

A satellite-style image of the Hawaiian Islands, showing the main islands and surrounding waters in shades of blue and green. The text is overlaid in the center.

# Earliest Teaching and Deepening in Hawai'i



**The 1902 visit of the Goodalls**

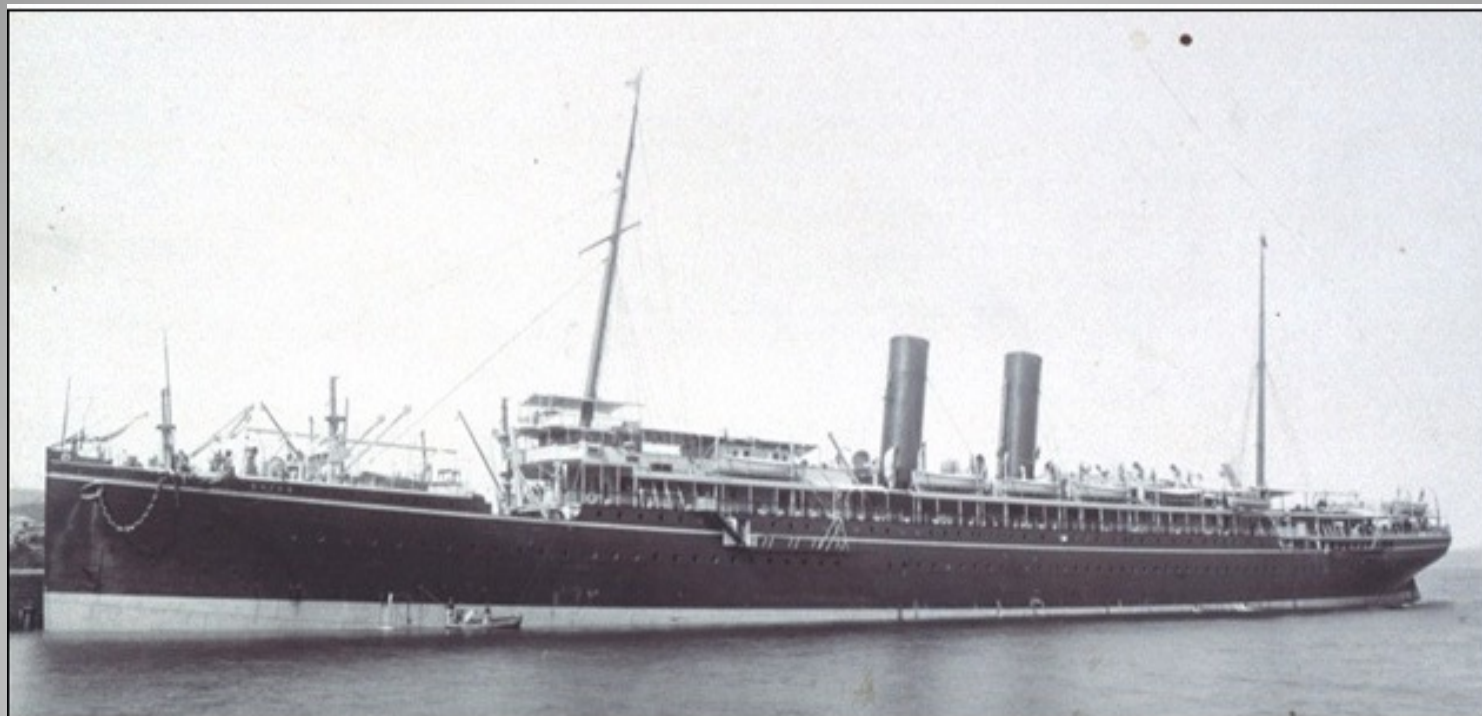


**Royal Hawaiian Hotel – Old Style**





**The 1902 visit of the Goodalls**



**S.S. Asia arrived from San  
Francisco on Tuesday  
November 23, 1909**



**Howard Struven  
of Baltimore**

**Charles Mason Remey  
of Washington, D.C.**







**At 11:00 am eleven Bahais gathered at the Augur home for a meeting with the two travellers.**

Hawaii State Capitol from the Beretania side.

435 S Beretania St, Honolulu, HI 96813, USA

Honolulu







**Father Damien (1840-1889)**

**At 2:00 pm the Bahai travellers and invited guests gathered at the Alexander home (Maluhia) for the meeting on the lanai.**





# Pacific Commercial

November 29.—Last 24 Hours' Rainfall, .00.  
Max. 78; Min. 68. Weather, fair.

