

VIETNAM *Magazine*

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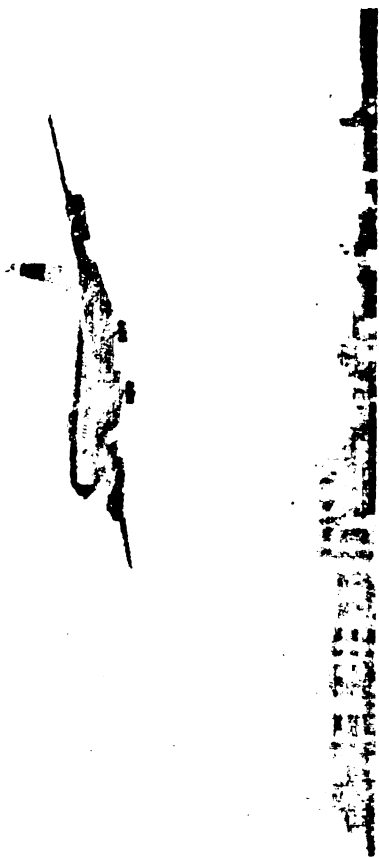
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FROM OUR READERS

As an Israeli dealing in public relations and publicity, I have found **Vietnam Magazine** most enticing, very enlightening and informative, bringing to light the efforts of your people to rebuild and develop your war-riven land.

May I suggest that in every issue of your magazine there be a simple map of Vietnam, so as to make the approach more easy and enable the foreign reader to associate the text with the geography, providing a certain amount of involvement, beyond the eye-reading stage ?

Here's hoping for long and enduring peace in our countries.

HEVDA ROTHEM
P.O. Box 7070
Jerusalem

I am indeed deeply impressed by the unimaginable problems your people have to cope with and the obstinate perseverance to smooth them away.

As a result of reports in my country on what was happening in Vietnam, I came to your country as a moderate pessimist, but I left it with positive optimism for the future of your country.

I lack words to express my feelings of gratitude and friendship. May your people and country soon be given a safe and peaceful future after so many years of struggle and suffering.

Be assured that I follow you on your path of life with the greatest sympathy.

P.J.G.A. EGO
Chairman
Oud-Strijders-Legioen
(Legion of ex-Servicemen)
Netherlands

I find **Vietnam Magazine** most interesting and well-illustrated. It's a very informative magazine and, in my opinion, the best magazine in the whole of Asia. Please send me your publication which will enable me to know more about Vietnam and its people.

I would also like to correspond with a student from Vietnam. My hobbies are collecting stamps and picture postcards, tennis, and pingpong.

SAIF UDDIN
c/o Qazi Sabeeh Uddin
37 Qazi Tola
Bareilly U.P.
India

Your very interesting **Vietnam Magazine** gives a lot of information about your country and many people in our country, Nigeria, particularly in this town of Warri, the most commercial town of Nigeria, support your ideals. They are most interested in reading your publications about your brave struggle.

VIETNAM *Magazine*

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Cover : Miss Dao Hoa Nu a well-known singer whose services are very much in demand in entertainment clubs. She also has a television show called "Huong Dam."

Please send me 500 copies of **Vietnam Magazine** and other publications which you think will be of interest to us for sale and distribution.

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I have been informed by the newspapers that your country attaches great importance to informing foreign countries of its achievements.

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HENTATI WAHID
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Through the Vietnamese Embassy in Paris, I have received complete documents on the present struggle in Vietnam and some very interesting publications like **Vietnam Magazine** which have informed me well about the situation in your country.

Kindly let me know about the rates of subscription in francs to **Vietnam Magazine** (French Edition). I would also like to receive other magazines, catalogs, stamps, documents on the Vietnam war, pictures, and a map of Vietnam.

Melle MARTIN YOLANDE
BOUILLERE
49 St. Germaine sur Moine
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I visited your country this summer and I want to thank you very much for all the kindness shown me.

I shall be very glad if you were to send me your very good **Vietnam Magazine** which can provide me with information for my efforts to make relations better between South Vietnam and Sweden.

SOREN LINDGREN
Landsvagsgatan 24
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Sweden

Recently I was given a copy of **Vietnam Magazine**. I read it with much interest and delight. This is a very fine publication. I would be pleased if you include my name and address in your mailing list and provide me with back issues still available.

CATHY PERKINS
163 Argyle
Youngstown, Ohio
USA 44512

I am a Ceylonese youth employed in a newspaper company and I have always been interested in your civilization, your people and country. Un-

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President
TRAN VAN LAM

fortunately we lack information about your country except that provided by **Vietnam Magazine**.

I am impressed with the heroic struggle of the small but valiant Republic of Vietnam against Communism. We are lucky to get some sort of information about Communist aggression in Vietnam.

Your magazine enjoys wide readership among the younger generation. I suggest that you provide more information about the war to capture an even wider circulation among our readers.

We rarely come across postage stamps of your country. I hear that you send Vietnam stamps from your good office. Please help me solve my problem by sending me some stamps.

P.H.A. NANAYAKKARA
Pagoda
Nugegoda, Ceylon

I had the opportunity to know **Vietnam Magazine** through your Embassy in Paris.

I am a student interested in all subjects concerning your country, way of living as well as your economic and social problems.

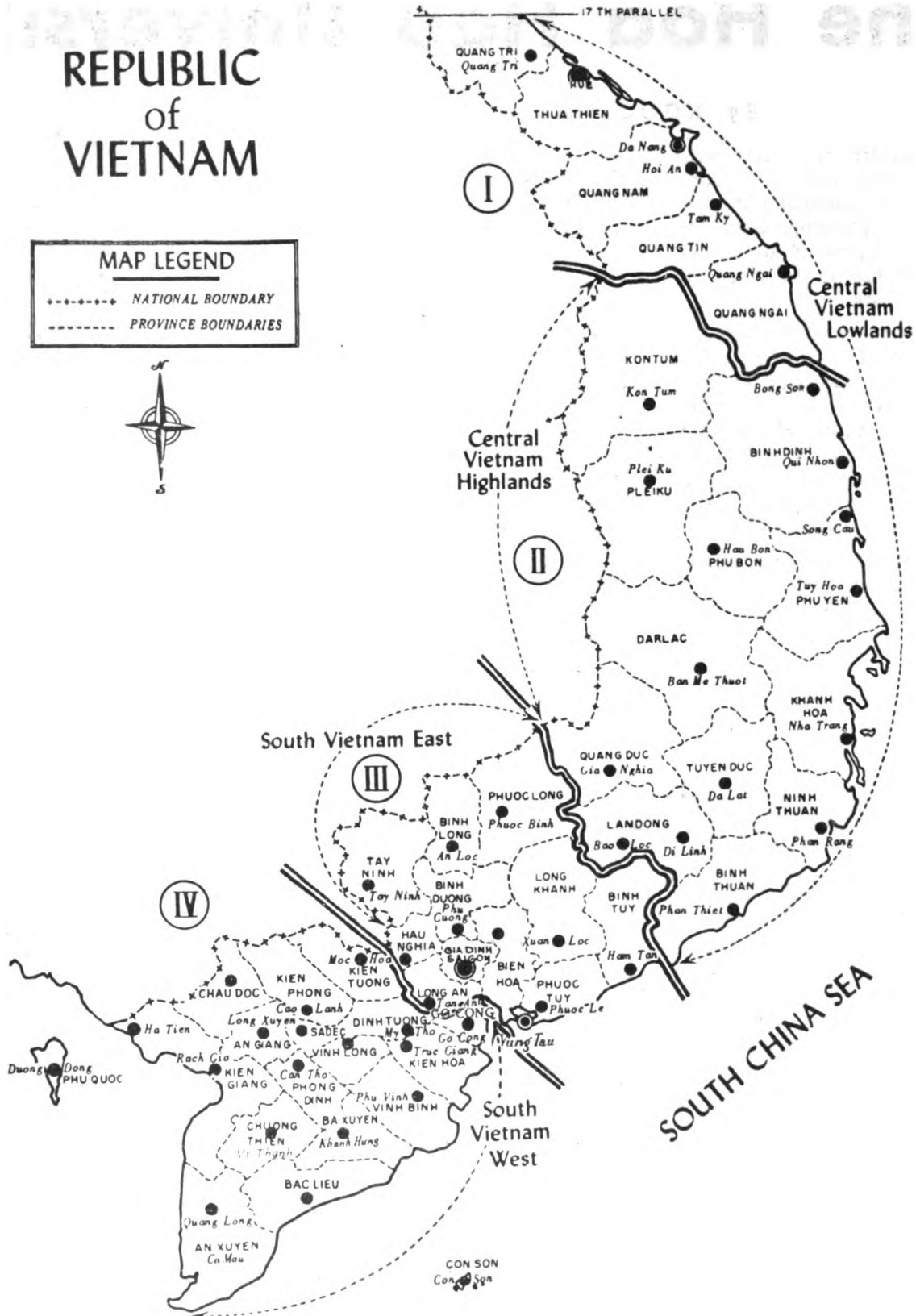
Please add my name to your mailing list and send me documents and photos relating to Vietnam.

DENIS SARRADIN
10 Rue Julien Bailly
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REPUBLIC of VIETNAM

MAP LEGEND

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In rice-rich An Giang

The Hoa Hao University

By NGOC MAI

A new, modern university with a broad curricula and 1,500 young students is now operating in rice-rich An Giang Province of South Vietnam, the home of some two million adherents of the Hoa Hao sect of Buddhists.

Fiercely anti-communist and living under strict moral rules of their faith, the Hoa Hao citizens have developed An Giang into the economic show place of Vietnam. Opening of the Hoa Hao University last November gave the sect its own institution of higher learning for the first time.

Senator Le Phuoc Sang, rector of the new school and himself an amazing example of self-education, noted that while the university

will have a special course in Hoa Hao Buddhism, the main goal of the new institution will be to spread knowledge rather than teach religion.

Senator Sang, who began his education at the age of 18 and recently returned from the United States where he completed a Master of Arts degree, was a driving force behind the establishment of the school. Previously, Buddhists had established famed Van Hanh University in Saigon and the Catholics have two institutions of higher learning in Vietnam.

