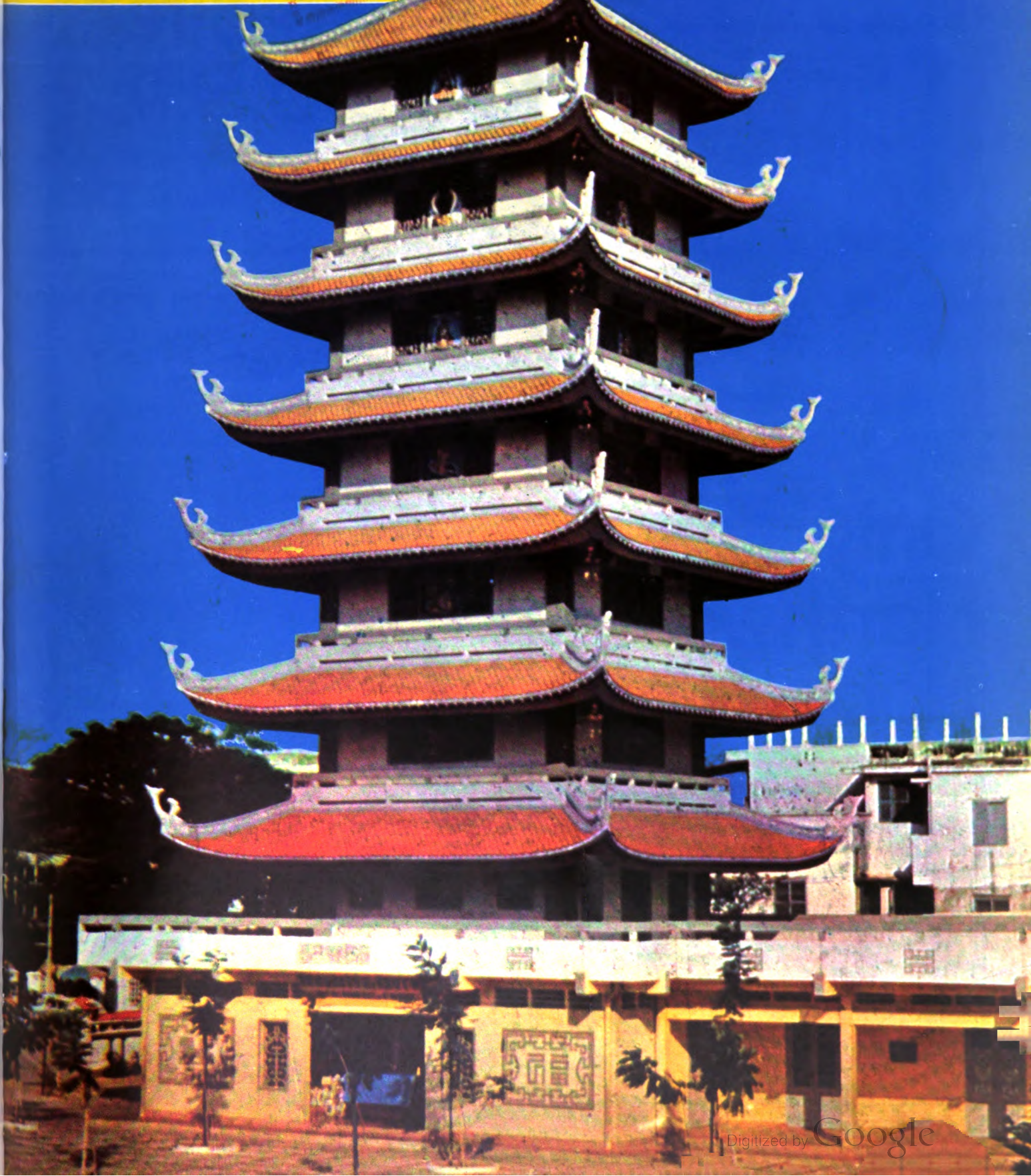


VIETNAM

Magazine

Published by The Vietnam Council on Foreign Relations
Vol. V, No. 7, 1972

ANNEX



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FROM OUR READERS

I have been following the last few issues of **Vietnam Magazine** and I noticed you have been featuring articles on several provinces of South Vietnam. Having worked there for some time in the past, I am happy to read about places like Vung Tau, Baria, Phuoc Tuy and Long Hai where I used to be assigned. It reminds me that not everything is war or strife and hunger or fear in that beautiful land. It also reminds me of the vast opportunities for development economically or industrially, once peace returns to that country.

I am one of the many Filipinos who had the chance to work in that country and I wish that the war will stop very soon so that probably I can return there to renew acquaintances and revisit the beautiful places I have seen before and which I read about again in your magazine.

MANUEL SEVILLA
Balanga, Bataan
Philippines

Through the **Vietnam Magazine** some time ago, I learned about the priceless historical monuments, tombs and palaces in your ancient capital in Hue. From the newspapers, we now are informed that Hue is about to be attacked by the invading armies of North Vietnam. What will happen to those artifacts now?

I hope that your government will be able to save these before they are destroyed in the battles that are sure to come.

Congratulations for writing about such historical sites and places. Your magazine is doing a good job of making people around the world aware of Vietnam's rich historical heritage.

I sincerely hope that your army will be able to prevent the North Vietnamese soldiers from getting into the city and destroying these monuments to your past.

(Mrs.) GLORIA ALCANCIA
Cleveland, Ohio
U.S.A.

What is the rest of the world doing (with the exception of the U.S.A.), to help you against Communism? Nothing...

What is my own country doing? Nothing...

I am ashamed of the rest of the world. They forget the terror of Communism in South Vietnam.

VIETNAM *Magazine*

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THE VIETNAM COUNCIL
ON FOREIGN RELATIONS

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SAIGON, VIETNAM

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Cover photo : The tower of Vinh Nghiem pagoda. Recently built on a large plot of land, the Vinh Nghiem Pagoda is one of the most frequented Buddhist places of worship of the capital. This monument to Buddha's preachings can also be said to reflect the South Vietnamese people's attachment to individual liberties, especially the freedom of worship. (Photo by Pham Van Loi)

But I am sure your country is going to defeat the Communists.

KJELL KRONVIST
Fuxgatan 24
212 35 Malmö
Sweden

I have been informed by a friend about your **Vietnam Newsletter** which offers information about your country in varied fields. Since I am very much interested in developments in South Vietnam, may I request that I be included in your mailing list.

You probably do not have a Portuguese edition of the same, but if you have a Spanish edition, I shall be most grateful.

ALFREDO NAGEL
Florianopolis
Brazil

I am enclosing a subscription form for **Vietnam Magazine**. I am also enclosing a personal money order for six dollars which you may return to me if you prefer an international money order.

I have many friends in Vietnam whom I met during the 14 months I served as a helicopter pilot in your country. I pray every night that there will soon be peace in your beautiful land. I don't know why people cannot just live peacefully together. There is so much to do in life rather than waste time by fighting with each other. And more important than wasting time is the great waste of lives in war.

Nothing is ever really gained by wars. But people never learn. Thank you and good luck!

THOMAS S. O'BRIEN
30 Ellsworth Terrace
Lynn, Mass. 01904, U.S.A.

Your **Vietnam Magazine** has enhanced my curiosity about your country which was dormant due to lack of informative sources. With your magazine I can now engaged in further and fine reading about Vietnam.

May I congratulate your writers for their fine work. They have written sincere stories because they have heart.

I am enclosing a quantity of unused stamps. Any postage stamps, magazines, pictures about your country which you could send me would be most welcome.

MOHANAN K.S.
Kunnackal House
Kottayam 3,
Kerala, India

FROM OUR PRESIDENT

Would you be willing to be a Patron? Your support will assist the Vietnam Council on Foreign Relations in attaining its various objectives, including the publication of **Vietnam Magazine**.

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If you would like to learn more about our activities, we indeed would be pleased to hear from you.



President
TRAN VAN LAM

We are two Moroccan students very much interested in news about your country. Unfortunately, we know of no Vietnamese associations that can send us publications from Vietnam.

Please indicate for us some magazines, books, postcards and stamps, etc. relating to your country.

SALMY ABDALAZIE
65 Rue de la Participation R/N
KAMAL HOUCINE
43 Rue de la Participation R/N
Casablanca, Maroc

I have been reading your magazine **Vietnam Report** for only a short time, but I feel that it gives a valuable insight into the Vietnam that few Americans are aware of.

MELVIN VAN HORN
221 Clyde Avenue
Baltimore, Maryland 21227
U.S.A.

I thank the Vietnam Council on Foreign Relations for sending me **Vietnam Magazine**. I wish your brave country all the best.

CARLOS MARTINEZ
DE CAMPOS
General Goded, 42
Madrid, Spain



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The Refugees

Flotsam, Jetsam of War

Like leaves before the storm, they were driven south. Forsaking ancestral homes so sacred to every Vietnamese, they fled the invader, fearing as much his promise of his kind of life as being caught in the mealstrom that was to inevitably follow his intrusion.

By bus, car, cart, tricycle, military vehicles but mostly by foot, they came with whatever worldly belongings they could carry. They pleaded, haggled, begged or bribed to get on any conveyance that would take them farthest from the battles they knew would come. They had only days, maybe hours notice. The aged and infirm, the babies had priority on the cart or tricycle; if the family had none, they were carried piggyback.

From captured VC/NVA documents, the invading hordes expected to be greeted with spontaneous uprisings by the people against the regime, instigated by the Viet Cong. They were disappointed to say the least for the people's fear of falling into their hands or coming under their jurisdiction was widespread and urgent. Cost what it may, they must get away.

Their columns choked the highways to the south from northernmost Quang Tri and Thua Thien provinces where the invasion thrust across the Demilitarized Zone; from the Central Highlands and from the Military Region 3 province of Binh Long where the second and third enemy invasion attacks were launched. It became a familiar sight—long columns of refugees streaming from villages and hamlets where black smoke from battle billowed and swirled above the wreckage of their former homes.

Remembering past holocausts of similar ferocity, they made haste. Somewhere, south lay safe haven and hope. The less fortunate who moved too late or were too close to where the enemy hit perished. In the confusion that ensued, brothers and sisters, fathers and mothers were separated. For the more fortunate, those from some villages right next to the Demilitarized Zone, they were airlifted some months before the invasion to resettlement sites in MR 3.

For some, there was to be happy reunions in some refugee camps days or even weeks, after the initial flight. For these flotsam and jetsam of the invasion, Da Nang was the hope for safety from those in Quang Tri and Thua Thien; Nha Trang for those from the Central Highlands and Binh Duong for those from Binh Long. While no definitive front was formed in MR 4, refugee movement similarly occurred with the people converging on Chuong Thien.

By QUANG MINH



Young Montagnard girl babysits in Hue refugee camp.



Under a streamer and the daily wash, children in Hue refugee camp mug for visiting newspapermen.

Refugees Generated

The peak of the exodus to safe areas was reached within two weeks of the invasion, and within two months, from March 29 when the enemy drove across the DMZ and hit across the western borders at the Central Highlands and Binh Long, until May 29, the total number of refugees generated reached 543,974 according to Social Welfare Ministry figures. American official figures however estimate the number generated for roughly the same period to be 718,500 of which 527,500 were identified and located in various refugee sites.

The discrepancy is more apparent than real as shown by the closeness of the figures on refugees identified on location. In view of the chaotic conditions at the early stages of the invasion, it is understandable that records on numbers of refugees are indefinite. As the government machinery for refugee relief however is perfect-

ed, more reliable information will be available.

The magnitude of the exodus can be seen from the following record of the Ministry of Social Welfare :

<u>Province/City</u>	<u>No. of Sites</u>	<u>No. of Refugees</u>
Military Region 1		
1. Quang Tri	—	—
2. Thua Thien	7	14,058
3. Da Nang	107	251,006
4. Quang Nam	10	11,253
5. Quang Tin	6	17,784
6. Quang Ngai	9	27,482
Total	139	321,583

Military Region 2

7. Binh Dinh	8	24,689
8. Phu Yen	5	8,197
9. Phu Bon	1	2,595
10. Kontum	6	13,374

11. Binh Thuan	—	—
12. Tuyen Duc	3	56
13. Pleiku	14	27,274
14. Cam Ranh	21	10,707
15. Darlac	7	8,960
16. Khanh Hoa	46	33,777
17. Ninh Thuan	1	1,224
Total	112	130,823

<u>Province/City</u>	<u>No. of Sites</u>	<u>No. of Refugees</u>
Military Region 3		
18. Binh Long	—	—
19. Phuoc Long	1	5,471
20. Tay Ninh	5	11,641
21. Binh Duong	3	20,678
22. Binh Tuy	—	—
23. Bien Hoa	3	9,660
24. Long Khanh	2	1,078
25. Hau Nghia	2	5,493
26. Phuoc Tuy	3	6,422
27. Vung Tau	—	—

...a massive flight for security

28. Gia Dinh	6	4,596
29. Saigon	—	—
Total	25	65,039

Military Region 4

30. Vinh Binh	—	—
31. Vinh Long	—	—
32. Chuong Thien	—	14,218
33. Kien Tuong	1	612
34. Kien Phong	6	6,275
35. Kien Giang	5	3,619
36. Ba Xuyen	—	—
37. Kien Hoa	—	—
38. Dinh Tuong	—	—
39. Chau Doc	—	1,610
40. An Giang	2	165
Total	14	26,499
Grand Total	290	543,974

Fifth Movement

Since the war for independence from the French, the current exodus is the fifth for the Vietnamese people, at least for those of South Vietnam.

