

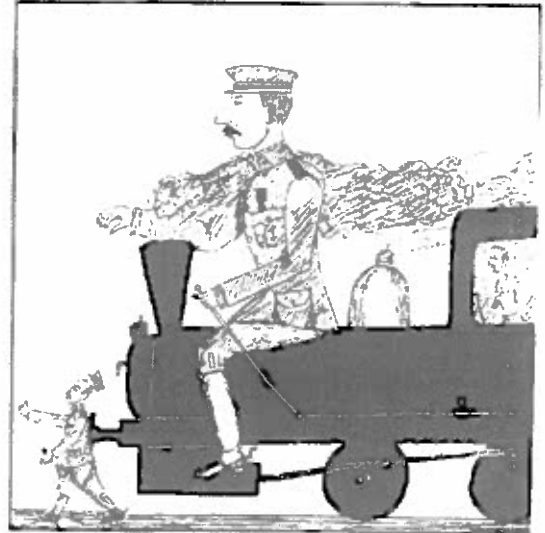
UHL16  
KFoshaay  
from "Chaiyo!"  
by Walter F. Vella, c. 1950?

The Media

sidered media. The legislative acts that provided for the formation of the Wild Tiger Corps and the Boy Scouts, the adoption of surnames, the change in flag design, the inauguration of special medals, the entrance into World War I, the institution of compulsory education, the attempt to develop a Thai merchant marine, can all be seen as instrumentalities that in whole or part were meant to make the Thai people strong, united, and proud. These acts were designed to produce habits that would eventually affect attitudes.

In the stricter meaning of the word, however, the media Vajiravudh used to make direct emotional appeals included speeches, plays, essays, letters to the press, poems, songs, films, pageants, fetes and fairs, various celebrations, fund-raising campaigns, and royal appearances and visits. Usually, each of the nationalistic messages the King attempted to convey to his people was conveyed by a variety of media. And each medium was used for a variety of messages. The message that Siam was a nation of warriors, for example, was brought home by all the media mentioned—from speeches to royal appearances. And fund-raising campaigns were used to elicit interest in and support for the Wild Tigers, the Siamese Expeditionary Force, the Navy League, the Siamese air units, and the Red Cross.

A mere list of the media gives but scant clue to the diversity of uses to which each medium was put. The fund-raising technique alone involved such means as showing films; staging plays, shows, and pageants; sponsoring sports events; holding auctions and lotteries; issuing special postage stamps; putting on art shows and fairs; staging air displays and military tournaments; organizing motor races; and making out-and-out appeals for contributions. The conclusion of one newspaper writer that "the frequent appeals to help patriotic movements by gifts is surely a distinctive feature of today" is abundantly borne out.<sup>1</sup> Much ingenuity went into the planning of such events. In July 1920, for example, there was at Bang Pa-in a special art exhibition of amateur drawings by the King and various government officials. The drawings went on sale—the King's satirical cartoons of some of his officials drew the largest bids—and the proceeds were used to purchase rifles for the Ayutthaya contingent of Wild Tigers.<sup>2</sup> In January 1924, another Tiger benefit fund was aided by the extraordinary fund-raising method of having His Majesty man the photographic booth at the annual Winter Fair. As might be expected, this method was a great success, with long lines of people waiting each evening "for the attention of the Photographer Royal."<sup>3</sup> Fund-raising as a means of promoting nationalism, however, was put to its most telling use during the reign in the sustained campaign to



Cartoon of Prince Purachatra by King Vajiravudh. Prince Purachatra, running the Siamese Railway Department, bumps former German aides off the line. One of a series of cartoons by the King published in *Dosit samit*. Original: were sold in various fund-raising drives.

↑ I guess that these are "hybrids" of the same general "Jesus father and son type" that I figure had earlier been taken captured off of Japan, and wound up doing all or most of this global-system and its "magic" for the Artists and their system-fellows. This cartoon is ~~about~~ <sup>by</sup> this d. 1925 Siamese Rama VI Vajiravudh that I think had actually been sneaked into New York and's "offspring-descendants" included the French Connection Bronx fraud-parent problem of mine, which sounds far-fetched but we live in a bizarre world-system in reality. Soon I'm stuck having to try to quick-research Vajiravudh, me thinking he was a "cartoonhead" monster supported by the Royal Dutch/Standard.