Hokkai Kaikyo-kiyo
(Summary of missionary activities in Hokkaido)
The Holy priest’s correspondence
Introduction: Preface
By Matsuyama Shunsai

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Kureagawa—Kureagawa, Kawanara; the old road of Asashi; Gamuski—Uzima; Osakai—Kureagawa—Fawara; the old road of Osakai—Luchisaki; Yamahara—Hosokubetsu; Dopporo—Chōryū.

His Honorable Letter.

I hereby take especial pains in making the following declaration. This being the time of the restoration of Emperor's rule, we, the priesthood and the laity, must be self-restraining to avoid any mistake in our conduct. As for the Prince himself, he will respect the Emperor's rule and observe benevolence and justice, firmly embracing the native faith and assiduously carry on my work of gratitude.

Now, a short time ago there was an imperial order for general colonization work. And our temple was honored with a special order to carry on colonization work in the North Sea region and also to edify and advance the believers of our sect in outlying regions.

This hence, I had my prince of his leave the flowered capital (Kyoto) in the first ten days of February, Meiji 3 in the year of the seventh stem and of the Horse, to face the fight the wind and waves to go to the ship to go to a distant country.
Upon his arrival he made a journey around the country for edification. The government gave us lands and we also received imperial permission to erect a temple on it. This fortune is unequalled, but most of all it is the graciousness of our Emperor, to whom we accept it with a deep sense of gratitude. We must, therefore, exert ourselves more and more to perform our services of gratitude to our country. We should perform our duties wholeheartedly and continue the work with greater zeal than ever.

Now, the purpose of solicitation of our founder, Prince was to realize the cherished desire expressed in article No. 18. That cherished desire is as follows: In the day of Tathagata the Amityshu, He took faith on all the whole all living beings and resolved a supreme desire to attain the true concupine of Namamida-butsu (Namamida-butsu Buddha). The state (of mind) indeed is the unquestionable proof that we can go to the Pure Land upon our death. Therefore, we gave us all the practice of self-mortification for jiriki (self-strength) in order to rely on medal Amitha with
unwavering faith. Tattagata the Amida in good time will show forth His rays of great compassion and take us in and rank us as one of the "fixed number that cannot be altered." (Once in grace always in grace.) When we thus comprehend this point, he will be able to appreciate the depth of the grace of Buddha in all things and will always react to His gratitude by reciting the prayer to Amida. Then can be called a sinner who attained to the faith of tariki (other's strength).

With respect.

Meiji 4, 2, 15.

Shaku Kenyo
Section III

1. Receiving the instructions, the former Prime Kōei (Ken'yō Shōnin) received imperial orders and left on Meiji 3. 2. 10. for Hokkaido, the colonization of Hokkaido, and returned to his home town (Meiji) 4, 10, 3 after completing his duties.

On Meiji 3. 9. His Majesty inquired about the colonization of Yezo by the Supreme Council. According on the 20th, the vice-president Tsuchiya Tomomi consulted the prime minister and the ministers by right and left and the advisors concerning this matter in the council hall.

On the 20th of October of the same year, a deputy of the Tokugawa, and others arrived at Washini-kaigan, Watarishima province with six war vessels. The Imperial forces attacked them but failed. The enemy advanced on Hakodate and captured Goryokaku and for a time was very powerful. As May, Meiji 4, the enemy was subjugated at last. This is called the Hakodate disturbance.

In May, Meiji 4, it was decreed as follows:

"Yezo is the northern gate to our empire (and borders on Santan) and Manchuria.
There is a rough boundary line but at the northern gate [region] people from our country and outsiders dwell together, and to make matters worse, heretofore our officers have been cruel to the natives, while the outsiders are very kind and helpful. For this reason the natives often feel great respect and trust the outsider. If by any chance the outsider instigate the natives against us in the name of a savior of human suffering the unfortunate condition might even extend to Matsumae and Hakodate. Therefore I wish to have colonization and education carried out the Yezo people at once so that this land might become a land of habitation and prosperity. I ask for your unreserved opinion in regard to the merit and advisability of this venture.

Whereas the Otani branch of Honganji sect heretofore had close relations with Hokkaido it is unwise to cause His Majesty any anxiety concerning this matter. As soon as the Nakadōri disturbance was quelled the prince, sent the treasurer Shikama, and Hōra Raikō to Tokyo and have them consult Kawamura Satu atori and Asakura Goroishi who left the capital earlier.
In June, Meiji, they asked permission to carry on the shoe activities. Construction of new roads, encouragement of migration and missionary work, in the colonization of Yezo, and concerning injuries in connection with your present colonization plan of Yezo.

