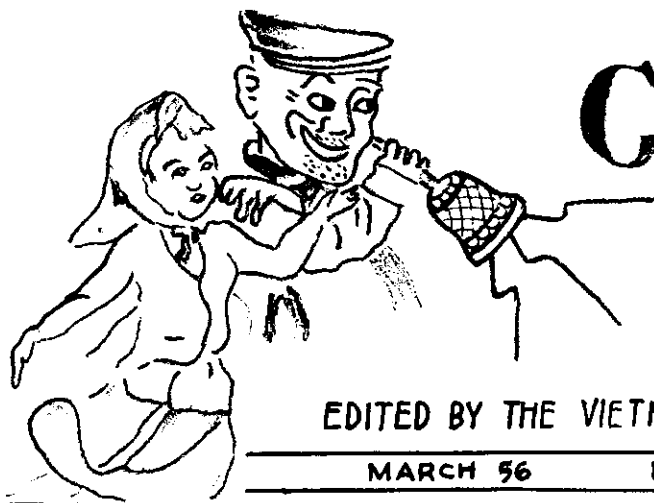




CHUONG VIET

THE BELL OF VIETNAM

EDITED BY THE VIETNAMESE CATHOLIC STUDENTS IN AMERICA

MARCH 56

NO. 51

PRICE 30¢

Dear Friends,

This is not a new magazine, it has been published monthly for five years in Vietnamese, by the "Vietnamese Catholic Student Association in America." Since it is usually published in Vietnamese, few of our American friends are able to understand it.

For the third time we are publishing an issue in English to tell you a little bit about ourselves.

Our Association was founded in 1951; more about this will be said in another article.

The members of the Association do not have the good fortune to study all in the same section of the country, but are scattered all over the United States and Canada.

CHUONG VIET is thus published in order to strengthen the friendship that unites our members and to help them exchange their ideas about the future. Part of the magazine gives them news from each other and news from their homeland. The magazine also publishing various articles generally written by the members of the Association, as well as poems and various essays.

Since our first members went back to Vietnam in 1954 CHUONG VIET has also become a link between those friends and the members of the Association who are still studying in America. This issue in English is an opportunity for all of us to tell our American friends how deeply we appreciate the privilege of living with them and of knowing something about their country. We want to thank them for their friendship and also for the interest they have shown in our country in these years of great dangers and trials.

We are very grateful also to all those who have helped us in one way or another to pursue our studies in the country. We pray to God to bless our readers and all our friends, their families, and their country.

We ask them to pray for us, our beloved ones at home, and for Vietnam.

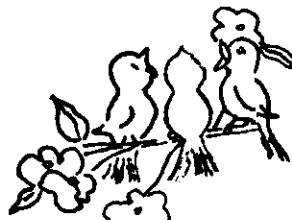
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Notes of THANK

Our heart felt thanks to the authors of the articles and the following persons whose valuable assistance has made this issue of CHUONG VIET possible

Mr. G. Hickey
Rev. Hoang Quoc Truong
Rev. Emmanuel Jacques
Miss Violet Neville
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ADDRESS ALL CORRESPONDENCE TO: MISS PHAN NGOC QUOI

CHICAGO

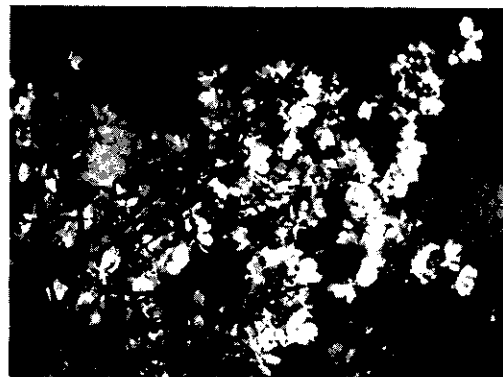
TET & ITS CUSTOMS

This year, the people of Vietnam celebrated their new year, known as Tet on February 12. I think that at the present time it is particularly fitting to share our national beliefs and customs with our American friends who are interested in Vietnam.

The custom of celebrating Tet is rooted in remote antiquity. It is related to the Chinese new year which also is based on the lunar year. Originally the customs associated with the celebration of Tet were imbued with lofty philosophical significance but as the generations succeeded one another, most of the original meanings were lost. Today the rites of Tet are honored as messages passed on by our ancestors through the halls of time. I would like to point out some of these practices and the legends that are associated with them.

One of the most common practices during Tet is to buy a branch of "Cherry blossom" and place it in a vase for the duration of the holiday. This period generally lasts for a month. Many believe that it is merely intended to add a graceful decoration to the home and at the present time this is true. Originally however, it was intended to have the same effect as the "Cay Neu", that is, to protect one from evil spirits. Another related custom is to place two planks of peachwood covered with terrifying drawings of the two genies, Than-do and Uat-luy, on the door of the house. According to an ancient book called the "Phong tuc thong", these genies were two brothers who possessed the marvelous power of seeing evil spirits. In the course of time, these boards tended to be replaced with bands of red paper covered with the traditional drawings.

Another interesting custom of Tet is called "Giao thua". According to the oriental astrological calendar, time is measured in great cycles of sixty years each divided into smaller cycles of twelve years. Each year is composed of twelve months. All of these units of time have name such as: the year of the dragon or the serpent, the month, day or hour of the serpent, and so forth. Each cycle is placed under the sign of twelve supernatural powers called "Hanh-Khien". On the last night of the year,



Cherry-blossom flowers at the Tet. National symbol of purity and integrity.

the power for that year passes his office to the new power. The passing of power is called "Giao thua". Throughout Vietnam, the ceremony of Giao thua is performed at midnight when the hour of the Pig (gio Hoi) changed to that of the Rat (gio Ty). The head of each family and the mayor of the town must offer up a sacrifice at the same moment. Formerly this sacrifice was accompanied by noisy, continuous fireworks and the beating of drums. This gave rise to a popular expression: "Trong keu ran nhu trong Giao thua" meaning "A rolling of drums comparable to those of the Giao thua".

Following the midnight ceremony of Giao thua, everyone is expected to remain awake until early morning to welcome in the favorable influences of the New Year, for the first day of "Tet" it is strictly forbidden to sweep the house. This is based on the following legend found in the Phong tho Ky:

"In Heaven, there once lived a young housewife named Bi-Tieu. It was her duty to cook the celestial meals (Thien tao, thien tru) for the Master of the Universe. As she was very greedy, Bi Tieu used to take copious samplings of the celestial dishes. When the Master of Heaven discovered this, he was enraged so he expelled her to earth where she was forced to assume the shape of a broom (Than Choi). Thus in the future

(Continued on page 4)

VIETNAMESE CATHOLIC EDUCATIONAL PROGRAM

When I was sent to the United States in 1949 the war in Vietnam was raging in a political context such that no solution was in view. The nationalists were then neutralized between the colonial and the Vietminh regimes and Communism was thriving in the vacuum of the ensuing despair.

