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The National Motion Picture Centre of Saigon presents A Nightmare Ten Years Long. The scenes of life above the 17th parallel were taken from communist propaganda films and are presented here for the viewer's judgement. A year after the end of World War II, in the Indochina Peninsula, the people of Vietnam arose to drive out the French colonialists from their land and win full independence.

But there were traitors in their midst. Men who would help free them from one master only to deliver them into the hands of another. Men who fought to extend the world empire of communism.

The Battle of Dien Bien Phu gave Viet Minh troops an exercise in the human siege tactics of their Chinese communist masters. Many brave young men were sacrificed before the battle was finally ended. After such a bitter waste of lives, the Viet Minh and the French colonialists sat down together in the Geneva Conference and prepared the stage for a long tragedy.

The delegation of National Vietnam, heart sick at the prospect of a divided nation, refused to sign and left the conference. On July 20th 1954, General Delteil, for the French, and the Assistant Defence Secretary for the Viet Minh, signed the agreement to cut Vietnam in two at the 17th parallel. Above that line, half of Vietnam would lie under the domination of Red China.

Those who would not, could not live under that control, started south. Nearly a million North Vietnamese left their homes, their properties, and the graves of their ancestors, and started south. Facing hardships made more terrible because they were unknown, they fled North Vietnam to escape communist rule, knowing that however poor or hard their future might be, it would be lived under a free sky. Less than that, they would not accept.

80 days after the agreement which divided the nation, the Viet Minh arrived in Hanoi to take over all duties, civilian and military, from the French. The people of Vietnam had been caught in a cruel trap, the French, claiming that they fought only to save the nation from communism, hoped to save it for themselves. The Viet Minh, claiming that they fought for national independence, had the end in view of imposing that further form of colonialism, which is communism. The transfer of power took 100 days.

At that time, the face of communism began to show plain. The exodus went on. Just as a decade later, a communist government in a divided Germany tried to prevent escape into the free world, so the Red rulers of North Vietnam tried to halt the continuing flood of refugees.

They were, understandably, desperate at such public recitation of their Red Paradise. But a simple need for freedom impelled hundreds of men and women to gather together all they could carry, take their children in hand, and move out toward Hai Phong, where they waited for ships to take them south. The communist tactics became more brutal.

To stop the fleeing refugees, they opened fire on whole villages. But still they came, by land, by sea, and by air, with the aid of compassionate people of the free world. They came to South Vietnam.

They were welcomed with sympathy and material aid, and were helped to resettle. But in the minds of all the refugees, there was only one thought. Someday, somehow, the North would be won back from communist hands, and they could go home again.

The National Army moved into what had once been communist-dominated areas in the South, and the people welcomed them as soldiers of free Vietnam. As the communists pulled out, they took with them, under duress, many nationalists who had been in the resistance groups. Issuing spurious war bonds and credit bills, which were never to be redeemed, they bled the South of every possible piaster.

Worst of all, they left behind two tragic legacies. The scorched earth policy, which destroyed roads, bridges, and houses, and hidden among loyal people, hardcore communist cadres, whose job was to carry on insurgency against the national government. But at first, these secret traitors worked quietly, almost invisibly, while the rest of the South, in those first three months, worked together to make the best of a sorry bargain.

Military and civilian people of South Vietnam joined hands with refugees from the North to heal the deep scars of eight years of warfare, and to build a national economy for the future. Ben Hai Bridge is a long, bleak link between the free South and the captive North. The flag which flies at its far end is a flag under which monstrous injustice and massive delusion are carried on in the name of political advancement.

The shattering spectacle of the People's Court, for which Red China has become infamous, is now a standard procedure in North Vietnam. In the ugly interchange in which brothers betray brothers, thousands of intellectuals and religious leaders have been picked for destruction. The first words that the communists teach their people to read and to write is, People's Service.