On the faculty are some Vietnamese notables including former Prime Minister Nguyen Van Loc in law, former Finance Minister,

Tran Quy Than in economics, Professor Nguyen Ngoc Huy in political science, and the Dean of the Faculties of Letters and of Pedagogy, Professor Chau Long.

The school has four faculties at present — Banking and Commerce, International Relations and Business Management, Pedagogy and Letters. In addition it has centers for foreign languages, common law and the Hoa Hao Buddhist Philosophy Center.

Rector Sang, a former Lower House assemblyman who was elected to the national Senate last year, said he hopes the government will aid the young university, especially in providing more adequate student housing. A wealthy businessman, Mr. Nguyen Thanh Phuong, contributed part of his fortune to build a 10-million-piastre (US\$25,000) auditorium while another, Mr. Huynh Trung Lap, contributed three million piastre (US\$7,500) for furnishings.

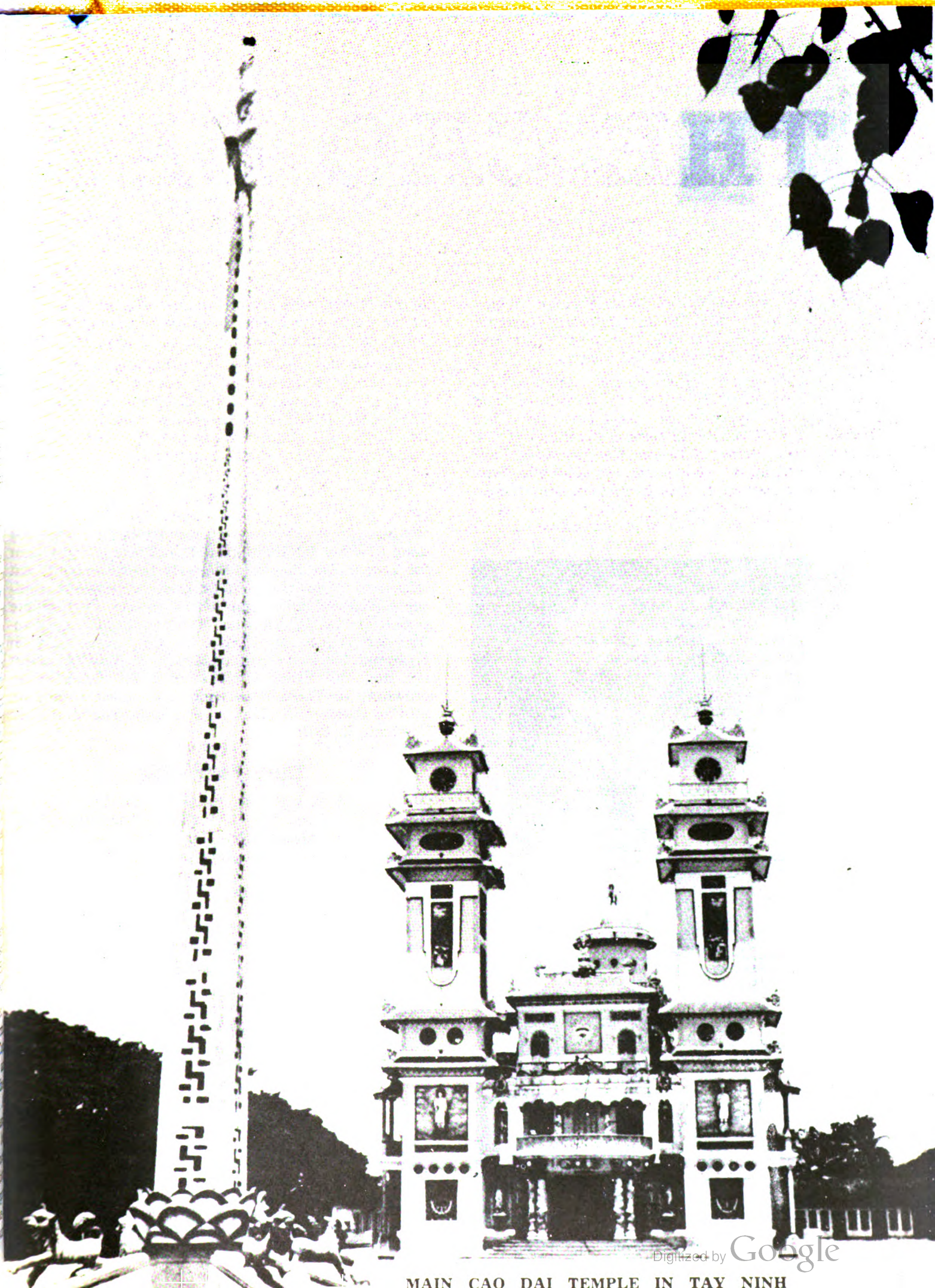
During the coming academic year, Rector Sang hopes the university can add a faculty of law and an agricultural machinery center. An Giang is one of the richest rice areas in Vietnam and Sang believes the school should cater to the practical needs of the area.

Vietnam now has seven universities, four with religious sponsorship and three — at Saigon, Hue and Dalat — with secular support.

The Hoa Hao, a tolerant sect of devout Buddhists, turned firmly anti-communist when Viet Cong guerrillas killed the founder and leader because he stood in their way in subverting the people. An Giang Province today is nearly clean of Viet Cong cadres and has long been considered the most pacified province in the nation. The two million adherents represent a substantial political vote in the country as well as a source of economic stability.



Hoa Hao faithful march past their new university on inauguration day.



MAIN CAO DAI TEMPLE IN TAY NINH

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THE CAO DAI

The Cao Dai religion of South Vietnam, which first appeared in 1919, is an important segment of Vietnamese religious life. It claims about two million adherents throughout the country.

Cao Daism began as an indigenous Vietnamese religion composed of "spiritism" or "spirit mediums" and a "ouija-board" type device called *corbeille a bec* (beaked bag). It sought to form a synthesis of the fundamental doctrines of Taoism, Confucianism, Buddhism, Christianity, and a Roman Catholic type church organization. It was formed in an attempt

to create a universally acceptable religion in an area of the world where there is an intermingling of many religious beliefs often found in the same individual.

A corollary goal was the promotion of harmonious human relationships by means of a common spiritual life devoid of any religious discrimination. Some Vietnamese religious leaders, who are not adherents of this faith, call it a "salad-religion" because of the bits of many religions which are blended together in it.

The Cao Dai believe there have been three major revelations of divinity to mankind. The First Revelation was given to several "missionary saints": Nhiem-dang Co-Phat for Buddhism, Thai Thuong Lao Quan for Taoism, the Emperor Phuc-Hy for Ancestor Worship, and Moses for Judeo-Christian religious concepts. The Second Revelation came later during the period of 500 B.C. to after 600 A.D. — through Lao Tse for Taoism, Confucius for Confucianism, Cao Kyamuni for Buddhism, Jesus Christ for Christianity, and the Prophet Mohammed for Islam. The crowning or Third Revelation of God, according to all Cao Daists, was given on Phu Quoc Island, South Vietnam, in 1919.

Third Revelation

The official title Cao Dai translated into English is Doctrine of the Third Revelation. This revelation was given by God to Ngo Van Chieu, the first Cao Dai apostle. The Third Revelation is updated from time to time through the spiritual mediums who utilize the *corbeille a bec* which spells out current revelations by pointing at letters of the alphabet lying on a board, as some in the Western world use the ouija-board.

According to the Cao Dai, God first revealed himself in human form because the human spirit was not yet sufficiently advanced to receive God's teachings directly. At the present time, however, it is believed possible for divine messages to be given directly through spiritual mediums and the *corbeille a bec*.

Major Doctrines

The major doctrines of beliefs of the Cao Dai are :

1. That Cao Daism is the Third Revelation of Divinity to allow general redemption to all men and, as such, supersedes or corrects misunderstandings of previous teachings.



Adherents of Cao Daism worship at main temple in Tay Ninh.



Gate to sprawling Cao Dai compound in Tay Ninh province.

Indigenous Vietnamese faith claims two million adherents

ence in order to realize a life of supreme perfection. To them, man is created through the natural cycle of life and death, and possesses an immortal soul which is sacred. This soul must eventually obtain release from the cycle for complete victory.

6. The worship of ancestors is a means of communication between the visible and invisible worlds ; between the living and the dead ; and forms a means of expressing love, gratitude and affection for the ancestors.

7. Cao Daism also teaches, in its ethical concepts, equality and brotherhood of all races, the love of justice, the Buddhist Law of Karma, Buddha's Five Commandments, as well as the Buddhist Eight-fold Path to Perfection and the Confucian doctrine of the Golden Mean.

8. Within Cao Daism is a pantheon of saints and deities. On the front of the Cao Dai temple in Tay Ninh, there are paintings representing Joan of Arc, Sun Yat Sen (the founder of the Chinese Nationalist Party), Victor Hugo (the 19th century poet and writer), and Trang-Trinh (famed Vietnamese prophet of the 18th century), etc.

9. Last, but no means least, is the doctrine that Divinity speaks to mankind through spiritual mediums utilizing the corbeille a bec, a bag which has a beak-like projection. When this beaked-bag is held by two members of the Law Protective Body of the Cao Dai over a board which holds the alphabet, divinity causes his spirit to move the bag so that the divine communication is spelled out by the beaked-bag tapping appropriate letters which sometimes take the form of verse. Only one beaked-bag exists. For such messages to be accepted as valid and official, the revelation must take place at the Tay Ninh temple. Other revelations may occur at the main temple of each sect.

Organization

The administrative tasks of the Church are conducted by three major bodies : the legislative, the law protective, and the executive. The Legislative Body (Bat quai-Dai) is considered to be under the rule of the Supreme God who is regarded as the true and unique founder of Cao Daism. The Law Protective Body (Hiep-Thien-Dai) has the Ho-phap as Chief. The Executive Body, or Cuu Trung-Dai, runs the temporal affairs of the Church, and has a titular head called Giao-Tong or Pope. The Pope is reputed to be the Spirit of the poet Li Tai Pe (Vietnamese, Ly-thai-Bach), who lived during the Tong Dynasty. Le-van-Trung was until 1934 the interim Pope (the

2. Cao Daism worships the Absolute Supreme God who is eternal without beginning or end, and who is the Creator of all, Supreme Father of all, and unique Master who created and creates all angels, buddhas, and saints.