ESTABLISHED JULY 8, 1898.

HONOLULU, HAWAII TERRITORY, MONDAY, NOVEMBER 29, 1909.

## ND WOULD UNITE AY ALL RELIGIONS

Followers of the Baha Explain  
Their Beliefs and Their  
Expectations.

### UNIVERSAL PEACE IS COMING

World Arriving at Spiritual Ma-  
turity, and War Will Be  
Banished.

The establishment of a universal religion and of universal peace is the modest task set for themselves by the Bahais, two of whose teachers are now in Honolulu disseminating their propaganda. Charles Mason Remey, assistant professor of architecture in the George Washington University, Washington, D. C., and Howard C. Struven, of Baltimore, are traveling around the world teaching the Bahai movement, or the doctrine of Baba Ullah. This doctrine they not only hope, but confidently believe, is to become the religion of the world—or, rather, is to unite all the religions of the world, all the jarring sects, and bring about an era of universal peace.

"We believe," says Professor Remey, the chief spokesman of the two, "that the world is coming to spiritual maturity. There is a general spiritual



KING EDWARD VII, WHO WILL ARBITRATE BETWEEN THE UNITED STATES AND CHINA.

“WOULD  
UNITE ALL  
RELIGIONS”

Front page  
29 November  
1909.



# WHAT THE "BAHAI" MOVEMENT REALLY IS

William DeWitt Alexander

Editor Advertiser:—As public attention is being called to the "Bahai movement," a brief sketch of the early history of the sect may be of interest to your readers. The best authorities on the subject are Count de Gobineau's great work on the "Religions and Philosophies of Central Asia," and the works of Prof. E. G. Browne, lecturer in Persian to the University of Cambridge.

The Persians never thoroughly assimilated the religion of Mohammed, and never forgot that it had been forced upon them by the sword. A product of the Arabian desert, it was unpropitious to the Persian mind and character. The first result of this was the great schism which rent the Mohammedan world into two hostile camps, the Sunnites and the Shiites, the latter of which includes all Persian and many Indian Moslems.

The Shiites hold that Ali, the first cousin and son-in-law of the Prophet, was his legitimate successor, and that those Caliphs who preceded him were usurpers, and they devote the

greater part of the month of Moharrem to passionate mourning for the assassination of Ali, and the murder of his two sons, Hassan and Hussein, the latter of whom had married the daughter of the Persian king. They hold that Ali's rightful authority was transmitted to the line of his descendants, his successors being styled, not Caliphs, but Imams. The twelfth Imam (the Mahdi) disappeared from earth in 937 A. D., but is expected to come again in power, and right all wrongs. Another result of the inherent antagonism between the Arab and Persian modes of thought was the rise of the Sufi mystical philosophy, which has extensively pervaded Persian thought. It is at bottom a pantheistic philosophy, similar to the Vedanta of India. It teaches that "nothing absolutely exists but God." All else is illusion. The highest state of bliss is absorption into the Eternal, to sink like a bubble into the ocean of Divine Life. It leads to indifference of moral distinctions, denial of the freedom of the will, and to self-indulgence, as is seen in the lives of many of its devotees, or to a dreamy Quietism. It is extremely tolerant, for "all paths lead to God." It has been clothed in beautiful literary garb by the genius of

the great lyric poets, Hafiz, Saadi, Jalal-Din and others. Babism also has with reason been regarded as "one of the numerous sects of Sufism, directed into a more practical channel."

It was founded in Persia in 1844-5 by Mirza Ali Muhammed of Shiraz, a young Sayyid or descendant of the Prophet, about thirty years of age. Before his "manifestation," he was a disciple of the Sayyid Kazim of Rasht, the head of the sect of Shaikis, which is characterized by the doctrine that at all times there must exist an intermediary between the twelfth Imam and his followers. This intermediary is styled the "Bab" or "Door," through which alone the twelfth Imam, during the period of his "occultation," holds communication with the faithful. "It is in this sense," says Prof. E. G. Browne, "and not in the sense of 'gate of God,' that the title 'Bab' was understood and assumed by Ali Muhammed, but he soon assumed the higher title of 'Nukta,' 'Point' (or Manifestation of the Divine Will), and conferred the title 'Bab' on his ardent disciple, Mullā Husayn." The history of the Bab movement down to the martyrdom of the Bab at Tabriz, July 8, 1850, and the terrible persecution brought on by the attempt of three Babis to assassinate the late Shah, Nasiru'd Din, in 1852, is of thrilling interest, and is well told by Count Gobineau. The doctrines of Babism are mainly contained in an Arabic treatise entitled the "Biyan," written by the Bab himself, which Gobineau has translated for us. It is essentially a system of