The "Catholic Vietnamese educational Program" was born in the middle of that tunnel, with no light in sight. We had to hope, against the evidences, that some day Vietnam would be handed its independence before Communism could definitely take over, and the nation given a chance to fight for her own sake. If that day were to come the need for well prepared leaders would be great. A number of Vietnamese were, fortunately, studying in Vietnam and Europe but only three or four were in the United States and none in Canada.

The first grantees of the program arrived in February of 1950 and kept coming during those dark years, keeping high their spirit and purpose while there was so little food for their hopes. They were 75 in June, 1954 when the French and the Communists settled their quarrel at Geneva; this was not a large number, but it was greater than the total of all the other Vietnamese students then in the United States and Canada.

Geneva split the country into two parts and handed the more populated north to the Communists; the South had no administration worth the name; the armed forces and police were torn into factions controlled by selfish interests; Communism was strong with its victory over the foreign troops, with its all-powerful and omnipresent organizations, and with its ideological appeals.

Under these circumstances the "Vietnamese Catholic Student Association in America" (VCSAA) held its 4th annual meeting at Childerley, Illinois in late August, 1954. A couple of weeks before some of its members had wired Saigon and offered their service to the new government of President Ngo Dinh Diem. During that meeting one night around 2:00 a.m. they received a telegram from Saigon accepting their services. At 3:00 a.m. they were in a car on their way to Midway Airport and Saigon.

They were the first of the 25 returnees of the Catholic Vietnamese Educational Program, who are now back in Vietnam. Several of the other returnees were members of the VCSAA.

Eighty four Vietnamese who began their studies under the auspices of the Catholic Program are still in the United States and Canada. This number is fairly equally divided between men and women.

Four of them are teaching Vietnamese at the United States Army School of Languages in California. The other eighty are pursuing their studies

3 are preparing their Ph.D.

23 are preparing their M.A.

46 are preparing their B.A. or B.S.

8 are seminarians

The distribution of their fields of study is as follows:

Administration and	
Business	7
Agriculture	5
Education	14
Engineering	13
Humanities	5
Medicine, nursing,	
pharmacy	9
Natural & Physical	
sciences	4
Seminarians	8
Social Sciences	
(including govern-	
ment, economics,	
history, social	
work, etc.)	15

Students that have returned to Vietnam hold very responsible positions and render great services, especially in some important fields, where there had been a severe shortage of specialists: public finance, public administration, economics, foreign relations, education. They are a credit to the United States and Canadian institutions that have trained them.

Besides their formal education they have, during their studies successfully their spirit of initiative a number of them are deeply engaged in various voluntary activities. Some of them have founded free evening classes for working people. Others have organized college students into teams which devote part of their free time to social action among the poor.

Some of the returnees make up a committee which selects those eligible for scholarships sponsored by the program in America. Candidates are both Catholic and non-Catholic and they are chosen on the basis of their scholastic performance and personality.

They are not requested to pledge their return to Vietnam and they

are free to select their own field of study. Experience has shown that they are more than eager to go back and serve their people and they have displayed great ability in choosing their studies.

Most come with full or partial scholarships granted by Catholic colleges. The total outlay spent by Catholic colleges and universities for Vietnamese students, since 1950, is in the neighborhood of some \$200,000.00. This very generous contribution, in spite of the financial difficulties of these institutions, has been of the greatest values to Vietnam at a time when it was most urgently needed and it will not be forgotten.

Other colleges and universities have also shown generous interest, either by their grants to students coming under some other auspice, or by their grants to students of the Catholic program who wished to transfer to State or other universities after their graduation.

All of them deserve the deep gratitude of Vietnam.

The connecting link between the students is the "Vietnamese Catholic Student Association in America"

Students sponsored by the program are under no obligation to join. On the other hand, many members of the VCSAA have come under other auspices, or on their own. The two rosters are thus not identical. The influence of the association extends beyond its membership especially by means of its monthly bulletin.

Although it will take a few more years fully to assess the results of the program and the achievements of the association, the work done by the returnees, as well as the high spirit of those who are still studying, more than fulfill the hopes that have been placed in them. Their dedication and the generous interest of those who have contributed toward their training will bring God's blessing to Vietnam.

Reverend Emmanuel Jacques

(Father Jacques is the Representative of the Vietnamese bishops in the United States, Advisor of the VCSAA; and Director of the Catholic Vietnamese Educational Program)

TET AND ITS CUSTOMS

(Continued from page 2)

she would pick up only rubbish. Ashamed and unhappy in this existence, she complained to Heaven that she worked unceasingly with never a day of rest. Heaven was touched and granted her a respite on every New Year's day". For this reason, it is forbidden to use the broom on the first day of Tet.

One practice on Tet is reminiscent of an ancient Gallic custom of going into the forest on the first day of the year to seek lucky branches of mistletoe to keep for the coming year. The Vietnamese are expected to bring a leafy branch home from their first walk of the New Year. If possible, this branch should be covered with fruit and flowers and the heavier the branch, the greater will be the riches earned during the coming year. Today, this is a pretext for young couples to go for walks in the public gardens or along the countryside on the Tet holidays.

One of the traditional foods of Tet is a rice cake called "Banh Chung". This is related to an historical legend which tells how the great chief Nguyen-Hue, enthroned under the name of Quang Trung, defied the Chinese of the first

Ts'ing dynasty. This took place during the first days of Tet in the year of the Cock (Ky dau), circa. 1789. At that time, the Chinese held Thang Long, the present city of Hanoi, and Quang Trung set siege. The Chinese, in order to gain the confidence of the Vietnamese, entrusted their army stores to a Vietnamese named Dinh. In reality, Dinh was an ardent patriot, dedicated to the liberation of his people. Quang Trung's plan was to lead an attack on the external defenses simultaneously with an uprising within the city. The problem was to warn Dinh of the time of his attack so arrangements could be made within the city. Since Tet had begun, King Quang Trung had the idea of inserting the message in a "Banh Chung" rice cake which was entrusted to an old school stores. The Vietnamese army poured into the city and once more Thang Long was won by the Vietnamese.

Generally Tet begins on the first day of the first month in the Vietnamese calendar. In some provinces teacher. The plan was successfully carried out. When the troops of Quang Trung arrived at the gates of the city, a huge fire broke out in the Chinese army

(Continued on page 6)

RELIGION

in Viet Nam

Once Anada asked Buddha:
 -I find in your teaching that all things have the same structural plan, since they all have a soul. Why then, if I strike this stone, would it not cry in anguish or show any sign of suffering?
 Buddha answered: Suppose you strike a hen's egg, would it show any sign of pain?
 -No, it would not.
 -Suppose now that you let the egg hatch into a chick. Strike the chick and see if it shows any sign of pain. Would it?
 -Yes, it would.
 -The same can be said of the stone. The potentiality to feel pain is there like it is in the egg. The egg however could not express it until it hatches into a chick. The fact that you do not see it expressed does not mean that it is not there.