3. Cao Daists believe in the existence of three distinct categories of invisible beings. These are :

(a) The highest deities composed of buddhas, saints, and angels ;

(b) The medium beings which include sanctified spirits and the great benefactors of mankind ;

(c) The lower beings which include both phantoms and devils.

This belief includes the concept that all three orders must pass through human existence in order to help humanity, and normally move from the lowest toward the highest forms Of all living creatures, only man can become a devil or an angel because he has a special soul ; and his position is determined by the effects of his works.

4. Cao Daists believe that the human soul may "go up" or "go down" the ladder of existence, and that man by his will and action determines the direction.

5. The ultimate goal of Cao Daism is the total deliverance of man from the endless cycle of exist-



Globe of the world with a human eye forms main altar.

living head of the Church), but following his death, differences of personality and opinion have precluded any others having this title or honor.

The Executive Body is composed of a Pope, Cardinals, Archbishops, Bishops, Monks, Nuns, and some laity. The Law Protective Body is composed of a 15-man college of spiritual mediums that regulates the use of the beaked-bag.

The Executive Body is the third major body of the Cao Dai administration. This body has three agencies: the Administrative Agency, the Agency for the Propagation of the Faith, and the Charity Agency. Each Agency has three institutes, each carrying on a specific task. The Charity Agency has the duty of caring for the sick by operating hospitals, aiding the needy, including orphans, the physically or mentally handicapped, and the aged.

Three Major Branches

Within the hierarchy of Cao Daism are three major branches: the members of the Buddhist group

' Sacred Eye

(Phai Thai) who wear yellow robes as the symbol of the virtue of love; the Taoist group (Phai Chuong) who wear blue robes as the color of peace, and the Confucian group (Phai Ngoc) who wear red robes as the symbol of authority. These vivid colors are normally worn only for special occasions and religious rites. Otherwise, the Cao Dai priestly ordered wear white robes, but the wearing of black robes has occasionally been observed.

Currently, Cao Daism has the positions of Interim Pope, 3 Censor Cardinals, 3 Cardinals, 36 Archbishops, 72 Bishops, 3,000 Priests, an unlimited order of ritual priests, the order of ritual servers or temple servants, and the laity.

Ordinary members of the Cao Dai clergy may marry and raise families, as do some of the members of the Eastern Orthodox and some of the Oriental Rites of the Catholic Church. Those above the rank of priest are not allowed to marry and must remain celibate in order to commit their total energies to the regious life. Nuns may occupy all positions up to Cardinal. Vegetarianism is required of all orders of the priesthood, but not for the laity.

Major Sects

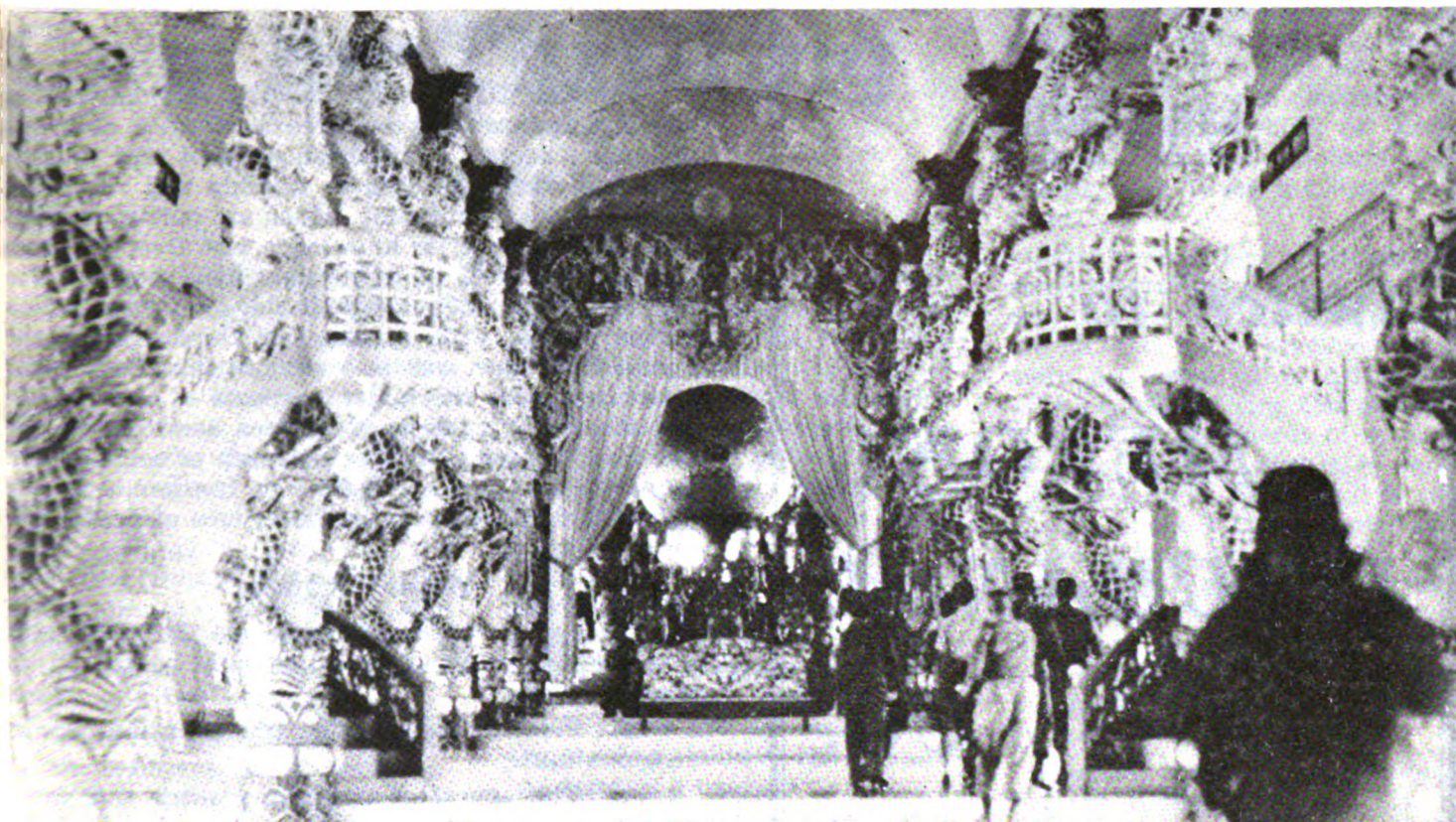
Currently there are several major sects or denominations of the Cao Dai whose existence dates from the time of the French occupation of Vietnam. But these have considerable interaction as all recognize the corbeille a bec which is kept at Tay Ninh temple as the channel whereby dogma for the faithful adherents is pronounced for the first time.

The Cao Dai denominations and the locations of their headquarters are: (1) Chieu-Minh at Can-Tho; (2) Minh-Chon-Ly at My-Tho; (3) Tien-Thien at Cai-Lay and at Soc Sai Ben-Tre; (4) Chinh-Dao at Ben-Tre; (5) Minh-Chon-Dao at Bac-Lieu; (6) Hoi-Thanh Truyen-Giao Cao Dai (Cao Daist Missionary Church) at Danang; and (7) the basic Cao Dai Church at Tay Ninh.

In 1936 an association called the Lien-Hoa Tong-hoi was formed to unify all the Cao Dai denominations, and it does have some influence. In addition to the formal denominations, there are several other lesser divisions called Minh Ly, Minh Su, Minh Thien, Minh Tan, and Minh Duong.

The differences between the sects or denominations of the Cao Dai may be much less than the differences which divide the "liberal" and "conservative" churches in America, and are certainly not nearly so large as those factors which separate the Cao Dai from the religions in Vietnam. While Cao Daism has a number of essentially Buddhist elements, the Budhists of Vietnam disclaim any relationship to them. This attitude may be modified from time to time due to the religio-political struggles, but does

s guide to course of action



Ornate interior of Cao Dai temple in Tay Ninh has unusual architectural design and features.

not infer an acceptance of the Cao Dai as a valid expression of Buddhism. The Cao Dai, however, with a multi-source religious concept and the conviction that all religions proceed from the same God, might view the matter quite differently.

Center of Faith

The original center of the Cao Dai faith is at the city of Tay Ninh which is about 70 miles northwest of Saigon, and within 15 miles of the Cambodian border. The Tay Ninh Temple to the Cao Dai is the equivalent of St. Peter's Cathedral to the Roman Catholics. The temple is built on the same pattern as other Cao Dai temples, but in a more grandiose style. Here in a large and an extremely well-ordered compound are found the Temple, a school, a hospital, an orphanage, a home for the aged, a residence for nuns, etc. The very order and neatness of this site, like that of other Cao Dai temple areas, is in stark contrast to the disorder and disarray of the Orient as seen by the "Western eye."

The Chinese-type ornamented temple at Tay Ninh, with its unusual architectural designs and features, has nine floor levels. These levels which start at the front door of the temple and rise toward the altar, represent the nine levels of spiritual ascension possible to the Cao Dai adherent; and also

represent the nine orders or divisions of the hierarchy of Cao Daism.

The main altar of the Cao Dai Temple is a huge globe of the world symbolizing the universe, and has a painted human eye on it, which symbolizes the all-seeing eye of Divinity and the source of universal life. Inside the globe is a spherical burning lamp which represents the universal monad (something which is absolutely indivisible). Lights on both sides of the globe represent the male and female elements of the world. The Supreme Eye is normally formed within a triangle, and serves to remind the Cao Dai worshipper that the Supreme Being witnesses everything, everywhere, all the time.

Cao Daists believe the "sacred eye" on their altar observes, supports, helps, judges and impels them to the right course of action at all times.

Worship

The laity of the Cao Dai are to pray at least once each day, and may choose one of four set times each day at home or at the temple, at 0600, 1200, 1800, or 2400. Additionally, there are special occasions for services, such as the 9th of January, the anniversary of the First Cao Dai Revelation; and 15 August, which honors Tay Vuong May, the "Holy Mother"



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of Ngo Van Chieu. A Cao Dai altar can be recognized by the picture of the all-seeing eye which is often surrounded by painted cosmic beams which symbolize the Supreme Being's lightened glory.