The first was that occasioned by the fight launched by the Vietnamese nationalist movement against the French up to the time of the Geneva Accords which saw the partition of the country into North and South, albeit in lesser degree and magnitude.

The second was that caused directly by the partition and which saw the massive movement of about one million Vietnamese from North Vietnam into South Vietnam within a brief period of time. The final text of the declaration took note of the provisions of the Accord intended to insure the protection of individuals and of property which must be strictly applied and must "in particular, allow every one in Vietnam to decide freely in which zone he wishes to live."

Of all the five refugee movements, this was the biggest ever in the country and the last under which individual choice played



Montagnard children enjoy a meal in a Hue refugee center. Below, truckload of Binh Long refugees arrive in Bien Hoa.





Gate to a Hue refugee camp; at left, Montagnard woman fetches water; below, naked tot nibbles on bread loaf.





Refugees live mostly in tents like this woman in Hue camp.

the larger and more persuasive part. The others came about largely by direct threats upon lives of the people brought about by the long years of armed conflict that followed.

The third movement and the fourth were in the latter category. When the VC/NVA forces launched what they styled a "peoples' war of liberation," the people living in insecure areas had to leave their home for the safety of the bigger and quieter cities or provinces. And the last category was that of people living in areas where the ARVN and Allied forces launched operations against the enemy. After these operations, thousands always followed the troops to the more secure areas.

The first four categories of movements lasted from 1958 to 1969 and, by the end of 1971, the total number of refugees throughout the country had reached 4,409,000 of whom about half were resettled by government efforts and the rest had returned to their homes which had been rendered safe by government action against the enemy. There still remained of this category, some 190,000 awaiting to be resettled or to be return-

ed to their native villages when the invasion came.

How many of those who returned to pacified hamlets and villages or were resettled in government projects were again made refugees by the current invasion, we do not know yet but it is safe to assume that almost one million South Vietnamese today have refugee

status and are getting government assistance of one kind or another.

Constant Flux

As the invasion waxed or waned, refugees are in constant flux, leaving places under threat of being the next focal point of enemy attack. This makes more difficult the government job of keeping track of people not only for purposes of assisting them but also of ferreting out suspected VC or infiltrators.

Not only the dangers of being caught in the cross-fire but also fears of enemy atrocities drive people from places likely to be occupied by the invaders.

Still fresh in the minds of the people are incidents in the Central Highlands and the coastal province of Binh Dinh where the invading forces not only displayed disregard for the lives of non-combatants but committed downright inhuman acts in violation of international laws.

In the Central Highlands, ARVN units found the mass grave of about 100 Montagnards with their throats cut. In Binh Dinh province, the invaders strung up by the feet 70 civil servants and cadres, then slit their throats. Before that, they tied up hundreds of civilians and used them as shields as they ad-



Volunteer workers, mostly students, man Binh Duong center.

Many have paid with their lives



In spite of the travails of war they have just escaped from, Hue refugees show happy faces.

vanced towards defending ARVN and militia forces.

Incidentally, at the height of the invasion, representatives of many countries were meeting in Geneva precisely to draw up accords on the protection of civilian non-combatants in conflicts, wars, civil wars or rebellions. The accords are supposed to supplement existing international rules which cover only situations of wars among nations.

It was widely reported that North Vietnam was invited to the conference but that she refused to attend although many in the Soviet bloc sent representatives to this conference.

Since the invasion, an estimated

25,000 innocent non-combatant civilians have been killed, the majority of them through direct enemy military action.

Incidentally, the orphans in Hue were moved to Saigon for the same reasons. During the 1968 Tet offensive, many of them were liquidated by the North Vietnamese.

Small wonder that they are constantly on the move, seeking safety and the relief offered by the government of South Vietnam.

Relief Administration

In the days of the mass flight from North Vietnam 18 years ago, refugee relief and assistance was handled by a government commission which received, processed and

resettled these people, mostly Catholics of the North, in areas mainly in MR 2.

As the Communist subversion and terrorism intensified and the Allied counterefforts similarly increased in tempo, witnessing the deployment here of more than a million American troops and the return of more than 95 per cent of South Vietnamese territory to government control, so did the movement of refugees increase and the government initiatives to cope with the problem they posed.

Refugee relief was administered by the Ministry of Social Welfare and the Ministry for Resettlement at one time or another until the creation of a Central Relief Committee headed until recently by

Resettlement Minister Phan Quang Dan. At present, however, owing to the multiplicity of problems and of the magnitude of the work, a coordinating committee under the direct supervision of the Prime Minister was deemed necessary.

The various ministries involved perform tasks of immediate concern to them like the alleviation of the immediate sufferings of war victims and refugees. The Central Relief Committee has a smaller version—the Provincial Relief Committee—which under-

organizing and instructing refugees on emergency self-help projects.

Medical Assistance

Ministry of Health mobile teams and volunteer groups like students and other civic groups are very active in providing technical assistance in most camps.

No serious health threats have developed and the Ministry of Health has so far coped adequately with the minor problems that have

since select public and private buildings like schools, pagodas, churches and government offices. Where none or very few are available, tent villages are put up and necessary health and sanitation facilities are within easy reach.

For each refugee, the Ministry of Social Welfare provides a daily food allowance of 500 grams of rice and 20 grams of salt and for each family with a baby under two years, three cans of sweetened milk every week. This food allowance is given in the form of cash to each provincial committee which makes the necessary purchases.

Other commodities like tinned fish or meat, noodles donated by local or foreign governments and international relief agencies are also doled to the provincial relief committees who take care of distributing them to the refugees under their care.

The amount of cash relief so far given out for refugees is tremendous. Up to the time that the Central Relief Committee was placed under the direct supervision of the Prime Minister, it had doled out a total of VN\$150.5 million.

The Ministry of Social Welfare, alone, recorded the following aid in cash and commodities for each Military Region in the last two months :

MR 1 : VN\$365 million in cash ; 374,552 tins of canned fish ; 16,040 pieces of tin sheet roofing ; 2,730 blankets ; 792 tins of sweetened milk ; and 14 bags of rice.

MR 2 : VN\$120.5 million in cash ; 64,032 tins of canned fish ; 2,182 blankets ; 212 bags of rice and 930 tins of sweetened milk.

MR 3 : VN\$112.5 million in cash ; 157,676 tins of canned fish ; 4,500 pieces of roofing ; 2,557 blankets ; 1,864 bags of rice and 718 tins of sweetened milk ;

MR 4 : VN\$32 million in cash ; and 7,200 tins of canned fish.

That comes up to a total of VN\$ 630 million in cash, 509,760 tins of canned fish, 2,152 bags of rice, 2,470 tins of sweetened milk, 8,099 blankets and 20,540 roofing sheets doled out to 543,974 refugees in 290 refugee sites in all four military



Refugees do daily wash in adjacent stream in Hue.

takes the task in the provinces—doling out food, clothing and shelter, administering health, security and other needs.

It is these provincial relief committees through which the Central Relief Committee and its member ministries funnel the massive doses of refugee relief and assistance either in cash or kind. They are assisted by about 1,000 Rural Development cadres formerly working in areas not affected by the invasion, performing essential tasks like providing security, dispensing food, clothing, medicine and other critical items, constructing shelters, dispensaries or sanitation facilities, digging wells,

cropped up. The deficiency however is still in general sanitation and the ministry of health is issuing necessary documents and exerting all efforts at health education.

Portable water testing kits are being used in MR 1 to check the purity of water supplies and guard against disease. Plans for movements to other areas include provisions for digging latrines and wells at prearranged sites before the refugees arrive.

Food, Shelter Help

To shelter the incoming refugees, the relief personnel in the prov-

regions for two months of the invasion.

Ministry of Social Welfare sources say with pride that relief assistance is doled out to everybody without discrimination as to religion, party affiliations or ethnic origins and social status. Chams, Montagnards and refugees from Laos or Cambodia get the same relief assistance as do the rest, according to these sources.

Foreign Assistance

At the time of writing, a total of nine foreign countries and organizations had given or pledged assistance for war victims and refugees. Without this, it would be an impossible situation.

The United Kingdom contributed 26 tons of canned food, vitamins and powdered milk while Australia gave six tons of canned meat and fish, 1,000 tents and pledged 12 ambulances.

The United States' CORDS gave 10,000 bags of flour and 400 tons of canned food. The Republic of China donated US\$50,000 in cash while South Korea is sending 14 tons of food also.

New Zealand sent US\$25,000 worth of medicine and Caritas of Germany is reported to be donating US\$100,00 in cash. Malta Convent of Germany also has pledged 100,000 Deutschemarks. The International Red Cross in cooperation with the Vietnam Red Cross is donating VN\$25 million worth of commodities.

Canada has pledged 500 tons of tinned fish and Germany, in addition, has pledged pharmaceuticals including one ton of antibiotics and 100,000 transfusion sets which are being shipped here.

International Volunteer Agencies, like CARE, World Vision, Vietnam Christian Service, World Relief Commission, Save the Children Federation, Catholic Relief Services and the International Rescue Committee to mention just a few of the 29 operating here, have contributed an estimated VN\$25 million worth of commodities.

These commodities which include blankets, milk, noodles, clothing, soap, and even toothbrushes were given directly to the



Hue orphans evacuated to Bien Hoa line up for milk.

provincial relief committees which distributed them.

Vietnamese Agencies

A sizeable portion of the cash and commodities being doled out to refugees is raised through fund campaigns by local agencies, both government and private. President Thieu has authorized all provincial relief committees to conduct fund drives.

Among the most active RVN agencies are the Vietnam Red Cross, Caritas Vietnam, Christian Vietnamese Youth Association, the Boy Scouts and numerous student and civic organizations, like the Lions Club, the Vietnam Council On Foreign Relations, and chambers of commerce.

It is not unusual to be tagged by a group of young students on the main thoroughfares of Saigon for something to put into a donation box they are toting or to get a ticket to an art exhibit, the proceeds of which go into the war victims' fund.

A sort of austerity program has been decreed by the government to boost this gigantic fund drive. As a result of this, all forms of entertainment, especially the nocturnal variety, have been banned.

In sum, the government seems to be getting popular cooperation in the effort and this is evident not only in the large population centers but in the rural areas.

Up to the time of writing, food

and medicine were adequate for the hundreds of thousands who must rely upon the government for subsistence.

As Social Welfare Minister Tran Nguon Phieu observed in an interview, the government spends an estimated VN\$25 million daily for food for the refugees and present resources will be sufficient for the next two to three months.

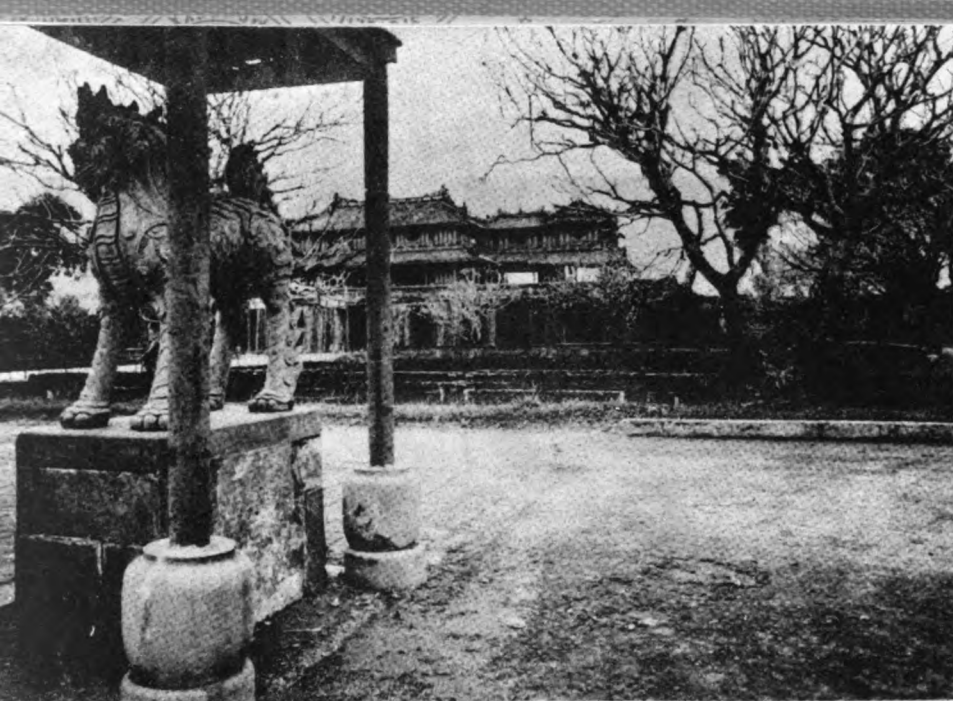
If such state of affairs keeps on, the government must look to other sources of financial aid, according to Phieu.

