

RESOURCES FOR HISTORICAL RESEARCH

by Steven Kolins
July 2018

A LONDON TIMES ARTICLE REPEATED FROM NOV 1, 1845

PERSIA.

Among the recent arrivals from India we find a letter dated Bushire, August 10th, from which we make the following curious extract:—"A Persian merchant, who has lately returned from a pilgrimage to Mecca, had been for some time endeavouring here to prove that he was one of the successors of Mahomet, and therefore had a right to demand of all true Mussulmans to mention him as such in their profession of faith; he had already collected a good number of followers, who secretly aided him in forwarding his views. On the evening of the 23rd of June last, I have been informed from a credible source, four persons being heard at Shiraz repeating their profession of faith according to the form prescribed by the new impostor were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment for the believers in the impostor, they were further sentenced on the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner) who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from heaven. It is the custom in Persia on such occasions for the executioner to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them

'The world was all before them where to choose
Their place of rest, and Providence their guide.'

After which the mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment."

We have been favored with the following letter, dated Bushire, August 10:

A Persian merchant, who has lately returned from a pilgrimage to Mecca, had been for some time endeavoring here to prove that he was one of the successors of Mahomet, and there had a right to demand of all true Mussulmans to mention him as such in their profession of faith; he had already collected a good number of followers, who secretly aided him in forwarding his views. On the evening of the 23d of June last, I have been informed from a credible source, four persons being heard at Shiraz repeating their profession of faith according to the form prescribed by the new impostor were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentence to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment for the believers in the impostor, they were further sentenced on the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner), who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternatively for mercy from the executioner and for vengeance from Heaven. It is custom in Persia on such occasions for the executioners to collect in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them

"The world was all before them where to choose

Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shriaz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment.

A LONDON TIMES ARTICLE REPEATED FROM NOV 1, 1845

PERSIA.

We have been favoured with the following letter, dated Bushire, August 1872—

A Persian merchant, who has lately returned from a pilgrimage to Mecca, had been for some time endeavouring here to prove that he was one of the successors of Mahomet, and therefore had a right to demand of all true Mussulmans to mention him as such in their profession of faith; he had already collected a good number of followers, who secretly aided him in forwarding his views. On the evening of the 21st of June last, I have been informed from a credible source, four persons being heard at Shiraz repeating their profession of faith according to the form prescribed by the new impostor, were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment for the blasphemy, they were further sentenced on the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner), who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven. It is the custom in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them—

"The world was all before them where to choose—

"Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment.

PERSIA.

Among the recent arrivals from India we find a letter dated Bushire, August 10th, from which we make the following curious extract— "A Persian merchant, who has lately returned from a pilgrimage to Mecca, had been for some time endeavouring here to prove that he was one of the successors of Mahomet, and therefore had a right to demand of all true Mussulmans to mention him as such in their profession of faith; he had already collected a good number of followers, who secretly aided him in forwarding his views. On the evening of the 21st of June last, I have been informed from a credible source, four persons being heard at Shiraz repeating their profession of faith according to the form prescribed by the new impostor were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment for the blasphemy, they were further sentenced on the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner) who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven. It is the custom in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them—

"The world was all before them where to choose—

"Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment."

Mahometan Schism.—A new sect has lately set itself up in Persia, at the head of which is a merchant who had returned from a pilgrimage to Mecca, and proclaimed himself a successor of the Prophet. The way they treat such matters at Shiraz appears in the following account (June 23): Four persons being heard repeating their profession of faith according to the form prescribed by the impostor, were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment, they were further sentenced on the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner) who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven. It is the custom in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them—

"The world was all before them where to choose—

"Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment."

Mahometan Schism.—A new sect has lately set itself up in Persia, at the head of which is a merchant who had returned from a pilgrimage to Mecca, and proclaimed himself a successor of the Prophet. The way they treat such matters at Shiraz appears in the following account (June 23): Four persons being heard repeating their profession of faith according to the form prescribed by the impostor, were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment, they were further sentenced the next day to have their faces blacked, and exposed through the city. Each of them was led by a Mirgazah (executioner), who had made a hole in his nose, and passed through it a string, which he sometimes pulled with such violence, that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven. It is the custom in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them—

"The world was all before them where to choose—

"Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment."