From: Van Minh Viet Nam
 LE VAN SIEU

The first sign of a religious belief as reported in Vietnamese history was



A unique piece of religious architecture. This "One-legged Temple" is for the worship of Spirits.

the worship of the spirits. Although there was no official record of a theology, tradition has it that the spirits are everywhere. Children are taught very early that human soul are immortal. The lucky people who die after a life of virtue will enjoy eternal rest, but they still depend for their welfare on the offerings that their family present to them on their anniversary and especially on New Year's day. The unlucky ones who die without any relative to care for their posthumous needs are forced to wander around looking for charity, always hungry and unhappy, beggars in the realm of spirits. A special day has been set aside, the full moon of the seventh month, to give them a few incense sticks, votive gold and silver bars, food in the form of steam from bowls of piping hot rice soup put out in the yard at dusk, after the doors of the house have been closed tight.

Animals also have souls, they feel pain and express it in their own way. The souls may be their own or, more frequently, those of humans who did not completely satisfy for their sins, and had to lead a lower form of life for a certain time as a means of expiation. Kindness to animals and a great respect for all forms of life in general were, and still are, dominant traits in the Vietnamese way of life.

The veneration of ancestors.

The foundation of Vietnamese society is the family, which includes not only the parents and their immediate children, but also all the relatives, living and dead. It is natural therefore that a special cult is devoted to the souls of the ancestors. A careful record is kept of their names and dates of their death, both in book form and on wooden boards called the funeral tablets. At the time of death, a piece of white silk is put over the mouth of the parent to catch his last breath, the white silk becomes his "white soul", his "hon bach". At the end of the funeral, the soul is supposed to leave the temporary "hon bach" and go into the funeral tablet. On the altar of the ancestors, which is to be found in the largest room of every Vietnamese home, a box of funeral tablets can be seen. The ancestors are therefore present in the house; they participate in all events of the family life. If somebody

in the family gets married, the most important rite to be performed consists in the ceremony of presentation to the ancestors. The young couple comes before the altar to make deep bows; their marriage had been acknowledged.

Worship of heroes.

A special cult was also devoted to people who distinguished themselves by their outstanding service to the nation. No difference was made between nationals and foreigners; a few Chinese governors especially noted for their wisdom and justice, were among the numerous personalities honored on the altars.

Temples for their cult are always set in a quiet landscape, on a sloping hill side, at a crossroads, under the shade of a century-old fig-tree. Passers by refrain from laughter and loud talk, riders are expected to dismount as a sign of reverence. Special days were set aside for special ceremonies in their honor, when the townspeople would gather to hear the latest citations sent from the Ministry of Rites on memory of the heroes, or to read the poems written on large silk panels by scholars who came to the shrine in pilgrimage.

Buddhism.

Imported from India through China, Buddhism brought to the Vietnamese, also along with its confusing cosmology and theology, a rather new outlook on life. The fundamental philosophy of suppression of desire through prayer and meditation cast a deep imprint on the people's mind. Their approach to the daily struggle for life and survival is not one of keen competition and hard work, but rather leisurely one, backed by a sense of detachment and serenity. There is nothing that can be termed a matter of life and death; above all, peace of mind must be attained. Buddhist pagodas are usually surrounded by gardens and lily ponds, which lend a quiet charm to the followers of Buddha. Buddhist monks lead quite an austere life; the monotonous song of their evening prayers, punctuated with the distant sounds of a soft ringing bell seems to spread far into the darkness of the evening, filled with pure serenity, out of the reach of even space and time.

Christianity.

Through the maze of religious rites customs and cults the Vietnamese still finds his way to monotheism. He fundamentally believes in the existence of an immortal soul, created by a supreme being. To some extent, he was prepared for the arrival of Christianity at the

beginning of the 16th century. However the full impact of the new religion was not felt until the 18th century with the coming of missionaries from France. The Catholic religion caught on, then, like a prairie fire, despite frequent and bloody persecutions, which served as so many excuses for the French government to start a conquest. The country was pacified, the French rule was established on seemingly firm bases. Unfortunately, in the minds of the people, Christianity was allied with colonialism. To the average Vietnamese, to become Catholic was in some way an implicit and passive acceptance of the French colonial regime with all its weaknesses and shortcomings.

The French rule in Vietnam has collapsed. The Church, however did not disintegrate with the political French downfall, as many expected. Instead, there are signs of an extraordinary revival. When it was announced that north Vietnam was to become communist, Catholics by the hundreds of thousands, just left everything behind, their homes, their lands, their shops to go south, looking for a chance to safeguard their faith and to educate their children in the true religion.

All of a sudden, it looks as though Christianity has really taken deep root in the Vietnamese soul. The Church in Vietnam, endangered in her own existence seems to recover some of the potentialities which had marked her glorious beginnings, and given so many gems to her crown of martyrs. With the help of Catholics from all over the world, she is trying to do her best, especially in social welfare and relief activities. She wants to become truly Vietnamese and to fulfill her share in solving the grave problems the nation is facing.

With the Grace of God she will succeed.

Reverend HOANG QUOC TRUONG

Tet and its customs

(Continued from page 4)

of Northern Vietnam, however, Tet begins later in the month. This practice dates to the time of the Emperor Tu-Duc, only some seventy or eighty years ago. The people in these areas adopted the custom of "Tet cung"-----"delayed Tet" because bandits seized the opportunity of Tet to raid and loot the villages of the upper delta. "Delayed Tet" became an established practice among them and it has continued.

NGUYEN THANH VAN

Graduate Student from the Department of Economics; New York U.

THE VIETNAMESE CATHOLIC STUDENTS ASSOCIATION IN AMERICA

During the summer of 1951, recognizing the need to plan and work together and establish some kind of organization for the growing number of Vietnamese students who would come to study in America, some twenty Vietnamese students held the first Convention at Childeley, Illinois. As the result, the Vietnamese Catholic Students Association in America was founded and its Constitution was sketched during that Convention. The 14 original members formed a nucleus for a stronger association with the present membership of 84.

The pioneers agreed upon the purpose of the Association when they drew up the Constitution: to strengthen the relations among the Vietnamese students in America and to help them serve their country according to the Catholic spirit. This twofold purpose is stated in the Constitution and is kept firmly by all members although the Constitution has been revised twice during the two Conventions of 1953 and 1955. Vietnamese students in the U.S. and Canada are eligible for membership regardless of whether they are Catholic or not but they must agree with the basic principles of the Christian doctrine.

