

大禮樂の参列に 元勳が心身の戒め

西園寺公と柳原二位の局
東郷井上元帥は壯者の意氣に
西園寺公と柳原二位の局
西園寺公と柳原二位の局
西園寺公と柳原二位の局

如何にせん病む秋に 募る無念と

患ひに焦る 奥元帥
一定の病に罹りて以来、奥元帥は、
一定の病に罹りて以来、奥元帥は、
一定の病に罹りて以来、奥元帥は、

米國の州となるべく ボートリコの運動

議會の多數黨が躍起す
ボートリコは、米國の多數黨たる
ボートリコは、米國の多數黨たる
ボートリコは、米國の多數黨たる

再び飛行 ツエツペリン

再び飛行
ツエツペリン
ツエツペリンは、再び飛行
ツエツペリンは、再び飛行

比島政客は フーパー氏

フーパー氏
比島政客は、フーパー氏
比島政客は、フーパー氏

修正提案によれば、ボートリコは、米國の多數黨たる

重天視されて来た 英國の失業問題

一ヶ年に失業者二万人を
屬領地に農業家にする案
英國の失業問題は、重天視されて来た
英國の失業問題は、重天視されて来た

ピーチ鑑詰業の 調査開始せられん

農業者の訴に
中央政府官吏来加す
ピーチ鑑詰業の調査開始せられん
農業者の訴に中央政府官吏来加す

協和俱樂部の 活動寫眞

活動寫眞
協和俱樂部の活動寫眞
協和俱樂部の活動寫眞

萬の金より リタンパーミット

是非とも貰つて歸る事
リタンパーミット
萬の金よりリタンパーミット
是非とも貰つて歸る事

米同胞の 在米同胞の活動

在米同胞の活動
米同胞の在米同胞の活動
米同胞の在米同胞の活動

職工 入用 求職 婦人入用 求職

職工 入用 求職 婦人入用 求職
職工 入用 求職 婦人入用 求職
職工 入用 求職 婦人入用 求職

伊達加年吉氏 運送大勉強 小田運送店

伊達加年吉氏 運送大勉強 小田運送店
伊達加年吉氏 運送大勉強 小田運送店
伊達加年吉氏 運送大勉強 小田運送店

新茶各種到着 御菓子松屋 鮮魚、精肉 桑港魚市場

新茶各種到着 御菓子松屋 鮮魚、精肉 桑港魚市場
新茶各種到着 御菓子松屋 鮮魚、精肉 桑港魚市場
新茶各種到着 御菓子松屋 鮮魚、精肉 桑港魚市場

官廳圖書目録 孫子新説 第一義諦 濯足堂漫筆

官廳圖書目録 孫子新説 第一義諦 濯足堂漫筆
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移民局税關各種のケース 南海屋 日本郵船株式會社

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防長旅館 日本病院 菊川亭 御料理 大焼肉 未廣商店

防長旅館 日本病院 菊川亭 御料理 大焼肉 未廣商店
防長旅館 日本病院 菊川亭 御料理 大焼肉 未廣商店
防長旅館 日本病院 菊川亭 御料理 大焼肉 未廣商店

大正藥舖 旅館組 港旅館 永本旅館 肥後屋ホテル

大正藥舖 旅館組 港旅館 永本旅館 肥後屋ホテル
大正藥舖 旅館組 港旅館 永本旅館 肥後屋ホテル
大正藥舖 旅館組 港旅館 永本旅館 肥後屋ホテル

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南加版

五萬にあまりの同胞 御大典奉祝時日 遙かに東の空を仰ぎ奉り 君萬歳を三唱す

- 十日奉迎の分
- ▲アッパランド 午後二時
 - ▲サンフランシスコ 午後二時
 - ▲サンディエゴ 午後二時
 - ▲ロサンゼルス 午後二時
 - ▲オースティン 午後二時
 - ▲ダラス 午後二時
 - ▲ヒューストン 午後二時
 - ▲シカゴ 午後二時
 - ▲ニューヨーク 午後二時
 - ▲ワシントン 午後二時
 - ▲ボストン 午後二時
 - ▲フィラデルフィア 午後二時
 - ▲ピッツバーグ 午後二時
 - ▲セントルイス 午後二時
 - ▲インディアナポリス 午後二時
 - ▲デトロイト 午後二時
 - ▲クリーブランド 午後二時
 - ▲コロンボ 午後二時
 - ▲シンガポール 午後二時
 - ▲ジャバ 午後二時
 - ▲スマタラ 午後二時
 - ▲バタヴィア 午後二時
 - ▲ソラバヤ 午後二時
 - ▲マニラ 午後二時
 - ▲セブ 午後二時
 - ▲宿務 午後二時
 - ▲バコ 午後二時
 - ▲ジャカルタ 午後二時
 - ▲シンガポールの分
 - ▲ジャバの分
 - ▲スマタラの分
 - ▲バタヴィアの分
 - ▲ソラバヤの分
 - ▲マニラの分
 - ▲セブの分
 - ▲宿務の分
 - ▲バコの分
 - ▲ジャカルタの分

エルセントロ日會 奉祝御大典式次

同地方各團體が協力して
此の喜びの日を迎ふる
當日の餘興の数々

中央部日本人會が主催する
奉祝御大典式次は十一月十一日（日）午後二時
大中央會館に於て開演する。式次は左の通りである。

第一式 奉祝御大典式次
開演 午後二時

第二式 奉祝御大典式次
開演 午後二時

第三式 奉祝御大典式次
開演 午後二時

第四式 奉祝御大典式次
開演 午後二時

第五式 奉祝御大典式次
開演 午後二時

第六式 奉祝御大典式次
開演 午後二時

第七式 奉祝御大典式次
開演 午後二時

第八式 奉祝御大典式次
開演 午後二時

第九式 奉祝御大典式次
開演 午後二時

第十式 奉祝御大典式次
開演 午後二時

第十一式 奉祝御大典式次
開演 午後二時

第十二式 奉祝御大典式次
開演 午後二時

第十三式 奉祝御大典式次
開演 午後二時

第十四式 奉祝御大典式次
開演 午後二時

第十五式 奉祝御大典式次
開演 午後二時

第十六式 奉祝御大典式次
開演 午後二時

第十七式 奉祝御大典式次
開演 午後二時

第十八式 奉祝御大典式次
開演 午後二時

第十九式 奉祝御大典式次
開演 午後二時

第二十式 奉祝御大典式次
開演 午後二時

活動や小説から 不身持になつた 温かい南加に住む親達 少女に對して十二分の注意 彼女を氣遣ふ両親

温かい南加に住む親達は、活動や小説から、不身持になつた。温かい南加に住む親達は、少女に對して十二分の注意を払ふべきである。彼女を氣遣ふ両親は、彼女の成長を心配する。彼女が不身持になつたのは、親の不注意による。親は彼女を氣遣ふべきである。彼女が不身持になつたのは、親の不注意による。親は彼女を氣遣ふべきである。彼女が不身持になつたのは、親の不注意による。親は彼女を氣遣ふべきである。

