

บทคัดย่อ

King Chulalongkorn's Experiences with European Culture

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ในบทความนี้ ผู้เขียนได้วิเคราะห์ให้เห็นจริงว่า พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยุธยา พระมหาบัชตระรัตน์แห่งสยามได้ทรงรู้จักวัฒนธรรมยุโรปลึกซึ้งอย่างไรระหว่างการเกสต์จีประพาสยุดรัตน์แรกของพระองค์ในปี พ.ศ. 2440 ท่านกางการเมืองที่ตึงเครียดกับประเทศมหาอำนาจอยุโรปโดยเฉพาะกับประเทศฝรั่งเศส อันเป็นผลลัพธ์เนื่องมาจากการเมืองอานานิคมช่วงปลายศตวรรษที่ 19 จากการวิเคราะห์เราได้พบว่า การเด็จต่างประเทศยาวนานครั้งประวัติศาสตร์นี้ มีใช้เป็นเพียงจุดเปลี่ยนครั้งสำคัญสำหรับสยามประเทศเท่านั้น แต่ยังเป็นช่วงเวลาที่การเมืองในหลายประเทศในยุโรป เช่น สวีเดน รัสเซียและอิตาลี กำลังดำเนินไปสู่ความเปลี่ยนแปลงด้วย

ในทางวัฒนธรรม การเด็จประพาสยุโรปเป็นโอกาสที่พระมหาบัชตระรัตน์ได้ทรงทดสอบและศึกษาลิ่งต่างๆ ในยุโรปอย่างละเอียดลออและกว้างไกลขึ้น ทำให้ได้ทรงรู้จักวัฒนธรรมยุโรป คุณยุโรป ทั้งด้านการเมือง การทหาร (ที่เดรสเดน บูดาเปสต์ฯ) ความเป็นอยู่ของชาวบ้านสามัญชน โดยเฉพาะได้ทรงลัมพัสดุวัฒนธรรมในด้านต่างๆ ที่ทรงสนใจอยู่แล้วให้ลึกซึ้งขึ้น ไม่ว่าจะเป็นธรรมเนียมวิธีคิดของชาวยุโรปเกี่ยวกับการเยี่ยมเยือน การให้ของขวัญ คิลปะภพวัดโดยเฉพาะคิลปะสำนักฟลอร์เอนซ์ของอิตาลี ความนิยมยกตั้งตีที่ราชสำนักยาบสบาก เป็นต้น

ส่วนในทางการเมือง ผู้เขียนเน้นให้ประจักษ์ถึงพระปรีชาญาณของพระมหาบัชตระรัตน์แห่งสยามว่าทรง “ดูออก” ถึงกิจการการเมืองและความเป็นไปในราชสำนัก

สาระยุโรปศึกษา

ยุโรปในเวลาอันสั้นระหว่างประทับในราชสำนักยุโรป เช่นในเวลาไม่นานก็ทรงเข้าพระทัยได้ว่า สมเด็จพระพันปีหลวงแห่งอิตาลีและรัสเซียมีบทบาทสำคัญในราชสำนักเพียงไร ได้ทรงเห็นความสัมพันธ์ระหว่าง “เจ้า” กับ “พระ” ในประเทศอิตาลีและจุดเปลี่ยนทางการเมืองสู่อิสรภาพของประเทศนอร์เวย์ที่กำลังตั้งตนแข็งข้อกับราชสำนักสวีเดน และที่่นานใจก็คือ ความแตกต่างระหว่างสองสาธารณรัฐ ได้แก่ สาธารณรัฐสวีเดน ที่มีขบวนสาธารณะรัฐมายานานหลายร้อยปี ซึ่งสหตัอนให้เห็นในการต้อนรับของผู้นำรัฐและพลเมืองที่แตกต่างจากการต้อนรับของประชาชนอิบดีฟรังเศสและประชาชนฟรังเศสอันนับเป็นสาธารณรัฐใหม่ มีอายุเพียงประมาณหนึ่งศตวรรษเท่านั้น อีกทั้งฟรังเศสยังกลับเปลี่ยนปกครองโดยกษัตริย์เป็นระยะตลอดศตวรรษที่ 19 อีกด้วย