The officers of the Executive Board who are five in number are elected during the annual convention. The following are officers for 1955-1956:

President : Mr. Pho-ba-Long
Harvard University
Boston, Massachusetts
1st Vice-Pres. : Miss Vu-nhat-Thanh
Loyola University
Chicago, Illinois.

2nd Vice-Pres. : Mr. Nguyen-hy-Quang
University of Florida
Gainesville, Fla.
Treasurer : Mr. Ngo-dinh-Tuan
University of Dayton
Dayton, Ohio.
Chaplain : Rev. Vo-viet-Hien
350 Sherman Ave.
Evanston, Illinois.
Advisor : Rev. Emmanuel Jacques
Director of the Vietnamese Catholic Educational Program
1220 Catalpa Ave.
Chicago 40, Illinois.

The Association was officially recognized as an affiliated member of the Catholic Students Mission Crusade in August 1953. Just recently, on February 3rd 1956, the organization was registered as a non-profit corporation by the State of Illinois.

In order to carry out the twofold purpose already mentioned above, the members outlined numerous activities and projects. During the conventions every year, these activities are evaluated and can be changed or added to on the basis of a majority vote among the members. The permanent projects and activities are as follow:

1- An annual convention is organized every summer. In order to enable the students from far away localities to attend the convention, all travel expenses are pooled and equally shared by the participants. The last one-week convention was held at Notre Dame University. In spite of many difficulties, 52 members attending 42 Colleges and Universities in the U.S. and Canada were present at the convention. 15 of them



Group portrait of Vietnamese students at Notre Dame convention 1955

had to come from as far as Florida, New York, Massachusetts and Canada. One Honorary member and 6 guests were also present at the convention. The greatest thrill and encouragement came to the members during the convention of 1954 at Childerley when they received the wire from Archbishop Amleto Cicognani, Apostolic Delegate of the Holy Father, conveying the Holy Father's Blessing.

2- Regional meetings and days of recollection are held at Christmas and Easter. Last Christmas, 2 regional meetings and days of recollection were organized in New York City for the East Region with an attendance of about 20, at Barat College, Lake Forest, Illinois for the Middle West region with 40 students attending.

3- Publication of Chuong Viet (Bell of Viet-Nam) a monthly bulletin in which news and ideas are exchanged among the students. The current monthly circulation of 250 is sent to the Vietnamese subscribers in Canada, France, Belgium, England, Australia, Italy, Hong Kong, Viet-Nam and the U.S.

4- Three study-groups were formed and function among students belonging to the same fields (Education, Experimental Sciences and Social Sciences). Reports and projects of each group are published in Chuong Viet.

5- Besides the Membership Fund of \$148.95, a Mutual Aid Fund was established to help the members in need. According to the Report of the Secretary on achievements of the first three month term (September-November) in the last issue of Chuong Viet (No 50), this fund now stands at \$397.15. The amount of \$39.16 has been used to help the members during this term.

6- Members who wish to help anonymously may deposit their savings in the Saving Fund from which loans are made to members in need. From the same report, we learn that the amount of \$117.64 is now in this fund, and \$330.00 have been loaned to many members during the last 2 years.

7- A circulating library was set up composed of literature related to Viet-Nam and to problems of special interest to Vietnamese students. Books and magazines are contributed by Vietnamese students and their friends.

Besides these activities, the Executive Board is carrying out many others which were agreed upon by the members in attendance at the last convention. A Directory of the Vietnamese students in the U. S. and Canada and those who have returned home was prepared; correspondence was established between the V.C. S.A.A. and various students' Association in the U. S., the Vietnamese Students Association in England, Belgium, France, Canada, Switzerland, Italy, Japan and

Viet-Nam; stronger cooperation with the Crossroads Students Center in Chicago is encouraged in organizing Seminars, in publishing the International Bulletin etc...; reception committees are organized in Chicago, New York and San-Francisco to welcome newcomers and the possibility of a residential student center in Chicago is studied.

So far, these projects and activities have been carried out successfully due to the wholehearted cooperation of the members and especially due to the kindness of many generous institutions such as Barat College, Childerley Retreat House, Notre Dame University, St. Andrews Home and Lewis College which have offered facilities for the annual convention and regional meetings; Crossroads Students Center which is directed by the International Catholic Auxiliaries members, has been very kind to the Association when the members have meetings, parties or print the bulletin. The generosity of all other benefactors of the Association is gratefully acknowledged.

The fruits of the above activities are obvious. The members grow more and more in their love and understanding among themselves and other students outside the Association by the opportunity to meet each other at least once a year at the convention or through their news in Chuong Viet. They are aware of their role as informal ambassadors of Viet-Nam in the international picture in their campus and environment and are willing to learn together in the spirit of cooperation, to grow spiritually as members of the Mystical Body of Christ in order that, in the near future, they might be able to work together in their home country, aiming at making Viet-Nam a stronger and better nation where Justice and Freedom are recognized and practiced.

Vu-nhat-Thanh
Vice-President.

Miss Vu-nhat-Thanh is a graduate student in Education at Loyola University, Chicago, Illinois.

FOR A BETTER VIET NAM

(Continued from page 9)

and the country we merit.

One of the lessons we have learned here in America is : If we want something, we have to work for it. There is no other sure way.

TON THAT THIEN

for a better Viet Nam

On March 4th, this year, President Ngo dinh Diem will open the gates of the polling station to the Vietnamese, for the second time since he came into office nearly two years ago.

Last October, for the first time in the history of non-communist Vietnam, the Vietnamese were invited to express their opinion on an issue of national importance: Did they want Bao Dai or Ngo dinh Diem to be their leader? Did they want a monarchy or a republic? The Vietnamese voters returned a very definite answer: "we want a republic and we want Ngo dinh Diem to replace Bao Dai as head of state. Mr. Ngo dinh Diem accordingly proclaimed Vietnam a republic provisionally assumed the presidency to give Vietnam a constitution.

The promised national assembly will become a reality after the elections in March. All Vietnamese men and women of eighteen years and over will be invited to choose representatives to a constituent assembly. There will be one representative to every 60,000 electors and a total of 162 representatives in the future assembly. This assembly will give Vietnam a constitution and will then be dissolved. Another assembly will then be elected. Another long stride toward democracy will have been made by Vietnam.

After living for many years under a regime of absolute monarchy and corruption, the Vietnamese will now take an active part in the running of their own affairs. The man to whom they owe this privilege is a man who has often been accused of denying democracy to Vietnam. He is Ngo dinh Diem. Facts now belie the charges made by Mr. Ngo dinh Diem's critics.