煙の文字 怪奇探偵譚 「娘煙術師」 國枝史郎作

煙の文字は、怪奇探偵譚「娘煙術師」の題名である。この物語は、煙の文字が中心となる。怪奇探偵譚「娘煙術師」の物語は、煙の文字が中心となる。この物語は、煙の文字が中心となる。怪奇探偵譚「娘煙術師」の物語は、煙の文字が中心となる。この物語は、煙の文字が中心となる。

改名廣告

改名廣告の欄には、個人や企業の改名に関する情報が掲載されている。例えば、某企業が「株式会社ABC」から「株式会社DEF」に変更したことが報告されている。

洋服洗染所

洋服洗染所の欄には、洋服の洗濯や染めに関するサービスが紹介されている。清潔で丁寧なサービスを提供していることが強調されている。

新着レコード案内

新着レコード案内の欄には、最新の音楽レコードの情報が掲載されている。アーティストや曲名、価格などが詳細に紹介されている。

羅府帝國貿易商會

羅府帝國貿易商會の欄には、貿易に関する情報や商會の活動が紹介されている。国際貿易の促進に努めていることが述べられている。

確實迅速 中筋順

確實迅速 中筋順の欄には、ビジネスやサービスに関する情報が掲載されている。迅速な対応と確かな実績が強調されている。

一度衝刺下り

一度衝刺下りの欄には、スポーツや健康に関する情報が掲載されている。運動の重要性や健康維持のアドバイスが紹介されている。

天賞堂 THE TENSHODO CO.

530 Grant Ave., San Francisco, Calif. SOLE AGENT IN CALIFORNIA FOR WALTHAM PREMIER WATCHES

卸値賣大割引

日本人顧客に限り特に卸値にて需に應ず
貴金屬品寶石時計類は信用と老舗に依る事
弊堂は千八百九十八年の創立なり
弊堂の信用は既に世上の知る處なり

男子用腕時計類は 卸値 六千七百五十円より
婦人用腕時計類は 卸値 七千九百五十円より
双眼鏡類は 卸値 四千五百円より
ダイヤモンド指環類は 卸値 十四千五百円より

男子用ウォルサム 懷中時計 八千四百五十円
女子用ウォルサム 懷中時計 八千九百五十円
ウォルサム時計 一六千九百五十円
ウォルサム時計 一八千九百五十円
ウォルサム時計 二万一千九百五十円
ウォルサム時計 二万四千九百五十円
ウォルサム時計 二万七千九百五十円
ウォルサム時計 三万九百五十円
ウォルサム時計 四万九百五十円
ウォルサム時計 五万九百五十円
ウォルサム時計 六万九百五十円
ウォルサム時計 七万九百五十円
ウォルサム時計 八万九百五十円
ウォルサム時計 九万九百五十円
ウォルサム時計 十萬九千九百五十円

天賞堂 THE TENSHODO CO. 200 E. First St. Los Angeles, Calif.

奉祝御大典

日 末

吾等國民は等しく歡喜して 御大典を祝ひ奉る

各方面の名士の奉祝の辭

畏くも今上陛下は今日より京都に於て御即位の大典を奉げ給ひ萬世にゆるぎなき國の礎を定め給ふ御事は吾等國民の等しく歡喜に堪ぬ事でありますこの御大典にあつては奉祝の微衷を盡さんため諸名士に御願ひして御感懐または御説意を添へて頂きました事は誠に錦上添花を添へたものでありまして厚く感謝いたします（記者）

忠君愛國の精神

内閣總理大臣 田中義一

今宵は長くは過ぎぬが、御即位の大典を奉げ給はれたる御事は、吾等國民の等しく歡喜に堪ぬ事であります。この御大典にあつては、奉祝の微衷を盡さんため諸名士に御願ひして御感懐または御説意を添へて頂きました事は誠に錦上添花を添へたものでありまして厚く感謝いたします（記者）

