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THE PREMIER'S MESSAGE



H.E. Premier Major-General Luang Pibulasonggram welcomes to the University students who came to offer their service to the nation.

Oct. 20, 1940.

Dear Brethren:

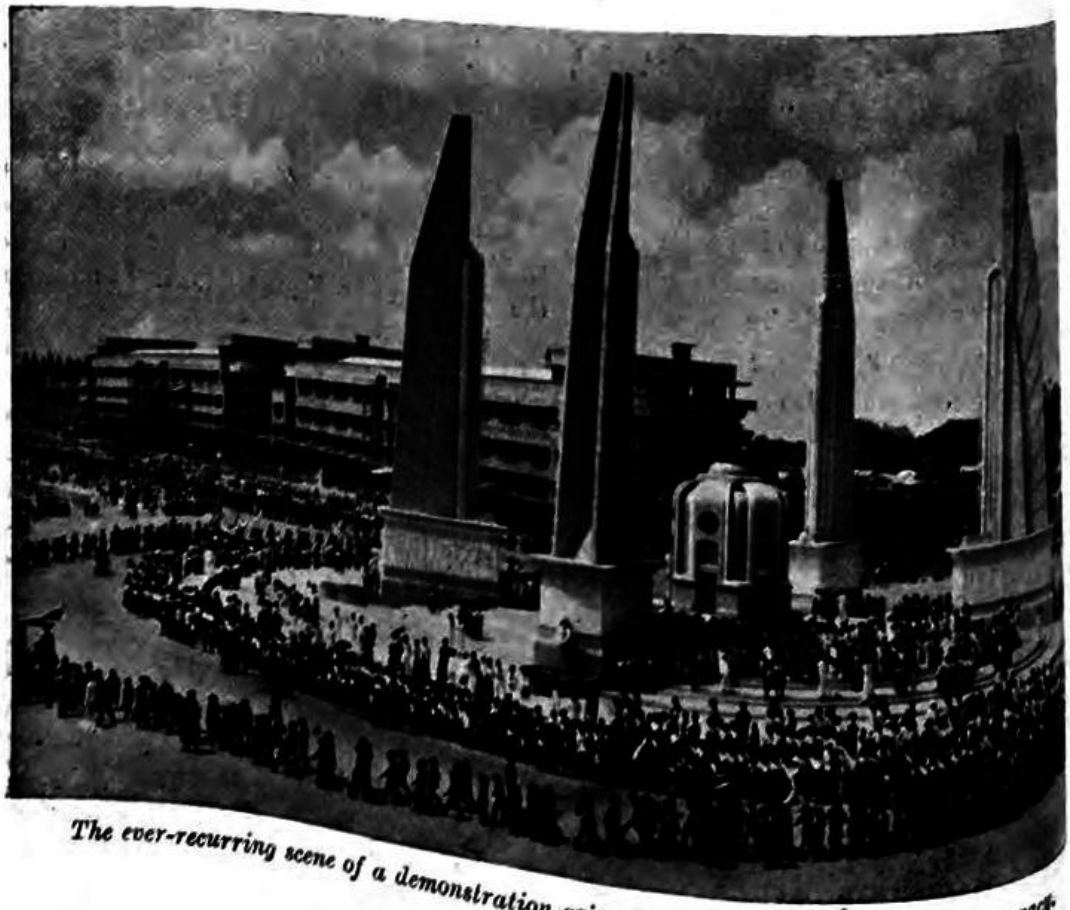
It gives me great pleasure to have the opportunity to address you at this moment when the entire nation has a strong desire to see the successful revision of our frontier line with French Indochina, according to nature and justice which nations of the modern world should enjoy. Before going on with other matters, I would like to review the good intention which the present Government has shown toward France. With regard to the request to revise the frontier line, we once proposed to the French Government in 2479 B.E. (1936 A.D.) while the negotiations for the Treaty of Friendship, Commerce, and Navigation between Thailand and France were in progress, but France asked to suspend this matter until such time when a treaty concerning Indochina would be negotiated. Taking into consideration the friendly relations happily existing between the two governments, the Thai Government agreed to the request and has been waiting ever since. During the period before the European war, France approached me and asked for a non-aggression pact. I saw no need of such a pact. Later on, France proposed a non-military aggression pact in particular. I again refused, on the ground that it would make nations misunderstand Thailand. Just a little before the outbreak of the European war France once more asked for a non-aggression pact with Thailand. This time thinking war was imminent and that I should make it clear to France that the Thai nation really loves peace, I answered we were ready to negotiate with France, but, as a condition, I asked for the revision of the frontier line according to the principle of international law and Justice. France agreed to the revision of the frontier line, by taking the deep water channel of the

Mekong as the line of demarcation. As for the revision of the frontier line in general, it was understood by both sides that a proposal for the agreement would be forthcoming when the frontier should be delimited. The Thai Government thus agreed to make the treaty and to revise the frontier line, because it adheres to the ideal that Thailand is the country which loves peace; she has only one intention, that is, to lead the country to prosperity and stability, She intends to be neither an oppressive nation, nor one which holds a selfish aim taking into account no moral consideration. Besides, the making of a non-aggression pact with France at that time was most plausible, because it would mitigate the grievances which the Thai people had received from the French in the past. Moreover, it would wipe out from the memory of the Thai and of the world the sins resulting from injustices which the French of the past had committed against the Thai. Thus, things injurious to the friendly relations between Thailand and France will never recur in the future. On our part, we think that there is only one way to make amend for the... is, the readjustment of understanding... readjustment, according to the ... justice, of the frontier line of territo... France had occupied and administered... When the two countries, with a non-a... agreement as a basis, possess a bo... marked out justly according to its a... when the territories which France took... the old days by sheer force of strength ... returned to make good ill feelings, the ... between the two countries will be as c... friendly as ever. There shall be nothing ... arouse misunderstanding between the t... this way Thai brethren and nations of t... who love justice will agree that the co... the Thai government is based on the b... of peace and justice imaginable in this ...