The Vietnamese people will have other things to thank him for also. Ngo dinh Diem has stopped the communist conquest of the whole Vietnam, has rid the country of feudalism and gangsterism and has led it all the way towards stability and decent government. He has raised the hopes of many and although the dreams of a clean, prosperous and non-communist Vietnam has not yet fully materialized, nobody deny that it is a possibility.

Whether the dream will come true or not will not depend on Mr. Ngo dinh Diem alone. He has done his part, he has provided leadership. It is now up to all the Vietnamese to make this dream a

reality. The harder they work and the more earnestly, and the greater their devotion the sooner this dream will come true.

After decades of foreign-rule and years of disillusion and cynicism many may fear that Vietnam has no longer the strength or the will to fight for recovery. This could be one of the greatest obstacles in our march toward freedom, prosperity and democracy. But thank God! All Vietnamese are not in this state of mind. Those like us—I think this is not assuming too much—who still believe that something can be done and must be done to save our country, and have the earnest desire to do it, must make it a duty to keep up the hope and spread it as much as we can.

We have friends, but we must depend first and foremost on ourselves. A friend of mine, in a moment of anger, once said to me: "We cannot buttress a jelly-fish." The jelly-fish is Viet-Nam.

At times it seems so. And whether it will be a jelly-fish permanently or not depends on the Vietnamese. We need much help from our friends but we must see to it that it will not last forever. If we are permanently dependent, it will be our own fault-- the responsibility will be on all of us. Let us not look round for excuses: the Government's inefficiency, the officials' lack of good will, American lack of understanding, French's bad faith, and so forth....

Somebody said somewhere that a people has the government it merits. That we now have a good government is perhaps cause for self-congratulation? We have all fought for it, by not joining the Viet-Minh, even out of despair, by staking our all on a democratic system against that of Bao-Dai, by maintaining our position in the face of the trickery of colonialists, by insisting that America should support the democratic cause instead of the French or Bao-Dai and so on.

The government we have is good, although it is not perfect. But we can make it better, by helping it and by improving ourselves. It is by helping and not waiting to be helped, by shouldering as large a part of the national responsibility as possible and not seeking to thrust it onto other shoulders that we shall have the government

(Continued on page 8)

WHETHER? DAUGHTERS OF VIET NAM!

No more than twenty years ago our mothers still cherished the ambition of preparing us, their daughters, to become wives and mothers within the traditional framework of Confucius' double principle of Threefold Obedience and the Four Virtues.

THREEFOLD OBEDIENCE.

A Vietnamese girl living at home is expected to give complete obedience to her Father. Although this obedience is far-reaching it is no hardship as the father's authority is not oppressive and a daughter will trust his judgment and wisdom. Even when it is a question of accepting the husband chosen for her by her parents the daughter is expected to comply, for, according to the old saying: "Where my parents set me there shall I stay."

Once married however, a woman owes obedience to her husband in all things. To the Vietnamese wife the husband is a protector who should assure her and her children of security and happiness and consequently she owes him affection and submission. The rule of conjugal life is: "Husband proclaims, Wife acclaims."

If she become a widow a Vietnamese woman owes obedience to her eldest son who will take the father's place in the household and assume the responsibility of looking after his mother, and his brothers and sisters. His responsibility makes it necessary for his widowed mother to surrender to him some part of her authority thus leaving him the freedom of action his position demands.

THE FOUR VIRTUES.

But the Vietnamese woman is not a slave to those she obeys. In order to observe this principle of Threefold Obedience and, at the same time, command the respect and affection of those to whom she owes it, the Vietnamese girl is instructed from her youth in the Four Virtues.

The first of these is DILIGENCE. She must excel in all the domestic crafts: sewing, cooking, house-keeping, gardening, and the direction of her servants. Some would learn a trade such as weaving, or an art such as painting, music or flower arrangement. Those with outstanding intellectual ability would limit their study to poetry and history.

The second virtue that she must acquire governs her COMPORTMENT. She must bear herself with modesty and seriousness, always courteous and gracious,

friendly and attentive to others. She should dress simply and be well-groomed and behave with great reserve and dignity.

Thirdly she should take pains with her SPEECH. Our language is an art and, to be charming, the Vietnamese girl should learn this art of speech. She must speak gently, slowly and with kindness, refraining from all hurtful words that might wound the feelings of others. Some old proverbs of the country illustrate the importance given to gentle speech.

"A sword may have two edges but the tongue has a hundred."

"Good words cost no money, why not use them to give joy and happiness to others?"

"Chew when you eat, think when you speak."

The fourth and most important of the virtues required of the Vietnamese woman governs her CONDUCT. Her happiness depends on this, and there is an old saw which says that "the children's happiness derives from their mother's virtues". Only virtuous girls and women are respected and loved. Free love is inconceivable with such a code of behavior in our society and even flirtation is not allowed. There is only one form of love permissible; that which leads to marriage.

Such was, until the war, our mothers' training and their undisputed role in our society. However, the disorders brought about by war, the double Franco-Japanese domination; the evacuation of urban centers; the mass exodus of the Northern population; the large scale expatriation of young intellectuals to Red China and Soviet Russia on the one hand, and to Western Europe and North America on the other hand, have shaken irremediably our traditional family and national structure, affecting the lives of millions of Vietnamese women.

During the last decade, the daughters of Viet-Nam have been rapidly emancipating themselves from the traditional order. They have broken into the public social life of the nation, taking part in civil and military organizations. In South Viet-Nam W.A.C.'s are as numerous as are girl-propagandists in the North. A great number have embraced the liberal professions and a woman Doctor or Lawyer is no longer a rarity.

(Continued on page 16)

CATHOLICISM IN VIET-NAM

IN THE BEGINNING (1615-1645)

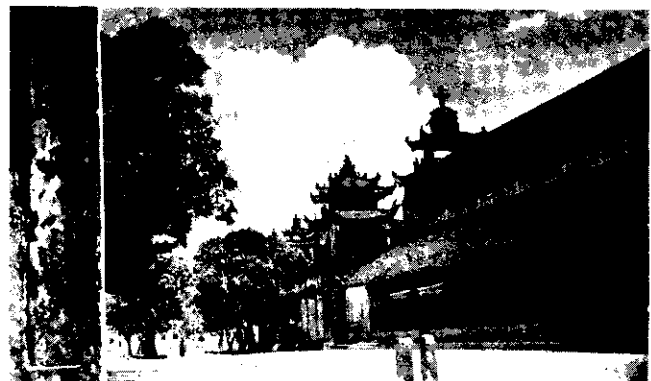
When Spanish missionaries followed Christopher Columbus to start their activities in this new continent of America, Portuguese missionaries also followed their national flags to evangelize the old continent of Asia, of which India, China and Japan were their first objectives.

