, with the cessation of the hostilities, the personnel were dispersed, and inevitably this led to the closure of the Lodge, therefore, its dispensation was returned to the Grand Lodge of California. It is interesting to note that Fortitude Lodge in its somewhat brief existence was to provide in the future four Grand Master for the Grand Lodge Of China : M. W. Brothers **William H. T. Wei, Ting Chien, Theodore L. Way** and **George W. Chen**.

With the return of the Brethren to their respective homes, Masonic activity was resumed throughout China. The six Lodges which were Chartered under the Grand Lodge Of Philippine, held discussions concerning the future of Freemasonry in China, and it was proposed that a grand Lodge Of China, should be established. This came to fruition on 18th March 1949, when the Grand Lodge of China was consecrated at the Masonic Hall in Shanghai. The six Lodges were transferred and re-chartered

By the end of 1949 the whole of China was under the authority of the Communists. With the establishment of the People's Republic of China, most of the lodges continued to meet, but those that met in the American Masonic Temple in Shanghai decided to close down. The Korean War had commenced and America was opposed to Communism. The English District Grand Master of Northern China offered to close if the Central People's Government requested it, affirming that regular Freemasons always give obedience to the lawful government of whichever country they are in. No request was made and the British lodges meeting in at the Masonic Hall in Beijing Road West in Shanghai continued to meet but enthusiasm waned and the chances of survival became doubtful.

As members with foreign membership left China many of the lodges transferred their warrants to Hong Kong as it was under British rule. The last lodge, Northern Lodge, meeting in China did so until 1962 when it transferred to Hong Kong (now extinct). Many Chinese brethren also followed the Nationalist Government to Taiwan. In 1951 the second Grand Master M.W. Bro. **T.F. Wei** decided to move the Grand Lodge to Hong Kong, with little more than a few files and, through the effort of the first Grand Master M. W. Bro. **David K Au**, the Grand Lodge regalia.

Liberty Lodge No. 7 was consecrated in 1952 in Taipei under the Grand Lodge of China in Hong Kong.

Then the Grand Lodge of China shifted from Hong Kong and was reactivated in Taiwan in 1955 with six former mainland Lodges. It now has 11 Lodges. The US Military added to the number of Masons from 1951.

In 1963 the first Temple of the Grand Lodge of China was erected. At least eighty-eight jurisdictions, including all the USA forty-nine jurisdictions have recognized the Grand Lodge in Taipei as does the Irish Constitution. Starting in 1961 the Masonic Ritual was translated into the Chinese Language and Han Lodge No. 8 has the distinction of being the first Lodge to work in the Chinese language.

The complexity of the history of Freemasonry in China is displayed in the following table which lists the main Grand Lodges which were active and their lodges, many of which changed locations.

The Far East

Name of Lodge	Location	Masonic Jurisdiction	Commenced
Prince Carl's Lodge	Canton	Grand Lodge of Sweden	Circa 1768
Royal Sussex Lodge No 735	HongKong	Grand Lodge of England	1884
Zetland Lodge	HongKong		Circa 1890
Northern Lodge of China No.832	Canton		Circa 1900
Lodge St. John No. 1702	Bankok		1911
Ionic Lodge of Amoy	Amoy	Grand Lodge of Scotland	Circa 1880
Lodge Cosmopolitan	Shanghai		Circa 1768
Amity Lodge No 407	Canton		1768
Lodge Pattaya West Winds No. 1803	Pattay		1993
Amity Lodge No.106	Beijing	Grand Lodge of the Philippines	1931-1949
Nanking Lodge No.108	Nanking		1933-1939
Pearl River Lodge No.109	Guangzhou		1931-1949
Szechwan Lodge No.112	Cheng-Du		1936-1949
West Lake Lodge No.113	Hanzou		1936-1949
Sun Lodge No.114	Shanghai		1937-1949
Fortitude Lodge	Chungking	Grand Lodge of California	1943-1945
Amity Lodge No.1	Shanghai	Grand Lodge of China in China	1949-1951
Nanking Lodge No.2	Nanking		1949-1951
Pearl River Lodge No.3	Guangzhou		1949-1951
Szechwan Lodge No.4	Cheng-Du		1949-1951
West Lake Lodge No.5	Hanzou		1949-1951
Amity Lodge No.1	Taipei	Grand Lodge of China in Taiwan	1955
Pearl River No.3	Tainan		1956
Szechwan Lodge No.4	Taichung		1957
Sun Lodge No.6	Taipei		1956
Liberty Lodge No.7	Taipei		1953
Han Lodge No.8	Taipei		1972
Tang Lodge No.9	Taipei		1985
Harmony Lodge No.10	Taipei		1997
High Sun Lodge No.11	Taipei		2000
Harmony Lodge No 12	Taipei		???
Sun Moon Lodge No 13	Taipei		???



## Hong Kong

### History of Hong Kong



Hong Kong is a coastal island geographically located off the southern coast of China. While pockets of settlements had taken place in the region with archaeological findings dating back thousands of years, regular written records were not made until the engagement of Imperial China and the British Colony in the territory.

The territory was incorporated into China during the Qin Dynasty (221 BC - 206 BC). Tai Po Hoi was a major pearl hunting harbor in China from the Han Dynasty through the Ming Dynasty (1368 to 1644), with activities peaking during the Southern Han (917 to 971). During the Tang Dynasty, the Guangdong region flourished as an international trading center.

In 1276 during the Mongol invasion, the Southern Song Dynasty court moved to Fujian, then to Lantau Island and later to today's Kowloon City. During the Mongol period, Hong Kong saw its first population boom as Chinese refugees entered the area. The last dynasty in China, Qing Dynasty, was also the last to come in contact with Hong Kong.

By the early 19th century, the British Empire trade was heavily dependent upon the importation of tea from China. While the British exported to China luxury items like clocks and watches, there remained an overwhelming imbalance in trade. China developed a strong demand for silver, which was a difficult commodity for the British to come by in large quantities. The counterbalance of trade came with exports of opium to China, opium being legal in Britain and grown in significant quantities in the UK, and later in far greater quantities in India. Chinese opposition to the opium trade resulted in the First Opium War, which led to British victories over China and the cession of Hong Kong to the United Kingdom via the enactment of the new treaties in 1842.

On the outbreak of World War I in 1914, fear of a possible attack on the colony led to an exodus of 60,000 Chinese. Hong Kong's population continued to boom in the following decades from 530,000 in 1916 to 725,000 in 1925. Nonetheless the crisis in mainland China in the 1920s and 1930s left Hong Kong vulnerable to a strategic invasion from Imperial Japan.

Hong Kong was occupied by Japan from 1941 to 1945. The British, Canadians, Indians and the Hong Kong Volunteer Defence Forces resisted the Japanese invasion which started eight hours after the attack on Pearl Harbor.

Some estimated that as many as 10,000 women were raped after Hong Kong's capture and a large number of suspected dissidents were executed. By the end of the war in 1945, Hong Kong had been liberated by joint British and Chinese troops. The communist revolution in China in 1949 led to another population boom in Hong Kong. Thousands of refugees emigrated from mainland China to Hong Kong, and more refugees came during the Great Leap Forward.

Many foreign firms relocated their offices from Shanghai to Hong Kong. The opening of the mainland Chinese market and rising salaries drove many manufacturers north. Hong Kong consolidated its position as a commercial and tourism centre in the South-East Asia region.

High life expectancy, literacy, per-capita income and other socioeconomic measures attest to Hong Kong's achievements over the last four decades of the 20th Century. It became an international financial centre that has the world's 6th highest GDP (PPP) per capita, supporting 33% of the foreign capital flows into China.

1982 saw the signing of Sino-British Joint Declaration and the proposal of the one country - two systems concept. Many left Hong Kong for the United States, Canada, the United Kingdom, Australia, and any other destination without any communist influence.

Relations with the PRC government in Beijing became increasingly strained, as democratic reforms were introduced that caused considerable annoyance to the PRC. On 1 July 1997 Hong Kong was handed over to the People's Republic of China by the United Kingdom.

### **Freemasonry in Hong Kong**

Soon after the British acquired the territory of Hong Kong, two Lodges were established. The first was *Royal Sussex* Lodge No. 501 EC warranted in 1844 and the first meeting was held in 1845. Later, the Lodge moved to Guangzhou and then on to Shanghai, returning to Hong Kong in 1952. The first Senior Warden of the Lodge was **Richard John, Viscount Suirdale, the Fourth Earl of Donoughmore**.

