

The Municipal Government.

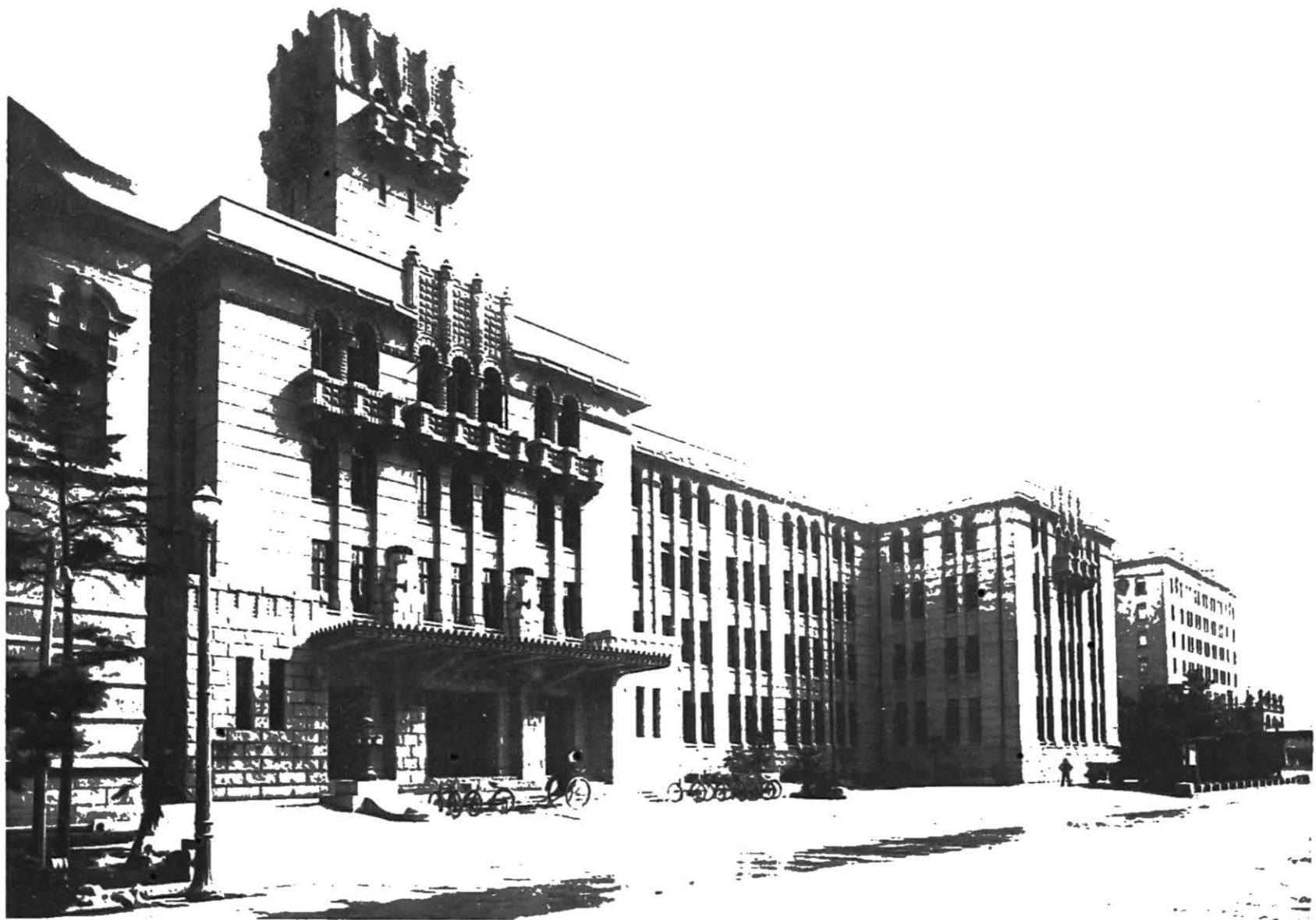
In the year 1887 Municipal Regulations were issued by the Government, and Kyoto was named as one of the cities to come under the new regime: but it was realized that Kyoto had grown to such importance, that it should hold a place above the smaller cities governed by the new law. A set of special Municipal Regulations was therefore adopted, and Kyoto, together with Tokyo and Osaka, was placed under this rule. Later, in the year 1898, the Mayor was for the first time elected by the citizens and the Special Municipal Regulations were withdrawn, thus making Kyoto a purely self governing city.

The Municipal Assembly consists of fifty-six men, elected by the citizens, and fifteen, elected from the members of the Municipal Assembly, form the Municipal Council, the advisory organ of the Mayor.

The city is divided into five administrative wards, and a chief is appointed for each ward, to conduct the public affairs of the ward, including the census registration, taxation and election.

The new city hall was constructed in April, 1927.

A new department named Kankō-ka—Dept. of Tourist Service—was established to provide the best facilities for visitors' sightseeing.



Sōkokuji

This is the head temple of the Sōkokuji branch of the Rinzai Sect, known by the name of Sōkokushoten-zenji.