As for our denomination, we have five branch temples in Hizen and Yezo, and they have been looking after the desulters who had migrated into that part of the country, and the believers have been increasing from day to day. As for Yezo, although there are roads all round it and there is hardly a road in the mountainous part and they feel a great inconvenience in that part of the country. We will do anything in token of gratitude to Buddha but the urgent thing is the opening of new roads and we wish to make such new places as Tabikari, Kuri and Takachiho places with communication in all directions, and have encouraged the more adventurous to migrate into the new villages. We will try to serve our country by keeping the native, not to mention our immigrants, from drifting into another faith.

Sincerely yours.
June 5.

The manager of the govt. office

The treasurer-secretary of Treasury Mr. Shitama returned to the main temple in Kyoto leaving the matters to Messrs. Kawaneke and Asakawa.

July 26. The prince of heirs, Gen'yo Shōnin, leave Kyoto for Yedo. After passing Tokaido he arrived at the branch temple in Asakusa, Tokyo on August 21.

August 22. Mrs. Matsunaga (Kensui, kentei)

August 25. The former chief secret officer of the sect, who had been living in retirement in the village Achiimura in the province of Mimasaki, was ordered to make his appearance at the temple. He was ordered to form the advanced group of investigation in the colonization of Yezo.

August 25. The prince of heirs paid a visit to the imperial palace to inquire after the health of the emperor and offered some present. After he left the palace he visited the prince in charge of the army and also the kuge such as Tanjō, Swakura, Bonouchin Bojo (1557), Swakura, and Kuga.
Aug. 29. There was a summons from the executive office. Mr. Sasaki Chōbei, representative of public works, was sent to represent us. The following order was issued in reference to our request in connection with colonization work.

"As we have decided to grant your request please refer to the colonization office as regards this matter. Therefore, a petition subscribed by Mr. Sasaki Chōbei (in charge), was presented and on the 3rd of September, and on the 5th we had Mr. Kato Telefun, of Ako, to go to Yoko to study the real situation in Yokohama. Telefun departs the following day as an officer.

Sept. 6. The following instruction was received from the executive office and the messenger of the prince of Hirosaki to go to Nago to receive the instruction.

To Nigaki Hongyoji Kō-ō

You are hereby granted the your request to open up the roads and are instructed to work under the direction of the colonization office.

The council of Hirosaki.
Serupor, Gennyoshokin, the prince of Sakh, called upon the three Sanjo, the minister of the right, the three first advisors of the state, Swakura, Tokudaji, and Hatakehira. Sejo, the chief clerk, and Hiyashikinose, the chief officer of the colonization office and furthermore called upon H. E. Prince Arakaji and professed the matter concerning the His Majesty's wish for colonization and recommended the following to take part in the colonization committee: Matsumi Susumi (Kentei), Hitaka Raiko (Shotozaiho), Ienobu (Seikoji), Kenseiin (Myonokuji), Owari Konijii, Tokiyo Buschoji (Bishu) Eisenji, (Tokyo) Buschoji (Akauna Betuin, intan), Oike Heichiro, Kawanabe Jinsei, Arai Kohachi, Matsuo Tora, (Tokyo) Genkoji, (Echigo) Shinkyoji (Kyudo), Tsuchiya Kurouko, Hayami Kiyozo, Nakamura Aigor, etc.

September 17. We petitioned the government on the following points concerning the management of branch temple activities in Yezo:

"We reverently accept your instructions and grant of our wishes. Concerning the colonization of Yezo. As for the question of loyalty to the Emperor, it is just as you [we will uphold it] just as you say, without questioning. We wish to make it as that the people who migrate into the new country, might be go and live there content with ease of mind. Therefore, we went
to grant the privilege of ownership over the adherent in Yezo so that they might not drift into a different faith. Furthermore, many of our believers are already there so we wish to have a favorable reply in this matter.

Yours sincerely

Koei (the former archbishop)

Horyuji

Sept. 17

To the officer in charge.