ให้หายที่สุด ผู้เขียนสรุปว่า การเด็จประพาสยุโรปครั้งแรกของพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัวไปยังทวีปต่างแดนในเวลานั้น เป็นช่วงเวลาที่สัมพันธไมตรีกับมหาอำนาจจักรยุโรปแทบจะเป็นลิ่งที่เหลือเชื่อ แต่ประสบการณ์ของพระองค์ท่านกว่า 100 ปีที่ผ่านมา ทำให้เราในยุคปัจจุบันได้ทราบหนักถึงความสำคัญของการที่จะสร้างอนาคตร่วมกัน

King Chulalongkorn's Experiences with European Culture

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Eberhard Lämmert

Barely a week after King Chulalongkorn set foot on European soil, a minor incident in the Geneva city museum made him feel just how distant his Asian home was from the continent he was visiting. In the museum he discovered that everything considered Asian had simply been thrown together in one room, and the museum staff had not bothered even to learn the difference between Chinese and Japanese styles. Worse still, the curators of the museum's magnificent Bible collection—for which Geneva was famous—showed “little interest” (Letter No.17) in the Thai Bible the king offered them. “It might be,” the King Chulalongkorn wrote back to Bangkok, slightly resigned, “that they weren't listening to me, or perhaps they didn't understand me.”

This contretemps, which occurred on the fourth day of the king's trip to Europe, gives us a measure of the difficult waters

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*** The number of letters mentioned in this essay refers to the personal letters or telegram of King Chulalongkorn in the translations of *King Chulalongkorn's First Visit to Europe in 1897*, Pornsan Watanangura, Naruemit Sodsuk and Khaniththa Boonpan (ed.), published by the Centre for European Studies at Chulalongkorn University, 2003.

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Chulalongkorn was forced to navigate when he decided to visit seventeen European courts and seats of government within the space of only a few months. He took it upon himself not only to convey to his hosts the special character of the Kingdom of Siam, but also to acquire the different skills necessary to engage in political talks, hunting expeditions and drinking sessions in cities as diverse as Petersburg and London—and to respond appropriately to civilities of the Viennese court or to a pat on the back by the Swedish king. Making stops that often only lasted a few days, King Chulalongkorn journeyed from Venice, where he had come ashore, to Switzerland and on to Rome, then swung eastward through Austria, Hungary, Poland and Russia. Journeying alternately by land and by sea, he next made his way to Stockholm, Copenhagen and, finally, to the eagerly awaited “Crystal City” of London, which he and his Siamese compatriots viewed as the epitome of European civilization and the European way of life. Germany was next on his itinerary, and after visiting the Prussian, Saxon and Mecklenburg courts, he viewed the Ruhr industrial region. From there he headed to the Netherlands and Belgium and proceeded south along the continent’s western flank, stopping in Paris and Monte Carlo as he approached the warm autumnal waters of the Mediterranean. By the time he crossed Spain and Portugal, King Chulalongkorn had made seventeen visits on the European continent, not counting his trip to the Vatican. He had heard, from his coach, cheers in at least twelve different languages. He had spent hours and even days at a time on railway cars and even survived a crash that derailed his train. Exhausted from this wealth of experience, he finally reached Naples, where the royal yacht was waiting for him in the harbor.

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What did King Chulalongkorn learn on his six-month journey amongst the European royals, who were often related, and just as often feuding with each other? What glimpses did he catch of the budding republican movements that were to bring democratic constitutions to some European states but impose the yoke of bloody dictatorship on others? When did he find the time to study the countries and their people, and what benefits did he hope to bring to his own country upon returning from this Grand Tour?