A new sect has lately set itself up in Persia, at the head of which is a merchant who had returned from a pilgrimage to Mecca, and proclaimed himself a successor of the Prophet. The way they treat such matters at Shiraz appears in the following account (June 23): Four persons being heard repeating their profession of faith according to the form prescribed by the impostor, were apprehended, tried, and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them. The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment, they were further sentenced the next day to have their faces blacked, and exposed through the city. Each of them was led by a Mirgazah (executioner), who had made a hole in his nose, and passed through it a string, which he sometimes pulled with such violence, that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven. It is the custom in Persia on such occasions for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city gate, and there told them—

"The world was all before them where to choose—

"Their place of rest, and Providence their guide."

After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment."

A Modern Mahomet.—We see by late London papers that a schism has lately taken place among the followers of Mahomet, and a new sect set itself up in Persia, at the head of which is a merchant who had returned from a pilgrimage to Mecca, and proclaimed himself a successor of the prophet. The following account is given of the treatment of those followers of a 'new light.'

Four persons being heard repeating their profession of faith, according to the form prescribed by the impostor, were apprehended, tried and found guilty of unpardonable blasphemy. They were sentenced to lose their beards by fire being set to them.—The sentence was put into execution with all the zeal and fanaticism becoming a true believer in Mahomet. Not deeming the loss of beards a sufficient punishment, they were further sentenced the next day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (executioner), who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate fellows cried out alternately for mercy from the executioner and for vengeance from Heaven.—It is the custom in Persia, on such occasions, for the executioners to collect money from the spectators, and particularly from the shopkeepers in the bazaar. In the evening, when the pockets of the executioners were well-filled with money, they led the unfortunate fellows to the city gate, and there turned them adrift. After which the Mollahs at Shiraz sent men to Bushire with power to seize the impostor, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostasy laid against him, and thus escaped from punishment.—N. Y. Mirror.

A LONDON TIMES ARTICLE REPEATED FROM NOV 1, 1845

Chapter 6, Forces of opposition arrayed, The Báb - the Herald of the Day of Days,
by Hasan Balyuzi, G Ronald publishers, Oxford, UK,
4th reprint 1994, (originally 1973), p. 76, ISBN 0 85398 054 3
http://www.gutenberg.org/files/49257/49257-h/49257-h.htm#Page_76

The original credit was posted in 1974* in Oriental Scholarship and the Baha'i Faith,
by Denis MacEoin, *World Order*, v8n4, Summer 1974, pp. 9-21
https://bahai.works/World_Order/Series2/Volume_8/Issue_4

"Persia": An early mention of the Báb,
by Robert Cadwalader, *World Order*, v11n2, Winter 1976-7, pp. 30-4
https://bahai.works/index.php?title=File:World_Order2_Vol11_Issue2.pdf&page=32

* Early journalistic reactions to the Baha'i Faith: 1845-1912,
by Margaret Dean-Deibert, *World Order*, v12n4, Summer 1978, pp. 17-24
https://bahai.works/index.php?title=File:World_Order2_Vol12_Issue4.pdf&page=11

* The Bábí and Bahá'í Religions 1844-1944: Some Contemporary Western Accounts,
by Moojan Momen, G Ronald publishers, Oxford, UK,
Jan 1, 1981, ("largely finished by 1977"), p. 12-13
<https://books.google.com/books?id=1S4KAQAAMAAJ>

And then there was Dwight Barstow...
and Shellie Lovejoy

Compiler's Notes: Barstow Collection

Baha'i Institutional initiatives produced vetted materials
<http://reference.bahai.org/en/> or now <http://www.bahai.org/library/>
<http://news.bahai.org>

Individual initiatives gathering published materials of the Faith
<https://bahai-library.com>
<https://bahai.works>
<http://starofthewest.info>
<http://bahai-news.info>

older and somewhat ongoing efforts, Baha'i institutional, academic, and individual*

Howard MacNutt and the Promulgation of Universal Peace, ...