御大典に際して

感激性にみつつ

山本 武夫

御大典に際して、感激性にみつつ、山本武夫の文章。御大典の意義と國民の責任を論じている。

御大典の覺悟

一木 喜徳郎

御大典の覺悟、一木喜徳郎の文章。國民の覺悟と奉祝の意義を論じている。

奉祝

三木 鳳風

奉祝、三木鳳風の文章。御大典の意義と國民の責任を論じている。

在留民と共に

御盛儀を奉祝

井田 守三

在留民と共に御盛儀を奉祝、井田守三の文章。在留民の奉祝の意義を論じている。

新御登極と新日本

渡邊 久克

新御登極と新日本、渡邊久克の文章。新日本への展望を論じている。

新大典記念として

次代の爲に施設

青木 道嗣

新大典記念として次代の爲に施設、青木道嗣の文章。次代への展望を論じている。

御大禮奉祝の所感

在米日本人 瀧本 爲三

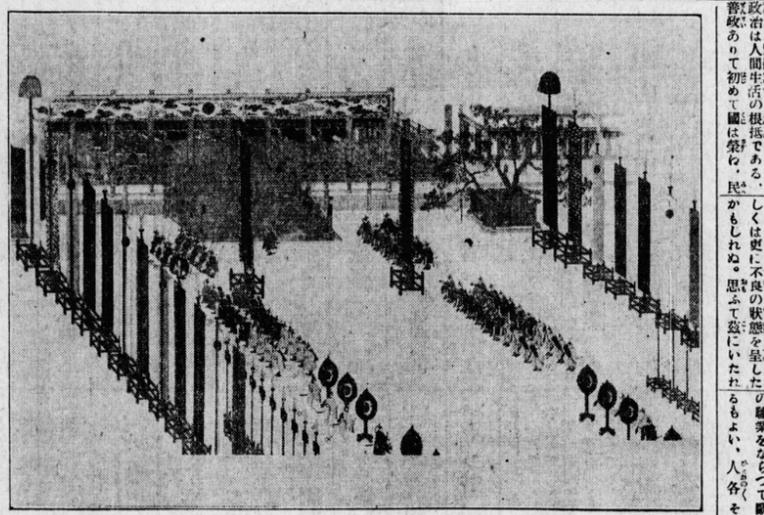
御大禮奉祝の所感、瀧本爲三の文章。在米日本人の奉祝の意義を論じている。

御大禮を奉祝し

我等責務を述べ

川島 伊佐美

御大禮を奉祝し我等責務を述べ、川島伊佐美の文章。國民の責務を論じている。



御即位之儀

在米同胞と共に遙かに奉祝、出淵勝次の文章。在米同胞の奉祝の意義を論じている。

奉祝大典

灣東の部

次第不同

王府佛教會
開教使 鷲岡正雄

麥嶺佛教會

灣東眞佛教會

亞市佛教會

亞市南美以教會

亞市日本人會
外亞市在留民一同

麥嶺日本人會

王府美以教會

王府獨立教會

王府南美以教會

麥嶺美以教會

麥嶺基督教會

灣東學園
園長 米澤年秋
教師 全馬場トミ子
全河内文子

アラメダ學園
森田卓立
松浦幸子
城田朝子

參事員
湯淺龜藏
赤星信太
灘岡健作
平井佐太郎
田中菊藏

參事員
足立繁太郎
廣田政次郎
伊藤龍三郎
荒川松吉
小松嘉男里
中村正太郎

王府日本人會

遠藤菊松
草野安太郎
杉山久雄
木原嘉一郎
北垣末松

坂田芳之助
丸山惣次郎
秋吉十太郎
山邊若七
佐藤源次郎
友清重次郎
石毛忠徳

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東郷洗濯所
ユニオン洗濯所
富士山洗濯所

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キールート洗染工場
イースタン洋服店
荒川洋服店

麥嶺美以教會

ケイイー商會

山田醫院

矢幡齒科醫院

中川自動車修繕所

中島自動車修繕所

アイタイヤー商會

住本商店

丸山商店

美州樓

寫眞館

ニコニコ球場

富士屋菓子店

森切花店

王府

灣東商會

新築落成

大和商會

時計

貴金屬

指環

内海牧治

有田藤太郎

二階堂商店

鹽澤徹四郎

松本義雄

池田貫道

山下金吾

小西惣吉

山崎勝三

谷實雄

福田元次郎

外岡床

南島床

北村嘉久藏

太平洋切花商會

内藤延吉

中野泰藏

清水清一

田淵群一

王府睦會



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OAKLAND, CALIF.

太平洋印刷所

亞市體育會

會員一同

林切花店

店主 兒野彦太郎

電話アララダ〇五三九

聖上陛下の御學友日記を繕じて

御散歩の間も御勵精

「予はまだ廿歳にならぬ」御規程

大禮儀式御日取

十月六日	京都府立第一高等學校(京都御所)
十月七日	京都府立第一高等學校(京都御所)
十月八日	京都府立第一高等學校(京都御所)
十月九日	京都府立第一高等學校(京都御所)
十月十日	京都府立第一高等學校(京都御所)
十月十一日	京都府立第一高等學校(京都御所)
十月十二日	京都府立第一高等學校(京都御所)
十月十三日	京都府立第一高等學校(京都御所)
十月十四日	京都府立第一高等學校(京都御所)
十月十五日	京都府立第一高等學校(京都御所)
十月十六日	京都府立第一高等學校(京都御所)
十月十七日	京都府立第一高等學校(京都御所)
十月十八日	京都府立第一高等學校(京都御所)
十月十九日	京都府立第一高等學校(京都御所)
十月二十日	京都府立第一高等學校(京都御所)
十月二十一日	京都府立第一高等學校(京都御所)
十月二十二日	京都府立第一高等學校(京都御所)
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十月三十日	京都府立第一高等學校(京都御所)

大御心御仁慈

「民を憐れむ」

御祖母の陛下の御慰めに

松の木蔭で握飯を

予はまだ廿歳にならぬ

「予はまだ廿歳にならぬ」御規程

精神を御體得

精神を御體得

近詠

高橋 雁奴

山花 埋藏

奉祝御大典

奉祝 御大典記念

御大典記念には
日米新聞社發行
御大典畫報が第一

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三色寫眞版
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The Japanese American News

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Colorful Rites Enthroned Emperor

SACRED TREASURES HANDED DOWN FROM ANTIQUITY PLAY IMPORTANT PART IN RITES

Sacred Sword, Beads, and Mirror Which Enshrines the Soul of Founder of Japan Dynasty, Formally Given Emperor

By MILES W. VAUGHN United Press Staff Correspondent

TOKYO, Nov. 10.—(UP)—A sword hacked from the tail of an eight-headed dragon, a string of stone beads handed the first ruler of Japan by the Sun Goddess who was his ancestor, and a sacred mirror which enshrines the soul of the founder of the Nipponese Dynasty which has ruled without a break since the mythical days of antiquity, played an important part in the enthronement today of Prince Hirohito as Emperor of Japan.

The three treasures constitute the sacred regalia of the Empire of Japan. Their possession is absolutely essential to any Emperor who would rule over the Nipponese millions and their subject peoples with authority.

The trio—usually known as the sacred mirror, the sacred sword and the sacred jewels—represent the Confucian trinity of Wisdom, Benevolence and Courage, and are supposed to assure their possessor a successful reign and to protect him against all the machinations of the evil spirits of earth, air and sea.

The first and best known of the treasures is the Yata Kagami, or Yata mirror, so holy that it may not be seen by the eyes of man. It is kept in an especial shrine known as the Kashiko Dokoro, or the Place of Awe, which in ordinary times is retained under heavy guard in the Grand Shrine of Ise, one of the ancestral shrines of the Japanese Imperial Family. It is believed to be a metal mirror of ancient Chinese design, probably made of an alloy of silver, copper and lead, with a polished surface which reflects the images and enshrines the spirits of the Gods from whom the Emperors of Japan are descended.

Japanese Fine Art Exhibit Planned In Paris Next Spring

TOKYO, Nov. 8.—(Special)—Count De Billy, French Ambassador to Japan, is now busy engaged in sponsoring a Japanese art exhibit to be held in Paris some time in May of next year. He selected some 200 pieces of ornamental art objects and modern paintings from the annual Imperial Fine Art Exhibition now under way at the Ueno Galleries. He will send these to Paris for the International exhibit, which is expected to prove very popular there.

BANKER TO AID LEPERS

Asylum Will Commemorate Shibusawa's 88th Birthday

TOKYO, Nov. 9.—Viscount Elich Shibusawa, veteran business leader, known as the "Grand Old Man of Japan," will establish a leper asylum at Kusatsu, Gunma prefecture, where a number of papers are congregated, as one of the social welfare enterprises commemorating his 88th birthday anniversary, which he celebrated on October 1.