Up to 1614, Vietnam, still known as Annam, situated midway between India and Japan, had not been an important place so far as missionary activities were concerned. But that date which marked the beginning of a long persecution in Japan, also marked the beginning of the Catholic Church in Viet Nam. Crowded with some ninety missionaries recently expelled from Japan, the Jesuit house of the Province of Japan in Macao looked southward for a new mission field and found Annam promising enough for their activities. Two missionaries were sent in the very next year, 1615. They were Father Frank Buzomi, a Portuguese, and Father Diego Carvalho, an Italian, who would soon go back to Japan only to receive Martyrdom.

The Jesuits met here not some American nomad tribe, but an organized nation, which could be historically traced back to the second century B.C. It was temporarily divided between two rival lords due to the weakness of the Le dynasty, and the two missionaries happened to be in the southern part under the lord Sai Vuong (1613-1635). With their traditional tactics, friend-ship was quickly made between them and the ruler. In the province of Qui-Nhon, the governor ordered a house to be built for Father Buzomi, who was invited to ride on the most beautiful elephants of the governor on the day he moved to the new house. At Hue, the capital of the south the Jesuits soon baptized a lady in the lord's palace, a lady who was going to be an influential person for the Church in the year to come.

With the great success achieved in the south, the Jesuits in Macao wanted to extend their activities further to the north, Father Alexander de Rhodes was sent there in 1627. The story of his first meeting with the Vietnamese people sounds somewhat like that of St. Paul at Athens. It was at the port Qua Bang. The sight of the Portuguese ships attracted a good crowd of people, who were all curious to see the goods carried out from the ships. Fr Alexander de Rhodes did not want to miss the op-

portunity. He hurried out and mingled among the crowd. In their own language he told them that he possessed a thing much more precious than all those goods before their eyes, that is the "chan-dao" (the true religion) the true way of happiness. His easy use of their native tongue surprised them, because they did not know that he had spent three years in the south; neither did they know that he was the one who was going to work out the Latinization of their writing. The effect of that first contact was that two literati were converted to Christianity. Two months later the Jesuit became already the adminis-



Catholic Cathedral of Phat-Diem

trator of a mission of some 200 faithful. Father Alexander de Rhodes offered the Lord Trinh Trang a horologe, which he had probably never seen before, and a gilt-edged book of mathematics. Trinh Trang was so pleased that he ordered a house built for him. In the same year the missionary baptized the King's sister and 1200 persons. Two thousands and two thousand five hundred more Vietnamese were received into the Church in the two following years. The neophytes' devotion is clearly shown in Father Alexander's diary, where he states that some had walked for fifteen days to see him in the capital of Hanoi.

Two obstacles, however, emerged to prevent the Gospel's success. The first one was that many people considered the new religion an irreverence towards their ancestors. The second one, not too common, yet more influential, was that Buddhist bonzes and eunuchs, seeing the new religion as a danger for the living, spread slander about the Catholics among the people and the lord Trinh Trang's household. The result was

that, only after three years working in the north, Fr. Alexander de Rhodes was forced to leave the country. That happened in the year 1630. He did go back to Hanoi once more, but only to be seen by Trinh Trang and then was expelled from the north forever.

During his last sojourn in Hanoi, however, Fr. Alexander de Rhodes left behind him a group of agents, who were going to be a dynamic force in maintaining the growth of the Church. This was the institution of the catechists. His three Vietnamese assistants, Frank, Andrew, and Ignatius were secretly convoked before an assembly of the faithful, where they made their three vows, namely, not to marry, to keep their alms in common and to obey the appointed superior until another priest came to take care of them. After the ceremony, Alexander received from the faithful, a letter to Pope Urban VIII, in which he read their promise to remain steadfast in the Faith as taught by the Jesuit fathers.

For a long period of years after Alexander's departure the Church in the North was deprived of priests, but surprisingly, this Institution of the Catechists was able to keep it growing continuously, within one year (1630-31), the catechists baptized 3,340 persons, and built up 20 new mission churches. In 1639, a report gave account of 82,500 Catholics, 100 big churches and 210 small ones. By 1641, the Catholics population in the north had risen to 108,000!

When Fr. Alexander de Rhodes left the north, he immediately went to the south. The situation of the Church down here was not much better. Factors similar to those we have previously mentioned, had turned the former friendship with the rulers into distrust and persecutions. The apostle of the Vietnamese had the opportunity to witness the death of the Vietnamese protomartyr the catechist Andrew, who was beheaded on July 26 1644. When the governor of Qui Nhon called on the Catholics in the territory to deny the Faith, 700 persons dared appear. Before such firmness of Catholic Faith, the governor could not help but release all of them. Such a manifestation was of course a consolation for the missionary as long as he was still able to serve the faithful. But the decree of 1645 was a definite one, Alexander de Rhodes was absolutely banned from the country, and whoever dared to bring him back would be beheaded!

There was no report about the Catholic population in the south at the time of his leaving, but we know for sure that ten years before that, it was

already 40,000. Later in August 1650, Fr. Alexander de Rhodes asked Rome for the help necessary for the care of 300,000 souls; that included, of course, both the north and the south. At any rate, the growth of the Church in the entire country was to him and his headquarters in Macao a serious problem, which they were unable to solve. On July 27, 1649, we find Alexander de Rhodes in Rome. He told the Sacred Congregation of the Propagation of the Faith here that the number of the Annamese Catholics was increasing yearly by 15,000; there must be at least 300 priests for their care. Looking further into the future, if the Church in Annam were not to fall apart as in Japan, there must be competent bishops to establish a strong native clergy.

How did Rome respond to the problem? That is an interesting and also a complicated story, which lies beyond the scope of this short article. We only want to sum up here by saying that with the untiring labours of Father Alexander de Rhodes, the Church in Vietnam certainly had a definite beginning. More developments had yet to come to bring her into maturity. It was not until the Vigil of Easter in 1668 that the first Vietnamese was ordained a priest; not until the 20th century that the first Vietnamese bishop was consecrated; A couple more centuries of persecutions had still to come, in which some 100,000 Vietnamese had yet to sacrifice their lives for the holy Faith. But what has been laid down by the early Jesuit missionaries up to the time of Father Alexander de Rhodes can be said to be the beginning of the Catholics Church in Vietnam, and what is to come after can be said to flow from that origin as fruits from tree. The Vietnamese say in a maxim: "An qua nho ke trong cay" (whoever eats the fruits shall remember the one who planted the tree). Now that some of the first fruits of Catholicism in Vietnam have been seen, let me conclude this article with a salute to the Jesuit missionaries from Macao, especially to Father Alexander de Rhodes, who certainly merits the title of the Apostle of Vietnam.

Re.A. DOAN CAO LY
Mount Angel Seminary,
Oregon

WANTED

A new electric mimeograph machine
(costs \$367.95)

One office typewriter.