Under these words, the communists have exploited the people of the North to an almost incomprehensible degree. Using the Red Chinese principle, which seems to indicate that the cheapest thing in the world is a human being, they have put their suffering countrymen to work as though they were so many animals. Old men, young men, women, children have been used as pet animals in a supply train carrying food and ammunition to the communist armies to support subversion and aggression on a dozen fronts.

From a strategic standpoint, North Vietnam is a good base for Red Chinese military logistics. The people can be forced to labor in clearing woods and building strategic mountain roads into Laos and China, and tunnels in which weapons may be cached. There is work too heavy for men.

For this, buffaloes are requisitioned. And with the buffaloes gone from the fields, the old men and

the children can pull the plows. Uncle Ho Chi Minh has created a communist paradise with the modern agricultural methods of Red China.

And what irrigation system is as cheap, or as easily come by, as a hardworking man or woman? As though they had been deserted not only by men, but by nature, the workers of North Vietnam suffer from yearly floods. The dikes, destroyed during the fighting, have never been rebuilt. Perhaps because Uncle Ho didn't regard the security they represented as particularly important.

To carry some of the scant supply of North Vietnamese rice to Red China, the Hanoi Van Nam Railroad was swiftly established. Through the lens of a Russian cameraman, Hanoi, once a city of culture and gaiety, has the same lackluster look, which seems eventually to characterize all communist capitals. Communism seems to have been, for North Vietnam, a cautioning experience.

Because the organization of a fatherland front in the South had failed, communist leaders of North Vietnam, in a Labour Party conference in 1960, devised the South Liberation Front. In December of that year, [Nguyen Van Hieu?] was assigned to represent the South Liberation Front. Ho Chi Minh encouraged the plan.

Then the leaders of the Labour Party and the military general staff planned the strategy of the South Liberation Front. They had a Russian map to guide them. After a period of training, regular army units from North Vietnam set out from Xuan Mai, Ben Quang and Ninh Khai, en route to South Vietnam.

By crossing the borders between Vietnam and Laos, or Vietnam and Cambodia, or by sea, they entered the Free South. There they met the already established cadres under their control, and worked out plans of sabotage, subversion and open hostilities. Under the direct guidance and with the direct help of the puppet government in Hanoi, the men who bear the ironical name of South Liberation Front, now better known to the world as Viet Cong, have brought terror, disaster, and death to their own countrymen.

They did not stop at military targets, either of installations or personnel, but destroyed roads and bridges, buses, village houses, churches, shrines and even schools. They even attacked such pathetic targets as a leper colony, destroying its only means of transportation and taking away its medical supplies. According to a record of the International Control Commission, between January 1962 and June 1963, 24,477 persons were killed by the Viet Cong.

Men, women, children, Buddhist monks, Catholic priests and nuns. One of their victims was the Republic of Vietnam's representative on the Control Commission, Colonel Hoang Thuy Nam. Eventually, the treachery and terror began to strike fire from the spirits of the patient countrymen and women.

Village after village denounced, sometime at its own peril, the savagery of men who spoke of

freedom, but performed acts of tyranny. These men, they said, followed the bitter doctrine of the Three Nos, no family, no fatherland, no religion. The repentant ones, who had followed the false doctrine, returned to denounce their own acts in melodramatic terms.

Recognizing Viet Cong activities for what they were, the boldest kind of military aggression, the Army of the Republic of Vietnam answered in kind, with operations to seek out, drive out, destroy the enemy which would make of the Great South another slave state. ♪♪ Eventually, captured weapons and documents proved the presence of the North Vietnam Army in the South, giving lie to communist claims that this was a spontaneous, indigenous uprising of the Southerners themselves. In a report from the International Control Commission in Vietnam to the Chairman of the Geneva Conference in June 1962, it was stated, the government of Hanoi has been organizing and commanding openly attacks and invasions of the Republic of Vietnam, thus brazenly violating Articles 10, 19, and 27 of the Geneva Agreement concluded by themselves.