The second lodge, *Zetland* Lodge No 525 EC, warranted in 1846 was named after the **Marquis of Zetland**, Grand Master 1844 to 1870. *Zetland* claims seniority, as it has remained in Hong Kong since its formation. The formation of other Lodges and Orders followed. *Zetland* Lodge undertook the first purpose built Masonic hall for its meetings on the upper part of Zetland Street but it was destroyed in the Japanese invasion of Hong Kong. A second Masonic hall was erected on the site of an old hotel on 1, Kennedy Road and the dedication of the building was held in 1950.

Hong Kong fell on December 1941. Several of the Hong Kong lodges met informally and under dangerous conditions in prisoner of war camps. Cathy Lodge No. 4373 EC met in Stanley prison where a minute book was kept. The first Irish Lodge to be consecrated in Hong Kong after the Pacific War was *Shamrock* Lodge No 712 in 1947.

At present 5 Lodges work in Hong Kong under the Grand Lodge of Scotland as follows.

No	Name
428	Cosmopolitan
493	St Andrew in the Far East
618	St John
848	Naval and Military
923	Eastern Scotia

On the 30 June 1997, in Hong Kong, the Union Jack flag was lowered after about 150 years of British rule and the Chinese flag hoisted. The territory of Hong Kong was thus handed over and designated a Special Administration Region of the People's Republic of China. The Basic Law of the SAR permits organizations such as the Craft to continue without interference, as long as it does not contravene the law. To this point in time, there has been no interference by the authorities in the operation of the Craft in Hong Kong. Brethren of the Grand Lodge of China, as reconstituted in Taipei, have visited Hong Kong and have been given every courtesy.

The District Grand Lodge of Hong Kong and the Far East under the Grand Lodge of England has 15 Lodges as follows:-

No.	Name
213	Perseverance Lodge of Hong Kong
1026	Victoria Lodge
1806	Corinthian Lodge of Amoy
1341	United Services Lodge
1912	Foochow Lodge
2013	Star of Southern China
3666	University Lodge of Hong Kong
3705	Swatow Lodge
4737	Cathay Lodge
5391	Paul Chater Lodge of Installed Masters
501	Royal Sussex Lodge
1401	Rising Sun Lodge
9378	Rotarian Lodge
9387	The Lodge of Lu Pan
525	Zetland Lodge

## Macau

### History of Macau



Macau is a Special Administrative Region (SAR) of the People's Republic of China. Macau became a colony of the Portuguese empire in 1887. It was first lent to the Portugal as a trading post but had to administer the city under Chinese authority. Self-administration was not achieved until the 1840's, when it was subsequently turned as a Portuguese territory when the Qing signed the Sino-Portuguese Treaty of Peking. It was returned to China in 1999. It was the last European territory in continental (on-shore) Asia.

Since the 5th century, merchant ships travelling between Southeast Asia and Guangzhou used the region as a way stop for refuge, fresh water, and food. The first recorded inhabitants of the area are some 50,000 people seeking refuge in Macau from invading Mongols in 1277, The Portuguese landed at Lintin Island in the Pearl River Delta of China in 1513 with a hired junk sailing from Portuguese Malacca, and claimed it for Portugal. Good relations between the Portuguese and Chinese Ming Dynasty resumed in the 1540s, when Portuguese aided China in eliminating coastal pirates, and were allowed, in 1549, to start annual trade missions to Shangchuan Island. In 1557, the Ming court finally gave consent for a permanent and official Portuguese trade base at Macau. Macao was first settled by Portuguese survivors of the massacres of the Portuguese at Ningbo and at Guangzhou by Chinese government soldiers. Ground rent payments began in 1573. China retained sovereignty and Chinese residents were subject to Chinese law, but the territory was under Portuguese administration. In 1582 a land lease was signed, and annual rent was paid to Xiangshan County. The Portuguese continued to pay an annual tribute up to 1863 in order to stay in Macau.

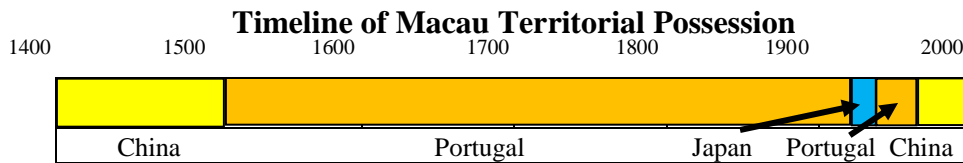
After China ceded Hong Kong to the British in 1842, Macau's position as a major regional trading centre declined further still because larger ships were drawn to the deep water port of Victoria Harbor.

Unlike in the case of Portuguese Timor which was occupied by the Japanese in 1942 along with Dutch Timor, the Japanese respected Portuguese neutrality in Macau, but only up to a point.



As such, Macau enjoyed a brief period of economic prosperity as the only neutral port in South China, after the Japanese had occupied Guangzhou and Hong Kong. In August 1943 the Japanese demanded the installation of Japanese "advisors" under the alternative of military occupation.

In 1974 Portugal relinquished all colonial claims and proposed Chinese sovereignty over Macau. The PRC has promised that, under its "one country, two systems" formula, China's socialist economic system will not be practiced in Macau and that Macau will enjoy a high degree of autonomy in all matters except foreign and defence affairs until at least 2049, fifty years after the handover.



### Freemasonry in Macau

The emergence of Freemasonry in Macau in the late 18<sup>th</sup> century is a matter of academic research and an interesting contribution under the title "*The First Republic, Macau and the Freemasons*" appears in the last issue of the *Review of Culture* edited by the Macau Culture Institute. According to the author there is a trace of early Masonic activity in Macau. There are signs that Lodges belonging to different Jurisdictions may have worked in Macau during other periods and then dissolved<sup>3</sup>.

Lodge "Luis de Camões" No 309 was created in Macau in 1906 under the auspices of Lodge Pro Veritate (Portugal), both Lodges belonging to the Grand Orient Lusitano, (now the Grand Legal Lodge of Portugal). The Lodge existed until the third decade of the 20th Century.

## Vietnam

### History of Vietnam



The history of Vietnam is one of the longest continuous histories in the world. Once Vietnam did succumb to foreign rule, however, it proved unable to escape from it, and for 1,100 years, Vietnam had been successively governed by a series of foreign powers, mainly the Hans, leading to the losses of its writing system, language, and national identity. At certain periods during these 1,100 years, Vietnam was independently governed under various dynasties although their triumphs and reigns were brief. The relationship between North and South Vietnam has also been a story of long-lived conflict.

When Ngô Quyền (King of Vietnam) (939–944) restored sovereign power in the country, the next millennium Vietnam was under a series of great dynasties. At various points during these 1,000 years of imperial dynasties, Vietnam was ravaged and divided by civil wars and repeatedly attacked by the Songs, Mongol Yuans, Chams, Mings, Dutch, Manchus, French, and the Americans.

<sup>3</sup>"Macau and Freemasonry" Lodge Light of the Orient No 80 - Grand Legal Lodge of Portugal

The Ming Empire conquered the Red River valley for a while before native Vietnamese regained control and the French Empire reduced Vietnam to a French dependency for nearly a century and followed by an occupation by the Japanese Empire. Political upheaval and Communist insurrection put an end to the monarchy after World War II and the country was proclaimed a republic.

The West's exposure in Vietnam and Vietnam's exposure to Westerners dated back to 166 AD with the arrival of merchants from the Roman Empire, to 1292 with the visit of Marco Polo, and the early 16th century with the arrival of Portuguese in 1516 and other European traders and missionaries. Various European efforts to establish trading posts in Vietnam failed, but missionaries were allowed to operate for some time until the mandarins began concluding that Christianity (which had succeeded in converting up to a tenth of the population by 1700) was a threat to the Confucian social order since it condemned ancestor worship as idolatry. Vietnamese attitudes to Europeans and Christianity hardened as they began to increasingly see it as a way of undermining society. Many Catholic martyrs gave their life in Tonkin, Cochin China and Annam during persecutions. In 1900 64 Martyrs were beatified including 54 monks, 26 of them Dominicans<sup>4</sup>.

Between 1627 and 1775, two powerful families had partitioned the country: the Nguyễn Lords ruled the South and the Trịnh Lords ruled the North. The Trịnh-Nguyễn War gave European traders the opportunities to support each side with weapons and technology: the Portuguese assisted the Nguyễn in the South while the Dutch helped the Trịnh in the North.

