

FAITH IS POWER

By The Late MANSHI KIZOZAWA
 "Little Lord Fauntleroy," recently introduced to the reading public in Japan in translation, shows how strong and far-reaching is the power of faith in others.

The grandfather of the Little Lord was an old noble of unusual stubbornness, as every one who knows the story will remember. His heart was as cold as ice, completely removed from compassion and kindness; he was even called the incarnation of selfishness or egoism. The Little Lord's mother, however, being a wise woman, told her son nothing about the wickedness of her father-in-law. On the contrary, she described him as a most charitable man, and specially kind to children. She went so far as to say that no man might be found in the whole world so good as he. Fauntleroy believed this. Trusting his mother's word implicitly, he firmly believed that the old Earl, his grandfather, was a merciful man. Hence an old man as wicked as a demon was thought to be as charitable as Buddha. A firm faith ran through the boy's life; never for a moment did he doubt. The old man, wicked as he was, felt awkward before this strong love of his artless grandchild. At last the grandfather yielded and became just the grandfather Fauntleroy thought him to be, a kind-hearted old man. This is of course a fictitious story. But there is a profound moral in its depths.

In order to get on in the world, the most important thing is that we should find firm ground for our spirit to strike root in. We can build houses only on firm ground. Our spirit can not stand firm if it has no foundation: where there is no safe support there can be no activity. We are therefore compelled to find a foundation for our spirit to build on. What then is that foundation? It is not wealth, nor power, nor social standing, nor learning. It is sincerity. Such a thing as wealth may be taken away by robbers and natural calamities. Such things as power and social standing may be lost through others' unfaithfulness or persecution. The learning that today's scholars are proud of, which exists mostly in their books and note-books, will disappear in fires and floods. Even illness will rob them of their learning. Sincerity is no such worthless thing; not so powerless as these. Sincerity will not burn in the fire, never corrode in water. No robber can take it away. No disease can destroy it. A drawn sword can not kill it. It is constant,

immovable, unshakable, imperishable, and so firm that even a great rock is not comparable to it. When you find this firm sincerity, then and there for the first time you have the very ground for your spirit to rest on. Once firm spiritual ground is found, energetic activities will soon appear.

Faith in others is the recognition of sincerity in another's heart, the discovery in another of the sincerity which is as firm as a huge rock. Our faith in our parents means that we recognize sincerity in them. Because we feel sincerity in our friends, we put faith in them. So, when we believe in others, we feel our spiritual foundation has been made the more solid and enlarged. Consequently we feel that the source of activity becomes greater and stronger. Thus our power grows before we are even aware of it. A wonderful courage rises within us. Naturally we feel at ease, not awkward, in doing our work. Happiness, instead of pain, is ours. Our work itself naturally becomes better and broader in its scope.

A thing, which seems exceedingly precarious at first, can easily be accomplished by putting faith in others. What was felt enormously difficult before, gradually becomes easy and can be done with promptness — simply through believing in others. We can have great power within us through our faith in others. It was by dint of his faith in his grandfather that Little Lord Fauntleroy, a mere child, could stir an old man's heart that was as hard as iron through years of painful experiences in the world. The present writer himself has tested this many times in his own career. So his conviction is firmly established that faith in others is the source of our influence.

What a pity it is, however, that there are some men in the world who are wickedly disposed. They say that we can never believe others; if we believe them they will push us into a pit of difficulty. We must achieve success alone, without relying on others. But what a great mistake it is! If our faith in others be shaken by some slight betrayal, such as some small injury to us, the very faith we put in them must be a very doubtful thing. A doubtful faith will never do. We will suffer from it, and that with good reason. The truth of the matter is this; the man who thinks he is injured by putting faith in others, is quite mistaken in his view of life; he suffers injury because he does not