Pantheism tinged with Gnostic and other so-called consistent heresies. Divine Nature to be attained must be attained through certain great prophets, whom the Bab hammered and the Bahai followed. An advance on his part is that the importance is attached to the number seven, and to ninety-nine, and he actually expresses the truth of himself. The year 1844, from that time into nineteen months shall contain ninety-nine festival days, and a priesthood of ninety-nine, whom the latest in Divine Nature was contributed, was to be the "Church." At the Last Day the righteous will be absorbed into Divine Nature, losing their individuality, while the wicked will be annihilated.

The moral precepts of the movement are evidence of a human culture. He proposed to enforce the strictest seclusion of women, forbade the practice of polygamy, forbade the use of liquors or opium, did not allow of pilgrimage to Mecca, condemned mendicancy, and insisted on the most perfect hospitality, charity, and the best treatment of children.

The writings of the movement are full of prophecies of the future. "He whom God shall send shall be the Mahdi, who will bring about a complete revelation. Before his death he will appear as Yahya of Nur, as his father was the title of Subh-i-Enzel (the Dawn of Eternity), who escaped the sword and became the pontiff of



# BAHAI MOVEMENT LECTURE TONIGHT

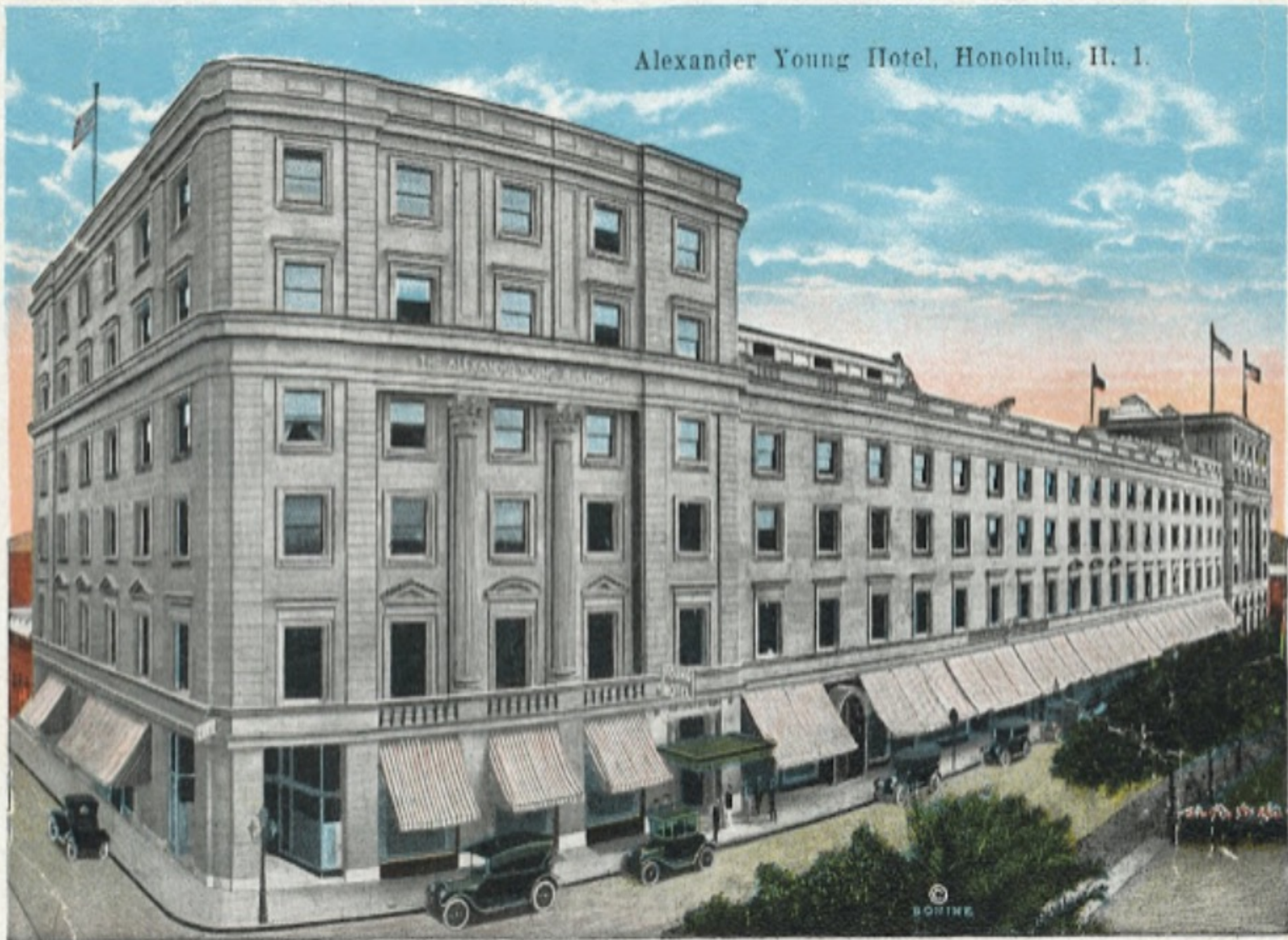
The Bahai of Honolulu extend to the public a cordial invitation to attend a lecture by Prof. C. M. Remy of the George Washington University, Washington, D. C., this evening at 8 o'clock at the Young Hotel, upon the history, teachings and reforms of the Bahai movement.