Friendship Must Be Based Upon Mutual Love of Justice

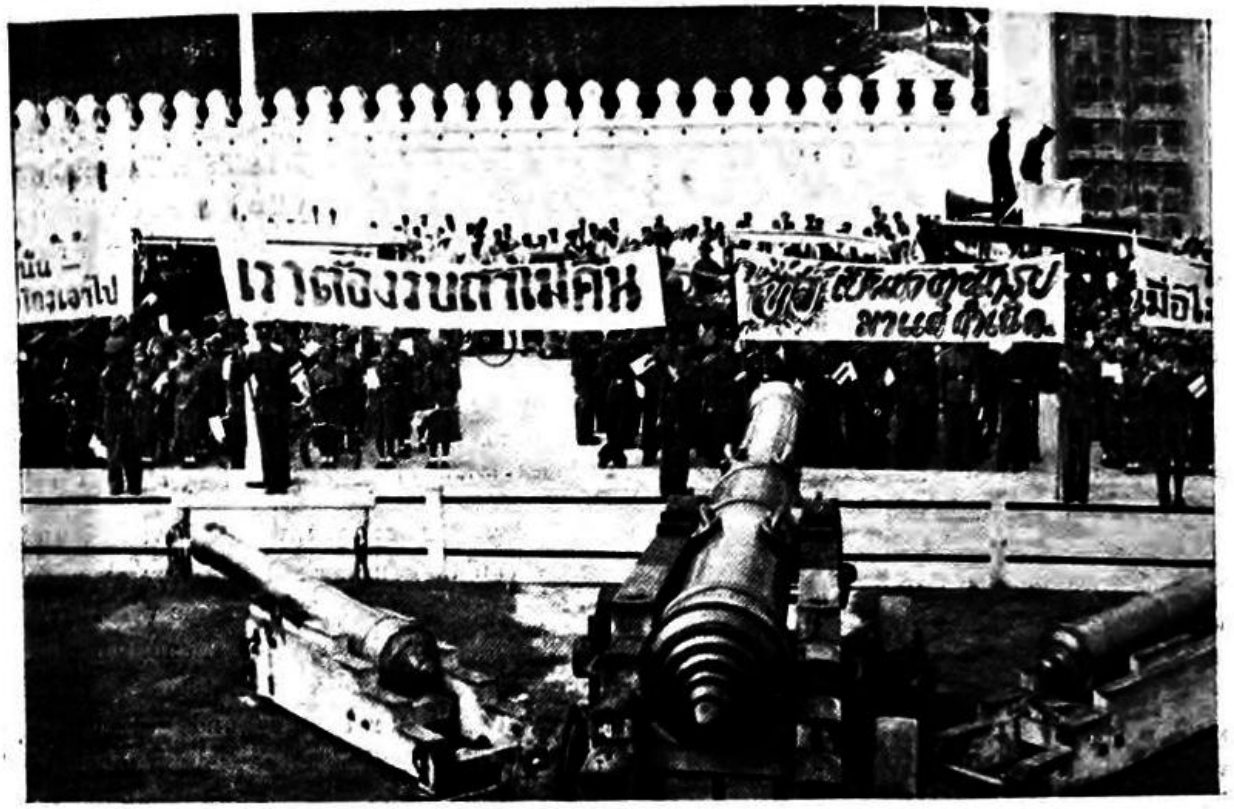
Having so decided the Government ... a non-aggression pact with France on J... 2483 (1940 A.D.); and, to achieve this ...

Monument of Democracy



The ever-recurring scene of a demonstration going around the Monument of Democracy

Young Thai



Members of the two branches of the Youth Organization, Yuvajon (Young men) and Yuvanari (young women), gather in front of the Ministry of Defence during their demonstration in connection with the present territorial claims. The banner on the left reads, "we must fight, if the territory is not returned."

to the French Government, asking for a revision of the frontier line together with the intention, Thailand presented its proposal ratification of this pact. But it is extremely regrettable that the French Government misintrepreted our good intentions. Accordingly, France repudiated our request twice, agreeing only to the ratification of the Non-Aggression Pact and the transference of certain islands and islets in the Mekong to Thailand. The Government deems these two points agreed to by France insufficient to wipe out the sins wrongfully committed in the past by the French against the Thai nation. So long as the expiation is not complete the ratification of the pact signed will be fruitless, for a non-aggression pact should mean that the two countries would for a long, long time be great friends. As a rule, a person, however uneducated he may be, must know fully that good friendship must be based upon the mutual love of justice or mutual sympathy. I, therefore, am sorry to say that the principle as tendered by France was not acceptable as a basis for agreement, and, when it could not be agreed upon, it was not yet the time to ratify the Non-Aggression Pact which had been signed Thailand has no more opportunity to talk back and forth with the French Government, which would become a mutual provocation, unless France recalls the friendship happily existing between the two countries up to the present moment, accepts the Thai proposal, and makes it possible to open the negotiations regarding the readjustment of the frontier line according to nature and justice when the mixed commission, which has been announced, comes to meet in Bangkok and begins to consider the readjustment of frontier questions other than those agreed to by the French Government.