The veteran leared is expected to confer shortly on the matter with Dr. Matao Nagayo, head of the epidemic research section of the Tokyo Imperial University, who is an authority on leprosy and who attended the League of Nations Health Congress held in Geneva recently. Dr. Nagayo has been conferring with various men and Government officials since his return from Geneva last August on the prospects of establishing such an asylum himself, and it is believed that he will agree to cooperate with Viscount Shibusawa in the proposed undertaking.

The Viscount says that he needs at least ¥100,000 to build and maintain the proposed asylum, which, according to his plans, will be capable of accommodating 300 persons.

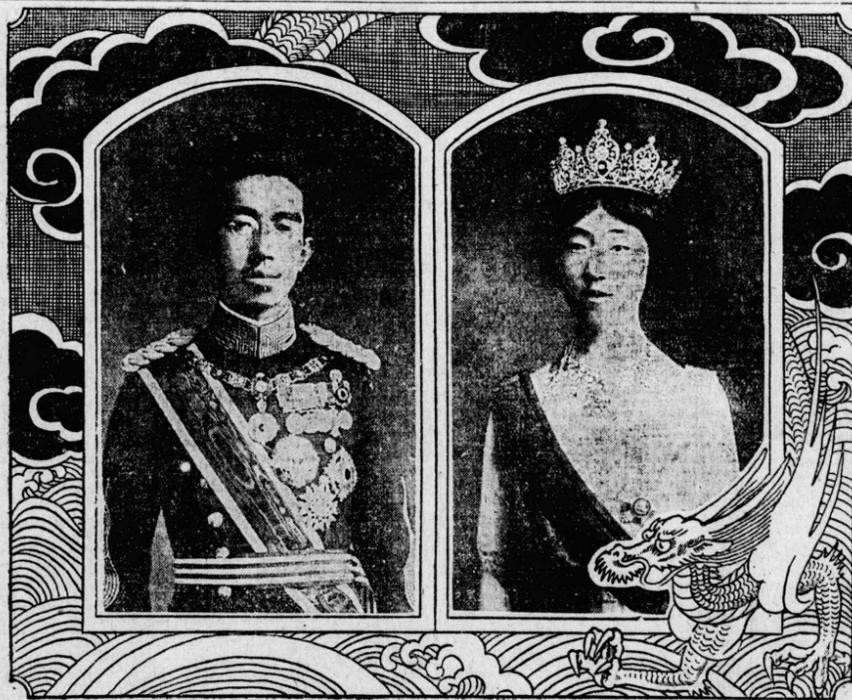
"If this plan materializes, I am going to ask the Government authorities to build similar asylums all over the country. The question of segregating lepers is an important one, and the matter ought to be studied seriously. Some 20 years ago when I suggested the establishment of a good hospital to take care of lepers to officials of Tokyo City, I was not given a sympathetic hearing. The City assemblymen laughed at my suggestion, saying that I was too good natured and kind hearted, and that the plan was too idealistic.

"Later, however, I succeeded in receiving the cooperation of the business leaders of Tokyo and 12 other adjoining prefectures and we built the present asylum in Higashimura.

CHANGE

By TSURAYUKI

"Naught is so fleeting as the cherry-flower," You say . . . yet I remember well the hour When life's bloom withered at one spoken word. And not a breath of wind had stirred.



HIS MAJESTY, IN ANCIENT CEREMONIAL ROBE, ASCENDS THRONE IN STATELY PALACE

Ruler Receives Sacred Ancestral Treasures In Shishinden; Premier Congratulates Sovereign in Behalf of People

KYOTO, JAPAN, Nov. 10.—(UP)—His Imperial Majesty Hirohito, 124th Emperor of Japan, today ascended to his lacquer and gold throne in the gorgeous Palace of Kyoto.

Stately ceremonies, many of them dating to mystic antiquity, marked the colorful enthronement.

Princes of the blood, members of the Cabinet headed by Premier Baron General Giichi Tanaka, representatives of the treaty powers and a few foreign and Japanese newsmen, saw the Emperor and his consort, the Empress Nagako, pray before the Kashiko-Dokoro—the "Place of Awe," which contains the Sacred of the Japanese Imperial Regalia, heard His Majesty deliver a brief address, and departed with the knowledge they had seen a new Emperor of Japan declare himself to His Ancestors, His people and to the world.

Despite gorgeous trappings the ceremony itself really was extremely simple—typical of the Shinto faith.

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BANK BARON ENJOYS LIFE

Shibusawa Is Admirer Of Chinese Sage Confucius

By MOCK JOYA

Viscount Elich Shibusawa celebrated his eighty-eighth birthday on October 1. His friends and associates made it the occasion to appreciate the remarkable service Viscount Shibusawa has given to the development of commerce and industry of Japan. But yet a greater service the Viscount has given the nation is the influence of his character on a large group of his followers and admirers. Viscount Shibusawa is a warm believer in the teaching of Confucius, and he lives the life of a sage while he became the recognized leader in the financial circles of the country.

In his eighty-eight years he has passed through a very interesting period that is really the turning stage of modern Japan. He was born in the days of the Tokugawa rule, and when the Meiji Restoration was accomplished he was an active young man who realized the significance of the great change. As all young men of talent and ability had done at that time, he gave his service to the new Government of Meiji. But from the very beginning his efforts were directed to financial economic or industrial fields.

While other persons had given themselves up to the building of our Army, and Navy or to the task of perfecting the administrative system, he entered the financial field. Soon he left the government service and entered the banking business. He organized and became the first president of the Daiichi Ginko, the first national bank established under the new banking regulations of Japan.

It was due to his efforts that the banking business of Japan had been able to make progress and development, and through his own bank he fostered the development of our foreign trade and various industries. He became the recognized leader in the financial circle, and his advice was eagerly sought by capitalists, manufacturers, businessmen as well as government officials. Recently, however, he retired from all activities in the business field, but has made several trips to the United States for the sole aim of bettering relations between the two countries.

During his long business life, he had occasions to amass enormous fortunes or to occupy the chair of cabinet ministers, if he wished but he has been more concerned about the welfare of his fellowmen than win his personal advancement.