Prospects

Victims of the war in Vietnam have suffered but they are more fortunate in some respects than others who have been caught up in the miseries of war like those in the recent Pakistan war where death, destruction and want were so widespread as to cause worldwide concern.

With the recent developments like President Nixon's Peking and Moscow summits, and the extra military measures designed to force North Vietnam back to the bargaining table for substantial talks, the future is not so bleak for South Vietnam's refugees.

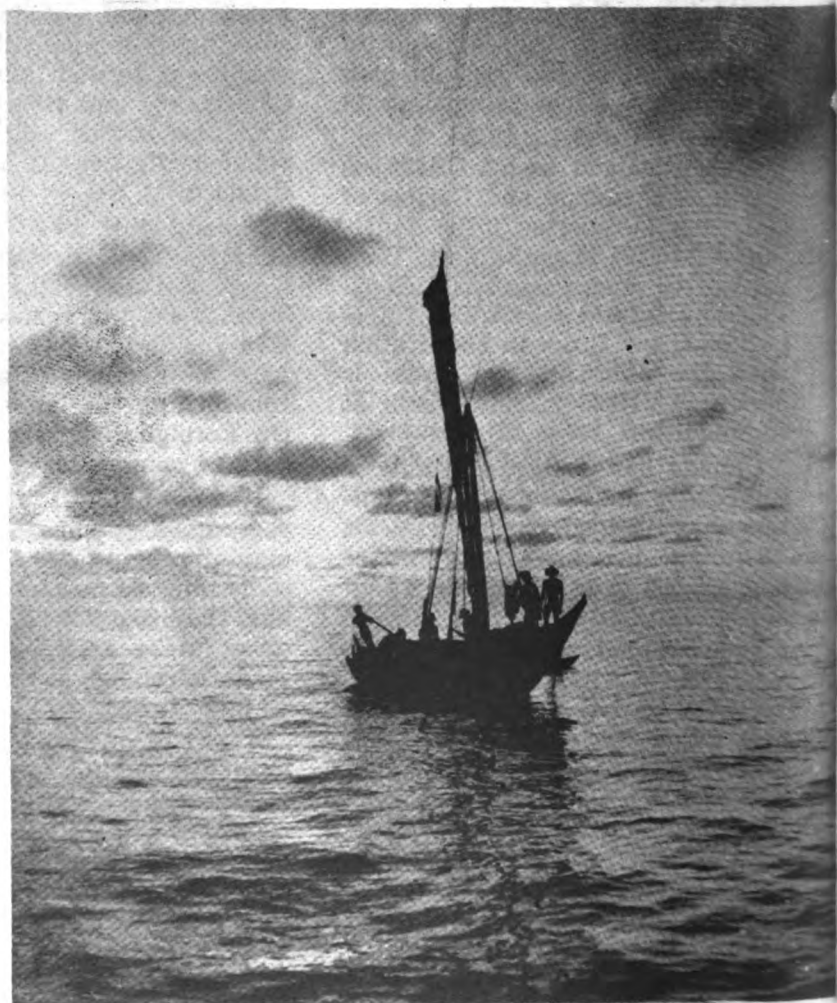
A cease-fire and possibly some reasonable modus vivendi with the North are closer to reach more than ever before and with it, finally, hope for a new, stable and meaningful life for South Vietnam's war victims.



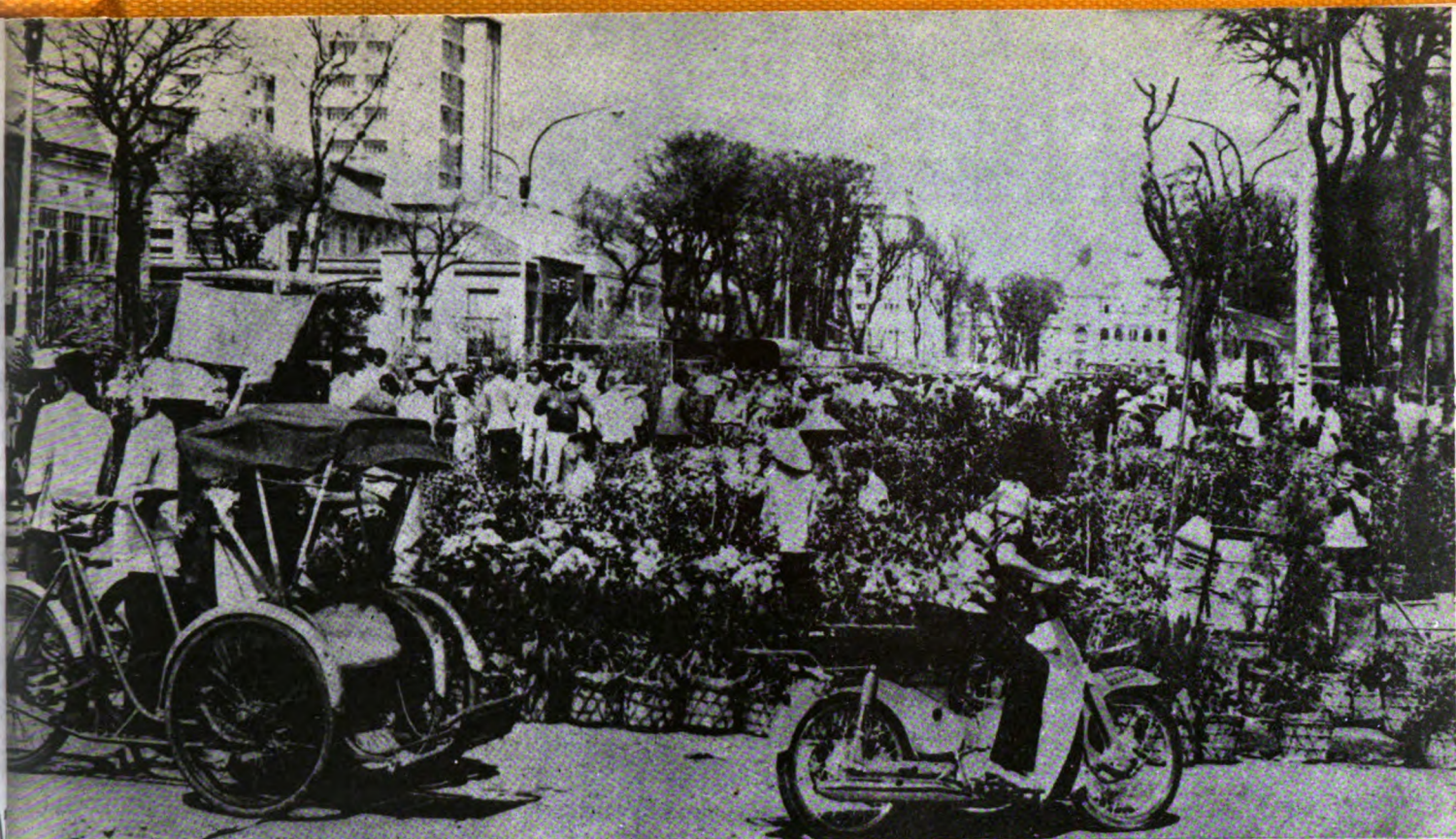
*Across
The
Nation:*

The Pavilion of the Five Phoenix in the former imperial capital of Hue.

SCENIC SITES BECKON



Like a giant serpent across lush and verdant fields is the Mekong River (left). Nha Trang sunset (above).



In the heart of Saigon, a flower market during Tet festival. Below : rice paddies like this dot the land.

The variety of scenic spots, the diversity of customs, the juxtaposition of remnants of former civilizations with modern buildings, the contrasts of climate and vegetation—all make Vietnam a country unexcelled in tourist attractions, and for the native people as well as for visitors, Vietnam exercises a mysterious fascination.

This is a land of easy accessibility. The capital, Saigon, is at the cross-roads between India, Malaysia, Burma, Thailand, Indonesia, the Philippines, China and Japan. The Tan Son Nhut Airport is one of the busiest passenger terminals in the world, and the Saigon River port is able to accommodate the big ocean liners.

Not far inland from the coastline stretches the seemingly endless green mantle of the rice paddies. The ground here is perfectly flat and the water of the rivers and canals continues the evenness of these vast plains.

To the west, lie the mountain ranges, with jungle-covered approaches and dense forests at their base. In a setting of wild and splendid beauty, the exotic flora and fauna of Vietnam mingle their mysteries.

Art adds to the splendor of



nature; the lands are covered with temples, pagodas, funeral monuments, fortresses and citadels. Even in the countryside, there are numerous monuments commemorating sages and emperors.

The following lists the main points of interest which are currently accessible to tourists. An eventual end to the war and the

reestablishment of security will permit the visitor to make all sorts of fascinating excursions into areas presently inaccessible.

The Delta

The importance of Saigon is explained by its location at the gateway to the vast and densely populated paddyrich region of

The grandeur of the past blends with today

the delta. Furthermore, it is connected with the delta region by as many as 3,500 kilometers of waterways.

Saigon is a stylish city; its tree-lined streets are lively and colorful. Tu Do (liberty) Street is the main street of downtown Saigon, designed to cater to the desires of the many visitors, and great varieties of luxury articles combining the styles of East and West are offered for sale here.

Many public buildings erected in the beginning of the 20th century bear a now outmoded but gracious architectural style, which contrasts dramatically with the slim lines of modern construction. This melange of architecture is

not the least of the capital's many charms.

A visit to the many pagodas and temples in the vicinity of Saigon is worthwhile because of their picturesque appearance, as well as their historical significance. Among these are the Vietnamese pagodas of Giac Lam, Giac Vien, Phung Son, Van Hanh and Xa Loi which houses a relic of the Buddha; the India Chetty's temples, the Chinese pagodas in Cholon and especially the famous temple of the Emperor of Jade in Dakao are also extremely interesting.

The Botanical Garden is also a major place of interest because of its collections of orchids and equatorial plants, ranked among the

best in the world. The zoo is located in the same place and a great variety of wild beasts can be seen there.

The national museum, also located in the grounds of the Botanical Garden, was founded in 1929 and shelters art collections which are unmatched in their splendid representation of the great civilizations of Indochina and other ancient oriental civilizations.

Cholon

Adjoining Saigon is the Chinese town of Cholon which literally means "the great market." It is truly a Chinese town with its own picturesque setting and activity.



Fabulous is the flora and fauna of the Central Highlands and panoramic views like the Lien Khang waterfall.

It is worth to make a special visit to Cholon at night when the neon-lit streets are packed with cosmopolitan crowds. Luminous advertising panels, restaurants, entertainment and pleasure places compete to attract the potential customer.

Gourmets can find on Dong Khanh, Tan Da and Nguyen Tri Phuong Streets renown restaurants where Chinese meals for every taste are served.

Gracious and painted and schooled in the traditional art of hospitality are the singers who perform to the accompaniment of stringed instruments, which emit strange melodies of the East and seem to enhance the refinements of the Chinese cooking.