Symbols

The Cao Dai use tea, flowers, and alcohol as offerings, representing the three constitutive elements of human beings — intelligence, spirit and energy. Five joss sticks are used in worship and represent the five levels of initiation, which are purity, meditation, wisdom, superior knowledge, and freedom from Karma (the cycle of existence). Also seen in Cao Dai temples is their religious flag, a three section horizontal flag with the top one third yellow, the middle third blue, and the lower one third red. These colors represent the major elements of Cao Daism and also the virtues or qualities admired by the Cao Dai. The red is for Confucianism or courage and authority, the blue for Taoism or freedom, and the yellow is for Buddhism or the virtues of peace and love.

Major Appeal

The appeal which has made the Cao Dai faith so successful in South Vietnam may be traced to several factors :

(a) Pride in the fact that this is an indigenous religious faith ;

(b) The appeal of pomp, pageantry and ceremonies of the temple rituals ;

(c) The content of Cao Daism, which includes features and elements of the several religions of South Vietnam ;

(d) The claim of communication with the "world beyond" in a basically animistic culture ;

(e) The active missionary spirit and the sacrificial attitude which is encouraged ; and

(f) Its organizational structure which provides methods, plans and techniques for a semi-unified working faith with some area in which every adherent may participate or make a contribution.

Miscellanea

The Cao Dai have a short history which includes involvement in religious, political, and military activities. The Cao Dai largely control certain provinces where they constitute the major population ; while in others they often form a strong part of the governmental force.

The continuing struggle in Vietnam has witnessed a number of violent actions by the Viet Minh and the Viet Cong, that in general have turned the Cao Dai away from the Communist way of life. Particularly offensive was the massacre of 2,791 Cao Dai priests and followers by the Communists in Quang Ngai in August 1945.

The Cao Dai recognize education and cultural and social action as methods whereby good can come to Vietnam and to the Cao Dai.

Elephant Hunting Can Be Thrilling

By NGUYEN DO

Like its neighbours Laos, Cambodia, and Thailand, wild elephant herds still roam the Highlands of Vietnam. The nomadic animals pay no attention to boundaries; a herd may come from Laos to Vietnam seeking food. They move with the seasons, so the Highlanders are able to predict when the herds will be in their area. The elephants found in Vietnam are the Asian species — they are smaller than their African counterparts, with shorter legs, less massive heads, and smaller ears.

To the Highlanders, the elephant is an indispensable domestic animal. It is docile, intelligent, faithful, and capable of many kinds of labour. It can carry heavy loads, and has remarkable pulling power — it can drag two tons of logs along forest paths. In the rugged terrain of the Central Highlands of Vietnam, the elephant is used to uproot trees and clear land for farming.

The purpose of elephant hunting, therefore, is not like other kinds of hunting where the prey is shot for sport. Elephant hunters take the animal alive, tame it, and train it for domestic tasks. Elephant hunting varies in different regions.

In Thailand, a form of track hunting is used. Hundreds of hunters frighten a large herd of elephants by beating drums, setting off firecrackers, and shouting. The bewildered animals stampede into an area that has been enclosed with solid palisades. The old fierce elephants are driven out, and the remaining elephants are left for two or three days without food. As they become more docile, they are led one by one out of their prison. Using track hunting, most of a herd can be captured.

Cambodian hunters take advantage of the rainy season. As the elephants move from the mountains to the plains hundreds of hunters stop them on the way, and frighten them into stampeding into flooded valleys. As the water rises, the animals lose their footing and flounder helplessly. The hunters, in small canoes, throw tarpoons into the flapping ears of the elephants and tie them to trees. The elephants tire from their ceaseless swimming. A rattan cradle is slipped under them, and the now docile beasts are led away. With this method, hunters can capture one third of a herd.

These methods are not used in the terrain of Vietnam. Hunters in the Highlands lasso the elephants with the help of trained hunting elephants, who obey all orders quickly. Three types of specially trained elephants part-

icipate in the hunt. The first elephant "rounds up" one of the herd. As it is edged away from the herd, a second elephant stays close to it to allow the hunter to lasso it with a rope 20 to 30 meters long made of dried plaited buffalo hide. The hind legs of the wild elephant are hobbled, and the third, or "conquering" elephant, protects the master, and drives the beast onward.

After several days of starvation, domestic training is begun. In theory, one team of these elephants can be used, but in practice, many more are required to catch the wild elephants. Using this method of hunting, small herds of several dozen, or one part of a large herd may be hunted. Great skill is required, for the wild elephants have a strong sense of smell, and may stampede in the opposite direction if the attack does not begin at the right moment. There are always a few elephants who refuse to live in captivity, and starve to death by refusing to eat.

Elephant hunting is thrilling. For the Highlanders, it is also a solemn occasion. Buffaloes are killed as a sacrifice to the gods. The night before the hunt, the villagers gather for a banquet. For these people, a successful hunt is important, for the elephant is a necessity for their livelihood.



South Vietnamese elephants returning from work detail in highlands.

Post Tet holiday tale:

SPIRITS IN HEAVEN

By VAN NGAN

The ghost writer of *Mekong Features*, in charge of the department of spirits, genii and the supernatural, recently returned from Heaven, where he covered the annual audience by the Emperor of Jade for kitchen gods and home spirits from all over Asia.

Here is his report :

Standing near the marble steps leading to the inner courtyard of the imperial palace of the Emperor of Jade, were assembled countless spirits and genii from various parts of Asia. Waiting to proceed to the palace throne hall to deliver their annual reports, they quietly talked and compared notes on conditions in their respective lands.

North Spirits

There were the spirits of North Vietnam, conspicuous by their shabby attire. Most of them appeared emaciated, obviously a result of poor nutrition. Nearby were a silent group of spirits from the Communist Khmer Rouge of Cambodia and Pathet Lao of neighbouring Laos. With them was a liaison genie from North Vietnam carrying their prepared speeches written for them in Hanoi.

South Spirits

Further down the spacious outer court-yard were the representatives from South Vietnam who, in startling contrast to their North Vietnamese brethren, appeared well-fed and dressed in brand new clothes befitting the traditional custom of Tet. They were in animated conversation with kitchen gods and spirits from Taiwan, Hong Kong, Singapore and other areas in Asia. In front of the main

gate there was another delegation by themselves and not mixing with anyone else. They turned out to be from Red China.

The sonorous sounds of an enormous bronze gong in the center of the inner court-yard signified the start of the proceedings. All present fell in line and slowly walked up the marble staircase. Inside the large main hall, they paid their respects to the Emperor of Jade who was enthroned at the far end. Then they proceeded to seat themselves guided by members of the palace staff.

Emperor's Address

With the opening ceremonies over, the Emperor of Jade addressed the large audience and after usual words of welcome, said :

"Last year, I expressly ordered all of you to exert your utmost efforts to bring peace to earth. My message was specifically directed to the honourable spirits of the lands of Indochina. However, up to this very presence, I still perceive billowing clouds of fire, slaughter and destruction.

"Wandering souls of women, children, young and old, cut down in cold blood, crowd my audiences to file complaints about the unceasing aggression of those apparently unwilling to settle this seemingly unending conflict.

Synopsis

"Before we proceed with the regular annual reports, I want to hear first a synopsis of activities from the representatives of these lands of Indochina."

The leading spokesman for North Vietnam was given permis-

sion to present his case. His introductory remarks alone took some three hours to deliver. The following is a summarized highlight of his argument :

“The war persists because our South Vietnamese brethren refuse to be liberated. We have to use force to show them the errors of their ways.

Refusal

“If we kill their women, we do so because they do not welcome us with open arms — they refuse to be liberated. If we kill their children, we do so out of necessity, because when they grow up they too may refuse to be liberated. After all, they already belong to the third generation of South Vietnamese refusing to cooperate. They stubbornly decline to accept our proletarian civilization and they refuse to obey us.

The Emperor of Jade plays host to genii from earth

“As a result we have to continue to fight to force them to our will at enormous sacrifices to ourselves. The truth is, if only South Vietnam...”

At this point, the Emperor of Jade abruptly recessed the meeting for lunch.

Good Lunch

After a delicious lunch, served by heavenly maiden spirits, the delegates returned to the main hall for the afternoon session. The palace kitchen was wellnigh cleaned out for the representatives of North Vietnam and their satellite genii ate enormous quantities of food, obviously enjoying their first decent meal in many a month.

The South Vietnamese leading spokesman finished his obeisance and respects to the Emperor of Jade and after a few introductory

remarks said : “Permit me to present this brief synopsis of progress we have made in a difficult and trying year during which, again, we were forced to defend ourselves and fight for survival as a nation.

Superb Morale

“Our armed forces now number well over a million highly trained and well equipped men, splendidly motivated with superb morale. Our pacification program has been successfully concluded and last year we began our community defense and local development plan which will benefit all of our people. We have conducted national elections for the Lower House and a presidential contest in which the voters elected their favourite candidate.

“We do not believe, like our brethren from North Vietnam, in

forcing our political beliefs upon anyone. We have instituted a land reform program which is among the most advanced in Asia, unlike, I may add, an experiment conducted by Hanoi in 1956 in which close to half a million farmers were liquidated.

“We have instituted social and welfare reforms, economic, health, housing, education and refugee programs, and we have gone out of our way to attempt to reach an accomodation with the representatives of North Vietnam at the Paris conference.

Two to Negotiate

“However, it takes two to negotiate and no success is possible as long as Hanoi persists in viewing the conference as a means of pressuring us, and not as a process of compromise. We are willing to go

to almost any length to achieve a just and honourable peace, but we will not — and cannot — accept the only alternative Hanoi attempts to force upon us — the peace of the grave...”

Respectfully the South Vietnamese spokesman prostrated himself before the throne and slowly returned to his seat. A hush fell over the crowded hall. The Emperor of Jade stared silently at the North Vietnam delegation, then gazed thoughtfully at the representatives of South Vietnam. He motioned to his senior aide, who after a short whispered conversation, bade visitors to remain seated.

Procession

Shortly thereafter, the big gong sounded three times and the huge side doors to the hall opened simultaneously. In came an incredible procession of young women, infants, old men and children, uniformed policemen, civil servants, nurses, village headmen and hamlet chiefs and others from all walks of life. Slowly they entered and passed by the throne of the Emperor of Jade in front of the assembled delegates. Thousands of them filed by — thousands of South Vietnamese wandering souls, victims of Hanoi’s strategy of terror. As they moved on, they stared silently at the shabbily dressed North Vietnamese.