Support from Within and Without.

Speaking particularly about the request of the Thai Government on the question of the

revision of the frontier line, I am definitely certain, whatever the case may be, that undoubtedly we shall get those territories according to our wish. This is because we have more extensive evidence than we could mention to support our claim. In the first particular, when examining the documents and treaties by which Thailand lost her territories, we find clearly without doubt that the French had taken them by force. The English themselves confirm evidence that the French used force against Thailand and occupied these territories by military strength without any morality or reason whatsoever. Such is the case. Today, the whole world will see plainly that the request of the Thai Government should receive consideration, because it is based upon true justice, and is agreed upon and supported unanimously by the Thai peoples of every group, every party, of both sexes and of all ages. This may be seen from offers to volunteer to sacrifice lives for the nation, from the donation and from demonstration marches, etc. which are the expression of their approval and support of the government policy. I beg to confirm that the Government plays no part in these demonstrations. They are carried out on the people's own initiative, conducted voluntarily throughout the Kingdom. It can be said that never before at any time in the history of the Thai nation have Thai brethren within and without the country so unanimously and decisively expressed their intention to support the Government, and words fail me to express my gratitude. I fully believe the blood of patriotism in the veins of all of you, and I am certain that when the time comes all my brethren will be ready to stand up promptly as one to do his duty for our national cause.

The aforementioned support to the Government does not come only from Thai brethren living under the Thai administration. Even the Thai brethren who are now residing in the Lao and Khmer states also express their earnest desire to see the freedom of the Thai minority now under the French administration and experiencing great hardship from the activities of the French authorities. In addition to thanking our brethren, we should thank also our Asiatic brethren, such as the Annamites both inside and outside of Thailand, who sympathetically supported the Thai Government in its request for the revision of the frontier line. And, finally, even the French people themselves, who reside in Thailand and who are endowed with the highest civilization, came together and appealed to the French Government to maintain justice by complying with the Thai proposal, for which cordiality Thai brethren ought to express our gratitude to the French people residing in this country of ours.

National Resolution

My dear brethren, what I have said up to now can be summarized this way: we insist for a revision of the frontier line with France in order to establish firm, friendly relations based upon justice and mutual understanding between our country and France. Our brethren throughout the nation including priests, officials--civilian and military,--the aged, and even the youths all agree with the Government. I therefore wish to emphasize here as the opinion of the Thai nation that the Thai nation desires to revise the frontier line with French Indochina, in a just manner and to attain this end without retreat. And I wish to mention here that we most certainly shall fulfill our wish. Whether it will be sooner or later, more or less depends on the sacred things in the universe, which will decide in the near future. This is my confirmation once more today.

My brethren, I wish to explain some of the facts that will lead us to success in this revision of the frontier line. It is obvious that the present work is a great task which our nation has to perform. Hence we Thai must unite as one and accept the opinion of the Government and of your own. We must blend the two together to lead our nation to perform this task so as to obtain the best result permitted by our own wisdom. To assume a great responsibility we must work with a clear and cool mind. If we are to work under the domination of anger and excitement, we will be deprived of our intelligence, carefulness

and coolness. My brethren must remember always that the Thai nation has been a nation of warriors' blood since time immemorial, but it has been worriors' blood composed of coolness and calmness. Whatever we do we must try to waste the least energy and blood, and that should be only when we are unable to avoid it. Even when we cannot avoid bloodshed, we must make every effort to reduce it from the maximum to the minimum.

Islamic Thai



"Our brethren throughout the nation..... .....all agree with the Government."

Leaders of 30,000 Thais of Islamic faith who staged an imposing demonstration in Bangkok when they came to present a large sum to the Government.

I would like to cite as examples the actions in the reign of King Naresuan and the reign of the King of Thonburi, when the two redeemed Thailand in those days. I am quite certain that the great success of our ancestors in those days was due to bravery and coolness, coupled with self confidence and carefulness, which were the products of careful consideration and certainty. It was this that helped them to accomplish their aim, and hence we may conclude that the Thai nation must perform the great task through bravery, coolness, and clear mindedness. I believe that my brethren will be considerate enough to accept my advice as a guiding principle of the entire nation so that the revision of our frontier line may be carried out successfully with the shedding of the smallest possible amount of blood. On the other hand, we must hope for the best success. To remind my brethren I wish to suggest the following:

Remain in Peace.