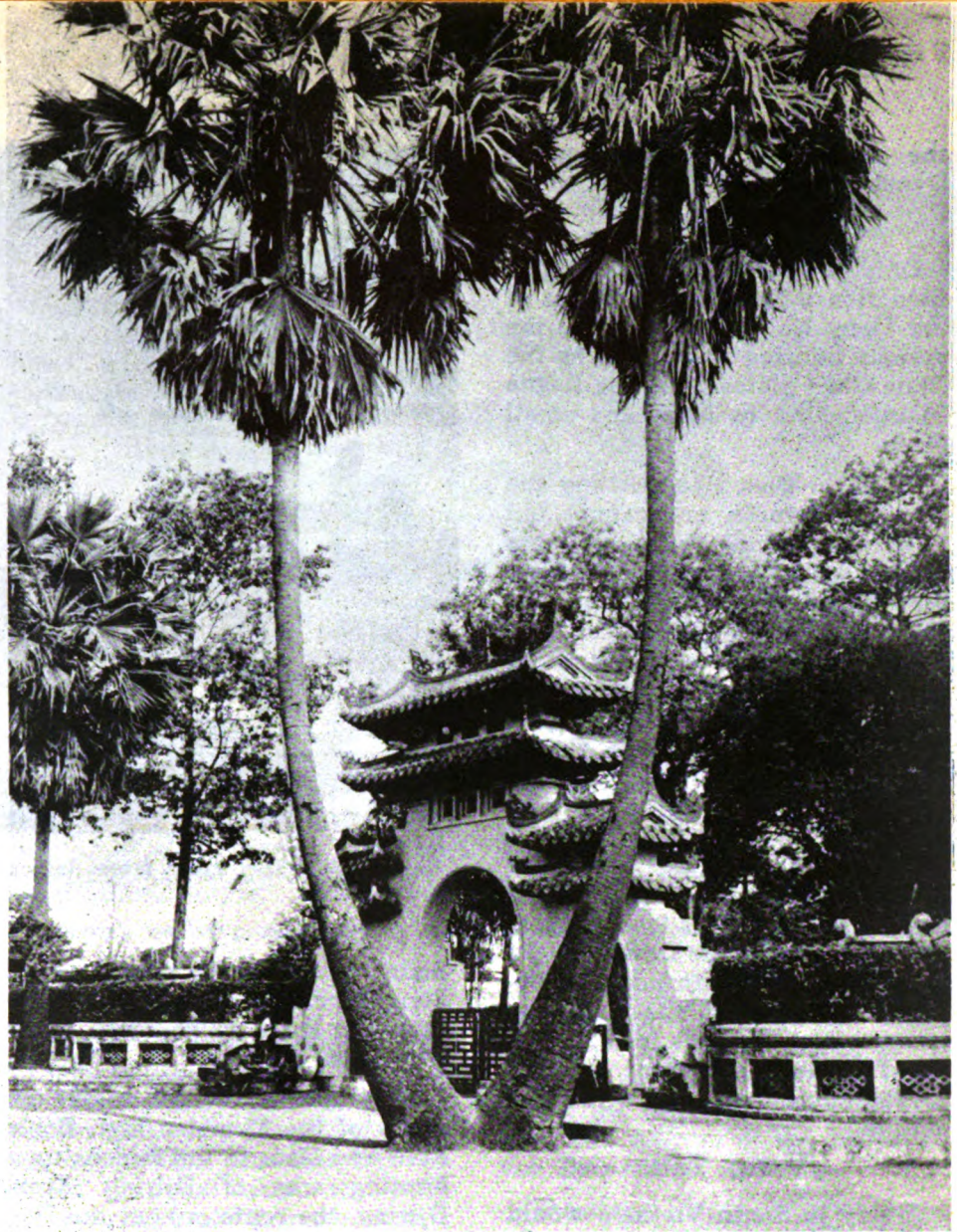
While in the Chinese town, you should take the opportunity to visit some typical Chinese pagodas such as the Seven Congregations' pagoda, the Fu Kien style pagodas and the colorful temples on Cay Mai Street.

In Saigon as in Cholon, what matters most—besides visiting some places of interest—is to let yourself be caught up in the peculiar environment of the place. The Vietnamese, Chinese, Indians, Americans and Europeans represent a strange mixture of civilizations which seem to enhance the aura of perpetual festivity.

Gia Dinh

Leaving Saigon through the suburbs of Da Kao and the Avalanche Canal, you will reach the capital of Gia Dinh, a province rich in historical vestiges. There, the tomb of the eunuch Marshal Le Van Duyet who served Emperor Gia Long, the architect of Vietnamese reunification, is most deserving of a visit.

Destroyed by Emperor Minh Mang in 1831, the temple was restored by his successor, Thieu Tri. It was here that people used to come to take oaths of good faith if they couldn't afford to go before the courts of justice. Not far from this temple is the tomb of the Bishop of Adran, ornamented with an inscription recalling the friendship which bound the prelate to



Entrance to the temple of Marshal Le Van Duyet, who served Emperor Gia Long. Artisans at work on elephant porcelain ware in Bien Hoa.



the first ruler of the Nguyen Dynasty.

Bien Hoa

Only 32 kilometers from Saigon, Bien Hoa is built on the banks of the Dong Nai River. Nearby, the various hunting areas such as the Chua Chan plateau and the Lagna Plain abound in large and small game.

While in Bien Hoa, visiting the Buu Son temple, one cannot fail to admire a stone statue of Cham origin, dating from the 15th century, a statue extracted from the trunk of a tree where it had been hidden for several centuries. Close by, another place of interest for the tourist is the famous School of Ceramics and Bronze Sculpture.

Tri An Falls

Sailing along the Dong Nai River, one reaches the Tri An Falls located 68 kilometers from Saigon. Here, the water falls from a height of eight meters, forming a 30-meter wide liquid sheet. In the rainy season, the falls feed the Tri An dam at the average of over 100,000 cubic meters of water per minute.

Vung Tau

A stay in South Vietnam would be incomplete however if one fails to visit Cap Saint Jacques (Vung Tau), located on the coast just to the east of Saigon. From Saigon, the traveller can drive to the Cape on the new 35-kilometer long Bien Hoa highway, the construction of which began in 1958 with American aid funds.

It was opened to traffic in 1961. Erected on both sides of the highway are plants and factories which comprise a major part of Vietnam's industry.

The Highlands

One of the most pleasant trips one can make in South Vietnam is to Nha Trang via a circuitous route which passes through the mountain resort of Dalat.

From Saigon, the traveller arrives first in Thu Duc, then Bien Hoa and thereafter reaches the Lagna Plain and the abrupt Blao Pass whose slopes drop deep into



It's a short trip away from Saigon to the beautiful beaches of Vung Tau.

luxurious growths of tropical flora, bracken, turft-twisted bamboos and trees which reach up as high as 50 meters.

The route then runs in the vicinity of the 32-meter high Bobla Falls and leads to the famous tiger hunting area of Djiring. From Djiring, the route crosses the Dan him area, passes by the Pongour Falls—one of the most beautiful in Indochina—as well as the Gougah and Lien Khang Falls.

Another itinerary passes through Phan Thiet and any traveller fond of panoramic views can admire vistas which exhibit every change imaginable—from the tropical jungle to mountain ranges.

Dalat Area

The city of Dalat itself was founded in 1893 by Dr. Yersin, one of the most prominent students of Pasteur. The site of Dalat favored the creation of an elegant and harmonious small town, surrounded by flower gardens and groves of pine trees. Charming villas with well-cared for gardens and lawns are common in Dalat.

A large lake in the middle of the city is the center for nautical sports; and there are plenty of tennis courts as well as a golf cour-

se which is one of the best in the Far East.

The Dalat area is also a paradise for the hunter. A two-hour drive from the town leads to several game-rich areas, abounding in deer, roes, peacocks, pheasants, wild boars, black bears, wild cats, panthers, tigers, gaurs, elephants. Professional guides are available.

Because the weather is cool throughout the year, Dalat was designated as the repository of the Imperial Archives which makes the city a must for scholars as well as vacationers. Also due to the cooler climate, the national government has encouraged the founding of a university and other educational institutions in Dalat, including the National Military Academy.

Central Vietnam

Leaving Dalat and descending to the coast, the traveller will reach the city of Nha Trang which has some of the finest beaches in the world. Coral reefs in the bay are visible from glassbottomed motor boats which are available for offshore excursions.

The National Oceanographic and Fisheries Institute is also located in Nha Trang.

The group of Poh Nagar sanctuaries, dominated by a 23-meter high tower, recalls the past grandeur of the Cham civilization. There are seven such monuments in the vicinity of Nha Trang and they date back to the 13th century.

The most ancient seems to be the Central Tower, destroyed by Malayan corsairs in 774 and rebuilt by the Cham king, Satgavarman, in 784. But the principal element of the group is the 23-meter high North Tower built in 817 with huge bricks stuck together with a kind of resinous glue.

Poh Nagar

According to a legend, the goddess Poh Nagar was the inventor of "eagle wood." She married the heir to the throne of China but following a family squabble, she fled to Vietnam on board a craft made of "eagle wood."

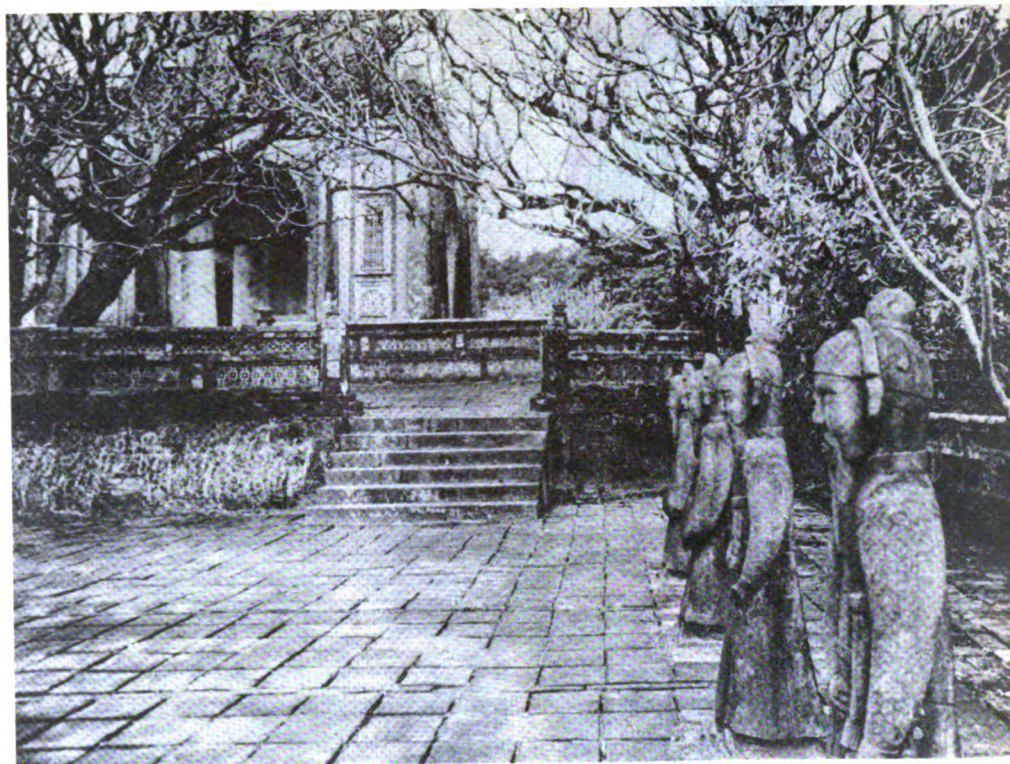
Since then, China has been deprived of this precious substance. But the legend does not end there. In effect, when the Chinese prince realized his spouse did not intend to return, he chartered a junk flotilla and sailed for Vietnam, intending to bring her back by force if necessary.

The goddess however was determined to break with him and she caused a tidal wave to sink the entire fleet. Later, the wreckage of some of the junks were supposed to be transformed into rocks which are still visible at the mouth of the river in Nha Trang.

Danang

The Bay of Tourane which can be admired from the nearby Hai Van (clouds) Pass is exquisitely beautiful and has been favorably compared with the famous Bay of Naples.

Research undertaken at the Cham centers of Mi Son and Tra Kieu in the vicinity of Danang, have uncovered the existence of a highly refined art akin to the Khmer and dating from the 6th century. The finest specimens of the art belong to the collection of the Danang museum.



Emperor's burial grounds in the Plain of Tombs surrounding city of Hue.

Hue

To the north of Danang is the former Imperial capital of Hue. The beauty and fineness of the women there are proverbial. It is however within the Citadel, the walled imperial city, that the characteristics of Vietnamese civilization can best be grasped.

The vast Citadel has a walled perimeter reaching for ten kilometers along the banks of the tranquil Perfume River. Built in the Vauban style, with square walls intersected by fortified gates, the Citadel was the residence of the Emperor as well as thousands of courtesans and members of the Imperial household. Within an inner enclosure, the Imperial Palace jealously conserves the majesty and mystery of its monuments, yards and porticos.

Plain of Tombs

Surrounding the city of Hue is the Plain of Tombs, dominated by the "Emperor's Screen," two hills which have been artificially joined to form a barrier, which is supposed to defend the city against evil spirits.

Before reaching the Plain of Tombs, however, the traveller can

admire the impressive, pine-covered Promenade of Sacrifices, which contains the altars dedicated to Heaven and Earth. Every three years, the Emperor came there to offer the prayers of the people to the Emperor of the Sky.

The six principal Imperial tombs to visit are those of Gia Long, Minh Mang, Thieu Tri, Tu Duc, Dong Khanh and Khai Dinh. These mausoleums have been celebrated in the writings of numerous Vietnamese authors and notably by Pham Quynh who described the tombs of the Nguyen Dynasty, whose unforgettable charm derives from the harmony between the monuments and their natural setting.

They represent the patient and inspired work of an artist whose intention was to embellish the landscape, as if he were expressing the universal spirit which broods in these palaces of silence, where the winds whisper softly through the branches of the solitary pines.

Indeed one can hardly find words adequate to express the feeling of strange quietude and mildness that entreats the visitor to meditation, in this setting of deep solitude and mystery.

AO DAI

By MINH DANG KHANH



Four or five-piece dress was the "ao dai" of old. It was worn with hat and turban.

In the fifties and the sixties, the Vietnamese *ao dai* made its debut in many countries of the world and was an instant hit. It was unanimously acclaimed as THE DRESS embodying all the subtle, the beautiful, as well as the noble grace and free spirit of the Vietnamese people.