In 1784, during further conflict between North and South, a French Catholic Bishop secured two ships, a regiment of Indian troops, and a handful of volunteers and returned to Vietnam in 1788 to assist the South in return for concessions. The subsequent Nguyễn Dynasty tolerated Catholicism and employed some Europeans in court as advisors. However, he and his successors were conservative Confucians who resisted Westernization. The next Nguyễn emperors brutally suppressed Catholicism and pursued a 'closed door' policy, perceiving the Westerners as a threat. Tens of thousands of Vietnamese and foreign-born Christians were persecuted and trade with the West slowed during this period. These acts were soon being used as excuses for France to invade Vietnam by 1867.

French Indochina was formed in 1887 from Annam (Central Vietnam), Tonkin (Northern Vietnam), Cochin China (Southern Vietnam, and Cambodia, with Laos added in 1893). Annam was nominally a protectorate where the Nguyễn Dynasty still ruled, and Tonkin had a French governor with local governments run by Vietnamese officials.

Communism was introduced into Vietnam with the emergence of three separate Communist parties; the Indochinese Communist Party, Annamese Communist Party and the Indochinese Communist Union, joined later by a Trotskyism movement. In 1930 the Communist International sent Nguyễn Ái Quốc to Hong Kong to coordinate the unification of the parties into the Vietnamese Communist Party. Later the party changed its name to the Indochinese Communist Party.

In 1940, during World War II, Japan invaded Indochina and kept the Vichy French colonial administration in place as a Japanese puppet. In 1941 **Hồ Chí Minh**, arrived in northern Vietnam to form the League for the Independence of Vietnam. The Việt Minh Front was an umbrella group for all parties fighting for Vietnam's independence, but was dominated by the Communist Party.

The Việt Minh had a modest armed force and during the war worked with the American Office of Strategic Services to collect intelligence on the Japanese.

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<sup>4</sup>Wikipedia

From China, other non-Communist Vietnamese parties also joined the Việt Minh and established armed forces with backing from the Kuomintang.

American President **Roosevelt** and General Stilwell privately made it adamantly clear that the French were not to reacquire French Indochina after the war was over. Roosevelt offered Chiang Kai-shek the entire region of Indochina to be put under Chinese rule<sup>5</sup>. It was said that Chiang Kai-shek replied: "Under no circumstances!"

After the war, 200,000 Chinese troops under General Lu Han sent by Chiang Kai-shek invaded northern Indochina north of the 16th parallel to accept the surrender of Japanese occupying forces, and remained there until 1946. The Chinese used the Vietnamese branch of the Chinese Kuomintang, to increase their influence in Indochina and put pressure on their opponents. Chiang Kai-shek threatened the French with war in response to their maneuvering against Ho Chi Minh and also forced the French to surrender all of their concessions in China and renounce their extraterritorial privileges in exchange for withdrawing from northern Indochina and allowing French troops to reoccupy the region starting in March 1946. However, the French quickly engaged in the First Indochina War (1946–54), which resulted in the loss of French control in 1954, when Vietnamese forces defeated the French at Dien Bien Phu. The 1954 Geneva Conference left Vietnam a divided nation, with Ho Chi Minh's communist government ruling the North from Hanoi and Ngo Dinh Diem's regime, supported by the United States, ruling the South from Saigon.

As a result of the Second Indochina War (1954–75), Viet Cong and regular People's Army of Vietnam (PAVN) forces from the North unified Vietnam under communist rule. Having unified North and South politically, the VCP still had to integrate them socially and economically by reeducation. In this task, VCP policy makers were confronted with the South's resistance to communist transformation, as well as traditional animosities arising from cultural and historical differences between North and South. More than a million Southerners fled the country soon after the communist takeover,

The harsh postwar crackdown on remnants of capitalism in the South led to the collapse of the economy during the 1980s. Compounding economic difficulties were new military challenges. In the late 1970s, two countries -Cambodia and China - posed threats to Vietnam. Clashes between Vietnamese and Cambodian communists on their common border began almost immediately after Vietnam's reunification in 1975. To neutralize the threat, Vietnam invaded Cambodia in December 1978 and overran Phnom Penh, the Cambodian capital, driving out the incumbent Khmer Rouge communist regime and initiating a prolonged military occupation of the country.

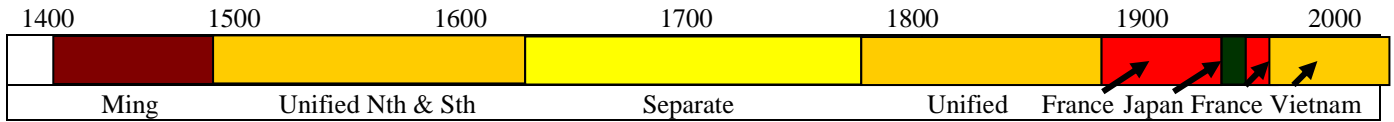
In February and March 1979, China retaliated against Vietnam's incursion into Cambodia by launching a limited invasion of Vietnam, but the Chinese foray was quickly rebuffed. Relations between the two countries had been deteriorating for some time. Territorial border disagreements were revived and a postwar campaign from Hanoi to limit the role of Vietnam's ethnic Chinese community in domestic commerce elicited a strong protest from Beijing. China also was displeased that Vietnam was receiving nearly \$3 billion a year in economic and military aid from the Soviet Union and conducted most of its trade with the USSR and other COMECON countries.

During its incursion into Cambodia in 1978–89, Vietnam's international isolation extended to relations with the United States. The United States, in addition to citing Vietnam's minimal cooperation in accounting for Americans who were missing in action (MIAs) as an obstacle to normal relations, barred normal ties as long as Vietnamese troops occupied Cambodia. Washington also continued to enforce the trade embargo imposed on Hanoi at the conclusion of the war in 1975.

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<sup>5</sup> Wikipedia

**Timeline of Vietnamese Territorial Possession**



**Freemasonry in Vietnam**

In French Indo-China there was a very lively Masonic activity. The story of French Freemasonry in Indochina began with Napoléon III embarking on the conquest of the Annam (Vietnam) in 1858. **Chasseloup-Laubat**, his marine minister, a Freemason, vigorously supported the colonial expansion. A Municipal Commission was created in 1867 and it was against this background that, in 1868, Lodge “*Le Réveil de l’Orient*”<sup>6</sup> was founded with **Michel Amber**, as Worshipful Master. The lodge rapidly expanded from thirty seven members in 1870 to approximately ninety by the turn of the century. It counted numerous civil servants who were mostly expatriates from the Colonial Administration.

An architect **Foulhoux**, one of the Worshipful Masters, ‘urbanised’ Saïgon by constructing a Governor’s House, Law Courts, a Custom House and a Post Office. Three Masons stand out for their involvement in the organization of the new territory: **Jules Blancsubé**, **Paul Dislère** and **Auguste Pavie**. **Blancsubé** was responsible for instituting the civilian administration and the abolition of military rule. **Paul Dislère** was the instigator of the colonial Ministry thereby creating a voice for settlers in the colonies. **Auguste Pavie** pushed the boundaries exploring Cambodia and Laos. Lodge “*La Fraternité Tonkinoise*” was created in Hanoi.

The lodge was also heavily involved with figureheads from the press and publishing companies, promoting numerous young Vietnamese talents. **Jean-Marie de Lanessan** was made Governor, albeit for a short period. In 1897, **Paul Doumer**, a member of the Grand Orient and future president, was in charge of the French dependency. For nearly twenty years, almost all high ranking civil servants were Freemasons. During that period, a stream of new lodges opened: four from the Grand Orient and two from the Grand Lodge de France. In 1907, **Gustave Serres**, Worshipful Master of “*La Libre Pensée d’Annam*” passed a remark: ‘we should be aware of the quickly developing indigenous population’. Lodge “*La Ruche d’Orient*” was founded in 1908 and the French lodges opened their doors to ‘Annamites’.

The Freemasons were concerned about the influence of the missionaries although the 1905 separation of the Church and State was far less strict than in Paris. World War I saw a slowdown in Freemasonry but 1919 brought a progressive return to normality. In 1927, the Poincaré government replaced **Varenne**, the last Freemason to hold the post, as General Governor, with Pasquier a sympathizer with the Brotherhood and an expert on Indochina. Both influenced the reception of the local populations into the Lodges. **Nguyen Ai Quoc (Hô Chi Minh)** was initiated in 1922 in Lodge “*La Fédération Universelle*” in Paris. Even the ex-Emperor, deposed by the French, **Vinh Sanh** joined in 1927 in Lodge “*L’Amitié*”.

A member of a Parisian lodge, **Duong Van Giao** published a thesis in 1925 entitled ‘Indochina 1914-1918’. Numerous French Freemasons supported the idea of an independent peninsula including **Blaquière**, **Monet**, **Wintrebert**, and **Garros**.