The original temple was built in 1383, by the shōgun Yoshimitsu Ashikaga, who ordered Bishop Fumei to be its founder. This man felt himself unsuited to the position, and persuaded his instructor, Bishop Musō, to become the founder.

In 1394 the temple was entirely destroyed by fire, but Yoshimitsu rebuilt it the following year.

The seven-storied pagoda, towering 360 feet high, was magnificent in structure and added much to the beauty of the original temple, but it was struck by lightning and totally destroyed. The foundation which still remains is known as "Tōno Dan"

Toyotomi Hideyoshi contributed the temple estate, and his son Hideyori rebuilt "Hondo" or "Hōdō"—the main hall—and Tokugawa Iyeyasu reconstructed the front gate, and therefore the monastery at length recovered its former appearance.

However by the fire in Tenmei (1788) all buildings were destroyed except "Hondō" and afterwards the present buildings were constructed.

There are "Sōdō" (the hall for ancestors) in the east of the temple compounds, and Hōjyō (the abbots' residence) in the north, and also there are many branch temples, Hokōji, Jishōin, Kinkōin, Fukōin etc.



Kitano Jinsha.

This famous shrine was erected in 948 A. D., in memory of Sugawara Michizane, who was a great statesman and scholar in the early Heian period, especially in the reign of Emperor Uda (887-897 A. D.), and is worshipped under the title Tenmangu.

In the first year of Eien (987), of Emperor Ichijō's reign, it was ranked as a state shrine, and the Emperor paid a visit thereto, this being the first time that Kitano Jinsha had been so honoured.

The shrine has often been reduced to ashes since its first establishment, and the present buildings were repaired by Toyotomi Hideyori in Keichō 12 (1607).

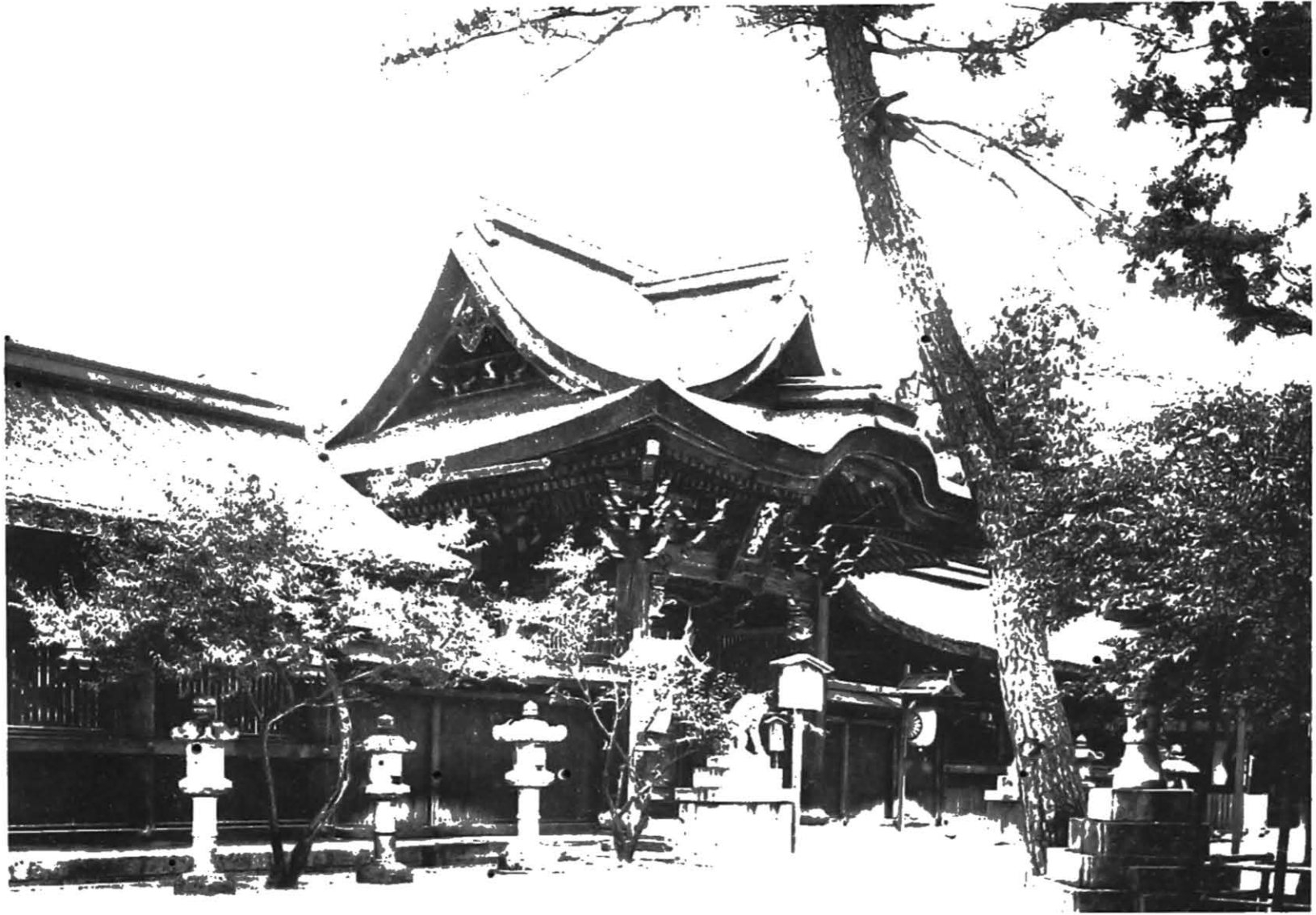
The entrance to the shrine is marked by a huge granite torii, and an unusually attractive gateway finished in natural wood, richly decorated in polished brass.