In any color, style or material and on any woman, the *ao dai* strikes the beholder with its grace and beauty. Foreigners, especially, are delighted because more than any other kind of dress, it limns all the gracious curves and movements of the wearer. While it gives more freedom of movement to the wearer, at the same time it allows a woman to exhibit her entire living beauty with grace and lightness without the need for exposure.

The *ao dai* therefore has "arrived", intruding upon the international scene with such an impact among fashion designers that it has stayed on, and the word *ao dai* is no longer indigenous to Vietnam but has acquired international usage. The word will certainly have its place very soon in the world's encyclopedias, a source of pride for Vietnamese women in particular and to the Vietnamese people in general.

Ao Dai Ventures Forth

Thanks to these developments, the *ao dai* has become indispensable in the field of protocol and public relations or international gatherings where Vietnamese participate.

Traditionally, it is an original dress maintained in use by ladies of distinction, women in diplomatic, cultural, business or social activities. Even in plain

colors, it adds freshness to all important occasions which otherwise would have been drab affairs.

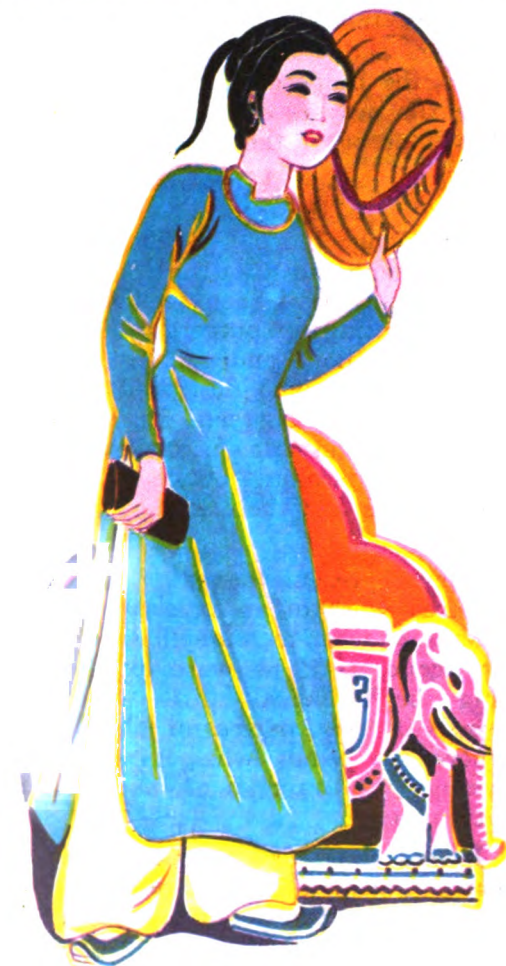
Let us observe in an international airport like Tan Son Nhut, during the arrival of international flights. Among all the stewardesses from different airlines, the Vietnamese stewardesses stand out in their light blue *ao dai* flying in the wind. The total aesthetic effect of their strong, healthy bodies encased in the versatile *ao dai* lends to the confidence they place in the Vietnamese stewardesses. And if these beautiful, young girls become aware of this and take advantage of it, they will certainly add to the prestige of the agency they serve.

The Long Dress of Old

The *ao dai* has come a long way. The long dress, being a national attire of Vietnam, has been in use by both men and women since the old days, the difference being in color and style for various occasions.

Main colors used for the long dress were, yellow for royalty, dark blue for mandarins, the aristocracy and the rich; and black, brown and light blue for the masses. The long dress was worn with white or black trousers. The earliest appearance of the long dress in Western Europe was at the end of the 19th century when Vietnam was a part of the French colony.

In that age, women wore a five-piece dress with a breast cover featuring a slightly opened collar or a breast cover with a divided collar. There was also a four-piece dress with the two front pieces tied obliquely and hanging freely and a silk sash with its two long ends of green, violet, rose or greenish shade hanging under it.



With a bent for the modern, "ao dai" went two-piece and emphasized body's contours.

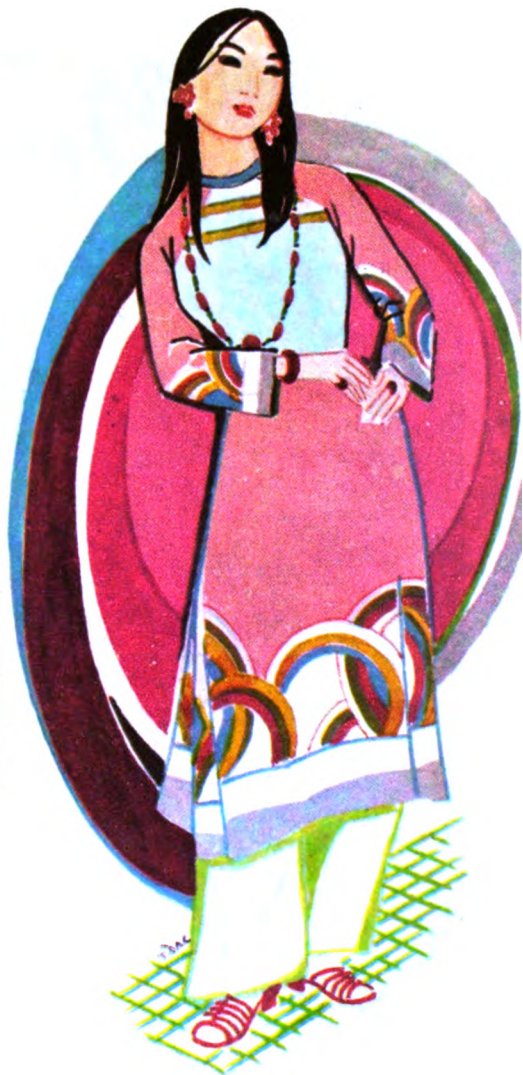
Trousers or a petticoat and a long turban completed the ensemble. The hair was wrapped in a long turban or rolled around the crown with a little bare end called a cock's tail. The hair, worn smooth and divided by a medium line was sometimes covered with a square veil.

The hat was made of palm tree leaves. The Nghe hat, so called because it was first produced in the Nghe An region, featured intricate silk string decorations inside, and the 3 tam hat, 1.2 meters in diameter, was used by ladies of Hanoi at wedding ceremonies. A kind of hat with a string whose ends hang loosely, and called the Quai Thao hat, was worn with sandals with upturned toes, called Hai. Satin trousers or petticoats went with the outfit.

Gradual Changes

The breast cover gradually gave way to several dresses, lined or unlined, in different colors with low collars to simulate breast covers.

In 1821 George Finlayson visited Central South Vietnam and upon his return, he wrote extensively about the *ao dai*, and even had reproductions printed in the newspaper that he published. The



The simple, long and graceful effect is apparent whether in the traditional "ao dai" of today or in the mini version, at right.

In subtlety emphasis on the beautiful

outfits he wrote about were of the classic type — long dress for men with pants down to or above the heels and a small pane beneath and to the right. Buttons were hooked into small copper or brass buckles.

Womens' dress consisted of four panes fitted together, the rear assembly called the back line, the front edges, the *ho* pane as worn in Central Vietnam. The North Vietnam style Finlayson presented differed in that it featured a high collar and both front panes were tied together at waist level.

Post World War I

After World War I, men began

to adopt Western styles and long dresses for men were seen less and less, being worn only for ceremonial occasions as a national dress.

The long dress for women however stayed on although it began to evolve with the western influence. The change was first registered in 1935 and was adopted by fashion designer Cat Tuong who launched a movement for modern clothes in 1937 in North Vietnam.

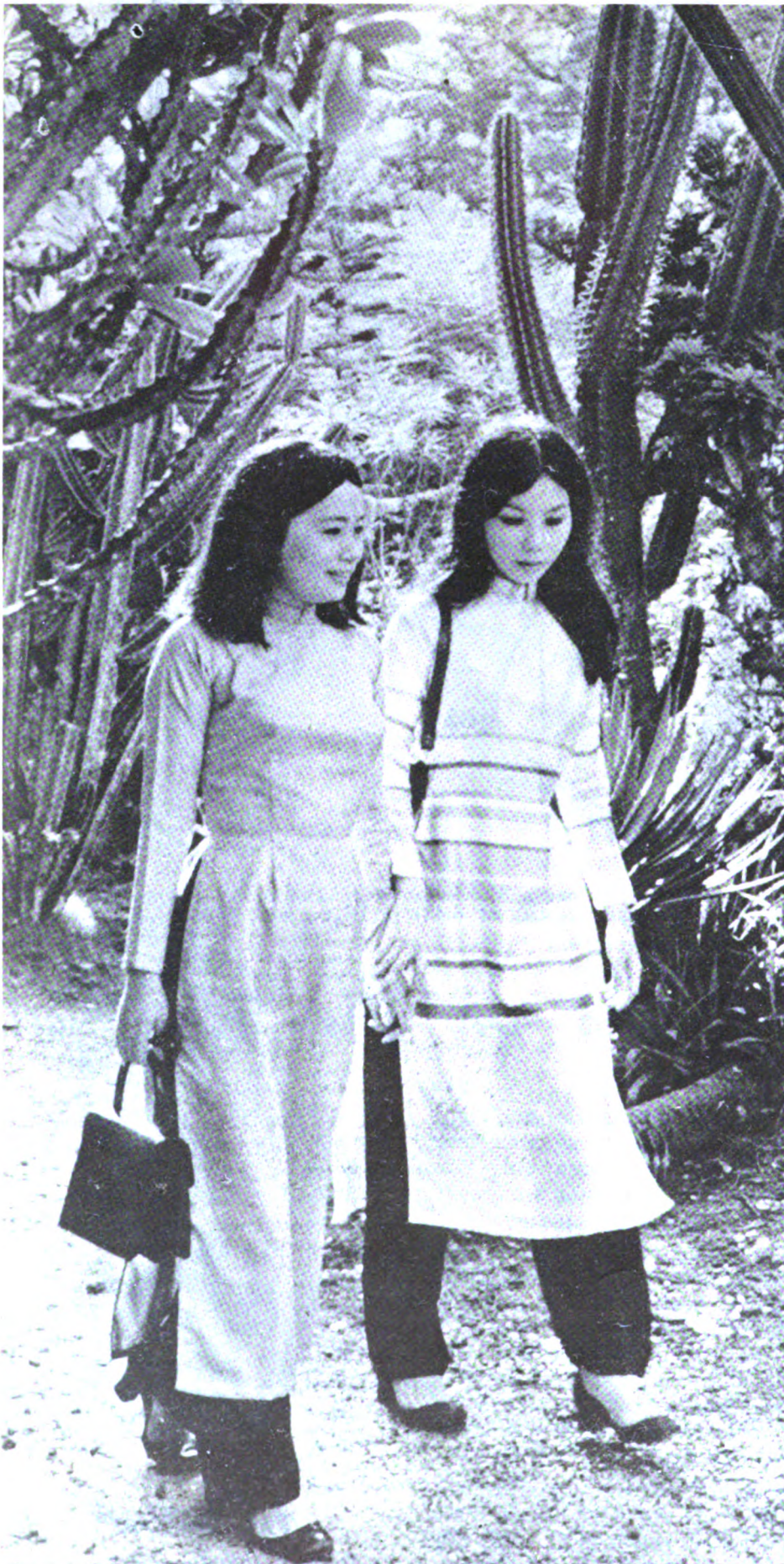
In South Vietnam, a modernized version of the long dress first appeared on the streets and in the pages of periodicals in 1935. In the same year, Miss Hong Van pre-

sented for the first time, at the Saigon Fair, an advanced style of the long dress which was roundly criticized by the older women who had been accustomed to the traditional long dress.

Before and in the years following World War II, the long dress for women for everyday wear had two panes that reached down to knee level and featured thin, small, closed collars and the sleeves assembled above the elbows.

The Early 50's

By the early 50's, the long dress for women had longer panes, this



The "ao dai" allows much freedom of movement but exposes little of body.

time reaching down to just above the feet and worn with large trousers. Buttoned trousers and trousers with breast cover were also favored by the women of the South. The style was still in vogue as there was still plenty of thick fabrics.

From 1952 to 1954, young women began wearing more revealing clothes although the long dress remained essentially the same. Fabrics in use were thinner, softer and tighter, following the outlines of the body. Cloth buttons gave way to pressure buttons on the front panes. Dresses in arms bearing styles popular in the 40's also made their appearance at this time.

This style featured small panes on the right shoulder. It replaced thick shirts with breast holders. Some variations of this style included a breast holder without retaining strings to preserve the beautiful, smooth form of the back, shoulders and the breasts.

There was little change in fashion from 1954 in 1958 but more variations in colors became popular. Matching colors and materials for the dress and trousers set the style. White was popular with students, or black, dark blue or scarlet dress with white trousers. The smart also started wearing double dresses — a thick dress under a thin print of expensive fabric.

Nhu Sets Style

In 1958, the *ao dai* underwent a change and ever since, has been in a state of constant flux. That year, Madame Ngo Dinh Nhu set the fashion with a dress without collar, exposing the neck and shoulders. The front pane base went up to the right shoulder. On ceremonial occasions, she put on a long, thin veil. This style gave the effect of coolness while at the same time it exposed the round, full beauty of both shoulders.