Confucius defined wisdom as giving one's self earnestly to the duties towards men above everything else. Viscount Shibusawa has always

Ambassador K. Debuchi at Washington Issues Message of Felicitations For Coronation From Beyond Wide Pacific

Wired Especially to The Japanese American News By Hon. Katsuji Debuchi

On the occasion of the Enthronement of His Imperial Majesty the Emperor, I have the honor to express with my compatriots in America my deepest congratulations and to wish that the Japanese Emperor and Nation will be blessed with infinite prosperity forever.

L. A. TENNIS MEET HELD

Interest Low As Aces Fail to Compete In Tourney

LOS ANGELES, Nov. 8.—(Special)—The opening matches of the Southern California Singles Net Tournament took place at Moneta Court Sunday with all the leading players on the bench, thus taking out much of the glamor which attended the previous encounter.

Endo, Sumida, Sasaki, Maeno, Kamishima and Wada, the six seeded players in the talkai, were allowed byes in the first round, leaving the lesser lights to battle for the right to play them in the second round.

The complete score for the day: FIRST ROUND Hasekuma won by default over Shibata.

Sueda defeated Watanabe 6-4, 7-5. Yamagami defeated Nishiohka 6-7, 6-4, 6-4.

Hara defeated Takumi 6-4, 6-1. Abe won over Fukushima by default.

F. Kobata defeated Watanabe 6-1, 6-4. Hashiguchi won over Iwasa (default).

Izumi defeated Asano 6-1, 3-6, 6-1. J. Kobata-Okayama game cancelled.

Kawasaki defeated Fujii 7-5, 6-4. SECOND ROUND Endo defeated Hasekuma 6-0, 6-2. Maeno defeated F. Kobata 6-3, 6-2.

Kamishima defeated Hashiguchi 6-0, 6-2. Izumi won by default.

tion and people. The nobility of his character is proved by this willingness to serve others and taking pleasure in it. Confucius says, "They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it." Viscount Shibusawa has found pleasure in it. The teaching of Confucius has been so admired by Viscount Shibusawa that he takes every occasion to preach the sage's doctrines to young men who come for advice. In his conduct the Viscount has faithfully followed the doctrine of Confucius. Four characteristics of a

(Continued on page 2, column 8)

ENVOYS WILL ENJOY FETE

Foreign Guests to Be Extensively Entertained In Kyoto

TOKYO, Nov. 6.—The general outline of the method of receiving foreign representatives to the forthcoming Imperial Enthronement Ceremonies to be held in Kyoto in November, has been decided by the Committee for Preparing the Imperial Enthronement Ceremonies.

According to the general outline, foreign representatives will be received as national guests between November 8, when they are scheduled to leave Tokyo for Kyoto by a special train and November 10, when they return to the capital.

They will be allowed to attend the Enthronement Ceremony to be held at the Kashiko-dokoro on November 10, ceremony at the Shishinden and the grand banquet on the night of November 16.

They will also be invited to attend the tea party to be held in the garden of the Shugakuin Detached Palace, be entertained by the Miyako Stage Dance by Gelsa dressed in colorful kimono, and other entertainments. A picnic to Mount Hiei, boating on the Lake Biwa and visits to various places of interest in Nara and vicinity will also be arranged for the national foreign guests.

One military or naval officer speaking the foreign tongue fluently, will be at the exclusive service of each of foreign official representatives to the Imperial Enthronement Ceremonies.

For the service of the foreign representatives in general, a special reception committee will be organized including the Grand Master of Ceremonies Ito, acting Vice-Grand Master of Ceremonies Watanabe and others.

Miyako Hotel and Kyoto Hotel will be at the service of these foreign guests during the ceremonies. In addition to the wives of these foreign official representatives, who are either ambassadors or ministers, the naval, military, and aerial attaches and secretaries of foreign embassies or legations and their wives will also be permitted to attend the ceremonies as follows:

One military, one naval, and one aerial attaché and one secretary from each of the foreign embassy or legation and their wives will be allowed to attend as guests.

MARRIAGE By KAGA NO CHIYO The persimmon, lo! No one can tell till he tastes it! Marriage is even so.

WINTER By BUSON A swift spring-shower—and see! A rain-coat, and umbrella, chummy! Walking and talking together.

47 Japan Artists Qualify for Paris Salon d'Automne

PARIS, Nov. 10.—Out of 200 Japanese painters applied, 47 have passed for the Salon d'Automne, which is an unprecedented event of great progress as compared with the seven that passed for the Salon last spring. This is especially so, as these just passed are of higher prestige than those of the spring. Included among the Japanese painters are Kinoshita, Otani, Date and Okagaki.

WRITER WILL VISIT JAPAN

Eugene O'Neill Plans Tour of Island Empire

TOKYO, Nov. 9.—Eugene O'Neill, famous American playwright, will visit Japan sometime this Fall on his way back to the United States from a trip to Hongkong from Europe.

This was intimated in a letter received by Kuroi Osanai, author and intimate friend of the American dramatist, from Mr. O'Neill now recovering from a recent illness somewhere in France.

"Mr. O'Neill always expressed a strong wish to visit Japan, but for some reason or another he was unable to do so," Mr. Osanai told press representatives. "But according to the letter just received, he will call here after a business trip to Hongkong, in November this year."

"I am unable to ask for a confirmation from him," Mr. Osanai added, "as he failed to let me know his present address in his letter."

There will be no formal welcoming parties for Mr. O'Neill, Mr. Osanai informed the press, as the American dramatist is known to shun all social activities. Quiet trips through the country in company with some leading Japanese men, will be offered to him instead.

Eugene Gladstone O'Neill, ranks today among the leading dramatists of the world and is probably the only American playwright of international fame according to Mr. Osanai. He was born in New York on October 16, 1888. He graduated from the Princeton and Harvard Universities.

After being engaged for several years in commerce, he took to the sea and roamed about the world as a sailor for 2 years. His first effort in his present occupation was "Thirst" which he published in 1914. Others named "In the Zone," "The Ape," "Lil," "The Moon of the Carribbes," "Beyond the Horizon," and "Dittrent" were published at irregular intervals until 1920.

Then, in the fall of 1920 he came out with "The Emperor Jones." This attracted wide attention and his following works "Anna Christie," "The Hairy Ape," "All God's Children Got Wings" and "Desire Under the Elms," were crowned with success.

His latest effort "The Strange Interlude" recently won a much coveted literary prize in the United States.

"The Emperor Jones" and "The Hairy Ape" have been translated into Japanese and presented at the Tsukiji Little Theater, with which Mr. Osanai is connected, while "Anna Christie" which was made into a moving picture by an American firm, was acclaimed one of the best pictures presented in Japan during 1928.