First, a nation wishing to accomplish a major work must remain in peace. Therefore, I ask you to remember that if it becomes necessary for us to enter a war which we cannot avoid, all of you must keep your mind in peace, your temper cool, but your heart brave. Everyone should know his duty and carry it out strictly. In war time our nation would be divided into three divisions. One would be composed of men of military age, equipped with physical and mental strength, ready to sacrifice their life and blood for the nation at any time. This division which would take to the battlefield, is commonly called "the front line." It has its limitations, for each person who works in the front line must carry arms and the unit in which he works must be equipped. He must be trained in the methods of warfare. As you know, the number of persons who are qualified to go to war under this classification will be in proportion to the arms and ammunitions in our possession. As to how many of them there may be the Ministry of Defence has already made its plan, and when the time comes it will appeal for personal sacrifice from all of you. It will be the duty of another category to give direct support to the fighting units working in the battle field so that they may be supplied with foods, ammuniton, and other things necessary

for the prosecution of war. This is called "the rear line" whose duties among other things will include nursing and transportation. In this part, also, the ministry of Defence is prepared. When the time arrives for us to do the actual fighting, it will ask for the cooperation of all Thai brethren, for which the Government has already arranged. The third group includes all Thai brethren other than those in the first two classifications mentioned above. The duty of the members of this group will be to work hard with all their might to provide the nation with food and money. To make this possible everyone must undertake to work harder in the field of agriculture, industry, and other commercial pursuits in order that he may produce more than what he earns during peace time to double the national income. Try as hard as possible to remain in your former locality. Do not move or evacuate for fear of the danger of war. I feel it improper to talk of the fear of the danger of war at this time, for I know too well that the Thai fear nothing but injustice.

Preserve Friendly Relations.

Secondly, in the matter of politics relating to various countries, according to the firm policy of the Thai nation, one must feel it his duty to preserve our good relations with all nations, excepting that nation which is short of justice in dealing with Thailand. To that nation in the future we must cling to the principle of justice in the Thai manner. As for our brethren either in the Khmer or in the Lao territories, they are taken by some persons for the people of Khmer or Loa races which are different from the Thai. In fact, the words "Khmer Territory" and "Lao Territory" are just like the words "Bangkok Territory," "Lopburi Territory," or "Chiengmai Territory," the names indicating each locality, but the people residing in such places, such as those in Chiengmai, belong to no other nationality than the Thai nation, as a whole. In the same manner, those persons residing in the Khmer and Loa territories are not necessarily of Khmer or Loa nationality, but in reality are of Thai nationality, all having Thai blood and all being our Thai brethren. But they lack freedom, for they have fallen under the control of the French, whose way of living is quite different from ours. For instance: our Thai brethren in the Khmer and Lao territories observe Buddhism, but the French are of Roman Catholic faith; our brethren in those two territories eat rice, but the French eat bread; we eat curries and *num prik*, but the French eat fried beef; our skin is yellow, but that of the French is white; our brethren live in the jungle, but the French live in the city; our brethren may not possess radio receiving sets, but the French can have everything: our brethren have no firearms and weapons for the protection of their lives and property, but the French may; etc. But many things which our brethren in the Khmer and Lao territories do are just like what we who reside in Thailand do: we have the same religion, the same mode of living, customs and tradition, for instance. It is far different in the case of the French. Our brethren who are now in Thailand under the Constitutional regime today enjoy much more freedom, liberty, and equality than do our Thai brethren in the Khmer and Lao territories. We are free to speak, to write, or to do anything within the framework of the law which provides for our collective peace and happiness. As for our brethren who are of our neighbouring nations, such as the Annamites, I am sure they receive the same measure of treatment from the French as do our brethren in the Khmer and Lao territories. That is to say, they are oppressed, at a level lower than that enjoyed by any human being in this world.

I learned in the past few days that Vice-Admiral Decoux, the governor-general of Indochina, visited the Khmer and Lao territories. I learned also that he expressed words of encouragement and consolation to the Thai brethren in these two territories, having told them their union with Thailand under the Thai administration will never be as good as the French rule. I would like to beg the governor-general to accept the following proposals: Let the Thai in both territories

be given the same measure of freedom, liberty, and equality as are the French in such territories. I am quite sure that the performance of such would be a great boon to Thai brethren in the Khmer and Lao territories, and the Annamese country as well. To begin with, I wish to submit a few points. Please be kind to the Thai people in these territories, and the Annamites, too, by promoting Buddhism to the same extent as the Bangkok government is doing; by allowing everyone to possess radio receiving sets and to listen to all stations as every Thai in this country is allowed; and by permitting them to read foreign newspapers as we in this country are. Please revise your rev enue system in the same way as we in Thailand have done with ours and are enforcing it with justice to society. And, finally, I ask only that the promulgation of law for the Thai and Annamese peoples under the French administration be done with the approval of those whose duty it is to abide by the law. I say this because, I am informed, at present it seems every French official is able to issue his own laws. I hope the learned governor of French Indochina, though he may be a Frenchman and quite different from any nation in this Asiatic continent, but with all justice in the world, will listen to my advice, some if not all.

Cooperation in Economic

Thirdly, in economics we must strive to cooperate in every way. There is nothing that is too much to do. May I briefly suggest that all of you strive to earn as much as possible and spend as little as possible. On the Government's part, it will strive to revise and keep things up to the demand of the situation should we enter a state of war as formerly stated.

Force Last Resort

Fourthly, as to the method to be employed in our determination to revise our frontier line, I wish to stress that force need not

Catholic Thai



A part of Catholic Thai, young and old, poses for our camera man. This picture illustrates what is meant by freedom in Thailand.