The style caught on fast and more variations were added especially in the collar, like the following:

— Largely open, showing the shoulders partly or entirely;

— Open and showing part of the breast or the upper part of the

shoulders (for women with well developed breasts) in the shape of a rectangle, with or without front pane ;

— Open partly on the chest and the back or largely open on the back, like the dress of some pop singers at present ;

— Without collar but open on a long line down the breast, with inside printed fabric buttons, or open on a long line in the back ;

— Collar largely open in the form of a heart, or round collar ;

— High collar sometimes up to 9 centimeters width, making the neck and face appear longer ;

— Imitation of a man's shirt with two long, pointed wings, with round collars.

All the above variations have sleeves added above the elbows or at shoulder level. In some cases, the front pane is attached to the armpits or shoulders; the sleeves may be open with decorated edges, or shortened to two-thirds of the arms.

Colors and flower prints vary with the age and social status of the wearers. During this period, dresses embroidered with gold thread or embellished with flower designs on the breast or panes

appeared. Costs for such flower designs varied from VN\$800 to VN\$2,000 when the style was new.

Current Styles

At present, these models have further evolved. Fashion-conscious women now prefer thin and soft fabrics for dress and trousers that emphasize sexiness. Women too begin to wear short and small underwear.

The dress with open collar and shoulders has another variation — a folded collar which may cover part of the shoulders or the lower part of the neck. The two ends of the collar do not fall on the breast but rest on the left shoulder. This style is popular in Dalat and gives an impression of youthfulness.

By the end of the 60's, Mrs. Tuyet Mai, wife of Vice President Nguyen Cao Ky, popularized an *ao dai* with short panes called minis. This model has a very small collar which is either closed or open, and is strikingly similar to the type worn by Southern women in the period shortly before World War II with the difference that the minidress is sometimes tightened at belt level and when it is loosen-

ed, it resembles the old style dress.

Another difference is that there is no assembly of sleeves at the elbows or shoulders but on the left and right from collar to armpits, going obliquely. This dress is similar to the Raglan with a possible change of panes above or at the knees and with the sleeves cut to about two-thirds of the arms.

From this dress model in 1971, there arose a style which saw it worn with trousers called "elephant legs." The dress is also sometimes worn with the sleeves in different colors or with a netting fabric printed with flowers of a single or many colors. The panes may vary in color or netting fabrics to produce aesthetic effects. From a one-colored dress, the 1971 fashion shifted to several colors in impressionist or modern print styles. There is no limit to the possibilities in color variation adaptable to the current fashions.

Ao Dai of the Future

Considering the evolution of the *ao dai*, it is certain that it will undergo further changes with the years to harmonize with western esthetic standards and utilize advances in textile production while retaining its distinctive Vietnamese features.

Thus, future changes may see further shortening of the sleeves up to above the elbows to give an effect of youth and health, or the sleeves may be assembled at the shoulders in a return to the old style of fluffy sleeves.

Large, open collars with lace are foreseeable, possibly edged with various colors. Large openings on the breast and the back are in sight too, to reveal more of the wearer's beauty and grace while providing a cooling effect and freer body movement.

But in any style or fashion, the Vietnamese *ao dai* will remain an embodiment of the beautiful features of our people, and the grace and lightness of the Vietnamese woman. And in the more practical sense, since the *ao dai* is made for the most part by hand, it may provide a handicraft industry where the aesthetic gifts of the Vietnamese woman will find expression and reward.



The couturier's story on *ao dai*'s evolution pleases her customers.

Higher Education: Barriers Are Big

By Dr. NGO KHAC TINH
Minister of Education, RVN

The development of higher education has a major influence on social development.

In Vietnam, the educational development at the university level as in other developing countries is beset with many difficulties: shortage of funds, staff, and others.

The government has made many efforts to overcome these difficulties, that is why it is always a milestone when occasions arise like the inauguration of the Cai Khe campus of the University of Can Tho.

Established six years ago, the university was started with a shortage of facilities. Recent graduation ceremonies in that university revealed that this shortage did not discourage but rather reflected an enthusiasm for higher education.

The inauguration of that campus on a sprawling area of 87 hectares marks the start of future development in the growth of that university. With its 30 airy, spacious and well-equipped classrooms and the building on the Van Hoa and Cai Rang campuses, the university has become an institution capable of developing the top-level human resources needed for the future development of our society.

In a country war-torn for years, the efforts and resources have to be concentrated on national defense. The development of education, especially higher education, was very difficult.

In spite of these difficulties, the growth of Can Tho University, for instance, which serves the Mekong Delta containing 40 per cent of the country's population, is a watershed for the development of higher education in the country.

Post World War II

When the Second World War ended and many small countries secured their independence, they were confronted by many problems. One was economic development.

One notes that the greatest anxieties of the leaders of the developing countries concerned economic matters.

Under the influence of the 19th century economic development theories and growing out of government policies, it was believed that social and cultural situations did not affect economic activities.

The early theories of economic development aired at purely economic factors disregarding the social conditions. Gradually, the leaders responsible for planning and economic development, having confronted many problems resulting from social factors which did not follow economic laws, arrived at the conclusion that it was impossible to separate the economic development efforts from their social environment.

For a country to develop, to overcome poverty, it was necessary to modernize and transform the whole social structure, of which economic conditions were just components or parts of the whole.

In this overall consideration, every factor influencing development must be considered, particularly the educational factor. Social structures consist of a multitude of facets which have reciprocal influences and relationships.

These form the complete system. Education produces many of the conditions for modernization since it acts as catalytic development agent. In other words, education is an important variable which can effect and help change the whole social structure and can shape the changes and produce them more quickly. Education becomes a force to stimulate the country's progress.

Importance of Education

The importance of education may be summarized in these three principal points.

First, education assists in training the technicians and skilled workers needed to modernize. The spreading of technical knowledge is important because the developing countries cannot develop just from within. For many years, the traditional societies in Asia stopped at the handicraft and agricultural economy stage.

Within this structure, there was no single motive which can generate progress similar to that of the industrial revolution in Europe. Consequently, the recent changes in these societies derived from external factors when these societies collided with another civilization.

In the present status of development, in order to try to keep pace with the advanced nations, it is necessary to import foreign technology. This importation first requires a group of technicians and workers with extensive background to act as mediators. The training of this group of mediators can be done only through education, and especially at the higher education level.

Second, education is required as in an advanced country to unite the country's people. Education extends the people's understandings beyond their villages and their country. Only as they overcome their provincialism can they assimilate themselves into the larger community beyond the nation.

Knowledge gained through education gradually will cause them to renounce outmoded traditional values which previously ordered their lives so that they can absorb and assimilate new values needed



National defense efforts and resources pose big difficulties for Vietnam's educational development.

to establish the living conditions of an advanced society.

Finally, a nation to exist in the present world must be able to solve its problems or, perhaps, more accurately, to clear the obstacles which hamper progress.

To achieve such a target, both top-level and middle-level leaders must be able to harmonize and manage development problems at their level of responsibility. Especially, the top leaders must have a clear understanding of a development strategy.

But how can we get such a group of leaders? It depends on education. The complexities and the multi-faceted character of present civilizations make the traditional culture-history leader out of date. Today, the hero-leader has to give way to a new type of leadership which requires much experience and is not concentrated in the hands of a few exceptional individuals but rather is shared by a number of people.

Thus, education at the university level has a special significance. Its responsibility is to train and select the highly qualified people who are to be the nation's future leaders. Education has become a way to produce social reforms, but to reach that objective, education too must be reformed.

Traditional universities with just the responsibility of providing students with impractical, humanistic knowledge are not suitable. The teaching and learning in the present university have to have close contact with living conditions, the needs of the nation, and the requirements of the community.

It is time for the universities to overcome their isolation and blend in with the life around them, not just concerning economic matters but all the general

conditions for development.

Government Studies

Realizing the significance of the above, the government recently made many studies to shape the old educational structures so as to guide them towards appropriate objectives and to apply the policy for the expansion of higher education.

The university is not a government monopoly. Private and religious organizations were encouraged to establish universities. Hoa Hao University in An Giang and Cao Dai College in Tay Ninh began classes. Also community colleges were created such as the Nha Trang Community College for the central coastal area and the Tien Giang Community College in My Tho.

It has been charged that the establishment of the new institutions was for political motives rather than in response to educational and local development requirements. That judgment is completely superficial and without basis, though we do not like to say it, a distortion of the truth.

The government sees at least as clearly as anyone else the dimensions of the educational requirements for development. As a result the efforts of the government in the field of education are to solve the above stated problems.

Although the government realizes the local needs, because of limited funds it cannot establish all the universities that might be required. The government has therefore permitted private groups, particularly religious organizations, to establish universities. A university in a local area, besides meeting educational requirements, helps stimulate the development of that area in various fields.



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Marriage and Death

Marriage and death are perhaps the most sacred and solemn events among most of the Vietnamese people, either lowlander or mountaineer. To the lowland or ethnic Vietnamese, marriage is an affair of greater interest and concern to the entire family than to the man and woman to be married. It is arranged by the family with much care because to them the essential purpose is the procreation of male offspring to perpetuate the family and to assure a continuing ancestral worship.

The continuing cult of ancestral worship is one of the reasons that few families want a mixture of racial blood lines: it is feared that proper worship will not be maintained if such occurs. Marriages are arranged after social factors, horoscope readings, etc., have been studied and found acceptable. The ceremonial procedure and the marriage rite is in three parts: (a) official request for engagement, (b) the engagement, and (c) the marriage itself.

Among the non-Christian Vietnamese of the lowlands, the marriage ceremony seems to consist of ceremonial presentations of the bridegroom to the forebearers—living and dead—and family of the bride, with this taking place in front of the family ancestral altar; and the bride likewise presenting herself before the ancestral altar of the groom's family and pledging to henceforth give allegiance to them.

This is followed by feasting and celebrations as marriage is an important step in assuring the living family that veneration of themselves as ancestors after death will be continued.

While there seems to be some changes of marriage customs in the cities due to colonialization and the movies, the traditional customs are very evident. A number of charming young ladies in their early twenties affirmed that their future husbands would be chosen by their mothers; avoiding making mother unhappy was more important than their own choice of mates, as violation of the customs would create



A South Vietnamese couple with bridal entourage after wedding ceremony. Arranged marriages are preferred.

much sadness.

Among Christians, a distinctly Christian ceremony is utilized, but cultural patterns not in conflict with Christian doctrines are firmly adhered to among the better classes of society.

Choosing Life's Mate

The cyclical calendar of the Vietnamese is used in choosing marriage partners. The names of the animals of the zodiac are applied to the twelve years which repeat themselves endlessly. Visits to a number of temples or shrines will usually reveal somewhere a picture of the animal which stands for the current year. Then below is a listing of the animals and the approximate year for which it stands because the Chinese new year comes at a different time than does the Western or Julian new year.

- 1965 — Serpent-snake
- 1966 — Horse
- 1967 — Goat
- 1968 — Monkey
- 1969 — Cock
- 1970 — Dog
- 1971 — Pig
- 1972 — Mouse
- 1973 — Buffalo
- 1974 — Tiger
- 1975 — Cat
- 1976 — Dragon
- 1977 — Serpent

When an individual is born, regardless of his sex or social status, he is believed to have his destiny tied to the animal of his birth-year. Now while some of the animals can live on good terms together, others cannot. It is generally accepted that the tiger and the pig, the cat and the dog, the serpent and the monkey, the horse and the goat, the

mouse and the buffalo, and the dragon and the cock can do so.

Most of these cyclical animals, however, cannot stand one another and according to the matchmakers guidebooks, this animosity is expressible in four degrees of difference. These degrees are *luc xung* (disagreement), *luc hinh* (argument), *luc hai* (violence or harm), and *luc sat* (kills).

The first of these degrees of continuous disagreement is between:

- (a) The mouse and the horse.
- (b) The cat and the cock.
- (c) The dragon and the dog.
- (d) The tiger and the monkey.
- (e) The serpent and the pig.
- (f) The buffalo and the goat.

The second degree is that of struggles between:

- (a) The goat and the dragon.
- (b) The horse and the cock.

- (c) The serpent and the tiger.
- (d) The pig and the monkey.
- (e) The buffalo and the dog.
- (f) The cat and the mouse.

The third degree of inflicting physical harm of the first to the second is :

- (a) The mouse to the goat.
- (b) The buffalo to the horse.
- (c) The tiger to the monkey.
- (d) The dragon to the dog.
- (e) The serpent to the pig.
- (f) The cock to the cat.

The fourth and most permanent degree is that of killing of the second by the first :

- (a) The mouse kills the serpent.
- (b) The buffalo kills the goat.
- (c) The tiger kills the cock.
- (d) The dragon kills the dog.
- (e) The horse kills the pig.
- (f) The monkey kills the cat.