WEARS CEREMONIAL DRESS

His Majesty wore the Ho, a ceremonial robe of white silk damask which it has been the custom from ancient times to use solely for sacred purposes. The Empress wore Kara-ginu and Itutsu-ginu, together with a Mo, as an accessory, all of white silk damask. The Kara-ginu and Itutsu-ginu have constituted from Mr. O'Neill now recovering from a recent illness somewhere in France.

The Kara-ginu is a sort of tunic comparatively short in length and at the sleeves, while the Itutsu-ginu is a kimono-like garment made of silk damask and five-fold at the edges of the sleeves and at the skirt. The Mo is a long ornamental train added to the costume. The Empress also wore ornamental hair pins and carried a fan made of cedar known as the Hi-ogi in one hand.

Foreign guests wore the uniforms of their rank or evening dress.

TAKES SACRED TREASURE The enthronement ceremony proper was held in the Shishinden or Enthronement Hall. The Emperor ascended his gorgeous lacquer and gold throne, surmounted by an elaborate canopy, and formally received the Sacred Treasures of the Empire, the Mirror, the Sword and the Jewels, possession of which are essential to any ruler of the land of the Rising Sun. The treasures constituted proof of his succession to the unbroken line started by Amaterasu-Omikami.

His Majesty declared briefly his intention to advance the welfare and prosperity of the nation, aided by the co-operation of his loyal subjects, and swore to obey the precepts handed down from the Sun Goddess from sovereign to sovereign for thousands of years.

At this ceremony His Majesty wore a robe called the Korosun-nogoho, the color of the Rising Sun, and facing the South of the dais wearing the gorgeous five-ply kimono costume with train which is common in Imperial religious functions.

PREMIER TANAKA SPEAKS Standing in the southern courtyard of the Hall, Premier Tanaka listened in obedience to the Imperial Rescript and then proceeded to the southern veranda of the Hall, and ascending the south stair delivered a congratulatory address on behalf of the nation. This was in conformity with the old custom of delivering a ceremonial address to the Gods by successive members of the Nakatomi House. Its purpose was to make oath that the present generation of His Majesty's subjects are as true and faithful in allegiance as were their forefathers to the Imperial Ancestors who have governed Japan since the days when Amaterasu sent her beloved grandson to found the present dynasty.

Finishing his address Premier Tanaka descended the southern stair, stood in front of the Banais Bata "Ten Thousand year Baniers" erected in the court yard, and laid three loud cheers of Banais, or Ten Thousand Years for the longevity of the Emperor. The cry immediately was taken up by the Assemblage and reverberated loudly throughout Japan as gatherings were held in every hamlet of the Empire.

Gates to the court of the Enthronement Hall then were thrown open and the Assemblage dispersed. A new Emperor of Japan had been enthroned.

pictures presented in Japan during 1928.

JAPAN PRINCE'S ROMANCE WITH BRIDE IS RECALLED

Prince Chichibu Met His Imperial Bride for First Time in Train in Spring of 1925; Wedding Held October 28 This Year

By NAMIKO. Now that the Japanese people are made joyous over the happy and auspicious wedding of His Imperial Highness Prince Chichibu and Princess Setsuko Chichibu, what transpired during the past year or two between the two Imperial personalities seems like a dream, so far as the public psychology is concerned.

Wise, intelligent and extremely beautiful, elegant in her manners, commoner, who, however, is of noble birth, unimpeachable character and has rendered valuable service as well as great diplomatic service to the Empire.

If Princess Chichibu has a distinguished father, she also has a mother who was born of a noble family and is known because of her sagacity and noble as well as charming character.

All such factors and incidents of more or less accidental and earthly character crumbled away before the master archery of Cupid and the former Miss Setsuko Matsudaira is now Princess Setsuko Chichibu, Imperial Consort of the heir Presumptive to the Japanese Throne.

When the Washington correspondent of the Osaka Mainichi reported some three years ago that His Imperial Highness Prince Chichibu was informally engaged to the elder daughter of Ambassador Matsudaira, the Japanese people felt a thrill of joy which, however, was somewhat mingled with doubt which was natural on the part of the readers of an unexpected news item.

In the heart of their hearts, the people had anticipated that the Prince would marry a princess. Moreover, the Imperial Household Law provides that no commoner should be allowed to marry an Imperial Prince or Princess.

Then an unpleasant silence followed the report and seemed to endorse the people's doubt until the first part of the January of 1928 when the Mainichi printed the Tokyo Asahi, printed a whole-page telegram from its Washington correspondent stating that Miss Setsuko Matsudaira was informally engaged to Japan's heir Presumptive; then the people suddenly recollected many things which made such an engagement not only possible but exceedingly probable.

In the first place, adoption by some nobleman would do away with the legal obstacle which was standing in the way of such a marriage, and that Viscount Yasuo Matsudaira, Miss Setsuko's uncle, could most handsomely fulfill such a duty.

Imperial Offer Accepted. About a week after the Asahi report, the steward of Matsudaira family presented an application to the Kotshikawa-ku registration office for the transfer of Miss Setsuko's name from the family register of Mr. Matsudaira to that of Viscount Matsudaira.

Again in 1926, the year in which Emperor Taisho died, Prince Chichibu met his betrothed for a second time. When the serious condition of His August Father was reported, Prince Chichibu left Oxford and came home via America.

After the happy Imperial engagement was officially proclaimed, all Japanese papers have devoted columns after columns to the story of the engaged couple.

Ambassador Matsudaira. Ambassador Matsudaira is not an ordinary commoner. He was brought up in his boyhood in the environments of an old daimyo family.

From his very boyhood, therefore, Mr. Matsudaira was told to

JAPANESE IN HAWAII FORM CIVIC CLUB

Citizens of Japanese Ancestry Organize New League

HONOLULU, Oct. 27.—The first meeting of the newly organized Waipahu Civic club was staged yesterday afternoon in the Waipahu Social club hall in the presence of more than 150 members and friends, including some of the leading city and county officials.

Short addresses of congratulations were made by Ernest Greene, manager of the Waipahu Plantation company; Alva Scott, manager of the Honolulu Plantation company and chairman of the Republican central committee; Mayor Charles N. Arnold; Supervisor G. Fred Wright; Sheriff Patrick Gleason; Clarence Cooke, president of the Bank of Hawaii and a candidate for the Senate; James P. Gilliland, former deputy sheriff and a candidate for city and county attorney; and Nolle R. Smith, a candidate for the fifth district.