The "Leiden List" of Baha'u'llah's Tablets

... eventually Lights of Guidance by Helen Hornsby... did you know she was black?^

Moojan Momen's The Bábí and Bahá'í Religions 1844-1944: Some Contemporary Western Accounts, 1981,...

a review of the use of computers by Baha'is& and before computers...

http://bahai-library.com/stockman_winters_resource_guide

MARS -- Multiple Author REFER System, and SIFTER for *Star of the West*

then Ocean now at <http://bahai-education.org/ocean.html>

and Immerse <http://havcamwiltrav.tripod.com/immerse/index.htm>

<http://www.ibiblio.org/Bahai/TrueSeeker/ts-google.html>

<http://bahai.uga.edu/News/home.html>

* <http://watsongregory.homestead.com/files/searchabridged.html> Comparative Analysis of Various Baha'i Search Engines... by Gregory (Greg) Kagira-Watson (This December 1, 2004, abridged/update version is based on the April 10, 2002 version.)

^ <https://books.google.com/books?id=MsEDAAAAMBAJ&lpg=PA44&ots=tSCUqkF8hg&pg=PA44> Mr & Mrs - Couple hocks radio audience on mixed marriage, Jet magazine, Aug 20, 1964, p. 44

& https://bahai-library.com/deamer_kolins_computers Computers in the Bahá'í Community through Ridván 1992 by Bryn Deamer and Steven Kolins published in Bahá'í World, Vol. 20 (1986-1992) 1992

Baha'i Dr Amin Egea has done some work on newspapers... especially including other languages

- <http://irfancolloquia.org/author/Egea> back to 2004
- in 2017 - The Apostle Of Peace: A Survey of References to Abdul-Bahá in the Western Press 1871-1921

Online collections from non-Baha'i sources:

~ \$ <https://www.newspapers.com>

\$ <https://www.genealogybank.com>

\$ <https://newspaperarchive.com>

FultonHistory.com (north east)

check your library, many have free access to \$ ancestry.com

<https://www.familysearch.org> which is largely free

Look for student newspapers in colleges

look for local/regional history societies

<http://www.digitalnc.org> - The North Carolina Digital Heritage Center - newspapers, yearbooks, city directories, etc.

leverage google - (term) site:(place to search)

Collections

[https://bahaikipedia.org/North_Carolina_in_the_\"Baha'i_News\"](https://bahaikipedia.org/North_Carolina_in_the_\)

https://bahaikipedia.org/Coverage_of_the_Bahá'í_Faith_in_the_Carolina_Times

https://bahaikipedia.org/Coverage_of_the_Bahá'í_Faith_in_Raleigh_NC_newspapers

https://bahaikipedia.org/Coverage_of_the_Bahá'í_Faith_in_Greensboro_NC_newspapers

https://bahaikipedia.org/Coverage_of_the_Bahá'í_Faith_in_Charlotte,_North_Carolina

https://bahaikipedia.org/The_Bahá'í_Faith_at_the_University_of_North_Carolina_at_Chapel_Hill

https://bahaikipedia.org/The_Bahá'í_Faith_at_Duke_University

https://bahaikipedia.org/The_Bahá'í_Faith_at_North_Carolina_State_University_at_Raleigh

https://bahaikipedia.org/Coverage_of_the_Baha'i_Faith_in_the_Old_Gold_and_Black,_Wake_Forest_University

... but what periods of coverage, what other places...

...

Things that have been done...

https://bahaikipedia.org/The_Sadgwars,_the_Bahá'í_Faith_and_Wilmington,_NC

https://bahaikipedia.org/Ludmila_Ott_Bechtold_Van_Sombeek

https://bahaikipedia.org/Carlotta_Robbins_Holmes

Things that have not been done...

Louise Sawyer

Marie Brodie

...

Things in process

Jean Scales is working on a biography

what's your story? where did you "come from" - spiritual tree...