Silence

Not a word was uttered as they quietly left the great marble hall after briefly paying their obeisance to the Emperor of Jade with the traditional salute of hands raised in front of their bowed heads. When the last of the procession, a group of tiny orphans of An Hoa hamlet, killed by North Vietnamese regulars in December of 1970, finally disappeared through the huge gilded doors, not a sound was heard nor a movement seen in the throne hall.

Then the Emperor of Jade arose from his throne, announced the meeting recessed and departed. The visitors silently got up, quietly left the hall and descended slowly down the marble steps.

PHUOC TUY

Province On The Go

All roads lead to Vung Tau on weekends. Caravans of Saigonese especially, seek to beat the heat or just relax on the fabled beaches of that city which in almost a century of colonial rule, the pleasure-loving French converted into their playground away from the Riviera.

It was called Cap Saint Jacques and while the name has changed as the French faded from the scene, its villas by the sea have remained — some mere picturesque shells echoing the breaking surf, others renovated to cater to a motley crowd of Vietnamese, Americans and other nationalities — and the lure of excellent white beaches, miles of it, strong as ever.

Weekenders take to the road in all sizes, shapes and vintages of vehicles. Model T's, Japanese bantam cars and French too, army jeeps and even Hondas mix with the military traffic down the new, wide 35-kilometer Bien Hoa highway. As the road turns right through Long Khanh province, the traffic thins out and driving is

By QUANG MINH

more leisurely. Patches of rubber plantations appear on the sides of the road and of course, the ubiquitous ARVN outpost or detachment, its barbed concertina wires and sandbags contrasting with the quiet, pastoral scenes of water buffaloes and fields of golden grain.

Finally, when the blue haze outlines a couple of mountain ranges in the distance, a scant twenty minutes before the drive's end, one comes upon a bustling community—Baria, or Phuoc Le as it is now called, the capital of Phuoc Tuy province within whose territory lies the autonomous city of Vung Tau.

Baria

Phuoc Tuy, literally a passing acquaintance of the traveler, is one of the eleven provinces within the Military Region III, forty kilometers by air from Saigon and 110 by road. Its comparatively rapid progress economically and in secu-

rity is responsible to a large degree for the popularity of Vung Tau as a resort and in many other ways, the province and the resort city complement each other.

Its history is intricately woven with that of Vietnam's centuries struggle for nationhood, its legends contribute to the national lore and its promise provides approaches to the solution of present day problems.

Traditionally the base for anti-government forces, it now boasts of almost complete security. It is the site for various national programs and projects, the newest of which is the resettlement of refugees from the enemy and from Cambodia, from war's misfortunes and plain hard times.

Being a coastal province, its produce of salt, fish and other sea products fill up a large portion of the capital's growing needs, in addition to its main staple crop of rice. The staple it grows includes some of the special varieties of Nanh Chon for the more discriminating and affluent families. Rubber of course is one of the major products.

The people, mostly lowlanders and a number of Montagnards and Chinese plus some of Khmer and Cham origin, are industrious and friendly, conscious of the province's growing pace.

History

Before the 17th century, the area which we now know as Phuoc Tuy was a territory of the Kingdom of Cambodia. The century that followed however witnessed the expansion of the Central Vietnamese under the Nguyen dynasty to the south and east.

The Cambodians in these areas



Vung Tau lends attraction to Phuoc Tuy with its fine beaches and port.



More Saigonese are discovering the charms of Long Hai's beaches like this one in its pristine loveliness.

put up very little resistance to the incursion and Phuoc Tuy became part of the Vietnamese province of Bien Hoa.

This is one of the significant periods in Vietnam's history as it marked the opening up and settlement of the vast rich lands of the Mekong river delta. This development provided a solution to the already growing population problems of the Central Vietnamese. The southern influx was further abetted by refugees fleeing the tyranny of the Trinh in the north and also by Chinese immigrants.

The new territorial acquisition however was beset by unrest and Nguyen Anh who now called himself Emperor Gia Long, ruling

from Hue, dispatched an army to Phuoc Tuy's southern parts to quell the unrest. Gia Long is remembered in history as the first ruler of the country when it was first called Vietnam.

General Tiep

At the head of the army sent to Phuoc Tuy, Gia Long placed General Chau Van Tiep who was a native of Long Dien. As Tiep's army moved in, many people sought refuge in the Long Hai mountains, waiting until Tiep moved out.

General Tiep however was so successful in quelling the trouble that he remained in the vicinity of Long Dien, his birthplace. He used

the area as a base from which he could launch operations. A huge reservoir in Long Dien was the last vestige of the Cambodian influence in the area. It was used by the Cambodian princes to water their horses and elephants and General Tiep used it for the same purposes.

Under General Tiep, southern Phuoc Tuy remained relatively quiet and loyal to Gia Long until about 1830. Tiep remained in Long Dien until his death. In honor of his memory, a temple was built which enshrined many of his personal belongings. The temple still stands intact to this day in the southern edge of Long Dien.

White Tiger

At about this time, Gia Long was having some troubles. Day Shan entered Hue, forcing Gia Long to flee and take refuge in Cambodia. There, he formed an army with

***Before 17th century
it was Khmer land***

Cambodian mercenaries as a nucleus and marched eastward to Binh Tuy from which he planned to launch attacks on Saigon and Hue in his return to the throne.

During this march, Gia Long stayed some time in the Long Hai mountains too. It is believed by some of the local folks in Long Dien that Gia Long entered the village with a white tiger by his side. The tiger was trained to fight beside him and protect him in battle.

To this day, the people of the village of Long Dien worship in the temple of the white tiger, praying for its return and the good luck it is supposed to bring to the village.

Mons. de Behaine

Gia Long's efforts to unify the country succeeded in 1801. In this, he was assisted by a French missionary, Monseigneur Pigneau de Behaine, a Bishop of Adran.

The bishop negotiated a treaty with France which would have brought French military aid to Nguyen Anh in exchange for some territorial and trading rights. The promise of aid however was later withdrawn but the bishop proceeded to raise troops and money on his own. It was these troops who trained Nguyen Anh's army in Western military techniques.

The bishop died in 1799 and did not live to see his friend become Emperor Gia Long. Gia Long was eventually succeeded by his son Minh Mang who proved later to be hostile to Western influence because he believed it hostile to Confucian social order.

French in Phuoc Tuy

But the French influence was already very strong and was destined to prevail. And when the French came to Phuoc Tuy in the 1840's they met only token resistance. The people quickly adjusted to the new rulers and those who resisted as before, fled to the Long Hai mountains where they remained as pockets of resistance.

These groups were regarded by the French as mere bandits than nationalists who offered no real threat to the French rule in the



A deserted villa on a hill overlooks a stretch of Long Hai's beach.

province. Heavy handed measures for any indication of opposition clinched the French hold on their new colony.

Countrywide, more invasions and military operations led to the signing of two treaties in 1862 and 1874 which made Vietnam part of the French empire. Gia Long's kingdom become part of the geographical entity called French Indochina which included Cambodia and Laos.

As Minh Mang feared, the introduction of Western civilization and the demands of French colonial economy undermined the traditional order. The class structure

and the educational system were drastically altered.

The subsequent upheavals and instability coupled with the traditional hostility arising from the loss of sovereignty sparked a continuing resistance to French rule in which history Phuoc Tuy played a part as we shall see later.

Ba Ria

In January of 1861, Phuoc Tuy took the name of Ba Ria province. The name came from Le Thi Ria, a wealthy woman who founded many hamlets in the province. She was a native of Binh Dinh province who migrated in 1789.

Phuoc Tuy played role in resistance

After her death, all of her land holdings were given the people of Long Dien.

Two temples were erected in her memory, one near Long Hai which was then a hamlet and another on top of Nui Dinh Co.

The province is now called Phuoc Tuy and its capital which is the village next to the popular resort of Vung Tau, is called Phuoc Le. People however still call the village, Ba Ria.

The Japanese Come

Phuoc Tuy's famous beaches, notably those in the seaport village of Vung Tau became a French playground, until the Japanese invaded Indochina in 1941. And it was on Vung Tau's beaches that Japanese landed and advanced along Route 15 towards Ba Ria. The French forces withdrew and it was the Vietnamese who gave but a token resistance to the invaders.

The Vietnamese temporarily halted the Japanese advance by destroying the Co My bridge and after a brief skirmish, the Japanese bypassed the area in commandeered sampans, pushing northwards. Upon reaching Ba Ria, the Japanese exacted swift revenge on the population.

The new rulers were regarded no better than the French but due to their smaller numbers, the situation provided an opportunity for the exercise of a limited independence on the part of the Vietnamese as the Japanese had to rely on them for many local administrative tasks. Four years later, as the Japanese realized that their withdrawal was inevitable, they encouraged the trend.

Allied Restoration

When the Japanese finally withdrew, Vietnamese nationalists occupied the Long Hai mountains. The end of World War II saw the area surrounding the Long Hai mountains subsequently garrisoned with Indian and British forces as

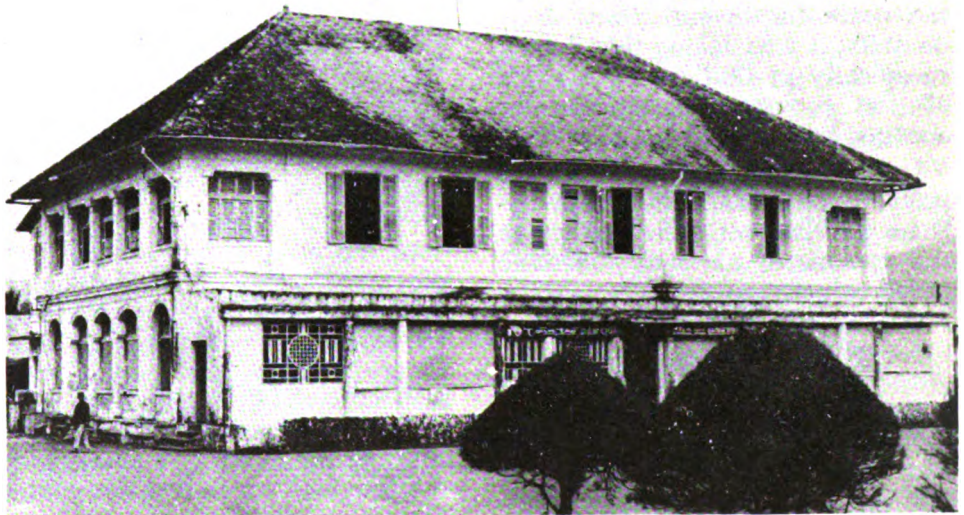
part of the Allied restoration scheme.