UMPS



Women students of the University of Moral and Political Sciences on parade. Their slogan reads, "Both sides of the Mekong belong to us."

always be applied in the case of the revision of frontiers, because, as a matter of principle, every country wants to restrain its military strength as long as possible, and it will be used only when no other choice is possible. Damages caused by the use of force are numerous; and force sufficient to attain the immediate goal is not enough. Other things must be prepared to meet events that will follow the attainment of the primary objective. Let us take the German occupation of the Danzig corridor, for example. The successful occupation of Danzig alone was completed within less than a day, but, as a result of that small enterprise, Germany must develop much more force to face the major world conflict which up to today has not come to an end. But Germany is a great power having great inuflence and having also completed her war preparations in readiness for the struggle. She has therefore been successful all the way through in whatever task she has to face. This is a case which should be taken into consideration.

If force is the last resort and should be reserved for future events, as stated above, you, my brethren, may be doubtful as to what we shall do to carry this rivision of the frontier line through when France has twice turned down our request. I wish to say that there are still many other ways which the Government is reserving as tools with which to carry this matter to a successful conclusion. I ask you to wait patiently with coolness and to render your support to the Government. We shall succeed and regain our territories. What I have said may be proved as follows: We ask for them because in dealing with us in taking away our territories at various times the French did so with might. The world sees clearly that France was not right, but that Thailand is conducting her request in a just manner, the situation in France to day shows that she has no means to recover, and in this respect she is not likely to be able to govern Indochina in the very near future. When France cannot govern, our Thai brethren in the Khmer and Lao territories, and the Annamites will gain

their freedom and each nation will manage its own affairs. When freedom rules there will be no question about our brethren coming under a constitutional regime under the guardianship of our Thai king. As for the Annamites, when they are free, it is likely that they will have their own king to rule them as they had before their freedom had been destroyed by the French. The question at hand is when will the French go, and when will our Thai brethren and the Annamites regain their freedom. Whether this will be sooner or later depends upon future events.

Public demonstration in connection with the territorial claims is one of the ways to encourage our brethren and the Annamites on the other side of the river to wake up for their freedom and to warn the French also of the day when they will have to leave Indochina. At the same time, I wish to warn my brethren here also that they should not be so careless in their honest demonstrations as to let them become the tool of an enemy of the nation.

Fifth and finally, I wish you to remember well that Thailand is a civilized country and that the Thais are a civilized people. Therefore we must adjust ourselves to our civilization in every respect, such as in the matter of clothing, we must use Thai products, we must dress in the Thai way and not expose parts of our body, not wearing a shirt for instance, or wearing a Sarong which is not of the Thai, culture, etc, we must bring up at once and observe strictly the Thai culture so that we may be called a leading country able to set up the precedent for our Thai brethren who will gain their freedom in the few days to come.

My brethren, I have been speaking for quite a long time. Before ending my message I have no more to say than to emphasize what I have said from the beginning: be calm; be cool; and try to listen to the advice of the Government which will carry out this matter to the end—the successful revision of the frontier line as desired by the entire Thai nation. In this message tonight, if there is anything defective or excessive, I hope my brethren will excuse me and think of it as a chat within the family. By the way, I have more good news to communicate to you. Now the relics of Buddha have arrived in Thailand. It is a good omen that our country will be prosperous and wealthy. It will become the world center of Bhuddhism and will offer happiness and comfort to the Thai people and persons of Buddhist faith all over the world. I call upon the power of the relics considered sacred by the Buddhists to bring happiness and victory to our beloved country and success to the wish expressed by the Thai nation. May they bring everlasting stability to all the Thai brethren in this Golden Peninsula.—Swasdi.

THE YOUTH ORGANIZATION IN THAILAND

By

H.E. Colonel Prayoon Bhamaramontri, Minister of State, Acting Minister of Public Instruction, And Director-General of the "Yuvajon" Department.



H. E. Colonel Bhamaramontri inspects the Yuvanari file after the parade before their initiation.

THIS article is taken from the address given at the Bangkok Rotary Club. When it is printed the author is in Berlin on an important mission.

The Youth Organisation in Thailand started with the Boy Scouts Movement, which was founded by His late Majesty King Vajiravudh. This Movement, which is now under the Physical Education Department, is also a member of the International League of Boy Scouts.

Another Movement, known as "Yuvajon", was created in B.E. 2478 by H.E. Major-General Luang Pibulasonggram, the present Premier and Minister of Defence, and placed under the direction of the Yuvajon Department.

The Yuvajon Organisation is an institution for pre-military education and is divided into 3 categories.

First, the Ornidary Yuvajon Corps, with a three-year course of training for scholars from upper Matayom classes.

Secondly, the Reserved Non-Commissioned Training Corps, with a two-year training course for those coming from the Pre-University Schools and and other higher institutions.

Lastly, the Reserved Officers Training Corps, made up of recruits from the ranks of under-graduates in Chulalongkorn University,



H.E. Colonel Bhamaramontri inspects the Yuvanari file after the parade before their initiation.

address given under the direction of the Yuvajon Depart-



Yuvanari also participate in the annual military tournament.

who have to attend a four-year course of training.

Besides, there is a Movement for girls, known as "Yuvanari" units, in which girls from the Nursing Schools and from Chulalongkorn University are enlisted for two years of training.

Arrangements have been made between the Ministries of Defence and Public Instruction to combine the two Movements, by which school children up to Matayom III are admitted as Boy Scouts and those from Matayom IV upwards are allowed to become "Yuvajon".