Dr. Richard Ikeda, a prominent dentist and president of the Waipahu Civic club, made the main address of the day setting forth eloquently the purposes of the club, which, he said, were to foster a keener interest in civic affairs by citizens of Japanese ancestry.

Takao Miyake, president of the Waipahu Social club; Masatoshi Katagiri, president of the Waipahu Civic club and Hajime Nakayama, president of the Koolaula Civic club also spoke.

The officers of the newly organized civic club are: Dr. Richard Ikeda, president; Dr. Y. Ohara of the Waipahu Civic club, vice-president; Kobayashi, second vice-president; S. Kawamoto, recording secretary; C. Ibesuya, corresponding secretary; H. Kimura, treasurer; and G. Yoshii, auditor.

The club had its inception a week ago on Sunday, when the young people of Waipahu, including men and women, gathered together and elected the officers of the new organization. The present membership is 125.

The guests present included: Ernest Greene, Alva Scott, Mayor Charles N. Arnold, Sheriff Patrick Gleason, Clarence Cooke, Supervisor G. Fred Wright, James P. Gilliland, Robert King, S. P. Correa, Dr. Dai Yen Chang, Ned Chillingworth, Nolle Smith, Albert Akana, Norman K. Lyman, William M. Ahia and M. Pacheco.

Sacred Treasures

(Continued from page 1) he returned it to its owner and bowed to execution. It is kept enshrined at Atsuta, near Nagoya.

The third article of the sacred treasures is the Yasaka necklace of curved stones or glass beads known as the Yasaka Magatama. The title sometimes is translated as the "Ever Very Bright Green Curved Jewels," which were handed down to the rulers of Japan from the Ages of the Gods and which are kept in a marked casket as a talisman to protect each generation of sovereigns.

TREASURES WELL GUARDED. While modern Japanese probably do not believe all the tales of the descent of the three treasures direct from the Gods, they do realize their value as a part of historic legend and the treasures are guarded probably as is no other treasure in the world.

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Ascend the Throne of Japan



AUTUMN POET

By YONE NOGUCHI. Among Harunobu's medium-size sheets, I would like to point out one particular sheet, when as today autumn sets in in the upper part of which the poet Renzaku's uta poem is written, that sings about the reasonable loneliness. In this autumn picture a certain light silken mist of October in Japan, I notice, is stealing in the canvas around the women whom Harunobu drew with his usual dexterity.

One of these women lies on the floor pouring over an illustrated story-book, with her face in her hands, while the other stands, with a long bamboo tobacco pipe in her hand, gazing on the sea outside. My interest in this picture is in the woman who looks over the sea.

DREAMS IN TRANQUILITY. The sea in this Harunobu's picture is the sea on the golden screen, where or his other pictures, unlike undulating and wild in grandeur, is a thing extremely simple and plain, a thing which you and I only find in dreams and can safely agree with dry feet. Since the art of Harunobu is the art of a fairy world, nobody would expect from his work to see such a wild sea that alarms or frightens us.

Not only in art but also in actual nature, I love such a sea where, as in Harunobu's picture, twilight and loneliness sweetly commingle. Oh, how I love to lie down on the sea-shore from a hotel apartment, to feed my eyes on the autumnal sea enveloped with soft lyrical atmosphere. So in late September, or early October, when the majority of summer people have hastened back to town, I would go, when chance favours me, to Kamakura or Odawara, to a place embraced by the sea-shore and spend a few days among the soft-smelling breezes or step on the sea-washed sands. Of course, I am far from acting in any way different from the others; but it is only that I cannot help loving the sea, which after the critical third day has passed calmly, becomes more beautiful and suggestive, with an emphatic touch of sadness.

BEAUTY IN SADNESS. Again like the art in a fairy world, or Harunobu's work, such a sea leads us into a poetical mood, apart from life's reality, the sadness of which is far more delightful than joy, which is often noisy. The sunlight which like an oxidizing gold, dance from a little billow to a little billow. Certainly the baptism of sadness makes nature resurrect into a life more noble; I say that sadness is ten years older than joy. It is said that a woman, when sadness touched, is divine, fit for heaven; the same thing we can say of nature, because with a sad gestulation nature stirs up our human affection sweetly in autumn. Among the natural phenomena the autumnal sea is a thing that gestulates most sadly, therefore most beautifully.

Let me return again to Harunobu's picture above mentioned. How glad I would be to spend a day as the woman lying on the floor with an illustrated story-book, or as the woman gazing over the sea with a long bamboo pipe in her hand. How glad I would be lying on the sea-shore feeding my eyes on the sea from a hotel apartment, where breezes come and go as they please. How glad I would be, as a woman in Harunobu's picture, to become a dweller of a fairy world or Elysian valley that is not ruled by either time or space, and forget reality.

DELIGHT OF AUTUMN. Indeed among all seasons, autumn says: "The mirror made by Sujin Tenno (an early Emperor) at the same time that the sword was cast, still exists, but in damaged form, having only partially survived the wreck of the centuries." The sword, he asserts, was lost and a substitute now is used. It was presented the Imperial Family by the priest of Ise in 1310 A. D. The original jewel was destroyed.

The Yatai Mirror is kept enshrined at the Ise Dai Jingu or Ise Grand Shrine. The Kusanagi sword is kept enshrined at the Atsuta Jingu. The Yasakani curved jewels are kept in the Swoon and Seal Room of the Tokyo Imperial Palace, the Chiyoda Castle. Replicas were made by Sujin Tenno of the sword and mirror. Holton says, but the mirror was damaged by fire and the sword lost in the Battle of Dan-no-Ura.

BEWARE SENTIMENTALISM. Again say that we Japanese are the autumn poets; but we must not be charmed foolishly and illogically by the old traditional pessimism that dispirits nature. We must be free from this mystical enchantment called pessimism, who plays strange tricks on us and makes us drop many sentimental tears; at any rate we must place it at a proper place with discrimination. In any circumstances it is a delightful thing to get free from a passion, stale and meaningless; and we should learn that we can hold the exact opposites in our hands for the first time, when our objective attitude is right and clear.

CHANGING NATURE. We must protect the completion of our receptiveness in mood; if we do not protect it, we would not be able to see nature's decorative beauty which God reveals in the month of October. Then let us raise a cup of wine and drink a toast to our life. Nature changes; but this changing aims at the completion of beauty. Autumn is sad, doubtless; but this sadness is the joyfulness that makes autumn in Ja-

CROWN RITES GO BACK TO ANCIENT AGE

Enthronement Rituals Absolutely Unique To Nippon

WASHINGTON, Nov. 10.—The formal enthronement of Japan's first modern Emperor took place today, an event which will be celebrated not only in the Land of the Rising Sun, but in Washington and every other capital of the world as well.