Wilmington

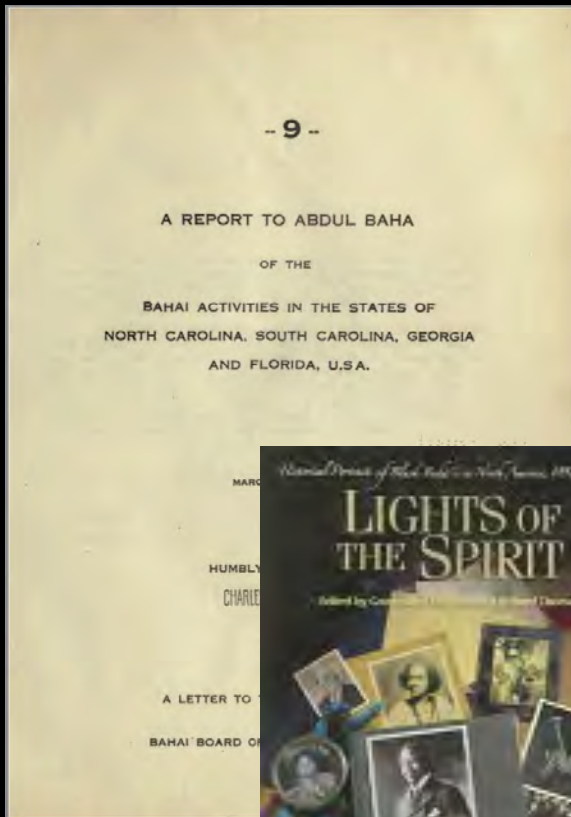
- https://bahaikipedia.org/The_Sadgwars,_the_Baha'i_Faith_and_Wilmington,_NC

"News of the Cause",
Baha'i News, April 1925, p 4

BAHA'I NEWS LETTER

Wilmington, N. C., during January afforded many opportunities for service. In this city there lives a truly remarkable believer, a young woman who for seven years has been devoted to the Cause under most difficult circumstances. At present her long trials and sacrifices are bearing fruit and Louis Gregory feels that in this city an Assembly will soon be organized. In Wilmington meetings were held daily in churches, with the Ministers' Union, in the public schools, and in many private homes. An influential Catholic invited Louis to address a gathering of Catholic young people in Wilmington and the response was so enthusiastic that he was invited to return.

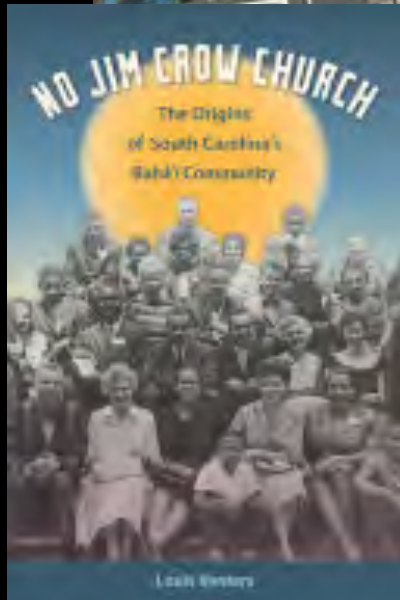
Knit in the past and present and future works



A Report to Abdul Baha of the Bahai Activities in the States of North Carolina, South Carolina, Georgia and Florida by Charles Mason Remey 1919-06-07



Lights of the Spirit: Historical Portraits of Black Bahá'ís in North America, 1898-2004



or his previous PhD http://bahai-library.com/venters_bahai_south_carolina

How did I get here?

Biological family tree...

My parents in Wisconsin

Mother's family known a few generations back

Father's family was unknown because he was adopted... but roots have surfaced and possibly to a small Jewish village in Ukraine

DNA tests,
newspaper clippings etc
family records

...and a spiritual lineage

Spiritual parents in Wisconsin

they learned of the Faith in Hawaii

Maury Willows was a big early influence... a spiritual grandfather

Willow's *Baha'i World* biography points to Virginia Camelon

A biography of Camelon points to Albert Vail in the 1920s

Albert Vail had met Baha'is by 1907, met Abdu'l-Baha in 1912 and by 1918 was kicked out of his church

so how did you get here?

but it is One family... and with all the complications that brings

It is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

- The Báb

- <http://www.bahai.org/library/authoritative-texts/the-bab/selections-writings-bab/#f=f4-246>

but it is One family... and with all the complications that brings

One of the distinguishing characteristics of this most great Dispensation is that the kin of such as have recognized and embraced the truth of this Revelation and have, in the glory of His name, the Sovereign Lord, quaffed the choice, sealed wine from the chalice of the love of the one true God, will, upon their death, if they are outwardly non-believers, be graciously invested with divine forgiveness and partake of the ocean of His mercy. This bounty, however, will be vouchsafed only to such souls as have inflicted no harm upon Him Who is the Sovereign Truth nor upon His loved ones. Thus hath it been ordained by Him Who is the Lord of the Throne on High and the Ruler of this world and the world to come.

- Bahá'u'lláh

- https://bahai-library.com/uhj_non-bahai_relatives_death