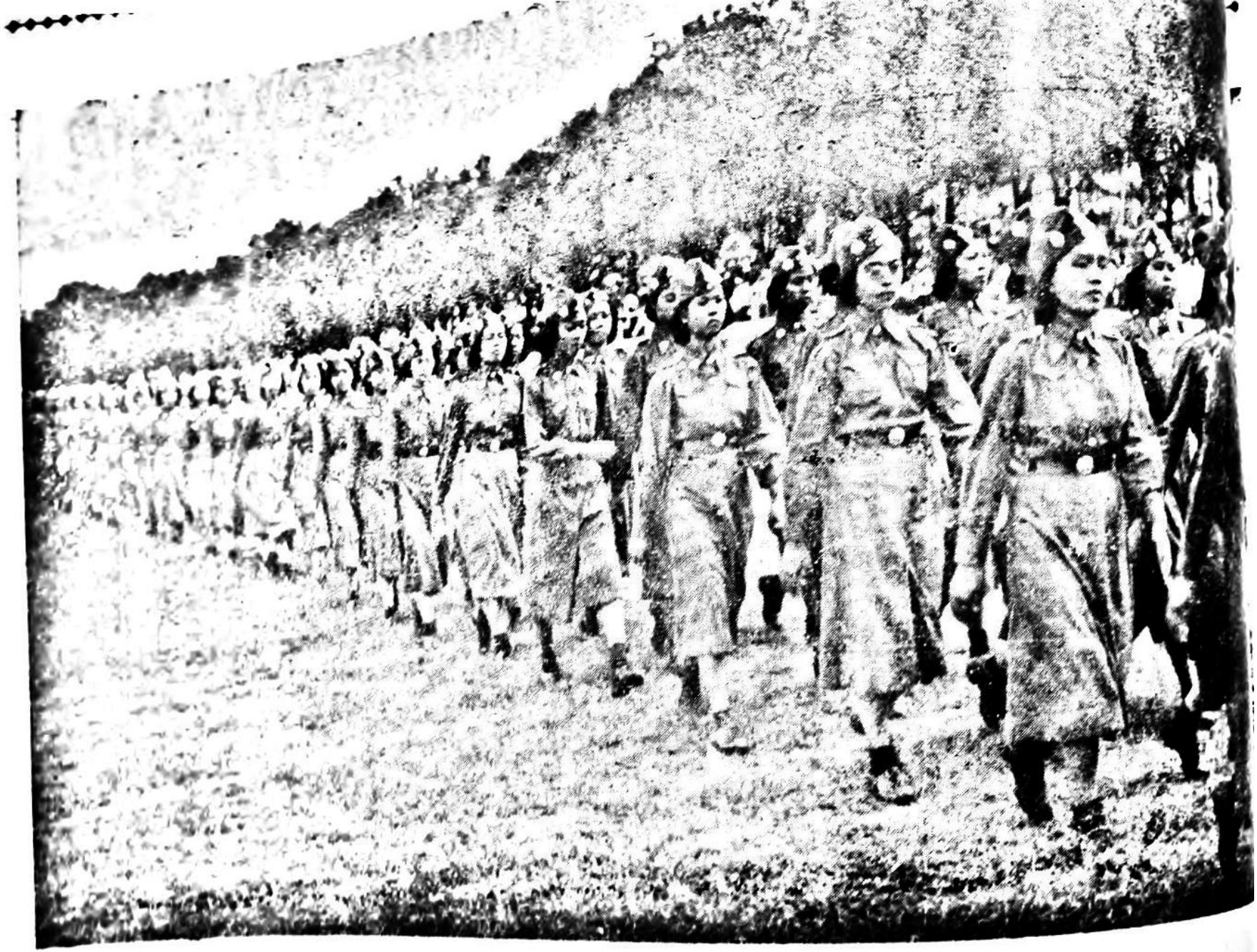
Girls are trained exclusively for nursing.

The total number of the Boy Scouts and "Yuvajon" is about 80,000. (At the end of 1939.)

On completing their courses the Yuvajon are given certain privileges, namely: The ordinary Yuvajon will have their terms of compulsory military service reduced to 6 months. Those from the Non-Commissioned Officers Training Corps shall serve for 3 months and become non-Commissioned officers on the reserve list, while graduates from the Officers Training Corps shall serve for a comparatively short time and become reserved Officers with the rank of sub-lieutenant.

The aim of the Organisation is to give the young of the intellectual class a pre-military training, so as to fit them for military service and to provide reserved officers of both categories for the Army.

National Defence should be based upon three main factors, namely; Armed Strength, Economic Strength and Moral Strength. The last-named Strength is considered to be the most important. The present war has shown that it is not with the quantity of the fighting men, but with the quality of their moral



Yuwanari also participate in the annual military tournament.

who have to attend a four-year course of training.

The total number of the Boy S



Yuwajon are given practical training.

fulfill her duties and defend her rights in order



Members of the Yuvajon Corps at an anti-aircraft machine-gun.



Yuvajon are given practical training.

strength, that a small country could resist against a much bigger country.

The present war is a technical and total warfare, demanding high skill in practical training. As there exists no war zone, the whole country with its entire population has to take part in war. Therefore every country has to be organised and prepared to the minutest details, especially in strengthening the nerves, endurance and determination of the people. Moral strength is, therefore, most essential to any country engaged in war, at present as well as in future. Our duty is to inspire the younger generation with the national spirit and to train them in discipline and "Esprit de Corps" so that they may be ready to sacrifice for the cause of their country. Such preparation is most important for a country like Thailand, with a small population and her important geographical position.