In the summer of 1940, following the French defeat, Japan invaded the north of Vietnam conquering the south in 1941. Vichy tried to keep some semblance of sovereignty. The Brotherhood was strictly forbidden by law and the meetings went underground. All the masons of the grade of Master and above were systematically evicted from the Administration and the military. During the next three years most masons entered into a passive resistance.

<sup>6</sup> French Freemasonry in Indochina 1868-1975

By March 1945 Vietnam, Cambodia and Laos were de facto independent states. In Vietnam, the Emperor Bao Dai called on some Masons to assist in the administration of his government. These included **Tran Van Lai**, **Vuong Quang Nhuong** and **Duong Van Giao**. In this confusion, the Viet Minh of **Ho Chi Minh** took control of the north of the country. In 1955, the only two remaining lodges: “*Khong Phu Tseu*” and “*Le Réveil de l’Orient*”, tried, with little success, to fight dictatorship in southern Vietnam. By 1975, most of South East Asia had fallen under communism and with that fall came the end of legal Freemasonry. Although the communist regime has officially banned freemasonry the lodges carry on unofficially<sup>7</sup>. The Grand Lodge of the Philippines had a Lodge in Saigon during the Vietnam War<sup>8</sup>.

## Japan

### History of Japan



Japan being separated by water from the Asian Continent, its civilization developed in relative seclusion in pre-modern days. Foreign cultural influence gradually reached the country mainly through the neighboring countries of China and Korea. The first permanent capital was founded at Nara in 710 AD, which became a center of Buddhist art, religion and culture. The current imperial family emerged about 700 AD, but by 1550 or so political power was subdivided into several hundred local units, or "domains" controlled by local "daimyō" (lords), each with his own force of samurai warriors.

The first Westerners to reach Japan were Portuguese traders who landed on Tanegashima, a small island in southern Japan, in 1543. Subsequently other nationals arrived. In due course the then ruling shogunate became concerned about the growing foreign influence on its people. Tokugawa Ieyasu came to power in 1600 and set up a military government at Edo (modern Tokyo). The "Tokugawa period" was prosperous and peaceful, but Japan deliberately terminated the Christian missions and cut off almost all contact with the outside world. This lasted for more than two centuries until 1854. Under these circumstances only Protestant Dutch and non-Christian Chinese were allowed to do business with Japan.

While Japan was in a state of isolation, foreign vessels frequented its coasts from time to time. In the first half of the 19th century, their encroachment became particularly noticeable. They urged Japan to open ports. In the 1860s the Meiji Period began, and the new national leadership systematically ended feudalism and transformed an isolated, underdeveloped island country into a world power that closely followed Western models. The government concluded treaties with foreign powers, which included extra-territoriality by which foreign residents in Japan came under the legal jurisdiction of their own countries' consuls.

The abolishment of the seclusion policy threw the country into turmoil. The unequal treaties with those countries, rampant inflation largely due to the commencement of foreign trade and other unfavorable factors resulting from the opening of the country caused some Japanese, especially samurai, to wish to unify the country under the imperial rule and repel foreigners. Some samurai assaulted foreigners in order to harass the government<sup>9</sup>.

<sup>7</sup> French Freemasonry in Indochina 1868-1975 - Wikipedia

<sup>8</sup> Op cit Henderson

<sup>9</sup> Wikipedia



Such attacks became frequent in the late 1850s and early 1860s. As a result, foreign powers lodged strong protests. In 1863 the Japanese Government agreed to have the British and French troops stationed in Yokohama.

Democracy was problematic, because Japan's powerful military was independent of the Diet in the 1920s and 1930s and responsible only to the Emperor, whose concept of a Constitutional Monarchy was far different to Britain's<sup>10</sup> in that the Emperor reigned and ruled. The military moved into China starting in 1931 but was defeated in the Pacific War by the United States and Britain.

Occupied by the U.S. after the war and stripped of its conquests, Japan was transformed into a peaceful and democratic nation. After 1950 it enjoyed very high economic growth rates, and became a world economic powerhouse, especially in automobiles and electronics. Since the 1990s economic stagnation has been a major issue, with an earthquake and tsunami in 2011 causing massive economic dislocations.

### **Freemasonry in Japan**

Before 1854, only Protestant Dutch and non-Christian Chinese were allowed to do business with Japan. For this reason, the first known Mason to have been in Japan was **Isaac Titsingh**. He was initiated in Batavia in 1772 and headed a Dutch trading post in Nagasaki in the 1780s.

The first trace of a Masonic ceremony in Japan relates to a Masonic funeral given to two Dutch Captains, who had been murdered in Yokohama in the year 1860. There is a legend, however, that the first Masonic meeting held in Japan was held among American Masons who came to Japan with the American expeditionary forces led by **Commodore Perry**, as early as 1853, but there is no authentic evidence to prove the event.

The first lodge in Japan was a military lodge called *Sphinx Lodge* No. 263, Irish constitution, which came to Japan with a detachment of the British 20th Regiment which arrived in Yokohama in 1864<sup>11</sup>. While in Yokohama, the lodge held meetings and admitted civilian members. Being a military lodge however, it could not operate in Japan long. It held its last meeting in March 1866.

However, on the 26th June 1866, "*Yokohama Lodge*" No. 1092 was consecrated under the Grand Lodge of England formed by the local Brethren initiated by *Sphinx Lodge* No 263. During the next six years, three other Lodges were formed, a second lodge in Yokohama, the "*Nippon Lodge*" in Tokyo, and the "*Rising Sun*" in Kobe. Shortly thereafter in 1873, a patent was issued which enabled the inaugural meeting of the District Grand Lodge of Japan to be held on the 15th August 1874<sup>12</sup>.

Japanese law at that time prohibited all secret societies and no Japanese subject could be initiated into the Craft and with the end of extraterritorial jurisdiction at the close of the last century, Freemasonry, because of its benevolent efforts was only permitted to carry on its work, provided it was conducted quietly and without ostentation and any public display.

A total of six English and three Scottish lodges were formed in Japan before the last war. The members included those who contributed to the modernization of Japan.

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<sup>10</sup> See "*Hirohito and the making of Modern Japan*" by Herbert P Bix ISBN 0-06-019414-X

<sup>11</sup> "*A History of Japanese Masonry*" Harry L Steinburg Walter F Meier Lodge of Research No 281 Seattle

<sup>12</sup> "*Freemasonry in the Far East*" Robert M T Orr Bahamas Installed Masters Lodge No 8764 EC on 21st Nov 1978

These included Bro. **E. Fischer**, a German merchant involved in the development of Kobe; Bro. **William G. Aston**, a British diplomat and scholar of Japanese literature whose works introduced Japan and its civilization to the English-speaking world; Bro. **A. Kirby** who built the first iron-clad warship in Japan; Bro. **Thomas W. Kinder**, a Briton who was in charge of the Mint Bureau in Osaka; Bro. **John R. Black**, a British journalist who published an English-language newspaper, the Japan Gazette, and Japanese newspapers, Nisshin Shinjishi and Bankoku Shimbun, and wrote an important book, "*Young Japan*", Bro. **William H. Stone**, a British telecommunications engineer; Bro. **Paul Sarda**, a French architect; Bro. **Edward H. Hunter**, a British shipbuilding engineer; Bro. **John Marshall**, a British port captain; Bro. **Felix Beato**, a Venetian-born British photographer; and Bro. **Stuart Eldridge**, an American doctor. All the members of the lodges in Japan in those days were foreigners. However, some Japanese joined the Craft abroad prior to the last war.

The earthquake in 1923 was devastating. Lodges in Yokohama and Tokyo lost practically everything and in Kobe the true spirit of a mason's charity was clearly evident. Brethren opened their houses and welcomed refugees and their families from the north, clothed them, fed them and gave them funds and lodgings<sup>13</sup>.

The situation began to deteriorate for Freemasons in Japan in the late 1930s when the government authorities began to crack down on the fraternity, especially after the outbreak of war in China in 1937. In the early 1940s anti-Jewish and anti-Masonic publications were imported from Nazi Germany and were translated into Japanese. The anti-Masonic movements intensified and all the lodges had to cease their operation and during the Second World War freemasons were arrested as traitors<sup>14</sup>.

During the 1920s and 1930s, anti-Masonic material began to appear in Japanese language newspapers, magazines and books, written by university professors and military officers receiving guidance from Professor Tsuyanosuke Higuchi of the Army Staff College and Lieutenant General Nobutaku Shioten. When Japan signed the Anti-Comintern Pact with Germany in 1936 and later with Fascist Italy, much of their anti-Masonic and anti-Semitic material was translated and disseminated in Japan.