Any contributions will be deeply appreciated.

OPERATION SCHOLARSHIP

In the current struggle to win Asia to freedom or totalitarianism, Viet-Nam stands out as a pivotal area on which the entire southeast portion of this continent could be swung. A glance at a map of Southeast Asia is sufficient to indicate how easily Viet-Nam might offer a curving road for communism into Laos, Cambodia, Thailand, Malaya, and ultimately into Indonesia. American aid, undeniably vital to free South Viet-Nam, is generally considered in terms of government loans, technical assistance, or relief programs. Actually, for several years, in an unpublicized way a number of universities and colleges throughout the United States have been engaged in a type of American aid to the Vietnamese which is best measured by its fruitful results. This is the practice of granting scholarship to worthy Vietnamese students to do either undergraduate or graduate work in American institutions of higher learning. In such a program, young students who have not yet specialized can spend from three to five years in their formal training and also gain an invaluable experience as participants in American culture.

It was in 1950, while the war still raged in Vietnam, that the first such group of Vietnamese students came to the United States to study. Father Emmanuel Jacques, a Belgian priest who had spent some seven years in Vietnam, deserves the credit as initiator and, in a sense, the perpetuator of this movement. This group spread out to colleges and universities where they had been given scholarships to study in fields ranging from soil conservation to sociology. Many of them took part-time jobs to support themselves and practically all worked full time in summer to save money for the following year. In order to maintain contact with one another, they formed the Vietnamese Catholic Student Association in America. This organization, with its monthly publication, has served to build up group solidarity and helped clarify the aims of individual students. It enabled them to discuss the problems of their country and define their future roles as returning students. It contributed to their going home more dedicated than motivated.

With the Geneva Conference in May, 1954, some of these students had already returned to Vietnam where they immediately filled positions important to the new republic forming south of

the 17th parallel. Refugees were pouring into South Viet-Nam subsequent to the partition and the many students among them sorely needed quarters and schools. Returned students trained in education were well prepared to meet the situation. Programs for economic development quickly absorbed returned economists, agronomists, and engineers. The budding government make good use of



Refugees from the Communist regime of the North flee in flimsy rafts.

returned students trained in political science. Finally, American agencies in Viet-Nam have found these returned Vietnamese students invaluable in research for assistance programs. Since the establishment of the Republic of South Viet-Nam in 1955, the need for these trained people has increased a thousandfold. They are the leaven of the growing Vietnamese democracy.

To describe this in the past tense is highly inappropriate. Vietnamese students still are coming to study on scholarships provided by American colleges and universities and there is a continual movement of graduated students back to Viet-Nam to fill jobs for which they were trained. In terms of present and anticipated needs, however, this is trickle compared to the potential stream of students that could be coming here to study and work. As it is the task of maintaining this trickle requires the full attention and energy of Father Jacques and his small staff. One might suggest that the government

(Continued on page 16)

BOOK

TO

Viet Nam

We thought our readers would like to know how some of the Vietnamese who have profited from the educational facilities here, are using that, now that they are back home.

- Miss NGUYEN NHU CAU - Teaching.
* B.A., St. Xavier College, Chicago. (Education).
- Mr. DO TRONG CHU - Commissariat for the refugees.
* B.A., St. Thomas College, St. Paul. Georgetown University. (Political Sciences).
- Mr. TRUONG BUU DIEN - Ministry of Education.
* B.S., Assumption College, Windsor. M.A., University of Detroit. (Political Sciences).
- Mr. NGUYEN GIA HIEN - Ministry of Economic Affairs.
B.A., Carroll College, Helena. M.A., Washington State University. (Economics).
- Rev. TRAN KIEM - Teaching.
B.S., Iona College, New Rochelle. M.S., Fordham University. (Physics).
- Mr. HUYNH VAN LANG - Director, Office of Foreign Currency.
* B.A., College St. Laurent, Montreal. M.A., Universite Laval, Quebec. (Economics).
- Mr. TRAN LONG - Office of the National Budget.
* B.A., University of Portland. M.A., Syracuse University. (Economics).
- Mr. NGUYEN MUNG - Dept. of Agriculture.
* B.S., Wisconsin State University. M.S., Illinois State University. (Agronomy).
- Miss NGUYEN KY MY - Social and Catholic Action.
* B.S., St. Xavier College, Chicago. M.A., De Paul University. (Education).
- Rev. NGUYEN MINH NHAT - Teaching.
M.A., Ottawa University, Canada. (History).
- Rev. NGUYEN NGOC OANH - Parish Work.
* St. Meinrad Seminary, Indiana. M.A., Loyola University, Chicago. (Sociology).
- Miss NGUYEN THI OANH - N.C.W.C. in Saigon.
* B.A., Viterbo College, La Crosse. Wisconsin. (Sociology).

- Rev. TRAN NGOC PHAN - Teaching.
* M.A., Canisius College, Buffalo, N.Y. (Education).
- Mr. TRUONG DINH PHU - Teaching in a College of Agriculture.
* De Paul University. M.A., Illinois State University. (Agronomy).
- Miss VO HONG PHUC - National School of Public Administration.
* B.A., Barat College, Lake Forest. M.A., University of Chicago. (Sociology).
- Miss NGUYEN THI QUYT - Director of a State High School.
* B.A., Marian College. M.A., Loyola University, Chicago. (Education).
- Rev. DO HUU TAM - Teaching.
M.A., John Carroll University, Cleveland. (History).
- Mr. NGUYEN THAI - Dept. of Information
* B.A., University of Portland. M.A., Cornell University. (Public Administration).
- Mrs. NGUYEN THAI - (Nguyen Tuyet Mai)
* Voluntary Social Action. B.A., Nazareth College, Kalamazoo. (History).
- Mr. BUI KIEN THANH - Office of Foreign Currency.
* St. John's U., Collegeville, Minn. B.S., Columbia University. (Business).
- Dr. NGUYEN VAN THO - Public Health.
D.D.S., Northwestern University. North Carolina University.
- Mrs. NGUYEN VAN THO - (Phan Nguyet Minh)
B.A., Nazareth College, Rochester, N.Y. M.A., New York University. (Sociology).
- Rev. VU DUC TRINH - Teaching.
* B.A., St. Louis University. M.A., Georgetown University. (Sociology).
- Rev. TRINH CONG TRONG - Teaching.
St. Francis College. (English).

*Former member of the Vietnamese Catholic Student Association in America. All except Mr. Nguyen Thai were sponsored by the Vietnamese Catholic Educational Program.

