

The Coronation of the "HEAVENLY LORD" EMPEROR

日本天皇陛下

The coronation of the Japanese Emperor is said to be the oldest of existing ceremonies. All is severe, imposing. Though descended, as the Emperor is supposed to be, from the dazzling sun goddess of old, Amaterasu O-Mikami, his garb is not of the colors of the sun. It is somber almost, suggestive of the responsibility which he had that day assumed. The Emperor is the descendant of an unbroken line of 75 generations of rulers, and to the faith-thrilled mind of the people of Yamato he is a living god upon a throne.

everything had to be postponed for a year. There are three interesting material badges which the emperor must possess in order that he may rule. They are the sacred mirror, the sacred sword, and the sacred jewel, and they have come down to him from his forbears of the ancient world. All of these, guarded by a hundred precautions, are carried with the emperor when he makes his journey to Kyoto, Kyoto, the spot which has housed the emperors for nearly a thousand years, is a beautiful city, lying in a valley lined on three sides with deep, luxuriant woods. The maples will all be in their scarlet glory and the town aflame with fluttering flags. At the appointed hour on the morning of the 15th the imperial palace will be thrown open and the progress of the emperor and his suite through Kyoto will be one of magnificence. While the emperor is dressing the prince and great officials will don the ceremonial attire, all in costly robes.

- Coronation Programme.**
- Nov. 6—The Emperor and Empress leave for Kyoto.
 - Nov. 7—The "Kashikodokoro" enshrined at Shunko-den Palace.
 - Nov. 10—Morning, coronation before "Kashikodokoro"; afternoon, coronation ceremony at Shishin-den.
 - Nov. 11—Sacred music and dance before "Kashikodokoro."
 - Nov. 12—Imperial messengers depart for imperial shrines in the country.
 - Nov. 13—"Chinkon" service.
 - Nov. 14—"Daijo" festival.
 - Nov. 16—Post-coronation banquet, first day.
 - Nov. 17—Post-coronation banquet, second day.
 - Nov. 17—Post-coronation banquet, evening.
 - Nov. 20—The Emperor visits the great shrine of Ise.
 - Nov. 24—The Emperor visits the Mausoleum of Emperor Jimmu.
 - Nov. 25—The Emperor visits the Mausoleum of Emperor Meiji.
 - Nov. 26—The Emperor visits the Mausoleum of Emperors Komei, Ninko and Kokaku.
 - Nov. 27—The Emperor leaves for Tokyo.
 - Nov. 28—The "Kashikodokoro" returns to Tokyo.

A NEW, 20th century, democratic Japan is about to crown its 124th Mikado. The present inauguration will be different in many ways from those that have gone before, for the reign of the great Mutsuhito, whose rule nearly spans the last 50 years, has been fraught with great changes for Japan. A parliament has been created, two wars have been fought, manufacture and commerce have been given a tremendous impetus and a vast, mysterious empire has come out into the open. But with the coronation itself the spirit of the long ago is over all. This coronation is thought to be the oldest of existing ceremonies and to be appreciated by the Western mind, should be grasped in its entirety. One must go back as the Japanese go back, not merely to 75 generations of rulers, but farther still, to the very mists of history and beyond to the time when written record and traditions were not and the world of aeon old gods existed in glittering, golden sunlight. For it was in that inconceivably distant time that the magical sun goddess Amaterasu O-Mikami placed the son of her child, Jimmu Tenno, on the throne in the land of Yamato. Deared thus divinely to rule, the eye that is lightened by faith can see the long line of the Mikados coming down from the tradition enshrouded days of the past to the secular days of the present. More even than that the Oriental heart believes that the people of Yamato themselves have sprung from divine conceptions and that from that long-gone natal day when the first generation passed from the living world to the world invisible each single soul mingled in ghostly company with the gods themselves. So it has gone on, year after year, generation after generation, until the present day. "Banzai!" shout the Japanese after the coronation, holding high their lanterns and wishing their new emperor 10,000 years of glory. "Love" and "devotion" it means, and from the humblest to the proudest it is on all lips. And on that night of November 10