In 1938, a Japanese representative to a Congress in Germany stated, on behalf of Japan, that "*Judeo-Masonry is forcing the Chinese to turn China into a spearhead for an attack on Japan, and thereby forcing Japan to defend herself against this threat. Japan is at war not with China but with Freemasonry, represented by General Chiang Kai-shek, the successor of his master, the Freemason Sun Yat-Sen.*" There is no evidence that either were members of a regular Craft Lodge but they used, and may have been members of, the "Chinese Freemasons" Triads.

The Masonic Lodges in Japan continued meeting under an agreement with the authorities which allowed that activities would be conducted without ostentation, public display or advertisement. Tokyo Lodge No 2015, which did not have a regular place to meet and used private dining rooms at various restaurants, was informed by the management of one restaurant that they could not hold their meetings there while wearing Masonic regalia. In 1938, the Japanese Government ordered the Rotary Club to be dissolved because it was "*an agent of Freemasonry*". The Boy Scouts of Japan was ordered disbanded because in the eyes of the anti-Masonic militants, the Scout pledge was the origin of the Masonic obligation. After the outbreak of World War II in Europe, conditions deteriorated rapidly between the authorities and Masons in Japan. Several prominent foreign businessmen, including Masons, were taken into custody for interrogation and held for several weeks.

With the approach of the Pearl Harbour attack, Masonic harassment increased and *Otentosama* Lodge No 1263 had its last meeting on 2 July 1940.

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<sup>13</sup>Christopher Haffner "*The Craft in the East*"

<sup>14</sup>Jasper Ridley, "*The Freemasons*", London, 2000, p. 239

Lodge *Star in the East* No 640 continued to meet and had scheduled a meeting on 9 December 1941, the day after the Pacific War began. During the war several exhibitions of the confiscated material were exhibited at department stores in Tokyo and Yokohama similar to the practices in Germany and Italy.

Japan officially surrendered on 2 September 1945 and submitted to occupation. This was not to be an occupation of the traditional kind, for the US Government, working through the Supreme Commander of the Allied Powers in Japan, Bro General **Douglas MacArthur**, set itself the task of creating a new Japan. Bro **MacArthur** was a Philippine Mason and many of the senior echelons of the military powers occupying Japan were also Masons, carrying with the occupation the ideals of American democracy, fair dealing and charitable motives that are capable of crossing racial barriers and appealing to the oriental mind. **MacArthur** expounded on the necessity of spreading Masonic principles throughout Japan and thus reforming the ideology of the Japanese people. He saw Freemasonry as one of the means at his disposal to enable Japan to break from the past. In a letter dated 29 July 1949, to his Scottish rite in Tokyo, **MacArthur** said: *"In the progressive revival of the work of the Masonic bodies in Japan since the surrender has been found one of the strong spiritual bulwarks supporting the occupation. For, from these immutable precepts common to Christianity, to Democracy and to Freemasonry has emerged the philosophy underlying occupation policy."*

After the war, Masonic activities were resumed. An English and two Scottish lodges had survived. The Grand Lodge of the Philippines began to found lodges in Japan. During a 10-year period from 1947 to 1956, 16 lodges were founded. **Gen. Douglas McArthur**, who was the Supreme Commander of the Allies which occupied Japan after the war and himself a mason, was very supportive of Masonic activities in Japan. It was reported that Emperor Hirohito expressed an interest in Freemasonry but the planned audience for a member of the Grand Lodge of the Philippines did not eventuate through unfortunate circumstances<sup>15</sup>. This missed opportunity could have been a major accelerator to the adoption of the Craft by the Japanese people in Japan, especially in view of war-time attitudes.

It was not until January 1950, several years after the Second World War that the headline appeared in the Japanese press *"Portals of Freemasonry are opened to Japanese"* and Seven Japanese men including five Diet members were initiated. While a number of Japanese became Masons during residency in other countries in pre-war years, for the first time in Japan, Japanese men were admitted to Freemasonry. That evening five Japanese, including the speaker of House of Councillors, **Naotake Sato**, the Speaker of the House of Representatives, **Etsujiro Takahashi**, the Editor of The Nippon Times, **Kimpei Sheba**, the paper's city editor, **Tamotsu Murayama** and **Etsujiro Uehara**, received the first degree. Congratulatory messages were sent from **Generals MacArthur, Almond and Walker**, and the Philippine Grand Master, **Esteban Munarriz**.

In 1952 when the occupation came to an end a new Japan emerged strongly influenced by Masonic principles. Bro **General Eichelberger**, Commanding Officer of the 8th US Army, had the old Tokyo temple restored and a plaque was installed to commemorate the restoration. *Star of the East* resumed labour on 9 April 1946 and from then on had more work than it could cope with, even holding four meetings a month.

For some years members of the Philippine Lodges in Japan had informally considered the idea of an independent Grand Lodge of Japan. But the first step to the initiation of Japanese nationals in Japan was not accomplished without some difficulty. In a report on the historical background of Freemasonry in Japan to the Grand Lodge of the Philippines by Bro **Tamotsu Murayama**, the first Japanese national to be raised in Japan, said:

*"Some American Masons strongly opposed it on the ground of religious issues. The arguments were that Japanese candidates must be Christians..."*

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<sup>15</sup>Reported during discussion on "Masonry in Japan" Bro. Brian McKibbin Jerrabomberra Daylight Lodge UGLNSW

This is contrary to the spirit of the Craft but it was 16 years before this decision was reviewed. The Grand Lodge authorized Constituent Lodges to obligate Candidates on the Bible (sic) of any qualified Faith of their choice which represents to them, their way of paying homage to The Supreme Being.

The Grand Lodge of Japan was founded in 1957 by 15 Philippine lodges operating in Japan and is recognized by the United Grand Lodge of England. The first Japanese-speaking Lodge opened in 1954. In 1967, the Yokohama Masonic Hall was constructed. The membership of its roll steadily increased, reaching 4,786 in 1972. By 1980 there were 18 lodges with 3,743 freemasons

There are now 24 craft lodges. Eighteen are under the Grand Lodge of Japan; one under the Constitution of England; two of the Scottish Constitution, one, Massachusetts Constitution and two under the Philippines Constitution. York and Scottish bodies are also well established.<sup>16</sup> There are several more lodges which meet in Japan under the charter of the Prince Hall Grand Lodge of Washington, with which the Grand Lodge of Japan established fraternal relationship in 1998. Le Droit Humain has a pioneer lodge in Tokyo, the Lodge "Soleil Levant" founded in 2008 and working at the Ancient and Accepted Scottish Rite in French.

Membership varies from about 30 at Hokkaido No 17, in Northern Japan, to Okinawa Lodge 118, under the Philippines Constitution, with a membership of about 683 - a large membership by any standards, having reached this number during the US military administration, after the occupation. While the Ryukyu Archipelago, of which Okinawa is the largest island, has reverted to Japanese administration, the Lodge retains most of its US military members as at least non-active, but subscribing members.

## Korea

### History of Korea



The Korean Peninsula was inhabited from the Lower Paleolithic about 400,000-700,000 years ago. Korea is considered to be one of the oldest countries in the world. The historical Gojoseon Kingdom was first mentioned in the Chinese records by the early 7th century BC. By about the 4th century BC, the kingdom of Gojoseon had developed to the point where its existence was well known in China, and around 400 BC it moved its capital to Pyongyang.

The Jin state was formed in southern Korea in the 3rd century BC. Near the end of the 2nd century BC it fell to the Han dynasty of China. The warring three states were unified into Silla by 668 AD, which led to the North South States Period (698–926).

In 1392 the Joseon Dynasty was established after a coup and lasted until 1910. King Sejong the Great (1418–1450) implemented numerous administrative, social, and economical reforms, established royal authority in the early years of the dynasty, and promulgated Hangeul, the Korean alphabet. Joseon's culture was based on the philosophy of Neo-Confucianism, which emphasizes morality, righteousness, and practical ethics. However, from the late 16th century, the Joseon dynasty faced a number of foreign invasions

Joseon dealt with a pair of Japanese invasions from 1592 to 1598. This conflict brought prominence to Admiral Yi Sun-Sin as he repelled the Japanese forces with his "Turtle Ship" invention. Subsequently, Korea was invaded by the Manchus in 1627 and again in 1636 after which the Joseon dynasty recognized the suzerainty of the Qing Empire. During the 19th century, Joseon tried to control foreign influence by closing the borders to all nations but China.