Since several of the king's half-brothers and sons accompanied him on this journey, he was usually received by his hosts in the presence of their own immediate families. At times, the visitor was given an unguarded glimpse of the manners and power structures within these families. When he arrived in Rome, he was first received by King Humbert I, who, as was his wont, savored the cheering crowd in the presence of a large retinue. And yet King Chulalongkorn realized within the space of just three days that it was the queen who, with her kindness and intelligence, was the focal point of court society and "the head and the foundation of the state" (Letter No.21). When King Chulalongkorn describes the positions various queens occupied both within their families and in state politics, he never neglects to compare their charms and conscientiousness with those of his wife, Mae Lek, who had assumed the regency during his absence from Bangkok.

Shortly after his arrival in Russia, where Czar Nicholas II ruled with an absolutist fist and shunned official ceremonies, King Chulalongkorn was introduced to the Czar's mother. Given the honor of escorting her to the table, he was quick to realize that she enjoyed great respect at court (and throughout the country) due to

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her judiciousness and conciliatory exercise of power. At their parting, as he kissed and was kissed by various members of the royal family (a leave-taking that always took the king some getting used to), the Czar's mother declared him her son and herself his mother. This reinforced his view that she was the country's true ruler. Incidentally, the most serious historian of the twentieth century shared this opinion, one which King Chulalongkorn had formed in just a few days.

The emperor of Austria received his Asian guest in the manner of an absolutist and rather old-fashioned ruler. As in Budapest later-on, the emperor had a variegated program in store for the Asian visitor, and the emperor's closest relatives were eager to accompany the king on all his excursions. Outside the town, King Chulalongkorn was able to glean many facts about rural life, and in Vienna he had ample opportunity to participate in the convivial Viennese lifestyle, which, he admitted, "was a whole lot of fun" (Telegram, 25 June 1897). At court, though, people followed a strict etiquette; in keeping with this, court dignitaries and even the country's senior civil servants comported themselves in a most obsequious manner. Furthermore, the king was astonished at how zealously the aristocracy insisted an order of rank and a speech code. Indeed, the multinational Habsburg Empire had done much to encourage the formation of distinct ranks among its civil servants; and though the Austrians abolished all aristocratic titles after the First World War, their fondness for polite formalities and their use of titles as forms of address have continued to the present day and remain an old-fashioned and almost endearing trait. At the Viennese court, however, the king did not notice any unrest or see traces of the rebellious movements that would soon rock the

foundations of one of the oldest empires in Europe, in an area stretching from the Carpathian Mountains to the Balkan states.

In Stockholm King Chulalongkorn encountered a society that did not attach as much importance to rank, presided over by a king who moved among his people as among equals. Shortly before, Chulalongkorn had been awed by the unusually light summer nights in the far north of the country and population's raucous celebration of them. And yet this had strained his nerves. Life in the royal family was likewise marked by a coarse yet good-natured conviviality; the guest from Siam won great respect when he survived the banquet in a more sober state than many of his hosts. In Austria and Russia he had been carefully shielded from any sign of the nascent conflicts and the republican movements in the country, but Swedish king spoke openly about his rebels, who primarily came down from Norway. He also gave his guest the chance to experience such moods in Stockholm, confident that his government's respect for middleclass rights would spare the country any future unrest.

It is of interest to take a closer look at how King Chulalongkorn was received in those countries that already boasted republican constitutions, drawn up either in the near or distant past. Switzerland received the king with all due honors, and the president of the confederation delivered a cordial address. Not only the government, but many civic societies, too, invited the king to dine, and the president of the Red Cross, praising the king in warm tones, read a letter in public in which Chulalongkorn had announced his decision to join the organization. The king later recalled the informal gaiety of these days with great gratitude.

The president of the French Republic received the king personally, with the same pomp as had last been shown the Russian Czar. From the crowd, which was laboriously contained by the police, came cries of "Vive President" and "Vive Roi de Siam," and people blew kisses from the street. However, when the French president and the king met in the days to come, their greetings became a formalized ritual in which even the number of steps they took when approaching each other were planned. On stairways, neither of the men was allowed to remain standing at a higher level than the next, a rule that assiduously enforced. During their talks, which were conducted with greatest of civility, the president referred several times to the fact that "France was governed according to the people's will" (Letter No.56), which placed him under special obligations. This strained ritual continued when the king met with the French ministers, and it was with a sense of melancholy that Chulalongkorn recalled the warm welcome he had been given by the French people.