A look at the above shows that a man under the auspices of the tiger might find happiness with a girl born in the year of the pig. He should avoid like the plague anyone born in the year of the serpent, monkey and cock. A possible household with a girl born in the year of the serpent would be full of quarrels and even Solomon said it is better to live in the attic than with a quarrelsome woman. A girl born in the year of the monkey would result in fisticuffs, and with one of the year of the cock, she would not live long enough to see if a union were successful or not.

The consultation of a "learned man" or fortune teller is sought in much of rural Vietnam, and perhaps, even in the cities more than is generally admitted.

Counting of Age

Vietnamese normally count age from the first day of the year in which the individual is born with that year being numbered one. This is true even if born just before the end of the year, for on the first day of the new year, they become two years of age.

This does not infer, however, that the genuine birthday is not celebrated, for often it is an occasion of special prayer to the ancestors, extra flowers or food on



Before coffin of departed, family with different head bands to denote relationship mourn mother. Below : Elaborate funeral coach and mourner.



For many the astrologer is a must

the god-shelf to be found in almost every non-Christian home, and perhaps, the invitation of special friends for the occasion, often including a meal.

Consulting Astrologers

Within the Vietnamese cultures — arising out of religious beliefs — there is an emphatic belief in the validity of the many types of "fortune tellers." The geomancer aids in the determination of the proper location of houses and tombs and informs one as to the best orientation as to north, south, east or west.

The physiognomist, like the old-time phrenologist of the western world, is supposed to be able to look at a person's features and tell not only what type of person he is, but also what the future holds for him.

There are also such people as the sorcerer and the astrologer or caster of horoscopes. Normally, the astrologer is reputed to be the best educated, trained and most popular of all those who predict the future with the possible exception of the various bonzes who also engage in this art.

Various Chores

Among the various chores of the astrologer are such things as choosing wedding dates, funeral dates for prominent persons, and proper dates for many official functions.

Many people will not start a new business or a journey without first consulting the astrologer to ascertain if the cosmic forces are in harmony with their plans.

It is obvious that much of the Vietnamese art of astrology is based on Chinese writings with the most famous being a fifty-three volume set titled *So-Ly-Tinh-Uan*. The patron saint of Chinese astrology was an individual named Quy Coc Tien Sinh, who was reputed to be able to see the past, present and future. Others claim the system of astrology based on the star

Tu Vi did not come into existence until about 1,000 A.D.

Beliefs

Without discussion of the various methods whereby the astrologer makes his predictions, it ought to be noted that the following beliefs seem to exist: The stars belong to either a northern half or a southern half of the system into which they are divided, with either half being ruled by a major star. In addition, there is a pre-arranged chart with many items of life on it. If the chart has children in the square that has more of the southern stars, one is to have more boys than girls. If to the contrary, the northern stars predominate, then one's children will be mostly girls. Such factors must be carefully weighed while the family is planning a marriage.

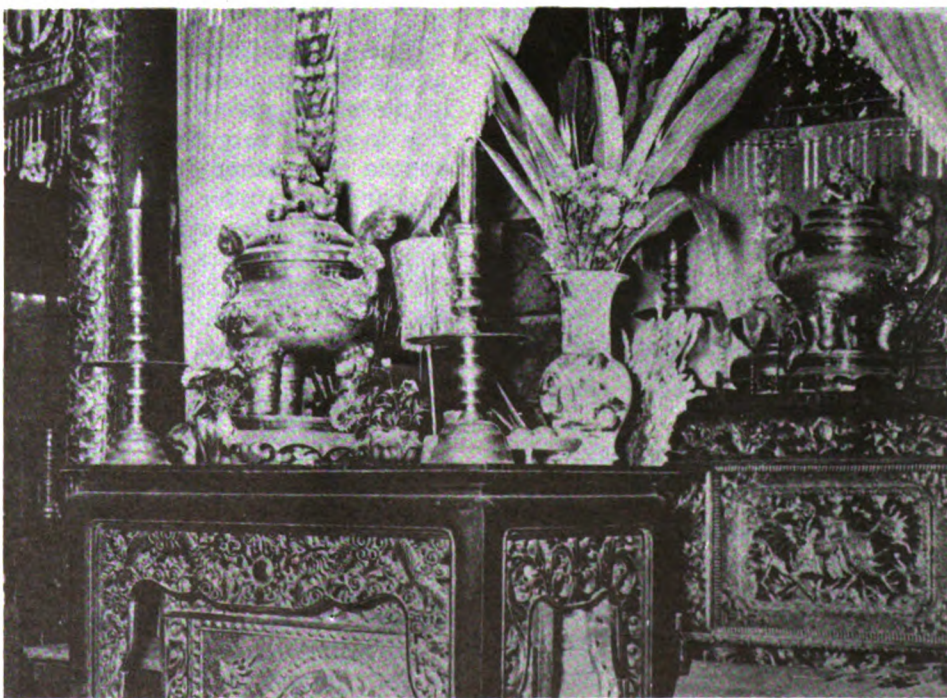
Each star is believed to be related to one of the major elements of earth, fire, metal, wood, and water. There are other stars believed to produce either happiness and prosperity or their opposite numbers which bring woe, tragedy

and decline of fortune. The stars so control the future that one might as well conform, otherwise failure will greet every effort. The system continues to exert an influence on many who have been educated in Western institutions, even if apologetically they say, "We go through the form to please our parents."

When a child is born, one of the first acts will be to have his horoscope prepared without delay in order to be prepared for what the future holds. From then on, either the prepared horoscope is carefully studied, or else an astrologist is consulted again and again until burial finally removes that individual from the scene.

The Stars and Marriage

The custom by which a wife is chosen for most Vietnamese men is quite different from the manner a Westerner uses to choose a wife. While the matter of astrology is not usually supposedly involved for Christians, it is for most of the ethnic Vietnamese. Factors to be seriously considered



Ancestral altar where repeated vows of allegiance to family are heard.



Being blessed with children is among biggest joys of Vietnamese women.

are the social status of the families, and the question of the mystical affinities of the marriage partners.

Compatible mystical affinities will allow them to marry in keeping with the harmony of the universe. Incompatible readings indicate discord which will result in serious marital difficulty. This question of mystical affinities is based on the Chinese concept that three essential factors must be considered :

- (1) The influence of the earth.
- (2) The influence of nature.
- (3) The actions of the planets.

The five major planets with a significant influence on human lives and the items that represent them on earth are :

- (a) Venus, metal.
- (b) Jupiter, wood.
- (c) Mars, fire.
- (d) Mercury, water.
- (e) Saturn, soil.

Each of these elements can build up or destroy one another according to this theory. That is to say :

— Fire helps soil but on the contrary destroys metal.

— Soil helps metal but wood destroys soil.

— Water helps wood but on the contrary water destroys fire.

— Metal helps water but on the contrary destroys fire.

— Wood helps fire.

Contrary Planets

Since individuals at birth come under the auspices of at least one of the above planets, it is imperative to make sure that two which oppose each other are not united. A man born under Venus marrying a girl of Mars would find arguments, unhappiness, etc., whereas the same man marrying a girl under Mercury's influence would be happy. Similarly, if the man is of fire influence and the wife of water, countless arguments, poverty and perhaps divorce is their predetermined fate. But if the man is under the influence of fire and the girl of wood, they will have many children and prosperity.

If both are born under the influence of the same planet or its earth representation, things begin to get complicated. Many books and "authorities" have to be consulted in order to determine the

exact situation. However, astrology is only one of the three major factors which must be pondered in considering marriage. Strange to the western ear, the thought of romance is not a major factor, if considered at all.

In fact, several lovely Buddhist young ladies said when interviewed that the question of love would not be discussed inasmuch as marriage is a family affair and not the personal affair of two people. One of them speaking for the group said she would marry whomever her mother chose for her regardless of what she might think of the groom.

She added it would be better to be married to a poor man, an ugly man, or a bad man than to bring unhappiness to her mother.

The Children

The great Chinese Empire left a vivid and deep impression during its more than 1,000 years in Vietnam. One writer says the Vietnamese are more bound by Chinese traditions than are the Chinese themselves. Confucian values derived from ancient China saturate Vietnamese ideas of family patterns and behavior. For instance, Confucianism promotes marriages over celibacy, and defines women's happiness in terms of her ability of having many children.

With few exceptions, even today in Vietnam, women are expected to be married not later than about twenty years of age and to have children frequently thereafter. Out-of-wedlock children are not generally approved ; their birth is severely censured. In a family-centered society as Vietnam is, the place of such children is difficult.

Barren Women

While neither Confucianism nor Buddhism makes much of an issue of childbirth, the Vietnamese varieties seem to offer both help and solace to the women. The woman who is eager to have children may petition Buddhist divinities in especially auspicious temples, or appeal to family ancestors for help.

Some barren women seek medi-

Ancestor veneration must be insured

cal attention, others look to sorcerers, but it seems that an even larger number appeal to deities for children. It is doubtful that there is a non-Christian home in Vietnam that does not have its shrine. Many villages have a protective spirit, and shrines dedicated to them and other spirits are found in abundance. So serious is the lack of posterity to Vietnamese women that few would hesitate to lodge appeals to the spirits which reside in such places. To obtain the intervention of these supernatural figures, tradition provides definite ritualistic activities.

The supplicant woman must prepare herself for communication with the "gods" and to promote rapport refrains from using meat, onions, garlic, etc., for strong odors — save those of burning incense — are not acceptable. A number of baths as well as repeated washing of hands and face are also part of the ritual. Then wearing their finest apparel and carrying the traditional offerings of vegetables, fruit, flowers, votive objects, betel nut, chicken, glutinous rice, incense, etc., they go to the temple.

Having lighted their joss sticks, clasped their hands and bowed, they enter the temple from the courtyard and follow a standard pattern in vowing, reciting prayers, and expressing solemn wishes to have a child. Sometimes they have the bonzes write prayers on paper which is then burned so that the spirits may receive them.

Popular Divinities

Among the divinities called upon in particular are Lieu Hanh, Tan Vien, and Hung Dao. These gods are the most frequently visited at the beginning of the lunar new year.

In the town of Huong Tich of Ha-dong province, in North Vietnam, there is a grotto which has a number of vaguely human-shaped rocks called "Young Girls' and Young Boys' Rocks." After paying proper devotions, the sup-



Many children to insure ancestor veneration is coveted marriage goal.

plicant woman chooses one of these "children of Buddha" and caresses it with exhortations to follow her home. She then goes home convinced that "Buddha's Child" is accompanying her, and in attempts to please it, she buys both sweets and toys, and will even pay double bus fare so that "it" can ride beside her.

From that day forward, a place for "it" is made at the family table, with a cradle being prepared at night until the day when the "invisible visitor" finally decides to become a member of the family. Such a child is referred to as a "prayed-for child" because he is an answer to fervent prayer and the parents tend to spoil him.

Three Figures

In Vietnamese homes may often be seen three porcelain or painted figures symbolizing happiness, wealth, and long life. Long life is shown as a kindly old man with snowy hair. Wealth is

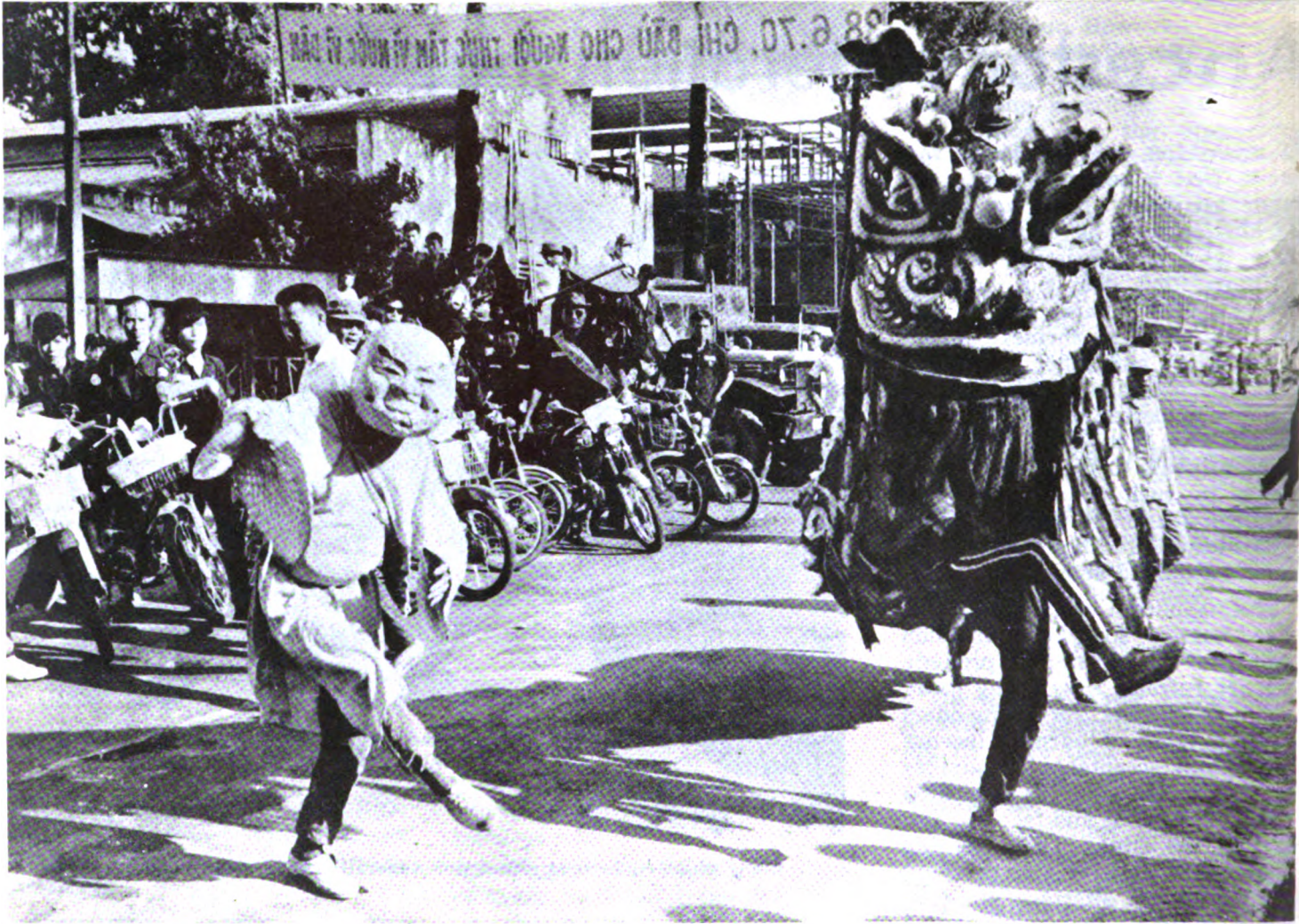
symbolized by a mandarin in fine robes. Happiness is characterized by the figure of a father affectionately holding a smiling healthy child in his arms. The last is typical of the Vietnamese delight in children.