<sup>16</sup> "Masonry in Japan" Bro. Brian McKibbin, SW Jerrabomberra Daylight Lodge No. 1001 UGLNSW

The Joseon court was aware of the foreign invasions and treaties involving Qing China, as well as the First and Second Opium Wars, and followed a cautious policy of slow exchange with the West.

In 1866, reacting to greater numbers of Korean converts to Catholicism, the Joseon court clamped down on them, massacring French Catholic missionaries and Korean converts alike. That same year France invaded and occupied portions of Ganghwa Island in the fall of 1866. The Korean army lost heavily, but the French abandoned the island.

Following the retaliatory sinking of the US ship "*General Sherman*" the United States confronted Korea militarily in 1871, killing 243 Koreans in Ganghwa Island before withdrawing. Five years later Korea signed a trade treaty with Japan, and in 1882 signed a treaty with the United States, ending centuries of isolationism. In 1885, United Kingdom occupied Geomun Island, withdrawing in 1887. After a rapidly modernizing Japan forced Korea to open its ports in 1876, it successfully challenged the Qing Empire in the Sino-Japanese War (1894–1895) which culminated in a treaty, which stipulated the abolition of traditional relationships with China.

Russian influence was strong in the Empire until being defeated by Japan in the Russo-Japanese War (1904–1905) and this led to Korea effectively became a protectorate of Japan. In 1910 Japan annexed Korea and it was controlled by Japan under a Governor-General of Korea.

A Provisional Government of the Republic of Korea was established in Shanghai, which coordinated the Liberation effort and resistance against Japanese control. After the outbreak of the Sino-Japanese War in 1937 and World War II Japan attempted to exterminate Korea as a nation. The continuance of Korean culture itself began to be illegal. Worship at Japanese Shinto shrines was made compulsory. The Korean language was banned and Koreans were forced to adopt Japanese names, and newspapers were prohibited from publishing in Korean. Some Koreans left the Korean peninsula to Manchuria and formed resistance groups known as the Korean Liberation Army which fought guerrilla warfare with the Japanese forces.

During World War II, Koreans at home were forced to support the Japanese war effort. Tens of thousands of men were conscripted into Japan's military. Around 200,000 girls and women, mostly from Korea and China, were conscripted into sexual slavery.

Japan surrendered to the Allied Forces on August 15, 1945. One week earlier Soviet tanks had entered northern Korea. In the aftermath of the Japanese occupation, Korea was divided at the 38th parallel north in accordance with a United Nations arrangement, to be administered by the Soviet Union in the north and the United States in the south. The Soviets and Americans were unable to agree on the implementation of Joint Trusteeship over Korea. This led in 1948 to the establishment of two separate governments, each claiming to be the legitimate government of all of Korea.

In June 25, 1950 the Korean War broke out when North Korea breached the 38th parallel line to invade the South, ending any hope of a peaceful reunification for the time being. Eventually, following the Korean War, the two separate governments stabilized into the existing political entities of North and South Korea.

South Korea's subsequent history is marked by alternating periods of democratic and autocratic rule but with the Sixth Republic, the country has gradually stabilized into a liberal democracy and, since the 1960s, the country has developed from one of Asia's poorest to one of the world's wealthiest nations.



## **Freemasonry in Korea**

In late 1907 and early 1908 a number of Freemasons then residing in Korea undertook to establish the first Masonic Lodge on the Peninsula. A Charter was issued by the Grand Lodge of Scotland in 1908, for “*Han Yang*” Lodge No 1048.

In addition to Lodge *Han Yang*, there are three other lodges on the Korean Peninsula - Lodge *Pusan* and Lodge *Harry S. Truman* (on the roll of the Grand Lodge of Scotland) and *MacArthur* Lodge and Lodge Pusan No 1675 Scottish Constitution. *MacArthur* Lodge currently holds meetings on the Yongsan United States military base located within Seoul<sup>17</sup>.

Lodge Han Yang No. 1048 is the oldest Masonic Lodge in the Republic of Korea and endured the Occupation of Japan, World War II and the Korean War. The members come from Korea and around the world making the Lodge truly cosmopolitan.

Lodge *Morning Calm*<sup>18</sup> under the Grand Lodge of the Philippines used to meet in Taegu<sup>19</sup> but merged with MacArthur Lodge No. 183 in 1996.

MacArthur Lodge No. 183, chartered in 1964, is the only Masonic Lodge of the Most Worshipful Grand Lodge of the Philippines in operation on the Korean Peninsula. The Lodge works the American Webb Ritual and opens in the third degree, and conduct normal lodge business at separate meetings.

Harry S. Truman Masonic Lodge was founded in 1979 under the Charter of the Grand Lodge of Scotland. The lodge building is located nearby Pyeongtaek City. Meetings are usually followed by harmony in the Keystone Lounge.

Lodge Pusan No. 1675 was chartered on 3 May 1973, on the Roll of the Grand Lodge of Scotland and meets in Pusan.

There are other Lodges which meet in Korea under Prince Hall Grand Lodge Charters.

## **Chinese Freemasons (Hongmen)**<sup>20</sup>



The “*Chinese Freemasons*” operate under different names in Canada, USA, Philippines and Taiwan. The Vancouver branch was established in 1918 and its membership has been as great as 6,000, but there are perhaps 2,500 members in Canada today. The picture displays its emblem. There is Chinese Masonic Society in Melbourne. Chinese secret societies grew from illegal gatherings of small numbers of people after the Qing revolution in about 1662. Independent of purpose and action, these groups shared a common blood oath, password and phrase: The common use of “threes” in their names led English administrators to label the societies Triads. Many of them were little more than criminal gangs but others were mutual benefit societies. Based on a superficial similarity in the use of passwords and initiations theories have been proposed regarding a common heritage with European Freemasonry but soon foundered on the obvious differences. The

Chinese Freemasons have no effective channel to influence events in China but take every opportunity to issue lengthy statements condemning both the Chinese Communist and Nationalist regimes.

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<sup>17</sup> Wikipedia

<sup>18</sup>“Masonic World Guide” Henderson ISBN 0 85318 139 X

<sup>19</sup> Op cit Henderson

<sup>20</sup> Grand Lodge of British Columbia and Yukon

There is no necessary relationship between them and the Triads or Tongs with criminal intent. The “*Chinese Freemasons*” society in North America and elsewhere has no connection to recognized Freemasonry, either as a structure of philosophical beliefs, or in a history of ritual instruction, or in a legend derived from King Solomon's Temple. Exactly when the various societies adopted the name Chinese Freemasons is unclear. Regardless, the societies are too far removed from their own history, legendary or otherwise, to return to the name Hongmen. By that name, the Hongmen is an illegal society in Hong Kong, because of its perceived, or real, association with Triad criminal gangs, while in Taiwan the Hongmen is a recognized political party known as the Zhi Gong Party. Neither are associations that North American Chinese Freemasons may necessarily wish to endorse.

Almost a century and a half after the fact, it would be difficult if not impossible for regular Freemasonry to object to the Hongmen Society's use of the term “*Freemasons*”. In fact members of the society strongly defend their right to use the Masonic square and compasses emblem although its use is not uniform. Regular freemasons will simply have to live with the confusion and, should the topic arise, point out that there is no similarity or connection between the two societies. The Hongmen is not irregular or clandestine Freemasonry; by the Landmarks of the Order it is simply *not* Freemasonry. However, because of its history of assistance to the Nationalist forces, the association of names must serve as a deterrent to future acceptance to the re-introduction of Freemasonry in mainland China.

### Famous Freemasons in East Asia



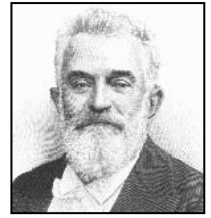
**Felice Beato** (1832–1909) was an Italian–British photographer. He was one of the first people to take photographs in East Asia and one of the first war photographers. He is noted for his genre works, portraits, and views and panoramas of the architecture and landscapes of Asia and the Mediterranean region. **Beato's** travels gave him the opportunity to create images of countries, people, and events that were unfamiliar and remote to most people in Europe and North America. His work provides images of the Second Opium War and he had influence in Japan, where he taught and worked with numerous other photographers and artists, was particularly deep and lasting.

**Stuart Eldridge** (1843-1901) was an American Doctor. During the Civil War he acted on the staff of General Thomas, being later appointed to the staff of General Howard in the Bureau of Emancipation of Slavery, at Washington DC. In August 1871 he arrived in Yokohama as Secretary and Physician to the Scientific Mission to Japan. The Japanese Government appointed **Dr Eldridge** Surgeon-General of the Kaitakushi (Commissioner of Development Projects) and was stationed at Hakodate from May 1872. At Hakodate he established a medical school in August 1872, and trained Japanese students, both government sponsored and private.