Pressed hard in both political and military fields, the Viet Cong sent [Nguyen Van Hieu?] of the South Liberation Front to China to make obeisance to Mao Tse-Tung and ask for help. So Red China sent weapons and supplies, and encouraged the Army of North Vietnam, and created a climate of acceptance in Vietnam's neighboring countries so that they could be used as Viet Cong staging areas. To meet this many-pronged attack, the Army of the Republic of Vietnam, with the help of provincial fighting forces, accelerated its operations from the swamps of the delta to the highlands of central Vietnam, from the rocky coast on the east to the frontier areas of the west.

The Viet Cong based their strategy on the creation of secret zones hidden in the nearly inaccessible jungles and hills. Here they stored supplies, set up factories for weapons, established communications centers. In these secret zones, they served units crossing the border from Laos and from Cambodia, to which they could escape again after their sneak operations.

But the success of these zones depended upon the people of the surrounding countryside being either sympathetic with the Viet Cong or terrified by them. In the end, that was their downfall. For the rural people, whose sympathy they had lost, overcame their own terror and informed the Army.

And the Army moved into and overwhelmed many of these pockets of sedition. The unhappily international qualities of Viet Cong operations came to light during the recent Do Sa operation, when the captured material included office equipment of Cambodian origin and documents, textbooks and magazines not only from Red China but also from Russia. Prisoners of war are potentially good sources of information about enemy tactics. These men, surprised that they encountered decent treatment instead of the expected brutality, admitted freely that they had been sent from North Vietnam to make war in the South.

The Viet Cong weapons captured in the field are also testaments of the extent of communist blockade. They include not only the locally made primitive guns, mines and grenades, but a depth

charge bearing the mark of a North Vietnam arsenal. Sub-machine guns, light and heavy machine guns, anti-aircraft cannons and recoilless rifles from Czechoslovakia, Russia and communist China.

Medicines, medical instruments and military supplies with communist block markings leave no doubt that the Viet Cong in South Vietnam are fighting at the end of a long red supply line. Captured regular army Viet Cong are evidence enough, but the Republic of Vietnam also has at hand documents attesting to more than 2,000 instances of Viet Cong violation of the Geneva Agreement since 1962. A captured Viet Cong lieutenant tells a typical story in his own words.

Nguyen Duc Tha, 34 years old, born in Hoa Lan village, Hoa Bang district, Quang Nam province. In 1955, he went to North Vietnam and became a lieutenant commander of a battalion which was incorporated into a corps preparing to invade South Vietnam. They assembled at a point south of Hanoi for a departure ceremony presided over by Major General Hoàng Văn Thái, assistant chief of staff of the Army of North Vietnam.

The corps traveled by road to a point near the Vietnamese Laos frontier in Quang Binh province. There, they were ordered to disguise themselves by changing into Laotian uniforms. Thus dressed, they entered Savannakhet province and traveled down through Laos until they reached Thừa Thiên province, of which Hue is the capital, and then moved south into Quang Nam.

They had a regular program of action in the provinces of Quang Nam and Quang Thien. Destruction of roads and bridges, sabotage of economic activities, and by night, all out assaults on peaceful villages. In the departure ceremony, the Viet Cong official had said, The people in the south are suffering famine and misery, and are caught between boiling water and burning fire.

Your mission is to release the people of the south from their agony. But when Duc Tra came south and saw the people and knew that this was not true, the story of famine and misery was a lie like so much he had heard since he joined the Viet Cong. He knew that the real agony lay in the treacherous inhumanity of Viet Cong life, and that he could not endure it any longer.

And he returned to the national cause. And now, the communists and the colonialists talk of a second Geneva Conference to discuss what they call the problem of Vietnam. They propose that the solution of the problem is neutralism.

A neutralism which they would use to serve their own end of eventual conquest. But Vietnam does not mean to be under the domination either of ancient discredited colonialism or its modern manifestation, communism. The people of South Vietnam will do their utmost to drive communism and colonialism out of the south.

They will prepare to move north and free the 16 million countrymen from communism and rebuild the whole of Vietnam in democracy, unity and freedom.