actually believe in others in the real sense of the word. He is pushed into a pitfall by his own unbelief. That is to be blamed in suspicion, not faith. If you face others with some suspicion, how can they but face you with suspicion? Suspicion confronting suspicion will hurt and injure both: no undertaking can be accomplished where it prevails. If you have any desire to accomplish something, you must surely trust others. Is it not through our faith in a doctor that we are healed? Is not our knowledge of things increased because of faith in a teacher? One can not be a good statesman so long as he casts suspicion upon the people of his own country. One has no right to say anything about the morals of men if he distrusts man. Administration is possible only when statesmen believe that the people will soon approve their policies if their plans are righteous. Morals are effectively advanced only through the belief that men can somehow be improved morally. The case is the same with every thing in the world. This world is based on faith. To look at others with suspicions is to try to destroy the world. We cannot hope for the success of our undertakings unless we dispel suspicion. As scepticism is ostracized as a self-contradiction in the academic world, so are those to be expelled from society as hopelessly contradictory elements who harbor suspicion to others and yet want to accomplish something.

We, guided by the above principle, should always remember that faith is power. We should trust others under all circumstances. We should trust our parents, friends, brothers, family and the country with all her people, and even the world and its inhabitants. Care must be taken here not to leave a shadow of suspicion in our belief in all these things. As a devoted child keeps trusting and thanking its parents whether they punish it or pat its head with tenderness, so we must continue to trust others through all the ups and downs of life. Thus our power becomes greater.

This is no easy task, however. We are by nature easily influenced by the outside world; very naturally the attitude of others towards us affects our faith in their trustworthiness. We can not truly believe in others in such a way. It is a transitory belief, a disguised and false belief. No false belief can be a source of power, but it becomes the cause of our downfall. We must get rid of it at any cost and seek for true faith. How then shall we seek it?

It is, after all, due to our superficial
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Growth, Activities of Waialae Seinen Kyodan Told by Honda

By TSUTOMU HONDA

(The following speech was given at the Fort Kyodan assembly on February 20, 1940).

First of all, I would like to thank you members for the "kokua" rendered us in selling our benefit movie tickets.

Tonight Mr. Morimoto was supposed to speak to the Fort Seinen Kyodan on the activities of the Waialae Seinen Kyodan, but due to other business, he

could not appear tonight. I was asked to say a few words in his place.

I think you are familiar with the work of the Waialae Kyodan for I am sure you have heard Reverend Takeda refer to our activities from time to time. It is a matter of record that our Seinen Kyodan was the first to be organized. Before speaking on our activities, perhaps, you would like to know how our unit organized.

It was in May, 1937 when five or six boys who felt the need of another young men's group and a night school got together to talk things over. At that time there was another club, the Young Men's Association, in existence. It was a good club, but the difficulty was that there was both young and middle-aged members in the organization. The ages of the members ranged from 18 to 35. As a result, very often the members could not see eye to eye. Under these circumstances there could not be harmony and cooperation in the club.

So, we decided to form a club made up of boys of about the same age. In this more congenial group, we felt the younger members would not be beset with inferiority complexes.

After much discussion with Rev. Matsuda, who is now at Wailuku, and Rev. Takeda, we all decided to organize the Waialae Seinen Kyodan, with an affiliated night school to improve our Japanese. On July 25, 1937 we had our first initiation with 20 boys being initiated.

At first, the interest of every member was keen. Night school and services were attended regularly. For six months there was smooth sailing. Then the members began to complain, "Oh, its too dry. Its no fun." The membership began to dwindle. Finally the night school had to be abandoned. And even at our monthly service we had only 10 people at the most. Usually five or six made an attendance. We regretted having Rev. Takeda come a long distance to preach to a half a dozen or so members. Well, he went ahead to say he'll give his lecture even if one person attended. This encouraged us, and we showed him we were not down and out.

The few members that were left got together and planned things much more carefully this time. We decided to include the girls in the club, and to hold socials from time to time. A night school was also started again. Once again we set out for new members.

outlook on people at large, always forgetting their inner depths, that unbelief is brought into the world. We are inclined to see the physical and psychical features of other people, instead of the true man within them. Thus it is necessary for us to find that true man before we attain to true faith. The substance of this true man is what we may call the absolute, the unlimited, or the light.