The king's experiences in these two democratic states tell us much, since they illustrate the differences between, on the one hand, a republic that had evolved over the course of many centuries and, on the other, one that had been proclaimed several times within the space of just one century, that had been lost and reestablished. The enthusiastic cheers and measured formality that distinguish the French reception from that of the self-confident, cordial Swiss are further evidence of how firmly court etiquette remains in place as a kind of protective wall even after popular liberation has been achieved, and with what tenacity court splendor remains the object of secret desire, or can become it once again. This may be a source

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of consolation and even hope for kings in the fast-paced twenty-first century.

But when he made his visits to the courts and seats of government in Europe, the king of Siam, as a reformer in his own country, always regarded it as a top priority to gain insight into “how the Europeans led their lives” (Letter No.44), where “the source of their wealth” lay, and under what conditions the rural and urban population lived. When restructuring his administration, constructing bridges and streets, and, not least, modernizing the education system (to which the king attached great importance), Chulalongkorn had not hesitated to bring in foreign experts and avail himself of their methods. And so, as his ship sailed to the northernmost point of his journey, he reviewed his experiences, determining which would prove most beneficial not only to his country’s future but also to his people’s living conditions.

At the very start of his journey, on 14 May 1897, when his yacht dropped anchor in the waters before Venice, he had had an excellent opportunity to pursue these interests. Like Bangkok, the famous city of lagoons was crisscrossed by waterways and canals and built on soft ground that sometimes caused the water level to rise dangerously. From the sea, Venice was a familiar sight to the king with its magnificent silhouette of palaces and plazas. But as soon as his gondola left the Grand Canal, which wound through the center of the bustling city, the king was introduced to another Venice, one where the valuable land was quite densely developed. For the first time, he saw “buildings that stand next to each other like umbrellas, whose roofs cast seamless shadows over the entire area” (Letter No.12). He was most of all astonished that the people

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lining these narrow alleyways for his arrival were permitted to crowd round their king and himself, pressing so closely that it would have been quite easy to “stab or shoot him” (Letter No.12). On the other hand, the citizens were required to constantly take off and on their hats while calling out “Vivat,” and one of the king’s heralds made sure that they “bowed to His Majesty.” When we hear of this unusual mixture of folk festival and courtly protocol, we must keep in mind that Italy was first unified as a kingdom in the mid-nineteenth century, so the people’s civil interaction with their king and their desire for solemn ceremony (even in the most cramped quarters) needn’t necessarily be seen as a contradiction.

Viewing the diverse ship traffic and the boats and skiffs nimbly maneuvering out of each other’s way, the king was compelled to make additional comparisons with Bangkok. However, he quickly discovered that the water level was more constant here, which had allowed for an entirely different architectural style. He was greatly disappointed to see that, as in Bangkok, the inhabitants also “dumped all excrement and dirt directly into the water” (Letter No.12), instead of channeling it elsewhere, and yet he recognized that there was at least no risk that the salt water would be used for drinking or cooking. One sees that the king is a careful observer, and after these hygienic considerations he is quick to realize some special circumstances of Venice’s wealth. He finds out that the Italian inhabitants normally live in rundown buildings, whereas the larger and more comfortable dwellings “mostly belong to the British” (Letter No.12). With customary perspicacity, he also notes that the inhabitants will have to wait a long time for electric street lights since the city has signed a 90-year contract with the company supplying gas for the inadequate gas lanterns—a contract

that will extend well into the twentieth century. But despite all these shortcomings, he concludes his report with the observation that the Italians sing “late into the night, and do so really wonderfully” (Letter No.12).