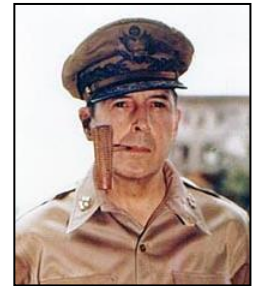
Count **Justin Napoléon Samuel Prosper de Chasseloup-Laubat** (1805–1873) was a French politician who became Minister of the Navy under Napoleon III. **Chasseloup-Laubat** was Minister of the Navy and the Colonies during the attacks on Danang and Saigon in Vietnam led by Rigault de Genouilly and his successor Counter-Admiral Page. When in 1863 the Vietnamese diplomat Phan Thanh Gian visited Napoleon III on an embassy in Paris, **Chasseloup-Laubat** pressured Napoleon III to have him give up a promise he had made to return territories captured by the French. He threatened Napoleon III with his resignation and that of the whole cabinet, forcing him to order the cancellation of the agreement in June 1864

**Jean-Marie de Lanessan** (1843-1919) was a French naturalist and colonial administrator in the Indochinese peninsula. He founded the Lodge "*La Fraternité Tonkinoise*" in Hanoi despite the fact that the Grand Master of the Grand Orient of France in Paris, **Jean-Claude Colfavru**, was against what he called the 'Indochinese adventure'. Hanoi was very quickly becoming the most modern city in Vietnam and **Jean-Marie de Lanessan** was even made Governor, albeit for a short period.



**Joseph Athanase Paul Doumer**, (1857–1932) was the President of France from 13 June 1931 until his assassination. He was a Professor of mathematics and was Governor-General of French Indochina from 1897 to 1902. After returning from French Indochina, **Doumer** served as President of the Chamber of Deputies (speaker of parliament) from 1902 to 1905. The Long Bien Bridge was built during his term as Governor-General and was named for him. It became a well-known landmark and target for US pilots during the Vietnam War. He became Minister of Finance of France in 1925 when Louis Loucheur resigned. He was elected President of the French Republic in 1931. In 1932, he was shot in Paris at the opening of a book fair.

**General Douglas MacArthur** (1880–1964) was an American general and field marshal of the Philippine Army. He was a Chief of Staff of the United States Army during the 1930s and played a prominent role in the Pacific theater during World War II. He received the Medal of Honor for his service in the Philippines Campaign. Arthur MacArthur, Jr., and **Douglas MacArthur** were the first father and son to each be awarded the medal. He was one of only five men ever to rise to the rank of General of the Army in the U.S. Army, and the only man ever to become a field marshal in the Philippine Army.



**Isaac Titsingh** FRS (1745-1812) was a Dutch surgeon, scholar, merchant-trader and ambassador. **Titsingh** was a senior official of the Dutch East India Company and represented the company in Japan. He traveled to Edo twice for audiences with the Shogun. He was the Dutch Governor General in Chinsura, Bengal. **Titsingh** worked with his counterpart, **Charles Cornwallis**, who was Governor-General of the English East India Company. In 1795, **Titsingh** represented Dutch interests in China and effectively functioned as ambassador. He was the first known Freemason in Japan.



**Nishi Amane** (1829-1897) was a philosopher in the Meiji period in Japan who helped introduce Western philosophy into mainstream Japanese education.

**Nishi** was initiated in La Vertu Lodge No. 7 in Leyden in October 1864

**Baron Tsuda Mamichi** (1829- 1903) was a Japanese statesman and legal scholar in the Meiji period in Japan. **Tsuda** wrote the first book in Japanese on Western Law. He was recruited by the Meiji government and helped in the first codification of Japanese laws. In 1871, he assisted the Foreign Ministry in negotiations with Qing dynasty in China. He also served in the House of Peers of the Diet of Japan after the Japanese general election, 1890. He was given the title of baron in the Japanese peerage system.



Count **Hayashi Tadasu**, GCVO (1850–1913) was a career diplomat and cabinet minister in Meiji period in Japan. He was stationed in England from 1900 to 1906 and became a member and later WM of Empire Lodge No. 2108. The Anglo-Japanese Alliance was concluded in 1902 and he signed this treaty on behalf of Japan. He became the first Japanese Ambassador to Great Britain when the Japanese mission in London was promoted from a legation to an embassy



**Charles St. George Cleverly** (1819–1897) was the second Surveyor General in Hong Kong. He worked under the Colonial Secretary and was responsible for public infrastructure, town planning and land auction. **Cleverly** is famous for the construction of Government House. Cleverly Street in Sheung Wan, Hong Kong is named after him.



**Sir Boshan Wei Yuk** was Senior Chinese Unofficial Member of the Legislative Council and Executive Council under colonial British rule in Hong Kong. Chinese council members were frequently referred to Senior Chinese Representative.

**Sir Kai Ho Kai**, CMG, JP, MRCS (1859–1914) was a Hong Kong Chinese barrister, physician and essayist in Colonial Hong Kong. He was also a Senior Chinese Unofficial Member of the Legislative Council and Executive Council under colonial British rule in Hong Kong. He played a key role in the relationship between the Hong Kong Chinese community and the British colonial government. He is remembered as one of the main supporters and teacher of student Sun Yat-sen. Kai Tak Airport was named after him. He was a Charter Member of the first Chinese Lodge.



**George Ashmore Fitch** (1883–1979) was an American Protestant missionary in China. **Fitch** was born in Soochow, China, the son of Presbyterian missionaries. He graduated from the College of Wooster, Ohio in 1906, and Union Theological Seminary in New York with a Bachelor of Divinity in 1909. He was ordained in the Presbyterian Church in 1909 and went to China to work with the YMCA in Shanghai and was a Charter Member of the first Chinese Lodge and later Grand Master of the Grand Lodge of China in Taiwan.

In 1873 **Dr. Philip Burnard Chenery Ayres** was appointed Colonial Surgeon and Inspector of Hospitals, a post he held for twenty-four years. He became the longest serving Colonial Surgeon ever.



He was a Charter Member of the first Chinese Lodge.



**Sir Catchick Paul Chater**, CMG (1846–1926) was a prominent British businessman of Armenian descent in colonial Hong Kong and a Charter Member of the first Chinese Lodge. In 1868, he and **Sir Hormusjee Naorojee Mody** formed Chater & Mody, a largely successful business partnership in Hong Kong. In 1886, he helped establish Dairy Farm, and he entered the Legislative Council that same year. In 1889, he established Hongkong Land which commenced a major land reclamation project. In 1890 he helped built one of the earliest power stations in the world in Hong Kong.

**Sir Hormusjee Naorojee Mody** (1838–1911) was a successful Parsi businessman in Hong Kong. **Mody** arrived in Hong Kong in 1858 with help from his uncle Jehangirjee Buxey. After working at Buxey and Company and later Bank of Hindustan, China and Japan, **Mody** and **Sir Catchick Paul Chater** formed the brokerage company Chater & Mody which enjoyed great success in the real estate/land business. **Mody** saw the potential of buying and developing land in Kowloon after it was ceded to the British in 1860. He was a Charter Member of the first Chinese Lodge.





**Naotake Satō** (1882-1971) was a Japanese diplomat and politician. He was born at Osaka and graduated from the Hitotsubashi University. He served as Imperial Japan's Ambassador to Belgium in 1930 and to France in 1933. He became Minister of Foreign Affairs on March 1937, and resigned on June 1937, then was assigned as Diplomatic Adviser, Foreign Office under the Hideki Tōjō Cabinet. He had served as the last Imperial Japan's Ambassador to the U.S.S.R. before the Soviet invasion of Manchuria since 1942 upon the request of the Minister of Foreign Affairs, Shigenori Tōgō. As Minister, he worked hard to avert war at the Imperial Diet. After the war, he was elected as a member of the House of Councillors of the National Diet of Japan in 1947, and served as a president of the House of Councilors from 1949 to 1953. He was one of the first men initiated into Freemasonry in Japan.

**Robert Lawrence Eichelberger** (1886–1961) was a general in the United States Army, who commanded the US Eighth Army in the South West Pacific Area during World War II. His Army was among the very first to engage the Japanese in the Pacific Theater of Operations. He had the old Tokyo temple restored and arranged for a letter of procurement to the Military Governor in Kobe for the Lodge there to use the former German Club.