Thailand aims for the preservation of peace and desires to remain on friendly terms with all nations, as well as to preserve her neutrality in any event of war.

It is not enough for a neutral country to declare her neutrality only, but she must also fulfill her duties and defend her rights in order to justify her neutrality in every respect.

The neutral countries, such as those I had visited during my last flight to Europe, are paying heavily for the preservation of their neutrality.



Members of the Yuvajon Corps at an anti-aircraft machine-gun.

Within the past few years several unexpected events have surprised the world that nothing, not even the international law or institutions, could maintain peace and security. It therefore follows that all countries must be prepared, especially in moral education.

Moreover, Thailand has adopted a constitutional regime about which the Nation has yet to learn. Real democracy could be realised only when the coming generations know how to properly exercise their rights and duties. Thus, moral education serves as a foundation of real democracy in Thailand, to which the Youth Organisation contributes the most important part.

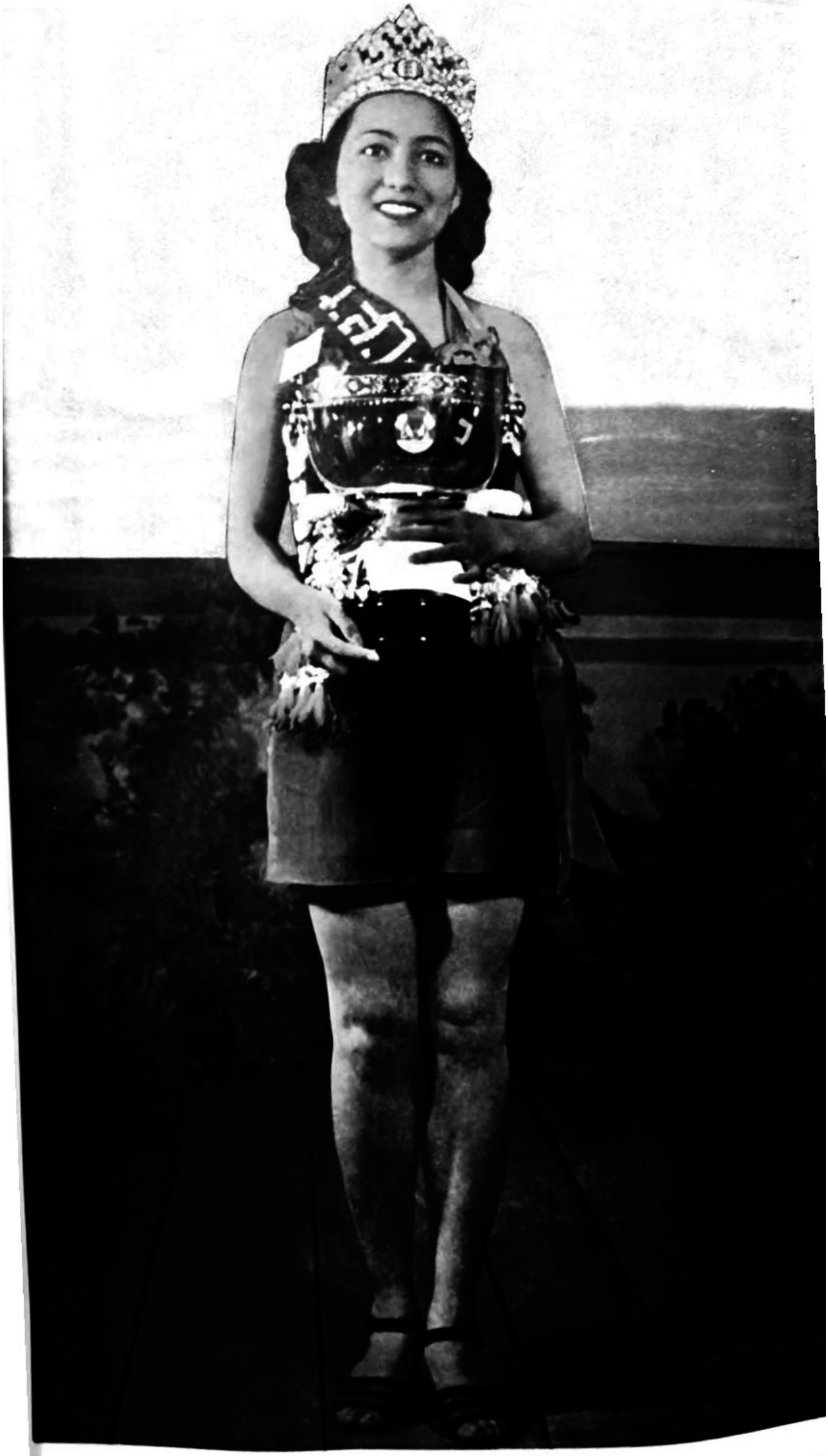
In carrying out the Constitution several questions have to be taken into careful consideration including the question of minorities.

In summing up, I wish to state that our Youth Organisation is by no means a political institution or any kind of militarism, but is a purely National and Military Organisation, just for the defense of the Country and for the training of good citizenship.