"Kashikodokoro."
The "Kashikodokoro" occupies the central position in the Imperial sanctuary in the Palace, Tokyo. It may be translated as the "Place of Reverence," and it is where a duplicate of the Divine Mirror, one of the Three Sacred Treasures, is enshrined. The Mirror represents the Imperial Ancestress.

every house in Japan will hang out a lantern and bands will play in every part of the empire and citizens make processions wondrously vivid in color. The night, indeed, will be a miracle of shooting stars from the fireworks offered up in every part of the land. Since the capital of the empire has

The garb of the emperor is somber almost as the ceremony is serious and impressive beyond words. Though descended from the goddess of the sun, no reflection of her glory is evident in the robes of the mikado. The ceremony is derived from the cult of the dead, and the spirit of the dead must not be disturbed.

There is a ceremony in the morning, and then in the afternoon there is a real one. It takes place in only one temple, at the Shishindon. There are seats there for some 2000 representatives. The great Sokui rite is the actual culmination of all the ceremonies, the moment when a nation of 70,000,000 souls will throb to a single heartbeat.

It is only a moment that the emperor ascends three steps, reaches the platform, and takes in silence the scepter from the hand of the chamberlain. This is the act, the Sokui, which makes him the emperor. Then he enters the curtained pavilion, sits upon



A Courtier



His Imperial Majesty Yoshihito, Emperor of Japan

minister takes his place by the flag and shouts "Banzai!" The whole assembly in unit take it up—"Banzai!" "Banzai!" "Banzai!"—"Love lord—live the throne. After the emperor has read the imperial speech the prime

CORONATION CEREMONIAL BEFORE THE "KASHIKODOKORO"

THE coronation proper consists of two separate ceremonials, one in the morning before the "Kashikodokoro" and the other in the afternoon at the Shishin-den Palace. The morning function is a religious or rather "ancestor-worship" cere-

mony, at which the Emperor formally acquires the three sacred treasures, and prays for the prosperity of his reign. In the afternoon the Emperor, who had thus solemnized his enthronement before his ancestors, appears at the Shishin-den Palace, where, in the

presence of the members of the imperial family, high officials and court dignitaries, as well as the representatives of foreign powers, he formally announces his reign from the "Takamikura," or imperial throne. The Prime Minister, representing the entire people of Japan, respectfully offers congratulations and felicitations, as well as leading the three "Banzai!"—"Long live the Emperor!" The morning ceremonial is held at the Shunko-den Palace, where the "Kashikodokoro" will be enshrined. This palace has been newly constructed, takes up an area of about 300 square feet, and is built with plain unvarnished wood. It consists of an outer hall, inner hall and the shrine. It is in the middle of the inner hall

that the Emperor and Empress will be seated. The sacred sword and the head necklace will be placed on a table near by, and the sacred mirror will be enshrined in the "Kashikodokoro."

The Kenrei-mon gate and the Ken-shunmon gate to the south and to the east, respectively, of the Shunko-den will be thrown open early in the morning, and police guards will be detailed

about the gates. Outside the gates the Imperial Bodyguard will be placed. From early hours of the morning Ministers of State, high officials of the government and officers of the army and navy, court dignitaries, peers, foreign envoys and their wives will begin to assemble in the compound of the Shunko-den. The men will be attired in court dress with white trousers, in full dress as for evening, or in uniform. The women will wear special ceremonial robes. The ritualists and other officials in charge of the ceremony will wear ancient court costumes. The Crown Prince, Princess and Princesses of blood and other members of the imperial family assemble at the Giyoden Palace, which is situated between the Shunko-den Palace and the Shishin-den Palace, and is accessible by a corridor from both palaces. Their Majesties the Emperor and Empress, followed by their suites, also arrive at this palace, where they change their costumes before going to the ceremonial before the "Kashikodokoro." The Emperor wears the imperial ceremonial costumes and the Empress a beautiful court robe of old Japanese style.



HENSE MORT STOR