The expectant mother often purposely wears clothing which will call attention to her hopes, especially if it is her first baby. In accord with this, it is proper at Tet, the Vietnamese New Year, when meeting a lady near delivery time to wish her "a boy at the beginning of the year and a girl at the end," implying a large family of course.

Rearing of Children

The number of children in a family and its economic status are unrelated in Vietnamese thinking. There is a proverb which translates, "God created the elephant and He created the grass," meaning that the size of the family is not humanly regulated.

This may be related to the Con-



The "unicorn dance" is performed in the quest for happiness. At left is "Ong Dia," symbolizing good fortune.

Confucian concept that the chief purpose of marriage is to insure sufficient sons to perpetuate ancestor veneration. One of the greatest worries of the Vietnamese is the possibility that there will be no male descendants to preserve and honor the family name.

Inside many Vietnamese homes is a niche for the figure of Doai Cung Thanh Mau who is regarded as the patron of Vietnamese mothers. There is also a goddess of procreation and birth as well as one who is the patron of "wet nurses." This latter goddess, whichever of her names is used, is consulted to protect the baby once it is born.

Among the Vietnamese some spirits are feared because they might steal the baby. These spirits must be either avoided or appeased in some manner.

Sometimes the sorcerer or the various goddesses of the Taoists, Confucianists, or Buddhists are

utilized. Even seeking the protection of the "Christian" God until their children have passed the critical age is not uncommon. While these customs vary depending upon geographical location and economic class, they are still practiced in Vietnam.

Carrying the Baby

Vietnamese women, while having many of the same behavior patterns of the South Chinese, do not normally carry their baby on their back, but in their arms. One of their sayings on the subject is, "Carry a baby as you would carry an egg and lift it as delicately as picking a lovely flower."

This concern for children has an interesting taboo in that a baby is never supposed to be carried across the threshold lest it should be stunted. The baby is handed to someone already across the threshold and then taken back again after crossing. Because of the high

mortality rate of children, the common Vietnamese folk take great care to guard their children while small from all possible types of evil spirits.

For instance, any deceased maiden aunt is given a special place on the ancestor shelf during the time the child is small, for if her spirit is not appeased it may carry the child away.

Sometimes the sorcerer advises that her bones be reburied in a more favorable place. Likewise the spirit of stillborn children is greatly feared lest life be snatched away to give one of them life.

Similarly, a bad name might be given the baby to fool the spirits, or a boy might be called by a girl's name for the same reason. In contrast to the western custom of remarking how healthy or lovely a child is, the Vietnamese may avoid this lest it excite an evil spirit who will then harm the child.

Women of Vietnam



Phuong Hong Ngoc has gone a long way in the movie, radio and television firmament at the age of 18. She is a high school graduate from Can Tho and is very much in demand for her singing and histrionic ability. She has appeared in the movie version of the famous novel Trong Mai (Two Hills) and is now at work on Nang Chieu (Sunset) and Han Thu (Hatred) which she feels the public will both welcome.



Thien Trang is a familiar figure to troops in the bases of the Republic which she tours to entertain with her pleasing songs. She also performs over national radio, television.

RVN Development Under Stress

By LE QUAN GIANG

Consul General to Singapore

Recent events in Vietnam, specifically in the Demilitarized Zone, illustrates the difficulty the Republic of Vietnam faces in trying to devote its efforts to economic and social development in a productive way when its very security is at stake.

But this development nevertheless has taken place and it is all the more remarkable when one takes into account the formidable issues that confront the country.

Land Reform

Undoubtedly, the most significant of the achievements attained by the country has been the success of the Land Reform Program which began to be implemented in 1970 and which aims at putting an end to the system of farm tenancy through the free distribution of land to the peasants.

In the two years since the promulgation of the Land-to-the-Tiller Act, over 600,000 hectares of riceland have been distributed to over 470,000 farm families and at the end of this year, a total of about one million hectares, or 2.5 million acres, will have been transferred to over 800,000 farm families. In addition to its obvious economic benefits, the program will definitely destroy one commonly held misconception about Vietnam, namely, that it is a country of rich landlords exploiting landless peasants.

Economic Field

In the more specific economic and financial field, the government implemented a series of important measures in November, 1971 with the aim of further stabilizing the economy.

A new exchange system and a new tax structure were established; a 10-billion piaster Economic



The difficulties that beset economic and social development for a nation with its very security at stake are mirrored in the pain on the face of a victim of a terrorist's explosive charge in Saigon which took three lives.

... a policy of free enterprise

Development Fund was created; import procedures were drastically simplified and export promotion given the highest priority with less emphasis on import substitution industries.

These reforms, coupled with improved security throughout the country, have brought some encouraging results such as a record production level of rice (5.7 million tons), a significant increase in rubber production (33,000 metric tons or 12 per cent more than in 1970) and a spectacular increase in savings and time deposits in commercial banks (VN\$47.5 billion at the end of 1971 as compared to VN\$23.1 billion at the end of 1970).

Heretofore, our stabilization policy has been reasonably successful and could pave the way for a more ambitious development program in the coming years, reared mainly towards more industrial production, more exports and less dependence on foreign aid.

Infrastructure

This development program will benefit greatly from the first-rate infrastructure network already in existence, such as roads, bridges, airport and harbor facilities, which the United States government has generously built over the years.

It is predicted that with such facilities and with the full exploitation of her natural resources, Vietnam will be able to experience in the postwar era a rapid rate of economic growth.

More important than these facts is the clear commitment of the Vietnamese government to the doctrine of free enterprise which President Thieu stressed in his message to the Joint Session of the National Assembly on 15 November 1971.

Thieu Policy

The President said in that address: "We will develop the economy of Vietnam in the spirit of free enterprise which is considered

most effective and which conforms with the ideals of freedom and democracy we have chosen... The government will guide, stimulate and control instead of restricting and imposing within the framework of the development plan and national objectives. What the private sector cannot do yet or still lacks the capability or the means to perform will be taken care of by the government. However, the government will not infringe upon the private business sector in which private entrepreneurs can develop their initiative."

ASEAN Philosophy

It is clear from the President's words that Vietnam is committed to the same philosophy of economic development as held by member nations of ASEAN.

However, during the last decade, the country's preoccupation with internal events were naturally overwhelming. But this has not adversely affected the energy with which the government has been promoting the idea of regional cooperation.

The Republic of Vietnam is a full-fledged member of numerous specialized agencies of the United Nations, the Colombo Plan, the Association of Natural Rubber Producing Countries (ANRPC), the Singapore-based Regional Institute of Higher Education and Development (RIHED), to mention just a few.

She has actively participated in the work of ECAFE as well as that of ECAFE-sponsored bodies such as the Asian Development Bank (ADB), the Mekong Committee and the Committee for Co-ordination of Joint Prospecting in Asia Offshore Areas (CCOP).

She is also one of the founding members of the Asian and Pacific Council (ASPAC), an organization with a somewhat broader membership than ASEAN in that it includes countries to the north of Southeast Asia such as Japan as well as to the south such as Aus-

tralia and New Zealand, but which seeks to promote the same ideals of economic, social and cultural cooperation as those pursued by ASEAN.

The Sixth Annual Conference of the Southeast Asia Ministers of Education Council (SEAMEC) was convened in Saigon on January, 1971 and next June, the Republic of Vietnam will host the Seventh Ministerial Conference for the Economic Development of Asia.

Regional Cooperation

The participation of the Republic of Vietnam in all these regional endeavors demonstrates both her continuing and active interest in the concept of regional cooperation and her sincere belief in the development of regionalism as an effective means of ensuring the stability of the whole Pacific and Asian area.

Furthermore, the government is inclined to think that the persistence of Southeast Asia in creating a network of regional bodies reveals more than anything else the determination of the non-Communist states of Asia to be masters of their own fate.

Prerequisites

It is obvious, however, that one of the prerequisites for the success of regionalism remains peace and security from external threat. Viewed in this light, the large-scale invasion of the country—there is no other word to characterize the overt North Vietnamese attack against the Republic of Vietnam since the beginning of April—at the present moment does not in any way help to foster the ideals of regionalism.

On the contrary, the deliberate use of violence, with the aim of subjugating an independent state under the guise of support for a so-called "war of liberation," constitutes a manifest danger against the stability of the region, without which cooperation or regional identity will be but futile words.

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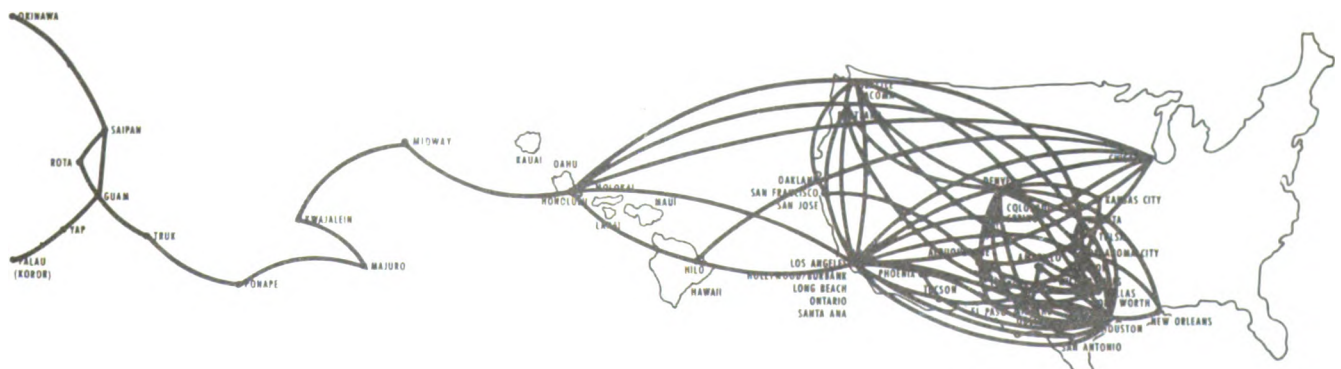
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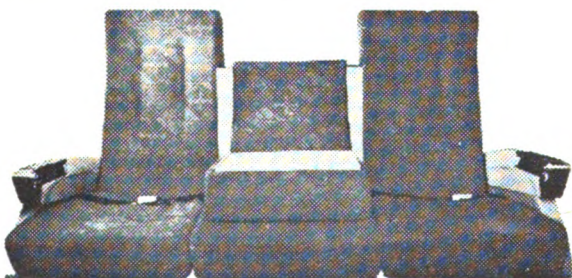
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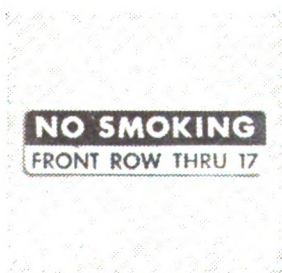
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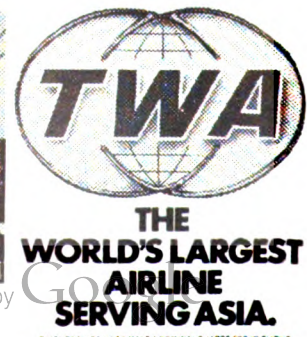
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