In only one other country on his journey did the king report on the poorer population’s living conditions in such detail: while in Denmark he asked to view a settlement for farm hands “who do not possess their own ground” (Letter No.45). He was taken to a large piece of land that had been divided up into lots for individual tenants. These tenants were permitted to build their own homes and plant vegetable gardens. The homes were “as cute as dolls’ houses,” each with a flag pole on which children, too, were allowed to hoist a flag. The Danish government collected annual rents of 10 kroner, or 40 baht, for the lots. Even from a European standpoint, this model settlement was an ambitious, early attempt to create a better life for the poor (and primarily for their children) through social housing. And this met with the king’s full approval.

Agriculture was on the king’s mind primarily in the alpine countries, his main interest being animal husbandry. In Switzerland he came upon oxen three “*Sog*” tall (Telegram, 25 May 1897), and in Austria he discovered a breeding facility for horses and all kinds of farm animals (Letter No.35). This impressed the king greatly, not only because the facility sought to improve the livestock kept by the rural population. Most of all, he was delighted to see that the imperial government was publicly promoting farming as an honorable profession. The exotic animals from his own country were highly prized gifts among the competing zoological gardens in Europe. For this reason the king

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ordered peacocks and elephants from Bangkok for the animal pens of the Habsburg royal family. He expressly enjoined his brother not to send “young pygmy elephants that won’t grow any larger” (Telegram, 26 June 1897). If there was one thing Chulalongkorn had learned, it was that Europeans love big animals.

An important means of demonstrating social rank was through magnificent, purebred horses, which became the pride and joy of their owners. This explains why, on a private excursion in Geneva, the king was given a horse whose extraordinary stature made it quite difficult to ride (Letter No.17). Before being replaced by the automotive industry’s premium brands, saddle-horses and coaches were an important status symbols at European courts, and we can thus understand how honored King Chulalongkorn felt when the emperor of Austria presented him with a horse from his famous Spanish Riding School—and how concerned he was that it be stabled properly in Bangkok (Telegram, 26 June 1897 and 29 June 1897). It comes as no surprise that the king of Portugal fetched Chulalongkorn from the train station in an entire golden, if somewhat ramshackle, coach. Finally, we can also understand why, after a visit to a Madrid bullfight—which the king describes as “breathtaking”—he does not feel sorry for the men or the bulls, but for the horses (Letter No.58). I must admit that I find this statement most endearing.

The king was more reserved when it came to the entertainment offered him in the many places he visited. To be sure, he paid an evening visit to the famous Tivoli Amusement Park in Copenhagen, and he enjoyed the nighttime firework display that the German Duke of Mecklenburg staged in honor of his visit. He

also admired the Vienna ballet. And yet he quickly tired of Monte Carlo, the prince of Monaco's gambling paradise, since he considered it foolish to bet "heaps of gold" on a confusing game (Letter No. 58).

On the other hand, at every stop along the way, Chulalongkorn showed great interest in both the arts and the handicrafts that characterized the people in the various regions of Europe. He wanted to learn more about their characters and form a clearer picture of the things they loved by viewing not only their gold artifacts, crown jewels and museums, but also Polish Madonnas, Hungarian embroidery and skillfully wrought Swiss clocks.

As far as painting is concerned, Florence, more than any other city, became a town of exuberant art pleasures for the king. Here he "met almost exclusively with painters, sculptors, modelers and wood carvers from early morning till late at night," and their work fascinated him (Letter No. 20). Whereas in Venice he generally refrained from passing judgement on artwork—he had no appreciation for a ceiling fresco because paintings "distorted" through the use of perspective were unfamiliar to him—he made it a point in Florence to learn how gobelins were woven and sculptures were chiseled; and in sessions running for several hours he posed for a half-relief of stone. King Chulalongkorn even commissioned an artist to paint a portrait of himself and Mae Lek from the waist up (an opulently dressed model stood in for his wife). His enthusiasm took him to many studios and made him forget the city's oppressive heat.