On the very same day we were instructed to act as overseas as we have petitioned. On the same day we sent in another petition to the colonizer as follows:

"We feel very much obliged to you for granting us our wish in connection with the colonization work in Yezo. We shall do our best, in full full consideration of this time and age, to persuade his followers in Tokaido, Tosa, and Hokkaido to immigrate [into the North], and he is wishing to make an early report as to the result. Now these people are not receiving no support from the country government, they are subject to their immediate government. We have [the people] we are going to immigrate, and we would like to make that will not enter into any complications with their immediate government. I shall send to it that [no difficulty] arise in this respect.

Rep. Koei (the former archbishop)

The Colonization office

Horyuji
In regard to this matter, the following announcement was made to all the urban prefectures, fundatories, and prefectures by the Council of State:

"Whereas the Togakushitogonji has been requested to wish for the opening of the roads and the shipment of its followers in Hokkaido and further asked for the compulsory emigration of the people of the Togakushito-ganji, Togakushito-ganji, and Togakushito-ganji, I hereby request your permission to allow all those who wish to emigrate from your locality, if they are free to do so.

September 19th

The Council of State

The prince of their pay a visit to the Imperial palace to take leave and was granted an audience.

II. Preparations for Colonization work.

Sept. 20, A group of five men, headed by Motomi Pessma, went to start for Yokohama with government permissions and embarked on the Shokken, the official ship for the colonization service, and went to Hokkaido for preliminary investigation for colonization. This ship left on 21st, the following day. The Acts of the colonization officers are as follows:

The House of Hagonji

President: Motomi Pessma
Vice Pres.: Nyozenji
Manager: Chogyo-ji
Secretary: Ramita Emaiko
one errand man.
21st. Emperor and Empress, the Prince of Hara, left the
Asakusa grand temple and made a lecture tour in the two
provinces, Shimosa and Hitachi and Shima-ura,
and on his way back he passed through Tokaido, and
returned to the main temple in Tokyo. This tour, after all,
was for the purpose of surveying the needs of the
imperial horse. The following announcement was also made
to all the branch temples in the different provinces.

"We wish to state a few words to you. Taking
to begin with, the two princes are in good health.
Now, we have been greatly honored by an imperial
command to institute in Tokyo to open up new roads in
Hokkaido, the land of the gods and also to build stations
in many places to protect our followers from
falling into the land of the other belief. Therefore,
we will also accept this order. We will
gratitude and will every support every
detail of our duty.
Furthermore, since this is a task of protecting the
bushnug of heart the forests must start themselves
the others and support the work with utmost
concern. As regards the matter, we in connection
will make a committee to be observed
proceed to in dustion. Our prince
also is also planning to go there, therefore,
we wish to ask you to convey this to your
lady and solicits the special support.
And again, as we have the Imperial order concerning the inner prefectures, feudal states, and prefectures of the three regions, Toarai, Tokai, and Hokuriku, we wish to have realized its full significance. There are no special orders outside of these regions but as it is a project of loyalty and to the Emperor and faithful to the law we wish to have the moral support of all the branch temples.

Please accept these.

These are the words we wish to convey to you.

Meiji 2. January 7th, 1869

Takahara Gen'emon (Choki)
Furusawa Gen'emon (Bizen)
Kawasakı Taniemon (Shinsoka)
Uno Gen'emon (Dōjōjū)
Awagai, Second grade of 5th rank (Kenteki)
Shitama Shinshinbōgan (Kaitoku)
Shitama Shinshinbōgan (Raisōchi)
Shitama Hōgan (Raike)

(Under separate sheet the Councillor of State's declaration to the inner prefectures, feudal states, and prefectures was enclosed. See annex for same.)

Meiji 3. February 11. Matsumi Asami returned to Hokkaido, the end of the investigation trip for the colonization of Hokkaido and was again asked to assume another office for the same project. Matsumi Asami boarded an English steamer ship on Sept. 1st of the preceding year, and along with the officer priests, Kenkoji and Chojoji went to Hokkaido. When they started the investigation work under the direction of
the chief colonization officer, they went from Hakodate to Surnako, crossed the SunkawaWORK, and planned the road that will connect Hakodate country with Sapporo. This road was crossed first by Kondō Junjiō in the days of Smitaka (1704-1817) and next by Motonuma Takehiro but had not be built into a road. In those days, Motonuma Takehiro held the office of Kangari (second light command) in the colonization work. This Abuto highway later came to be known as the Hongoji highway.