The Inner Gate (Sankō-no-mon, or "Gate of the Three Luminaries") opens into a small square formed by the shrine at the back and colonnades at the right and the left.

The Honden (main building of the shrine) was constructed of Japanese cypress in the typical style called "Yatsumune Zukuri" - the eight-roofed building, which is the most excellent model of Japanese architecture.

Within the shrine one finds a great collection of ex-voto lanterns, pictures, mirrors etc.

The plum-trees on this site are beautiful in early spring and have made Kitano still more famous.



Textile Fabrics.

The main industry in Kyoto is the Nishijin Orimono, which has the oldest record of weaving in Japan.

Originated from the installing of skilled artisans in the north-eastern part of the Imperial Palace, when the capital was established here in 794, the Orimono has made remarkable progress under the special patronage and the encouragement of all the successive Imperial Households and the powerful Shogunates.

In those days the finest weavers, named Sōrin and Sōwa etc., appeared one after another, and introduced new methods in the art of weaving, imitating Dutch and Portuguese example.

At last their long years' efforts brought to them the acquirement of modern special fabrics--Nishijin Orimono.

Thus, as the most prosperous silk industrial centre in the country, "Nishijin" is growing by leaps and bounds, faithfully applying most superior machines to the inherited expert skill for this real national production.

Every kind of textile fabric produced at Nishijin with its dexterity of hereditary skill is highly esteemed by all people, especially by Europeans, even above the most prominent fabrics in France.

The total amount of its production reaches Y 62,000,000, of which Y 12,000,000 is exported to foreign countries



Kinkakuji (Golden Pavilion).

The Golden Pavilion and temple owe their origin to the 3rd Ashikaga Shōgun, Yoshimitsu, who built for himself a small retreat on an estate belonging to Saionji, a court noble. The date of building was 1395 A. D.

After the Shōgun's death in 1408 A. D., his dwelling was converted into a temple called Rokuonji, and of the group of buildings built at that time, only one, the Golden Pavilion, remains. The other buildings now found within the grounds were built in the 17th century.

Both the structure and the delightful environment of the Pavilion are expressive of the taste of the great statesman who designed them.

Within the temple are found some rare old treasures in bronze, lacquer, and paintings by Kanō Tanyū and Chō Densu.

The pavilion itself is a small, three-storied summer-house, encircled by narrow galleries. The mirror-like surface of the small lake in the garden reflects the gold foil which covers the structure. Here, in the quiet of this old building, one looks out on a garden exquisitely planned, which varies in beauty with each changing season.

Sekkatei was built for Emperor Gomizunoo's visit and was the place where the Emperor drank tea.

The shelf of bush clover and the alcove pillar of "nanten" are very famous.

Next to the Sekkatei there stands the Kyōhokurō, which was Yoshimitsu's residence, and where also he actively presided in the government affairs.



Nishi Honganji.

This temple was originally in the Kamakura period at Ōtani, at the foot of Maruyama Hill as the Mausoleum of Shinran, and in 1479 it was rebuilt at Yamashina by Ren-nyō.

It was transferred to Ishiyama, Osaka, and to Kaizuka, Izumi Province, at last to the present site in 1591.

But in 1602 Tokugawa Iyeyasu established another Honganji temple for Kyō-nyō, which is the present Higashi Honganji, and after that the Shin sect was divided into two branches, Honpa (Nishi) and Ōtani-hā (Higashi).

The temple is one of the finest in Kyoto and is often referred to by art critics as the most perfect existing example of Buddhist art in Japan.

The Amidadō, or Hall sacred to Amida Buddha, is beautifully decorated in gold and black lacquer, and contains some works of art in sculpture, carving and screen-painting. The main object of interest in this exquisitely beautiful hall is a statue of Amida, dusky with age, standing against a rich gold screen.

A conspicuous object in the compound is a wide-spreading Ichō, or maiden-hair tree, which the credulous believe protects the temple from fire.

The garden contains the palatial house of Hiunkaku. This three storied building is rich in decorations painted by Eitoku, Tanyū and Sanraku, of Kanō family. Some works by Hideyoshi are also to be found on the third floor.

In the garden proper, curious stones, huge rocks and beautiful shrubbery have been used to exquisite effect.