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In fact, with his admiration for and intense study of Italian art, the king was behaving like a typical European. Italy had been drawing European art aficionados for centuries, particularly from Germany, England and Scandinavia. Until the late nineteenth century, many regarded the country, with its art treasures and architectural monuments, as the birthplace of European culture. And until recently any European art scholar worth his salt had to be an expert in Italian art. We must admire how resolutely King Chulalongkorn took the opportunity to acquaint himself with Florentine art and deepen his understanding of European culture. As he himself lamented, he and his fellow Siamese had acquired their idea of this culture almost exclusively through encounters with the British and the French.

It was great attentiveness, and not only for entertainment, that the king viewed the many military exercises staged in his honor. In Berlin he was greatly impressed by a fire department drill. In Dresden—paradoxically, the most peaceful royal residence in Germany—he admired a company of soldiers who looked “like machines” in their uniforms and equipment (Telegram, 24 August 1897). In Warsaw, he was downright terrified by the Cossacks, who demonstrated their daredevil military skills in a mock battle, and who he imagined would be “extremely dreadful opponents.” (Letter No. 37) The latest conflicts along Siam’s border had given him a pressing reason to learn more about the strength of the European troops, and the king was greatly occupied with these exercises.

While the king was in Budapest, news reached him of an serious incident at the border of Siam. A customs house had been fired upon from French territory, and on the French side a bishop was

reportedly killed in the ensuing exchange of gunfire. This incident cast a shadow on the king's remaining visit and was a sudden reminder of the difficult situation in which Siam had been placed by European colonial politics. In this regard, the king's European hosts could be assigned to two groups, and his visits to Eastern and Western Europe were significant in different ways. The European sea powers, in particular, considered colonial politics a top priority among their foreign activities, as did Russia, their main opponent.

The major powers, whose grip on Asia had been tightening since the middle of the century, pursued goals that for some time had moved beyond the economic sphere. By the end of the century, establishing colonies or protectorates had become a matter of political prestige, and the countries where their interests overlapped only had a chance of protecting their independence through diplomatic skill and the clever exploitation of their rivalries. With this in mind, King Chulalongkorn had carefully planned his itinerary so that he would be visiting England and France late in his journey. He was able to conduct extensive talks beforehand with the Russian Czar, who competed with England for influence in Persia and Afghanistan, and to whom France would least want to cross. In addition, before visiting the Western powers, the king was able to convey his country's precarious situation to those leaders who took a critical view of Western European colonialism. Indeed, in Italy, at the Habsburg court and, above all, in Scandinavia, he learned that many of his hosts not only fully understood Siam's worries, but were also willing to provide diplomatic support in the case of a serious crisis. The king received even more concrete assistance from the Russian Czar, who was the first head of state to whom he spoke after hearing

news of the border incident. Assuring King Chulalongkorn “that the independence of Thailand must not be lost” (Letter No.53), the Czar sent communiqés to both the German emperor and the French state president. As a result, King Chulalongkorn received an express declaration of sympathy from the German emperor. He also reckoned that his visit to Paris, which had long sparked controversy, finally came about and proceeded in such civil (if strenuous) fashion largely due to the Czar’s intervention.

“My visit could be a chance for our country’s survival,” wrote King Chulalongkorn from Florence to Bangkok (Letter, Florence 13 June 1897), and he was not mistaken in his assessment. But one cannot help noticing the resignation at the end of his trip that caused him to doubt that others would “speak and think on our behalf when we are in trouble.” His conclusion was thus: “As an independent state, we must take the matter into our own hands” (Letter No.52). But for the next time only a combination of persistence and diplomatic skill gave Siam the means to surmount the “large obstacle” (Letter, Florence 13 June 1897) that French colonialism in particular had placed in its path or to resolve the problem posed by other European nations in demanding jurisdiction over their nationals on Siamese soil.

In an age when many states on the European continent had proclaimed and largely realized national sovereignty and self-determination, Europe did not think twice about pursuing imperialist policies that treated the people of other continents as too immature to exercise the same rights themselves. It acted on the belief of its own civilization and, in the end, even in the name of the Christian religion. This is difficult to explain today.