These were stationed in Long Dien and Dat Do and were charged with the task of maintaining the status quo while reoccupation by the French was being organized. The Vietnamese nationalists reacted strongly to the new foreign presence but were quickly suppressed and disarmed by the Indians.

By 1947, the French had re-established their governmental and military presence in the province. After the outbreak of hostilities between the French and the forces

the Minh Dam Secret Zone by the Viet Cong. By 1954, the Viet Minh had gained control of all of Phuoc Tuy province except for the capital at Ba Ria. Movement by other than large well armed forces was extremely dangerous and successful ambushes forced the French to abandon all but one of their bases near the Long Hai mountains.

Resupply of their Moroccan garrison always resulted in savage fighting along the road between Dat Do and Phuoc Loi. The nationalists pressured the French until virtually the last day of the war, with the final battle taking place



Phuoc Tuy's seat of government is in Phuoc Le, formerly called Ba Ria.

of Minh in the north, the nationalists began a renewed attack on the French in Phuoc Tuy. He received a lot of popular support and was soon in control of most of the villages east of Long Dien.

Unprepared for a guerrilla war, the French were soon reduced to garrisons in Dat Do, Long Dien and Phuoc Hai. And before long, only large French forces could move successfully anywhere east of Long Dien.

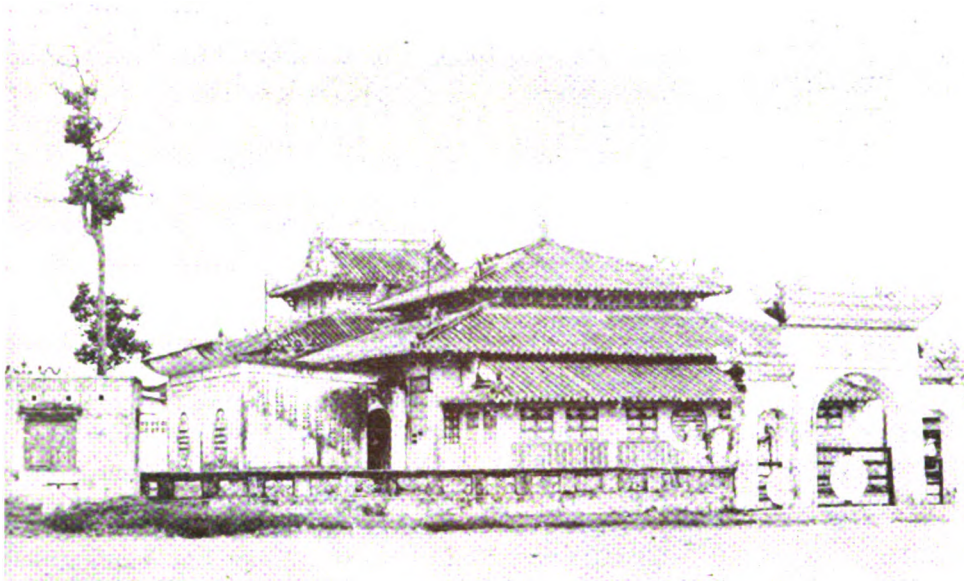
The area once controlled by the nationalists is still referred to as

against a garrison in Dat Do in July, 1954.

Geneva Accords

The French left for the second time almost immediately after the Geneva Agreements were signed. The Viet Minh buried their weapons, as the French departure gave everyone a feeling of relief and optimism especially with the coming elections which were hoped to unite the country.

With the "100 days' truce" refugees poured into Phuoc Tuy,



This temple in Phuoc Le was occupied by the Viet Cong in Tet of 1968.

settling down in Duc Thanh and southern Long Dien. Vietnamese Army units took over the abandoned French outposts and kept the peace for several years. Incidentally, it was during this period, specifically in 1957 that the name of the province was officially changed from Ba Ria to Phuoc Tuy.

Unfortunately, this peace did not last long and disaffection with the Diem government grew further as the promised national elections failed to materialize.

Viet Cong Surface

As dissent grew, the underground political elements surfaced. The political cadres of the Viet Minh became very active. They earlier and pressured the population into supporting the reformed guerrilla units. With popular support and abundant aid from the north, the guerrilla units, now called Viet Cong proved equal to their new mission.

By 1962, they had again controlled the Minh Dam Secret Zone and by 1963, almost all of the province again fell under control of their well organized units. Most of the villages surrounding the Long Hai mountains suffered badly as American and ARVN units supported by air, fought the VC for control of the area. Long Hai mountain again became a sanctuary for anti-government forces.

Australians Take Over

Australian forces first came into the province early in 1966 when 1 Royal Australian Regiment (1 RAR) cleared Route 2 and the Nui Dat area. In May and June of the same year, 5 RAR and 6 RAR moved in and secured and developed the Task Force base in a rubber plantation in Nui Dat north of the capital, Baria.

In the early stages of their deployment through 1969, the Australian Task Force was involved at all levels, operating against Viet Cong Infrastructure, local and district guerrillas and main force units. The Australians had a good share of the fighting in and around the province which was designated their area of operations.

During Tet of 1968, the rapid reaction and the relief of the capital by Australian units after it was captured by the Viet Cong, did much to endear them to the people of the province. However, aid to the people of the province in civil works was a vital aspects of the work of the Australians for which they are very well remembered.

Civil Works

Village development works involved villagers in their own projects by providing them with technical advice, labor assistance and materials that were scarce.

The villagers selected and planned their own projects. Self-help and assistance to the local economy was a feature of the civic action work and many of the projects in the province were carried out by local contract with supervision provided by the Australians. Engineer units were involved in many of them.

Major projects in which the Australians were involved were the construction of 600 houses for Vietnamese soldiers and their families in 13 different sites throughout the province, the rebuilding and resurfacing of Route 2, the main highway runs on a north-south axis through the province, and the construction of a 120-foot steel and concrete bridge over the Song Rai river on Route 23 between the provincial towns of Dat Do and Xuyen Moc.

Civil affairs units were active with agricultural improvements in rice quality, chicken breeding, artificial insemination of pigs and sorghum production. On the medical side, Australian doctors and dentists performed medical civic action and dental civic action for several years. These were phased out as local doctors became more capable of taking over the job. Small dispensaries were constructed in several villages and constant repairs and improvements were made to Phuoc Tuy's main hospital in Baria. Major renovations and buildings included a new toilet block and septic system for the medical ward and an annex to the maternity ward.

Since the middle of 1968, more than 60 classrooms were built and Dat Do high school got three classrooms, a science block and library. Maintenance of school equipment and furniture and the provision of toilet blocks was carried out on a continuous basis.

In May, 1969, the first Australian windmill and reticulation system was completed in Xuyen Moc and since then, more than a dozen windmills have been erected throughout the province. In addition, several village water supply systems have been modified and pumps and wells provided for others.

The assistance provided by the Australians took many forms.

Australians provide vital assistance

Market buildings, community centers, sporting facilities, village offices and provision of electricity were some other forms.

Training Assistance

Units from the 18th ARVN Division were re-trained by the Australian Task Force which also introduced a training scheme called the Bushman's Scouts program. In this scheme, former Viet Cong worked with forward elements of Australian infantry units during

had been developed by Australian forces.

The Center has students from all over Vietnam, with each military region providing a set number of students for each six-week course for company and platoon commanders. The center is part of the Vietnamese Central Training Command and the Australian contribution has been to train the Vietnamese instructors and continue to advise them in training techniques. The center moved from Nui Dat to the National Training

The peak strength of the Australian force in Vietnam was more than 8,000 including navy, army and air force components and the majority operated in Phuoc Tuy.

Economic Growth

Today, peace has returned to Phuoc Tuy and with it, its multi-faceted benefits.

To an agrarian province like Phuoc Tuy, which derives its income almost exclusively from the exploitation of its natural resources, security is the crux of progress.

The main income-producing occupations involve rice, rubber, fishing and salt production. Manufacturing activities are limited to low output cottage industries that produce brooms and baskets but the income from these activities is negligible.

Rice output in the last two years jumped from 11,550 tons in 1969 to 17,600 tons in 1971; fish and sea products from 26,057 tons in 1969 to 44,297 tons in 1970; and rubber, from 1,135 tons in 1970 to 1,500 tons in 1971.

The prospects for increased rubber production over the next few years are good. The Gallia plantation comprising 2,500 hectares, is the largest in the province and currently has about half of that hectareage under cultivation.

The same prospects apply for rice with the completion of four small irrigation dams and the approval of the construction of two more. This will lead to the planting of second crops and improved regular crop production.

Of the total provincial area of 152,595 hectares, 9,305 are under cultivation with 7,000 hectares planted to rice, 1,650 to rubber, 420 to fruits, 160 to vegetables and 100 to coffee. The rest are planted to sugar cane and tea while salt-works take up 660 hectares and forests, 76,541.

Rural credit loans that helped finance these activities totalled 5,285,000 piasters in 1970 and 7,590,000 piasters in 1971.



The Australians built many civil works including this veterans' village.

operations after they received basic training. In mid-1970, mobile advisory training teams were introduced to help prepare Vietnamese provincial soldiers for increased responsibility upon the withdrawal of allied forces. The teams lived and worked with Vietnamese companies in compounds scattered all over the province.

A Jungle Warfare Training Center was also established in the site occupied by the Royal Australian Regiment when it returned to Australia in November, 1970. Run by 23 Australian advisors, the Center gave particular attention to methods of jungle warfare which

Center in Van Kiep on the outskirts of Baria in October.

Australians Withdraw

American forces started to be withdrawn from Vietnam in 1969 and Australia followed suit as South Vietnamese forces assumed more and more responsibility for the national defense. By Christmas of 1971, all combat units of Australian had withdrawn and with the turnover of the task force base in Nui Dat to the Vietnamese, Australian force activities now center in Vung Tau where is the staging area for the unit stores being shipped to Australia.