During my visit to Europe in August last, I spent a few weeks with the Swiss Army, studying how a small country like Switzerland organises her National Defence. I must say that I greatly admire the democratic spirit of the Swiss and also their magnificent military discipline, resulting from their high national spirit and long-established tradition. I have been to the front line. It was most astonishing to hear a Swiss officer giving order in French and his Swiss subordinate answering in German, and within a few hundred metres away the French and the Germans were at war.

It is the wish of us all that this war will soon be over, resulting in better co-operation and understanding between all the Nations.

I can assure you that we Thai are ready and willing to co-operate with all the Nations to inspire the rising generations with a healthier and more constructive spirit, so that they may restore world peace and security, for the good of humanity and civilisation.

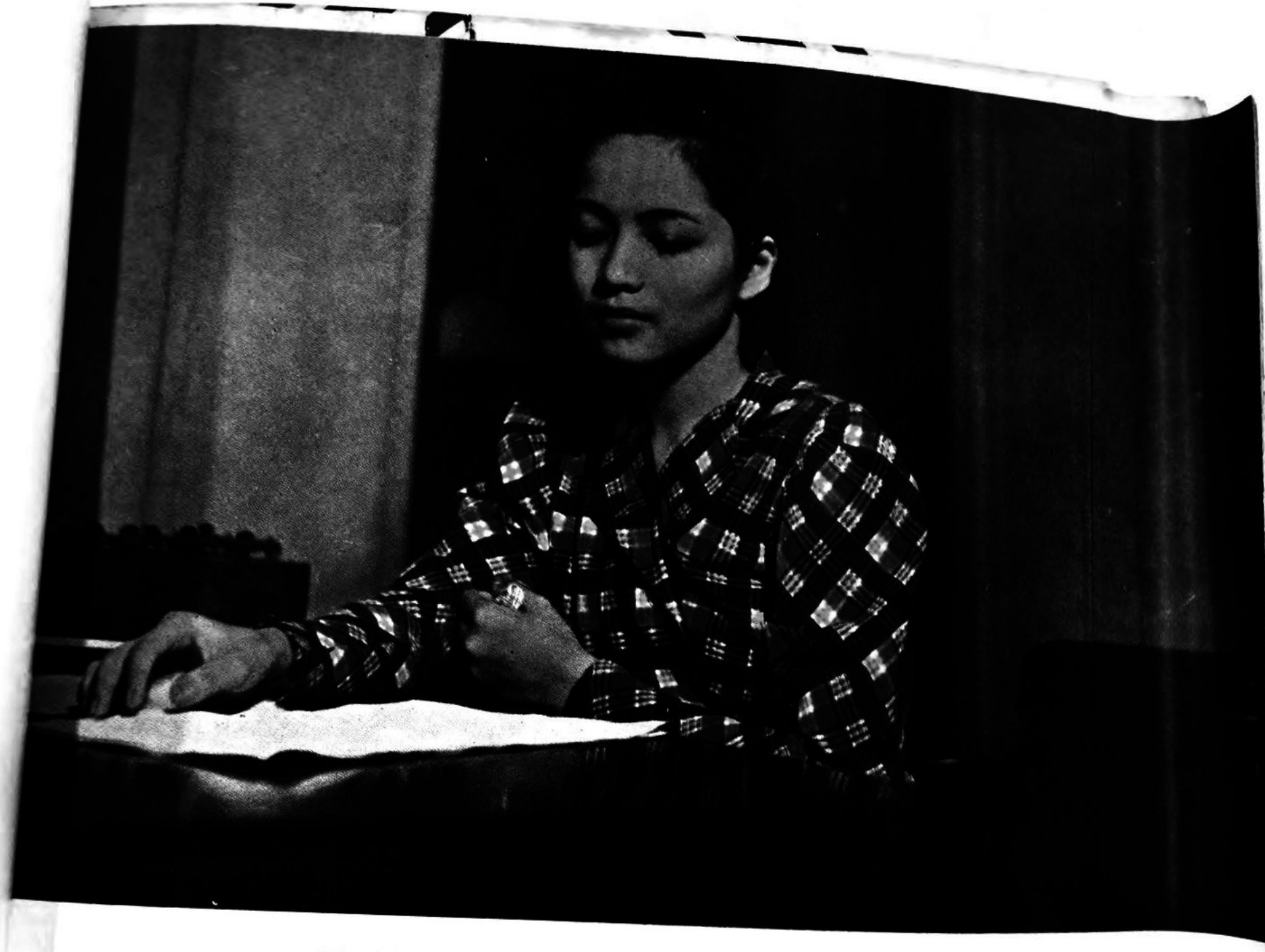


Miss Thailand 2483. Swanchatt Kanchanadit

The first official beauty contest in Thailand was held in connection with the Constitution Fair of 2477 B. E. (1934 A. D.) Since then it has become a part and a traditional feature of the Fair. In this issue Thailand Today presents to its readers series of snap-shots taken at the scene of 2483 beauty contest.



Out of 129 contestants 32 were chosen for the semi-final.



Miss Thailand sending radio message to her fellow-country women.

Miss Thailand sending radio message to her fellow-country women.



Miss Thailand with the four winners of second prizes.



Miss Thailand sending radio message to her fellow-country women.



Miss Thailand with the four winners of second prizes.



An aspirer to the title of Miss Thailand has to spare her time for the general rehearsal.





Virgins of 1966 at the Beauty Contest.