However, one mustn't jump to the conclusion that power relations were the only thing at stake here, even if the twentieth century has shown that a sense of invulnerable superiority can quickly seduce both individuals and entire states into exercising their power ruthlessly and even cruelly. The widespread tendency among non-Europeans to greedily emulate European achievements and fashion also played a significant role in the rapid expansion of the power of individual European nations.

For this reason the king of Siam's fears that "England and France are doing everything in their power to became our masters" (Letter, Florence 13 June 1897) was doubly justified. Whereas on the one hand the king prudently arranged for his sons to be given military training in Europe in order to ensure Siam a better hand in these power relations in the future, he bitterly laments on the other that even among his coterie the eagerness to copy European lifestyles and the addiction to its allures dashed any hopes of negotiating with the Europeans as partners on an equal footing. From London he writes about an "order" of Siamese people who are making a pilgrimage to this "wonderland" – like Koran-devotees to Mekka – charging this "ordination" as a merit to their account (Letter No.49). He also refers to the acute shortage of ambassadors familiar with both cultures who might "achieve something" as mediators (Letter No.52).

Nowadays, news that is available on a "real-time" basis around the world, as well as an international tourism industry and global commerce, ensure that trips to foreign continents are relatively effortless affairs. But the much-discussed phenomenon of "globalization" can easily lead to widening disparities between

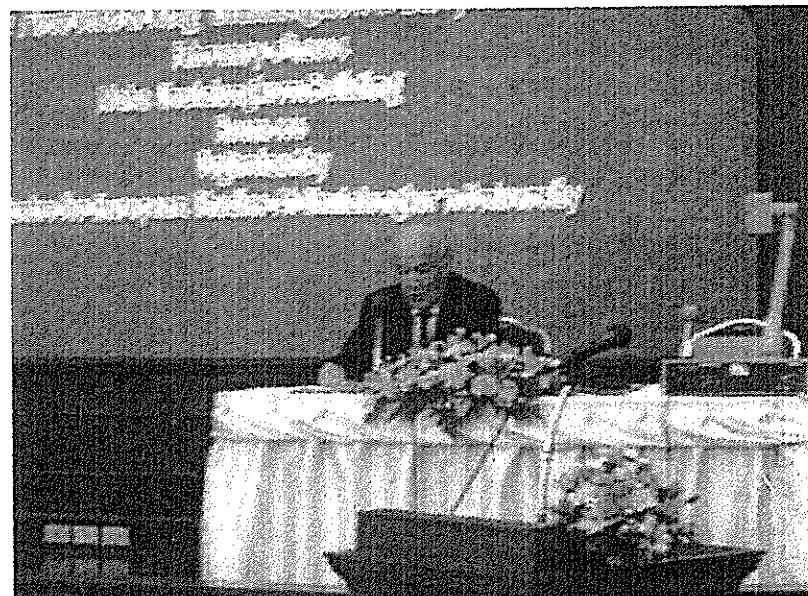
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nations that profit and those that suffer from globalization. Equal opportunities for the diverse cultures on our planet, whose population is steadily increasing, can only be secured if we recognize that international commerce, not to mention global weapons systems, can transform nations whose cultures are foreign to each other into tomorrow's neighbors, since they expose these nations to the same worries and inspire the same hopes for the future.

King Chulalongkorn embarked on a journey to a foreign continent at a time when any real partnership between the European powers and his country was inconceivable. His account of his experiences 107 years ago demonstrates to us just how important it is to build a future together.

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International Colloquium
The First Visit of King Chulalongkorn to Europe in 1897
February 5th, 2004
Maha Chulalongkorn Building, Room 105



Professor Dr. Dr. h.c. Eberhard Lämmert rendering a Keynote Speech.



From Left: Ambassador, The Royal Netherlands Embassy, H.E. Mr. Gerard J.H.C. Kramer; Ambassador, the Embassy of Switzerland, H.E. Mr. Hans-Peter Erismann; Chief Editor of the Translation Project, Professor Dr. phil Porns Watananguhn



Editors: Ms. Khanitha Boonpan (left) and Professor Dr. phil Porns Watananguhn (right).