The significant exports of the province are salt which totalled 21,290 tons in 1969, 19,856 tons in 1970 and 11,054 tons in 1971 and fish and sea products which amounted to 2,120,171 kilos in 1969, 2,945,350 kilos in 1970 and 1,387,350 kilos in 1971.

Employed manpower totals 50,209 out of a total population, both urban and rural, of 121,637. Students make up 28,034; the military, 7,015; farmers, 5,972; fishermen, 4,019; government employes, 2,056 and day laborers, 1,500. The rest are tradesmen, craftsmen and members of the clergy.

Local Economy

Generally speaking, the province's local economy is organized along family lines and serves local needs. However, there is a high demand for salt, lumber, Nuoc Mam and rice paper products by Saigon markets. Total exports from Phuoc Tuy in 1970 amounted to an estimated VN \$776 million piasters excluding rubber. Salt extracted from ponds in Long Le and Long Dien districts were valued at VN\$214 piasters, and twelve sawmills annually cut 2,200 cubic meters from the province's forests mostly in Duc Thanh and Xuyen Moc districts. About 80 per cent of this lumber is shipped outside the province.

Privately owned rice mills in the rice growing villages serve the farmers' needs adequately and five ice plants fill the province's requirements for ice especially the fishing industry. Rice paper products of An Nhut and An Ngai villages are known throughout the Saigon region.

Boat-building is an activity in Phuoc Tinh and Long Hai and nuoc mam is produced in the fishing villages mainly for local consumption. Local demands stimulated the production of charcoal in backyard kilns.

Rural Development

Phuoc Tuy is making full use of the provincial council development program which actually is a political measure to provide interaction between the people and their province representatives, encourage



The flourishing salt industry will soon be developed for foreign export.

political mobilization to achieve pacification objectives and raise the prestige of the elected province council. The council examines all projects submitted to it but the villagers execute them.

Phuoc Tuy also avails of the province development program conducted by the Central Pacification and Development program thru the province pacification and development council which provides the finances for projects like line of communications, roads bridges and waterways, irrigation, farms, nurseries, fish ponds, markets, schools, health centers and others which enhance the local economy.

In 1970, Phuoc Tuy was granted 37 million piasters to undertake 11 such development projects and satisfactorily completed them. For this, Phuoc Tuy was allocated 67 million piasters for 1971 for similar purposes.

Saltern Project

The salt industry of the province has very bright prospects for development on a commercial scale. Vietnam has no known natural deposits of mineral salt or sodium chloride brines. There are some natural hot springs but most are brackish water and do not contain salt in sufficient concentration. Salt works are mainly solar works operated on a few hectares by family groups.

Australia has offered to finance US\$4.5 million water and saltern project which involves the development of a 2,100-hectare saltern expected to produce 250,000 metric tons of salt yearly. Suitable areas have already been surveyed in the province between Baria and Vung Tau.

Japan looms as the mostly likely market for such an enterprise when it finally goes through. In 1969, Japan imported a total of six million metric tons for her needs. Another big market potential is provided by the local fishing industry which uses some 70,000 metric tons of salt a year — 22,700 metric tons for the making of nuoc man and 46,300 MT for salted fish.

Nuoc mam, the pungent sauce universally used for flavoring in Vietnamese cookery is an old art of local origin. It was first manufactured on Phu Quoc and later in Phan Thiet. Ministry of Economy figures show that in 1965, some 57 million liters of the sauce were produced, 59 million liters in 1966 and 61 million liters in 1967.

The chemical industry also uses salt in the production of caustic soda and chlorine. The soda is used in the production of monosodium glutamate, soap, detergents, textiles and soy sauce.

Ethnic Minorities

Phuoc Tuy is the southernmost province of Vietnam where cen-

Province welcomes DMZ refugees

turies-old Montagnard culture has been recorded. Members of the Chrau tribe numbering less than 3,000 persons live in outlying hamlets throughout the province. Working as woodcutters and casual laborers, this mostly indigent group lives at only a subsistence level.

Government assistance is provided the Montagnards directly by the local office of Ethnic Minorities. Lately, service chiefs who are Montagnards themselves have directed the efforts of five cadre teams in helping the tribe improve hamlet administration, security, sanitation, education and economics.

Refugee Resettlement

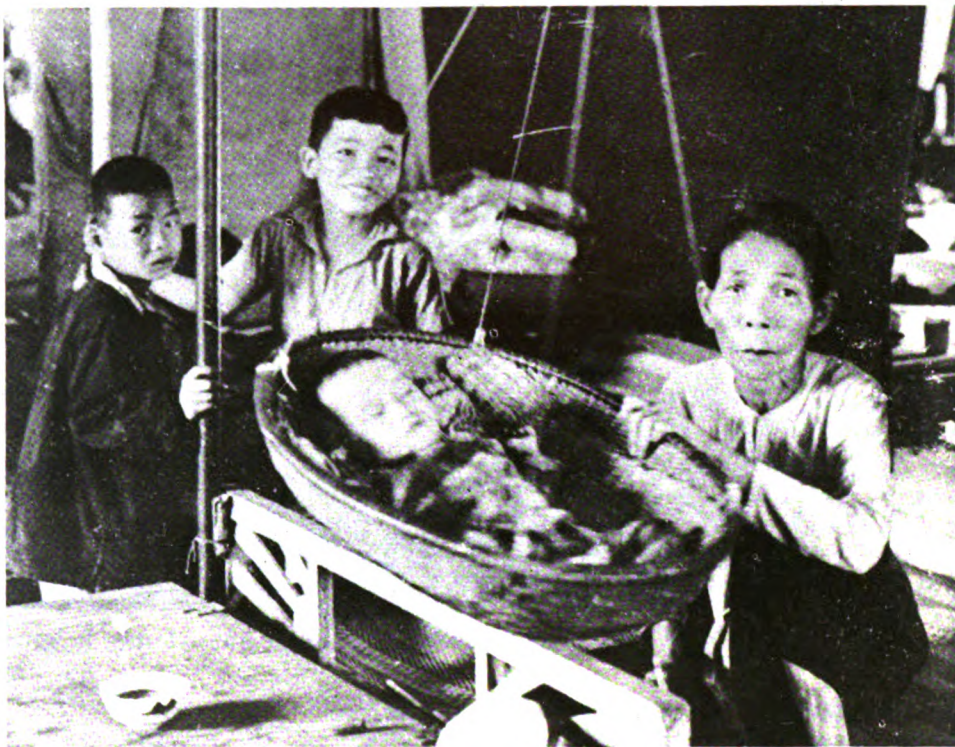
In recent weeks, Phuoc Tuy was in the news as some 1,275 refugees from Quang Tri province just below the Demilitarized Zone were transported and resettled in Suoi Nghe in the central part of the province.

This refugee group, all of whom had volunteered to be resettled in the province by the government, is unusual in that it comprised almost all the residents of Gio Linh district in Quang Tri. With their worldly belongings, they were flown in transport planes to the former Australian air strip in Nui Dat and trucked to the resettlement area earlier prepared by the province's technical services.

The facilities, designed to accommodate them for about a month until they can settle down include eight big barracks-like houses, community kitchens and sanitation facilities.

They elected to be resettled for a variety of reasons but in the end, they all wanted to start a new life in more conducive and hospitable environment. Many lost members of their families to the VC, others despaired over the idle land which had given them sustenance for so long and still others wanted a new place to begin a new life.

This is not the first, nor will it be the last group to come into Phuoc Tuy. Two to three years



A refugee from Quang Tri puts her baby to sleep in the Suoi Nghe camp.

ago, many smaller groups sought the comparative peace and opportunities offered by the province. One such group came from the Vietnam-Cambodian border. These persons displaced by the war, now live with government assistance in nine refugee campsites all over the province.

Magnitude of Problem

The big problem is realized as one looks at the overall refugee situation. In 1954, after the Geneva Agreements, the problem emerged with the exodus of some one million people from North Vietnam to South Vietnam. By the end of 1959, when all the refugees from North Vietnam had adjusted to normal living, another started. This was the movement of people within South Vietnam's remote and insecure areas to places under government control because of their fear of terrorism, assassination and kidnaping by the VC who then had launched their "war of liberation."

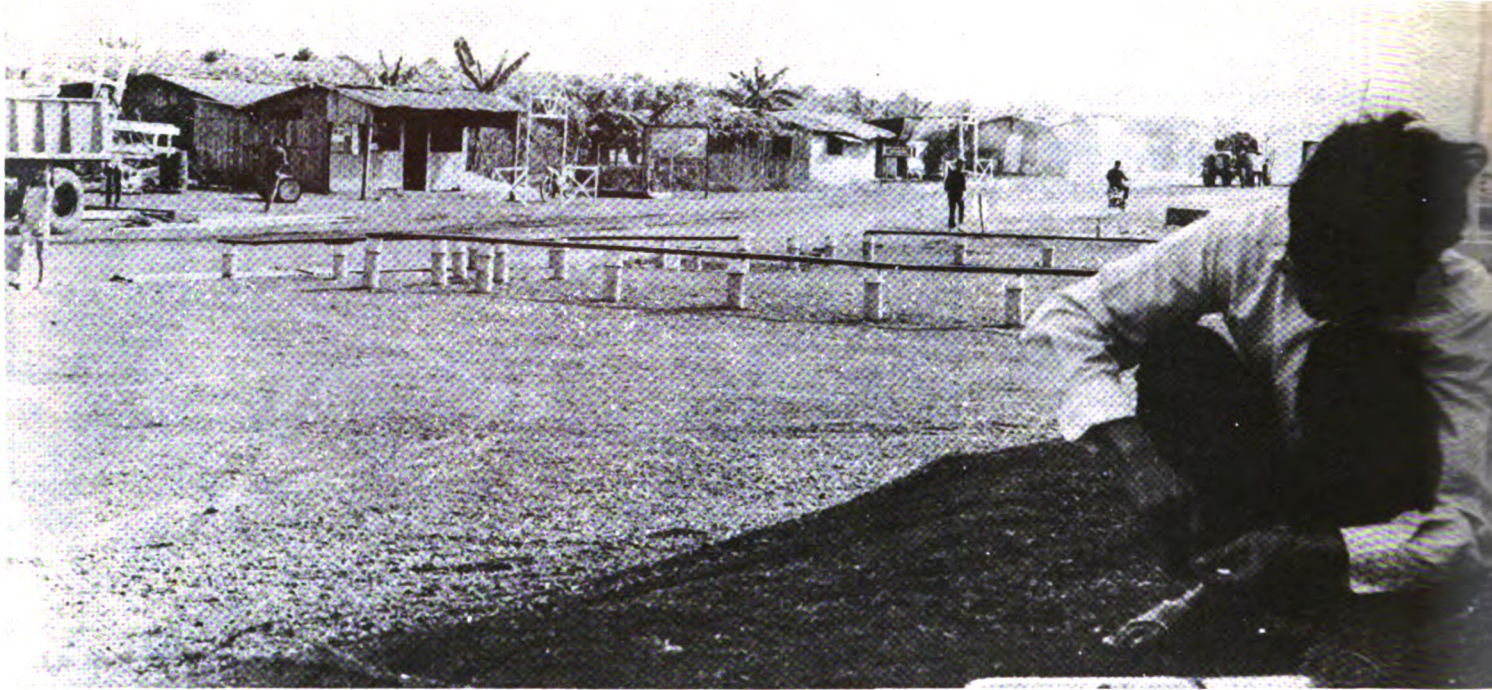
In addition, there were those who had to flee from areas which

became the sites of frequent Allied-VC/NVA battles. This one lasted for an entire decade from 1959 to 1968. On the average, some 25,000 refugees of this category moved every month such that as of December 31, 1970, the total number of refugees generated by the war throughout the country totalled 3,198,000.