HISTORY OF VIETNAM

- 207 B.C.
Foundation of the kingdom of Nam-Viet by TRIEU DA.
- 111 B.C. - 939 A.D.
The first Chinese domination. The kingdom conquered by Han Wou-ti passed under Chinese rule for more than ten centuries. During that long period several attempts were made to drive out the Chinese. Among the most venerated national heroes:
- 40 A.D.
The TRUNG SISTERS (Trung Trac and TRUNG NHI), the Joans of Arc of Viet-Nam, defeated the Chinese army and reigned over the country for 2 years. Vietnamese patriotism has always considered the two sisters as a symbol of the struggle against foreign domination.
- 248
TRIEU AU, a Vietnamese girl of twenty three, raised an army against the oppressive Chinese administration. She used to ride elephantback to command her men. She killed herself after 6 months of hard fighting.
- 939 - 944
The NGO Dynasty. NGO QUYEN ousted the Chinese in 939 and the country recovered its independence.
- 944 - 967
Period of internecine war between the different feudal sects.
- 968 - 980
The DINH dynasty, DINH BO LINH succeeded in unifying the country. He was assassinated in 979, after an eleven-year reign.
- 981 - 1009
The first LE Dynasty. In 983, issue of the first national currency (copper coin).
- 1010 - 1225
The LY Dynasty. The capital was established in Thang-Long (Hanoi) for the first time. In 1084, delimitation of the Chinese-Vietnamese boundaries.
- 1225 - 1413
The TRAN Dynasty. The country got more territory by annexing Khmer districts in the South. The Mongolian troops which invaded the country were rebuffed by the Vietnamese army under the command of prince and generalissimo TRAN HUNG DAO.
- 1413 - 1427
The second Chinese domination. Guerrilla organized by LE LOI, the hero of Lam-son, assisted by an intelligent and competent staff. The Chinese general Wang T'ong surrendered at Chi-lang in 1427.
- 1428 - 1788
The second LE Dynasty. Promulgation of the Civil Law Code known as the Hong-duc Code in 1453.
- 1615
Christianity was brought in by Jesuit Fathers.
- 1620
In fact the country was partitioned from 1620 into 2 parts with the River Gianh (North of the 17th parallel) as demarcation line: the TRINH occupied the North, the NGUYEN the South. The LE exerted but a fictive authority.
- 1651
Invention of the present Vietnamese writing, --latinization of Chinese characters-- by Father Alexandre de Rhodes.
- 1687
The Capital was transferred to Hue, Central Viet-Nam.
- 1788 - 1802
The TAY SON Dynasty. Although independence was achieved since the tenth century, the struggle against China still was not over. In 1789, QUANG TRUNG whom most historians compare with NAPOLEON BONA-PARTE, won over the Chinese troops a glorious victory at the heights of Dong-da. Thousands of Chinese officers and soldiers were captured or killed.
- 1802 - 1945
The NGUYEN Dynasty. GIA LONG, the first king of the Nguyen, reunified the country in 1802 and named it Viet-Nam. The last of the dynasty, BAO DAI, abdicated in 1945. This period was characterized by the endless struggle against the French.
- 1867
The Southern part of Viet-Nam (Cochinchina) was made a French colony.
- 1884
The Treaty of Hue established a French protectorate over all of North and Central Viet-Nam.
- 1893
PHAN DINH PHUNG, a scholar, directed the struggle for two years.
- 1890 - 1913
HOANG HOA THAM (known as DE THAM) led guerrilla in the mountains of North Viet-Nam.

(Continued on page 16)

1916

A group of scholars and mandarins, led by TRAN CAO VAN and Emperor DUY TAN, organized a revolt aimed at taking over the Citadel of Hue and disarming the French. The conspiracy was known to the French authorities and DUY TAN was deported to the island of Reunion in the Indian Ocean where his father Emperor THANH THAI was also sent.

1912

PHAN BOI CHAU organized the Phuc-Quoc Party, inspired and directed the underground revolutionary movement in Viet-Nam.

1930

The year of terror. An uprising aimed at taking over the North failed. Thousands of Vietnamese peasants were cruelly massacred because of the French troops bombing and shelling the countryside. NGUYEN THAI HOC and twelve of his companions died on the guillotine in June 1930, crying "Viet-Nam".

3 - 9 - 1945

The Japanese coup took away the control of Viet-Nam from France. Viet-Nam was proclaimed independent "within the bloc of Greater Asia".

8 - 19 - 1945

The Viet-minh Revolution. Establishment of the Democratic Republic of Viet-Nam. HO CHI MINH was elected President by the National Assembly. BAO DAI abdicated and was appointed Supreme Advisor to the Republic.

12 - 19 - 1946

War broke out between France and Viet-Nam.

3 - 8 - 1949

The Elysee Accords signed on March 8 recognized the independence of the State of Viet-Nam "within the French Union". BAO DAI declared himself Chief of State.

5- 17 - 1954

Disaster of Dien-bien-Phu

7- 21 - 1954

The Geneva Agreements decided the partition of Viet-Nam in 2 parts, with the 17th parallel as demarcation line.

10 - 25 - 1955

Establishment of the Republic of Viet-Nam. Premier NGO DINH DIEM became her first President.

PHAM DANG SUM

OPERATION SCHOLARSHIP

(Continued from page 13)

or a large foundation assume the responsibility of bringing Vietnamese students to the United States. It would be

easier, to be sure, but in doing that, the meaningful effort of this program would be lost, unless the government or the foundation cooperate with the individual colleges and universities to assume responsibility in extending a scholarship to a Vietnamese student, thus enabling him to come here and have the opportunity to earn his own education. It is their contribution to the cause of freedom in Southeast Asia. It is their opportunity to help realize the goal of education not only to build a better society, but also to build a better world.

GERARD C. HICKEY

Whither?

Daughter of Viet Nam

(Continued from page 10)

Such unusual circumstances have obliged many women to live an independent life, and all signs point to a deep evolution. The question that faces us is: "Is this evolution a healthy one? Will Vietnamese women, in doing away with the past, accept a liberating emancipation or will they move toward a collective regimentation of themselves and their daughters? Having before their eyes the picture of what their European and Asian sisters have become, and what it cost them, will they be able to find a happy balance between tradition and progress which will safeguard their place in the home and build for them a position in Vietnamese society?"

In my humble opinion there is an answer to this challenge of our time. There is a solution that was found effective by the Western nations in their struggle from oppression to freedom, from the Dark Age into present-day civilization. It is a philosophy that emancipated the woman yet safeguards the home, that approves the principles of Confucianism and condemns liberal individualism as well as Marxist collectivism. It is a philosophy that respects tradition yet welcomes progress, and which teaches love, instead of the Confucianist conception of duty, as the basis of human relations. This answer to our problem, this solution to our changing social order, this philosophy of human rights, this religion of love is Christianity itself.

Miss PHO THI GIA KHANH
Student in Biology at
Emmanuel Coll. Boston