The object of this work is the unification of all religions. Having had its birth in Persia 65 years ago its truths have been taught the world around. Mr. Remy and Mr. Struven, two Bahai workers, are spending three weeks here on a tour of the world which they are making in the interest of this cause.

Fine Job Printing, Star Office.

The  
Hawaiian  
Star,  
Monday,  
November  
29,  
1909

Alexander Young Hotel, Honolulu, H. I.



US THEM AND ON THE MAINLAND.

The members of the Bahai Movement met on Thursday evening at the home of Mrs. Graham, Thurston Avenue. The concert that evening somewhat withheld a few, but there were a good many to take advantage of the splendid lecture given by Mr. Remy assisted by Mr. Struvap. The Bahai movement has gained great ground and people of prominence and of all religions have approved of its creed as comprising the best of every belief. Several previous meetings have been held at the residences of Mrs. Augur, Miss Agnes Alexander, Mrs. Dwight Baldwin, Mrs. Steere, and two public meetings were called at the Kilohana Art League, and the Alexander Young Hotel.

The  
Hawaiian  
Star,  
Saturday,  
December  
4, 1909







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



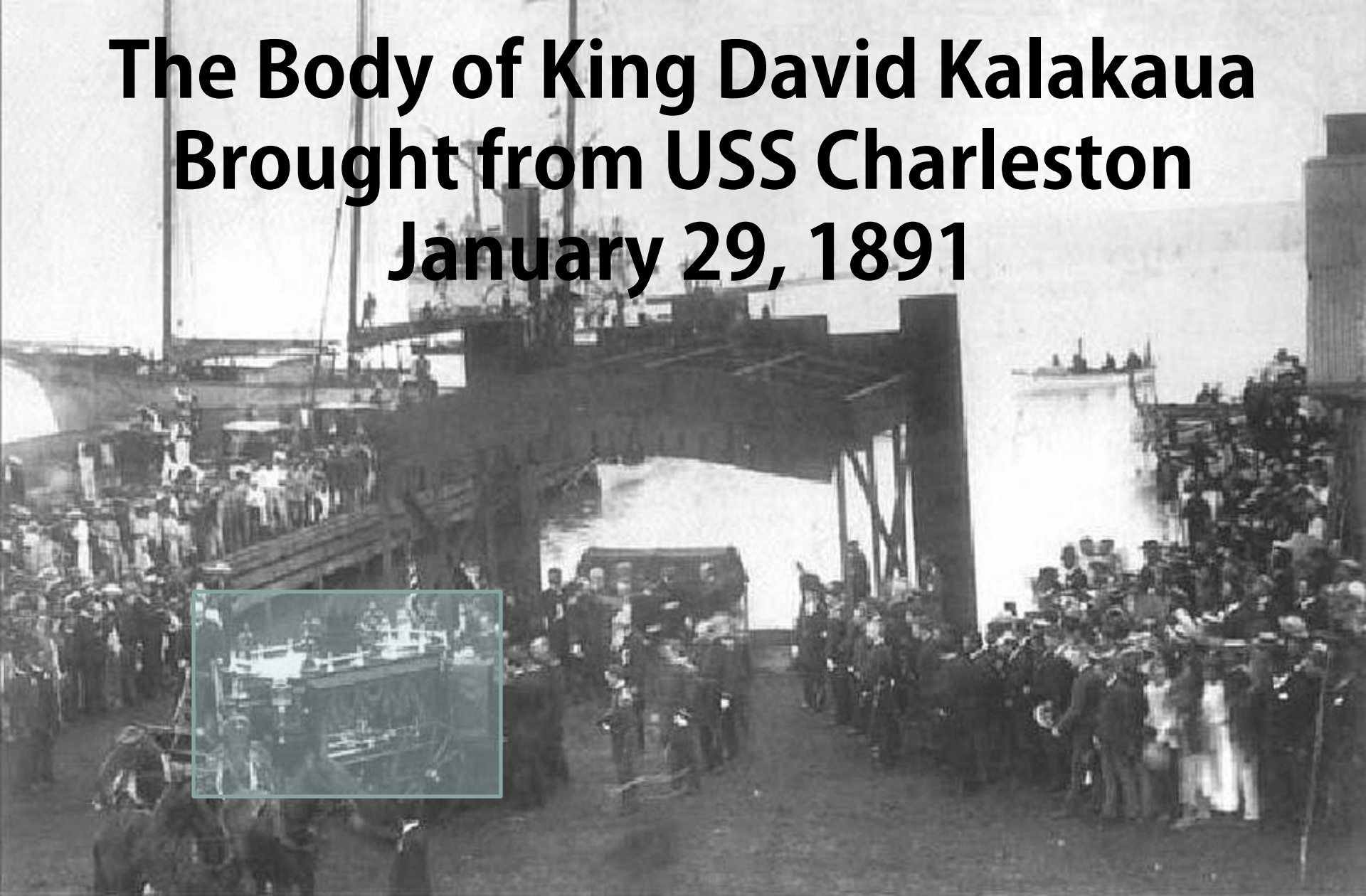


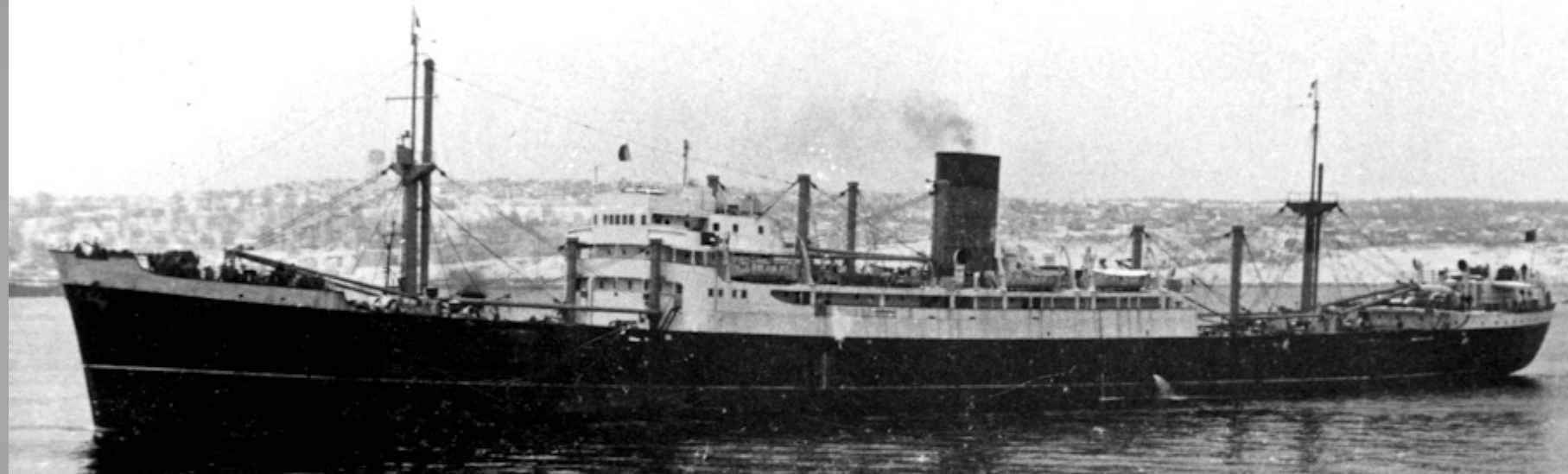
Per P. M. S. S. Asia for Japan ports  
and Hongkong, Dec. 14.—H. C. Struven,  
C. M. Remey.

Per steamer, Mauna Loa, for Kona and



# The Body of King David Kalakaua Brought from USS Charleston January 29, 1891





**S.S. Asia**