It took an enormous effort and money but from 1965 to 1971, the government had resettled over 2.2 million refugees and returned 2,040,000 back to their villages and as of the end of the year, only 190,000 refugees were under temporary status, waiting their turn to be resettled and returned to their villages.

Assistance to refugees was handled by the Ministry of Social Welfare which absorbed an earlier Special Commissariat for Refugees. It usually consisted of three major phases — temporary relief, resettlement and development.

The relief involved a two-month period where they received doles



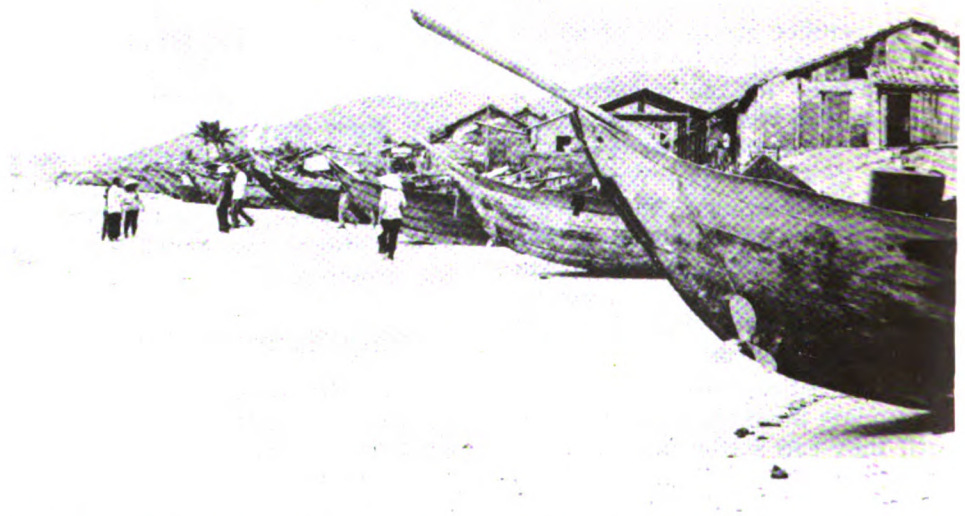
Suoi Nghe refugee camp looks all spruced up and tidy in spite of the hustle and bustle.

in temporary camps; the resettlement phase placed the refugees in camps with all the necessary public facilities and the third is development which helped the refugees implement development projects with a view to helping them become self-sufficient, by engaging in agriculture, fishing, animal husbandry, handicraft or vocational training.

Tourism Prospects

As stated earlier, Vung Tau is usually the destination of urbanites in search of relaxation. But more and more people are discovering Phuoc Tuy's other parts which are equally enticing as the old French playground. One such place is Long Hai, about 20 minutes by car from Vung Tau itself, through the province's capital, Phuoc Le.

From Vung Tau, on a promontory where a derelict of a ship lies rusting, one can see even on a hazy day across the bay, the outlines of the Long Hai mountains very much like the undulating body of a sea dragon. It is from this that the place derives its name as Long Hai literally means sea dragon. Almost to the foot of



Fishing boats lie on miles of beach, ready for the next sortie to the sea.

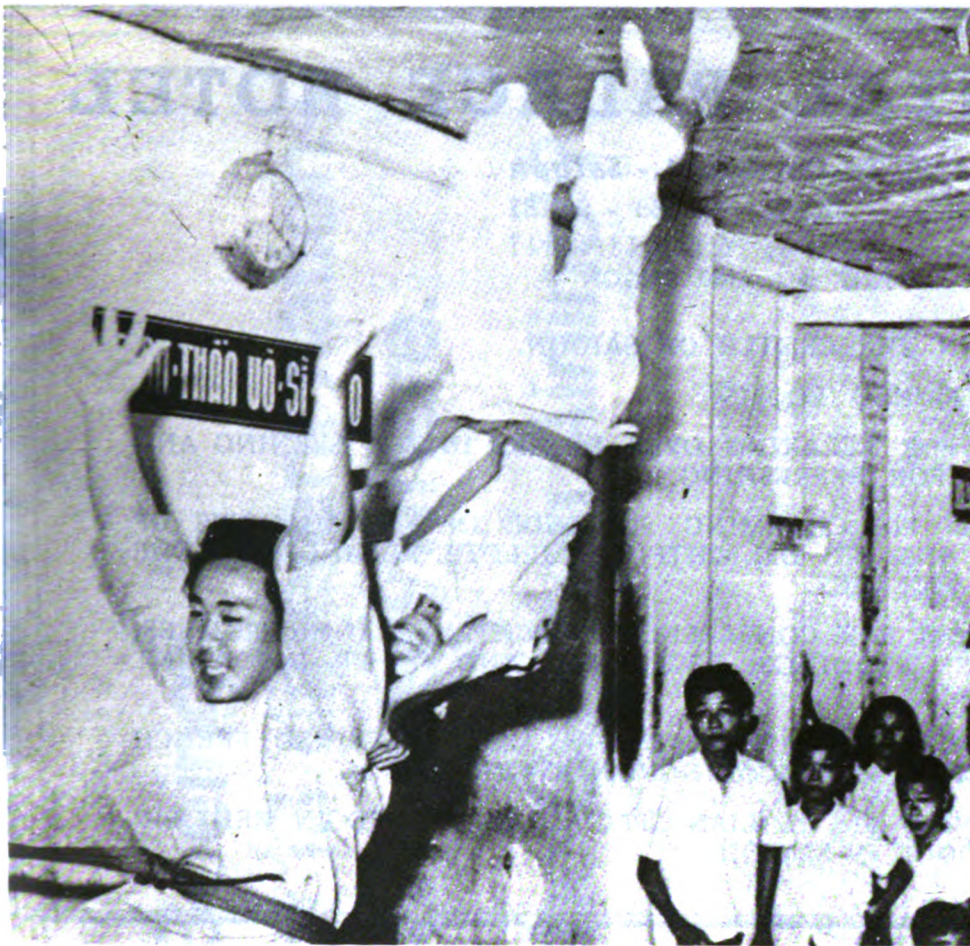
that mountain stretches miles and miles of white, sandy beach.

In parts, sea and mountain meet in white spray and in others, old French villas sit on the dunes between mountain and beach. There are secluded coves flanked by huge rocks like sentinels.

Farther up the coast from Long Hai sits Phuoc Hai, a picturesque

fishing village where brightly painted prows of fishing boats glare in the sun while new ones take shape under the boatmaker's chisel in the shade of a lean-to of palm leaves.

As firm and as sure the boatmaker's hand carving a new boat, Phuoc Tuy's courses towards peace and progress is laid.



One of more spectacular techniques of Vovinam, art of Vietnamese defense.

VOVINAM: SELF-DEFENSE

By THANH HUU

Vovinam is an abbreviation of Vo-Viet-Nam or Vietnamese boxing. Essentially, it is similar to Korea's Taekwondo, Japan's Judo and similar techniques of Karate and Ju Jitsu practiced the world over. They all emphasize physical fitness, intricate techniques of body chops and swift footwork along with a strict code of ethical conduct.

Originated by Nguyen Loc, the "Great Master" of Vovinam, 32

years ago in Hanoi, its followers today are estimated to be close to one million. Since 1960, more than 300 classes have been held in South Vietnam, doubling the number of the previous twenty years. Vovinam is a standard training course for members of the Armed Forces and many of them are among the 20,000 "Dans" or "belt-holders". There are several degrees of proficiency, each symbolized by a different colour of belt. Promotion requires years of arduous practice.

To attain the privilege of wearing the "blue belt", which signifies the elementary Vovinam degree, the novice has to put in two years of training. An additional two-and-a-half years of hard work are required to attain the next level, the "yellow belt." Even achieving the superior degree of the "red belt" means another round of competitive training, for within the "red belt" there are seven "Dans" or levels, each requiring one to two years of continued hard work.

Thesis Required

Along with the promotion from one degree to the next, the student is required to submit a thesis on the art of Vovinam. His proficiency is graded on four principal items — the student's understanding and display of the code of ethical conduct; his leadership ability; his technique and his physical endurance.

Code of Conduct

Like similar techniques of Taekwondo, Judo, Karate and Ju Jitsu, the grading of a student's grasp of the code of ethical conduct is considered of equal importance as his physical prowess and technique. Basically this code requires strict adherence to a respect for justice, acceptance of discipline, and the traditional values which in Japan are expressed by the spirit of the "Samurai". In fact, so similar is the Vovinam's concept of "developing a nobility of thought which respects individual honour and dignity" that the world "Samurai" has been assimilated into the Vietnamese language.

Important Aim

Vovinam veterans have one important aim in common. They all hope that with their enthusiasm and inspiration they can contribute to a revival of a truly nationalistic "Samurai" spirit in the country and that with their movement they will embrace Vietnamese from all walks of life and instill in them a desire to build a stronger and nobler society in South Vietnam.

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