We must not forget the light of this absolutely unlimited truth. We must keep an eye on the light. As the light is no other than the sincerity which is boundless in its extent, we are gradually led into a belief in this light only if we keep our eyes fixed upon it. We can then rely on the light and enjoy peace in it. As the light enfolds us and carries us completely away from the worries of the world, we can recognize the light vividly on every thing on the earth. Countless things in the world, all different in their appearance and size, will be seen to be expressions of this absolute light of unlimited strength. We can discern this light in our parents and brothers, friends and relatives, and even in nations and in all humanity. So it becomes necessary for us to deal with our friends, relations, nations, and humanity with the same supreme light of life. The scope must not be limited to living things, but extended to all living and inanimate things under the sun; in all of them the absolute light should be recognized, and we on our side must face them with absolute faith. If our faith is absolute, the power we derive from this faith can not be anything less than absolute. And when our power becomes absolute in this way, our activities in any line we undertake will also be absolute and unlimited. What we call the omnipotence of the Buddha is this very power and none other.

I hope every reader will soon gain this omnipotence.

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39 Take Buddhist Vows at Kaimuki

Thirty nine young people took a vow to the Buddhist faith on January 28 at 3:30 p.m. at the first initiation ceremony held under the auspices of the Kaimuki Seinen Kyodan at the Kaimuki Hongwanji.

Miss Haruko Nagata presided and Bishop Gikyo Kuchiba was the principal speaker. Other speakers included President Walter Mitsuo Nakano, Naomichi Harada and Toraiichi Kurakake.

Taking part in the Buddhist service were Miss Shizue Mizuno, Kazuo Shigetani, Miss Sadaye Tanaka, Haruo Yoshioka, Miss Ayae Uchiyama, the Rev. Yetsu Takeda, the Rev. Katsuo Takumyo, Jinkichi Tanaka and Suejiro Mende.

Supper was served to the initiates and guests at 5 p.m. by the Kaimuki Women's Buddhist association.

The initiates were Fumiko Dono, Keiko Harada, Sumiye Harada, Nobuko Hamano, Haruko Hino, Eiko Hira, Mitsumi Inada, Ichiko Katayama, Kimiko Katayama, Fumie Kitsuwa, Tamaye Kitsuwa, Fukiko Kobayashi, Ritsuko Kobayashi, Yasuko Kurakake, Tatsuko Kurakake, Shigeo Kurakake, Harumi Nagata, Ayako Nagatoshii, Masaye Nakagawa, Fujie Nakagawa, Miyono Nakai, Yoshie Nitta, Fumiko Oasa, Keiko Ono, Sumiko Ono, Chieko Oshima, Matsue Oshima, Sadaye Tanaka, Kiyomi Toishigawa, Ayae Uchiyama, Tokie Uchiyama.

Naomitsu Kitsuwa, Sunao Kurakake, Shigeo Kuwata, Kazumi Masuda, Morito Nitta, Sadato Okubo, Tatsumi Takaki, Haruo Yoshioka.

The informal part of the program started at 6 p.m. at the Kaimuki Japanese language school. Members of the Waialae, Kalihi and Kaimuki Seinen Kyodans participated as follows:

Chairman, Hiroshi Kurakake; opening remarks by Saichi Morimoto; string quartet by Heikatsu Hirahara, leader, Yasuo Kuiuoka, Mikio Takahashi, Susumu Okahashi; solos by Yasuko Torigoe and Yuriko Noji; movie film "Konpira-Bune" featuring Mitsusaburo Ramon; solos by Tokie Kuwamoto and Sumie Sakamoto; Japanese fashion dances by Sadaye Tanaka and Ayae Uchiyama; musical selections by Kozen Yamashiro and Tatsuo Kitano; trio by Minoru Nakata, Yuriko Noji, and Yasuko Torigoe; closing remarks by the Rev. Takeda; movie film "Baku-On" featuring Isamu Kosugi.