**Nguyen Ai Quoc** (better known as **Hô Chi Minh**) was initiated in 1922 at La Fédération Universelle in Paris. Hồ led the Việt Minh independence movement from 1941 onward, establishing the communist-governed Democratic Republic of Vietnam in 1945 and defeating the French Union in 1954 at Điện Biên Phủ. He officially stepped down from power in 1955 due to his health, but remained to be a highly visible figurehead and inspiration for Vietnamese fighting for his cause — a united, independent Vietnam — until his death. Saigon, the capital of Republic of Vietnam, after the war, was renamed Ho Chi Minh City in his honor.

**Ichirō Hatoyama** (1883–1959) was a Japanese politician and the 52nd, 53rd and 54th Prime Minister of Japan, serving terms from December 10, 1954 through March 19, 1955,<sup>[2]</sup> from then to November 22, 1955, and from then through December 23, 1956. He was made a Freemason in March 1955 in Tokyo. **Ichirō** was elected to the House of Representatives as a Rikken Seiyūkai member in 1915. He was about to become prime minister in 1946, but was barred from politics for five years by Supreme Commander Allied Powers because they thought he had co-operated with the authoritarian government in the 1930s and 1940s. He was allowed to return in 1951. As prime minister, he rebuilt diplomatic ties with the Soviet Union, and favored parole for some of the Class A war criminals who had been sentenced to life imprisonment by the Tokyo Trial. CIA files that were declassified in 2005 and then publicized in January 2007 by the U.S. National Archives detail a plot by ultranationalists to assassinate then prime minister Shigeru Yoshida and install a more hawkish government led by **Ichirō Hatoyama** in 1952. The plot was never carried out.



**Richard John Hely-Hutchinson, 4th Earl of Donoughmore** (1823–1866) was a British Conservative politician. **Donoughmore** entered the House of Lords on the death of his father in 1851. He held office as Vice-President of the Board of Trade and Paymaster General in Lord Derby's second government, and was promoted to the Presidency of the Board of Trade in 1859. He remained in this post until the government fell in June of the same year. In 1858 he was admitted to the Privy Council. He was foundation Senior Warden of the Royal Sussex Lodge in Japan when it opened in 1884.

The Osaka Iron Works, one of Japan's largest heavy industrial machinery firms, was founded by British entrepreneur **Edward H. Hunter** on April 1, 1881. **Hunter** had come to Japan in 1865 and had worked in the Onohama Shipyard in Kobe before moving to Osaka. He built a modern shipyard at the junction of the Aji and Nakatsu rivers where his first vessel, the *Hatsumaru*, was completed in 1882.



At the time Japan was in the midst of a 50-year transformation from a semi-feudal to an industrial nation initiated by the restored Meiji emperor to catch up with Western technology. He was a member of the Royal Sussex Lodge in Japan.

Modern Japanese newspapers were greatly influenced by newspapers in English in the middle of the 19th century. Among the newspapers were The Nagasaki Shipping List and Advertiser (1861), The Japan Herald (1861), The Daily Japan Herald (1863) and The Japan Gazette (1867). **John R Black**, chief editor of The Japan Herald published The Japan Gazette in Yokohama after the death of Hasard, president of The Japan Herald. **John R Black** went to China on business in 1864, when the army of the Ch'ing dynasty army recaptured Nanking during the Taiping Rebellion where he became acquainted with Hasard. He was a member of the Royal Sussex Lodge in Japan.

**Chan Tai-kwong**(1827-1882 an ordained priest, taught prisoners in the Victoria Goal but quitted working for the church and took a job as a government interpreter then became an Opium Farmer. **Chan Tai-kwong** would very likely be the first Hong Kong Chinese to be initiated a Freemason<sup>21</sup>.

**H. Holyoak** was- Chairman of the HSBC Bank (1918/19), merchant, head of Reiss and Co. and later Chairman of Holyoak, Massey and Co., Ltd. Member of the Legislative Council (1915-1926)

**William Thomas Bridges** was a British lawyer, Acting Attorney General and Acting Colonial Secretary, who was active in Hong Kong from 1851 to 1861. The law firm established by **Bridges** later became known as Deacons. Bridges Street in Hong Kong is named after him.

The **Richard Charles Lee** Canada-Hong Kong Library has been named in honour of **Richard Charles Lee**, one of the foremost Hong Kong businessmen and philanthropists of his day.

**Sandwith B. Drinker** (1808-1858) was an American ship's captain who settled with his wife Susanna in Macau in 1837 but moved to Hong Kong in 1845 and started trading firms in Guangzhou and Hong Kong. He was WM of Zetland Lodge in Hong Kong (1850/51) and was appointed United States Consul in Hong Kong.

In 1887 Dr. James Cantlie, Dr. Patrick Manson and **Prof. G. P. Jordan**, together with Aberdeen graduate Dr. Ho Kai, established the Hong Kong College of Medicine for Chinese, the first college of Western medicine in the city. **Prof Jordan** was a Charter Member of the first Chinese Lodge.

**Kimpei Shiba**, (1903-1996) was a veteran newsman and Tokyo correspondent for the Chicago Tribune until the onset of World War II. **Mr. Shiba**, who was born in Hawaii, graduated from the Canadian Academy in Kobe, Japan, and began working for the Japan Times in 1924. In 1929 he began working as the Tribune's Tokyo correspondent. **Mr. Shiba** then became editor of the Japan Times. After the war, he founded the Asahi Evening News, the English-language edition of the national Asahi newspaper. He served as its editor, managing director, executive director, president and chairman of the board before retiring from the company in 1986. In 1977, **Mr. Shiba** was named co-winner of the Japan National Press Club prize for a series of articles about Japan in the Asahi Evening News. He was one of the first men initiated into Freemasonry in Japan.

**Alfred Foulhoux**, a Master of Lodge "*Le Réveil de l'Orien*"<sup>22</sup> in Saigon was a French Architect who 'urbanized' Saigon by constructing a Governor's House, Law Courts, a Custom House and a Post Office. After Japan overthrew the French in Vietnam in 1945 the Japanese allowed the administration of Hanoi to be run by Vietnamese people and **Dr Lai Tran Van** (1894-1975) was invited as a Mayor of Hanoi. He was the first and only mayor of Hanoi.

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<sup>21</sup> "*The Famous and Infamous Freemasons*" Rudi Butt Hong Kong's First

<sup>22</sup> French Freemasonry in Indochina 1868-1975 Website

**Vuong Quang Nhuong** was a Vietnamese Lawyer who was a member of the Constitutionalist Party which collaborated with the Communist parties from 1919 to 1945 seeking Vietnamese independence from the French. **Duong Van Giao** was also a member of the Constitutionalist Party and the Vietnam Revolutionary Party seeking Vietnamese independence from the French.

### **Conclusions**

Freemasonry in East Asia has survived cultural isolationism, wars with Japan and in Vietnam and Korea and communist politics. Its principles have guided many men of different backgrounds to help their nations attain independence and establish their political and economic development. The Grand Lodge of China, now moved to Taiwan, has made Hong Kong the Masonic hub of the Far East, and also the Masonic pillar in the People's Republic of China under the "One Country Two Systems" principle<sup>23</sup>.

The disintegration of the Soviet Union and the Eastern Bloc of countries, the reunification of East and West Germany and the opening up for former communist countries, including the People's Republic of China, has led to a re-establishment of Freemasonry. More people from China are traveling abroad for education, business and leisure and more foreigners, including Hong Kong Masons, are traveling to China for similar reasons. This, coupled with the open policy advocated by the Masonic Authorities, means that Freemasonry is no longer a secret and there is some motive to re-establish Freemasonry in Mainland China. Co-operation between Masonic Constitutions and the Central Government in the People's Republic of China may help us to arrive at a mutually acceptable arrangement.

The historic task facing General **McArthur** in Japan has to be seen in terms of the role of Emperor Hirohito, who had been regarded by most Japanese as a descendant of the Gods, as Supreme Commander of the Army and Navy and able to overrule the Parliament. Japan had shared with the other Axis powers, Germany and Italy, a fascism based on Racial Nationalism, Militarism, dictatorship and the glorification of war as well as more useful concepts such as youthfulness, moral regeneration and national mission<sup>24</sup> – in Japan's case all embodied in the Emperor. However **McArthur** chose to retain Hirohito as Emperor rather than have him tried for War Crimes, so as to act as a political catalyst for the immense changes in national philosophy necessary for the Japanese people to accept a truly democratic Constitution and way of life.

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<sup>23</sup> Masonic Union of Strict Initiation Observance – "*Freemasonry in China*"

<sup>24</sup>See "Hirohito and the making of Modern Japan" by Herbert P Bix ISBN 0-06-019414-X