Sessui continued his journey and made plans to build mission stations at various places as follows:

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<th>Province of Ebusu</th>
<th>Yamanakuni</th>
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<td>Demura</td>
<td>Shibetsu</td>
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<td>Ōfutsu</td>
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<td>Felin</td>
<td>Ōtsu (gun)</td>
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<td>Shitetsu</td>
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<td>Wada (gun)</td>
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<td>Kushiro</td>
<td>Kushiro (gun)</td>
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<tr>
<td>Ōshiki</td>
<td>Sapporo (To build the administrative headquarters with the capital [Tokaidō])</td>
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</tbody>
</table>
On February 10, when Sessenji was on his way back to Kyoto to be reappointed, he met Sennyo Shōmon, the prince of his, who was being accompanied by the colonization committee and his subordinates. Therefore, Sessenji turned back with them and accompanied the band to Denkyūji, at Kenzatani, where they were to put up for that night to relate to the prince of the conditions in Hokkaido.

On the following day he returned to Kyoto and made his proposal to the officers in charge at the main temple. On the twenty-first of the same month, the matter of the building of the mission station was decided upon and also the grant of one of the principal images and the worship of a portrait of the founder of the sect, etc. Besides these he was to provide for Buddhist objects of worship. On 1st March he left for Kyoto and caught up with the prince of his band and joined it.

March 1st. In Kyoto, Tada Norifusa and Nishida Hideie were ordered to administer the work after the edification tour. [Is the prince of heir?]

Omi, Kinomoto, and Seiyōzaiji Kenzei were ordered to leave for Hokkaido as "Branches of colonization committee." Degusa Shigesaburō also accompanied Kenzei as a committee member and they all went to Hokkaido.
III. The departure of the Prince of Hiei

Meiji 3, Jan. 2. Tōsaka Kyūketsu was sent as a messenger to Kwanshuji, the official residence of the Emperor, concerning the departure of the Prince of Hiei for Hokkaido at Tokyo last fall.

"As we had been ordered to carry out the colonization work and education work in Yezo, I wish to have your permission so I wish to leave in the middle of this month to make a tour in Tosando, starting from Shinhō-ji and go to Hokusakudo and thence to Yezo land."

The former Prince Kōchi
Hongan-ji

January

To Mr. Kwanshuji, Junior 4th count rank.

(The petition was made to the official report of the Emperor as there was no officer in charge at the time.)

The following announcement was sent to all the officers of the Hiei temple as well as the all the organizations of the denomination.

Last fall, at Tokyo, we were ordered by the government to carry out a colonization work in Yezo, and in connection we further requested to educate (encourage) the people of the branch temple the three districts, i.e. Tokaido, Tosando and Hokusakudo. Therefore, the priests have prepared to make a tour through Chūshin-ji, Shinhō-ji, Echigo, and of course even to Dewa and Okin-ji.
for edification of the people.
As for the date of departure, it is to be decided at a future date. Later.

26th. All the members of the colonization expedition were invited to attend the ceremony.

In the afternoon.

On the upper platform the important officials occupied themselves. The prince and prince of their also were present and through a hanging bamboo screen instructions were given to all present.

Probably this was done at the petition of Rommei (Honmeirakuji of Omiyaj), Ryozenenji (Nikoshoji of Suzuki, Echigo) and Kyukyodo (Shinkyuji, Takata, Echigo).

Later, the principal officers drew up instructions concerning the to be observed in travel.

The members of the cult signed their name to a written acknowledgement, as follows:

"We are now about to leave the capital in compliance with the orders of colonization of Yego given out at Tokyō last fall. In connection with this we requested our branch temples to support this work inasmuch as it is a missionary venture and that they should do this with the true spirit as it is paying the debt of gratitude to the Buddha. The members of the cult wish to entrust the true purpose and does will
do their part with all their strength and soul for the success of this work, and
furthermore, since this being the work done is being done by the request of the Emperor
we will all exercise self-restraint and will not act in a domineering manner, we shall
put harmony among the ranks and act responsibly in our service.

1. Mention of the suit:
As far as the suit is small in number, there might be many duties which might
fall upon us such as is normally outside of our office, or below our duties thus proper
should be rendered by poor members of another rank. We must be will be ready
to face them and good in order to facilitate

2. Clothing:
Of course, cotton clothes are expected to
be worn and no one is permitted to
clad themselves in extravagant attire.

Supplementary note:
anything resembling a very lavish
suit made of woven goods is
quite unnecessary.

3. All men! This strictly forbidden to
prepare any sort of mignage on
the journey.

4. No matter how uncom fortably small the
temples we put up at may be the members
of the suit must not, if possible, put
up at other inns or take liberties in other ways.