For several days, beginning today, Japan will be the scene of fete and ceremonies which, for costume and ritual, look back to an era some 600 years before Christ. Jimmu Tenno, or "Emperor of Divine Valor," reigned in 600 B. C. He is said to have been fifth in line from the Sun Goddess herself, who, according to Japanese story, gave the Island Empire the visit rulers from whom the present dynasty descended.

UNIQUE RITES. So His Majesty, "Emperor of the era of radiant peace" and 124th of the line, officially mounted today the throne of his ancestors, with rites which are absolutely unique. In fact, the ceremonies have begun for some time. As far back as last January, the ancestral Gods of His Majesty were solemnly notified of the coming enthronement. Actually, of course, the Emperor ascended the throne of Japan upon the death of his father, Dec. 25, 1926, but custom calls for a long period of mourning, and it is only now that the formal ascension takes place.

In February, following the notification of the gods of January, two sacred rice fields were formally selected and crops planted. In September court officials pronounced the crop ready for harvest and the farmers, after bathing in the River of Purity themselves, put on white robes of ancient design and gathered in the rice.

REPORTS TO ANCESTORS. This morning Emperor Hirohito bowed before a replica of the sacred mirror, which was one of the three treasures handed down by the Sun Goddess herself—the original of the mirror is never taken from the great shrine at Ise—and reported to his ancestors his readiness to carry on.

This afternoon the Emperor mounted the throne in the place of Shishin-Den, in Kyoto. Where he had at his left and right hands the other two of the three sacred treasures—the sacred jewel, beads which legend says were made of star dust, and the sacred sword, said to have been taken by one of the Emperor's demigod forebears from the tail of an eight-headed dragon.

This does not end the ceremonies, however. They will go on for several days. Next week, about the fifth day of the rites, the Emperor will walk to the house of the Gods. During the afternoon there will be a ceremonial bath to purify the ruler, after which he will be dressed in garments such as were worn 2500 years ago.

COURTIER TO ROLL MAT. At dusk, preceded by two court officials bearing lighted tapers to show the way, and by other officials unrolling a grass mat for him to walk upon, the Emperor will set out through the streets. Behind him, couriers will roll up the mat, upon which none but the Emperor is allowed to tread.

Before the house of the Gods court ladies, in ancient costume will give the Emperor bowls of sacred rice to be offered to his ancestors. Then, unattended, the Emperor will enter the first shrine, to pray and meditate until midnight. After another ceremonial bath the ruler will pass into an inner shrine to pray and meditate alone until morning.

All who participate in the ceremonies will be dressed in the style of more than 2000 years ago. Heavy guards will be posted about the streets through which the Imperial processions pass, these officials being costumed like ancient warriors carrying bows and arrows, swords in gorgeous scabbards and other arms of olden times.

Nevertheless, and notwithstanding, Emperor Hirohito is a very modern young man. His office is a typical "western" affair with a business like flat-top desk and other fixtures. He goes in for all sorts of sports, being particularly fond of tennis and golf. And though French is the only Occidental language he knows, he keeps up with the times through reading unexpurgated newspapers.

For these reasons, among others, he is known to his subjects—and not irreverently—as Japan's "most human" ruler.

pan more beautiful. My Autumn Song has the following lines: "The gold vision of a birdwind ways on the silver foam of song."

The oldest song rises again on the Autumn heart of dream. The ghost shade of glory is built by the sad magic of Time. With the last laughter of sorrow and with the tempest of leaves, Let me touch autumn's soul which dances delightfully upon the calm wave of poetry, and understand what life's eternity means.

CONFUCIUS ON PEACE OR CONFUSION ABOUT PEACE

Hasty Appeal to Arms Has Become Fashion In Orient Since Its Contact With the West Declares Noted Japanese Educator

By Dr. INAZO NITORE, Member of The House of Peers

On the day that the delegates of a couple of score governments were gathered in Paris to sign the Kellogg Treaties, there was a conference of representatives of Christian Churches held in Prague. They met for the purpose of promoting International Peace throughout the world. In the former, the Orient was scantily represented, except by Japan; but in the latter, a Chinese threw a bombshell in the midst of the good Christian people by an announcement made in no uncertain tones, that the mankind really desired peace, they must follow the lead of Confucius. The Celestials have a happy faculty of saying striking things in picturesque language, though very often without solid foundation. But the remark about Confucian teaching on the subject of peace is not merely a bright figure of speech, as it contains a profound truth confirmed by centuries of history. It contains also a formidable challenge to Christianity. It overturns a popular belief and charges the West with militarism instead of the East. It releases Japan from the blame commonly attributed to her of being militaristic, and exonerates the Chinese people from the warlike horrors committed by their tuchuns.

CHINA'S ART OF PEACE. China long praised for her love of peace has rather suddenly been aroused to militant activity. She has obviously flung away Confucian classics; for she, too, found that arts of peace gave her no peace of mind. The insult she has received from abroad—this time not only from Western states but also from Japan—at last drove her to arms to assert her rights. I do admire the manner in which she does this, but the method she is adopting is really a reflection upon the foreign models she undertakes to follow. The arms and ammunition she is using are of foreign make. The tactics and strategies she is practicing are of alien pattern. The far the Chinese have been fighting among themselves. They have accumulated an immense amount of experience and training. With the peace coming, will they unlearn trade? Or will they deal in Four hundred millions of hardy people, capable of utmost endurance and fortitude, unscrupulous when their passions are excited, relentless in revenge—how much the word owes to Confucius for keeping them at peace! Let justice be done to the Celestial Republic before it is too late. Is it not up to Japan, as an intermediary and reconciler between the East and the West, to lead the world in doing justice to her neighbor and to prevent the West from divorcing the Far East from its time honored love of Peace.

LEARN MILITARISM. It is cowardice to shift one's responsibility to another. Japan should not do this—nor should China. But that both of these countries were forced to militarism by outward circumstances, there is no doubt. Preparation for war, the necessary for armament, was the first lesson the East learned from the West. If war is a crime, as it is, both China and Japan have been accomplices with Europe and America. No nation should hold another answerable for the wars in which they have engaged themselves. Militarism, in fact, has been a necessary evil. It is the first lesson the East learned from the West. If war is a crime, as it is, both China and Japan have been accomplices with Europe and America. No nation should hold another answerable for the wars in which they have engaged themselves. Militarism, in fact, has been a necessary evil. It is the first lesson the East learned from the West. 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