### 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 Bashire, August 10th, freen which we make the following curious extract:—" A Persian marchant, who has lately returned from a pigrimage to Meece, 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 is forwarding his views. On the evening of the 23cd of June last, I have been infear profession of faith according to the form prescribed by the new impostor were apprehended, tried, and found guilty of unpardonshis biaspheny. They were subsected to lose their believer in Mahomet. Not desming the ise of baards a sufficient punishment for the believers is he impostor, they were further sentenced on the cett day to have their faces blacked and exposed throughout the city. Each of them was led by a Mirgazah (exceutioner) 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 merey from the exceutioner as of for the executioner to collect money from the spectators, and pasticularly from the shopkeepers in the bazar. In the evening, when the pockets of the executioner were well filed 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 Bashire with power to seize the impositor, and take him to Shiraz, where, on being tried, he very wisely, dealed the charge of apostacy laid against him, and thus escaped from punishment."

LA BEFFE

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 creditable 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

STATISTICS.

#### PERSIA. We have been faroured with the following letter, dated

Archive, August 187mage to Mecca, had been for some time endeavouring re to prove that he was one of the successors of Mahamet, d therefore had a right to demand of all true Musulmans here to prove that he was one of the vorcewars of Mahemet, here to prove that is right to dominal of all true Monailmane to startish binness such in their proteosion of faith is had all reals collected a good number of followers, who searchy added has in forwarding his views. On the evening of the startish binness such in their proteosion of faith is binne to start the start, I have been informed from a creditable environment of faith steering to the Ninz repeating their or dominant of the starting to the Ninz repeating the investment of faith steering to the Ninz repeating the investment by free being starts them. The sentence was imported wirm appreciable, trial, and found cally of unrechanging starts them. The sentence of the becoming a true believer in Mahemet. Not descu-ing the lows of learning to the scale and framewing there is no true believer in Mahemet. Not descu-ing the low of learning to be the sentenced on the next they to, have their faces blocked and exposed through its a trial, which he countiness pulled with each thelease that the undormate follows crist out alternately for where the count of the scale in the next start descen-tions in the counting and for vergences from Haven. It is the count in the probability in the second start the aver-tist be each on the prevalence was well at a string that the undormate follows crist out alternately for mercy from the counting real for vergences from Haven. It is the count in Frenk on such we easients for the even-tary for our here observed on the here the count when the protect of the electring when yet is the cry get, and there well we all by the there is choose.

er, they for the all before them where is choose. "The world was all before them where is choose." "Their place of rest, and Providence their guide. After, which the Mollahe at Shirar sent usen to Bushire.

with power to solve the impositor, and take him to Shirar, where, on being treat, he very weeky demag the charge of spectacy hald against him, and thug escaped from purish-

Rahmerian.

M. Same

#### PERSLA

PERSIA. Among the recent strike from lodie we had a letter dated Burbine, Argunt 10th, free which we had a letter dated Burbine, Argunt 10th, free which we had a letter dated burbine, Argunt 10th, free which we had a letter dated the strike of the strike of the strike of the strike enderscoring have to prove that be man equal the strokeness of Mahonost, and therefore had a right to damand of all true Massimums to morins him as we hin that provisions of faith to the strokeness of the strokeness of the strokeness of the 23rd of June last. I have been a dated by the strokeness feature of the strokeness of the strokeness of the strokeness feature of the strokeness of the strokeness of the strokeness feature of the strokeness of the strokeness of the berdenst bayers. The strokeness is been been being berdenst bayers. The strokeness is being strokeness for the berdenst bay the being set to three. The sestences to, here the believer is Mahonest. Not deening the issue of backs and expeed through but here is be in him ness and passed through it a stoing, which is be ordered as the store for the strokeness for the believers is the import. Buckset and expeed through the set of the back is had in him to strokeness the store is the store of the faces blackset of experiments for the believers is the import. Buckset and expeed through it is a stoing, which is be continged through the store store is the store of the the store the backset of the store store is the store of the how the store the store to be store of the store store is the store of the store store to be store of the store store the backset of the store store is believer the store store the store store to be store of the store store store store of the store store to be store of the store store store store store store store store to be store of the store to be store to the store to be store store store store store store store such troutder that the unitariate relieve crede out atternately for energy from the executions and for rengence from heaver. It is the custom in Persia on such occutions for the executions to collect more from the spectratory, and particularly from the shopkerpri in the bazar. In the sweing, when the pockets of the executioners were well filled with moure, they led the unfortunate fellows to the city gain, and there hold them in the statement of the city for the second second second second the execution of the city gain, and there hold them

ALL PROPERTY.

utilitations strowth to bee cry gree, his more non some "The word was all behavior then, where to choose Their place of rest, and Providence their guide." After which the molitha, at 3 Kinza sent men sto Bashire with power to selos the impositor, and take him to Shiraz where, so being stude, he very wisely calculate the stars of apostary laid against him, and thas sugged 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 Shiras 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 appre-hended, 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 fansticism 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 mirgand the continer), who had made a hole in his nose and passed through it a string, which he sometimes pulled with such violence that the unfortunate follows 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 shokespers in the bazans. In the scening, when the pockets of the executioners were well filled with money, they led the unfortunate fellows to the city-gute, 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 spostasy laid against him, and thus escaped from punishment.

MAHOMETAN SCHIEN .--- A new seet has lately set teelf up in Persia, at the head of which is a marchant MANDATTAY SCRIPS-A new seed has interpret interf up in Pernis, at the based of which is a unsolvant who had returned from a pligrimage to Meson, and proclaimed binsed! a successor of this Prophet. The way they trast such matters at Shires supports in the following account (June 33):---Dors gravetable bin heard repeating their profession of full seconding to the form procession of the imposite, were supprehended, tried, and found guilty of coperformation binphany. They were successed to be been bin the form the superhearded, tried, and functions that't benth's furth being set to them. The endonces was put into committies with all the scale and functions belowing to the sub-tion of them were been as the set of the set of the string which has an endone the sum of the set its a tring, which has an endone the sum of the set is a tring, which has not the set of the other into the sub-the best for the sub-the set of the set of them were blocked in the set of the set of them were blocked and the set of the ison, that the unfortunes follows for mere prot-tions, that the unfortunes and or set of configurations between. It is the cutome the two sets of the configura-tor, and patients from the spectrum torting the fully set of the set of configurations between. It is the cutome the set of configurations in the spectrum. After which the souther the domines in the cutom, and patients from the spectrum of the set of the res-tring. After which the souther the fight, and these tarsed them ashird. After which the souther the fight, be way wrisely denied the charge of spectral fift, set is the set of the string. The power to state the imposite, and the him to Shirky, where, on block the base, here the souther the him. Shirky, where, on block the souther the souther the souther the souther the him to Shirky. There, on block the souther the him of the set of the souther the him to Shirky. There, on blo <sup>CONCU.</sup> A new sect has lately set itself up in Persia, at the head of Whileh is a merchant who had returned from were seried by the "context" of the second second were seried by the "ortholox" authorities, and led by a string, attached to a hele in the nesse, through the streets of Shiras, their beards being first burnt off, and their faces blackmed.

A MODEAN MAHORET-We see by late A BIOREAN MAINORT-We see by late London papers that a schima has lately ta-ken place among the followers of Malomet, and a new sect set itself up in Persia, at the head of which is a 'merchant who lad returned from a pligrimmye' to Mecca, and proclaimed himself a nuscessor of the proph-et. The following account is given of the treatment of those followers of a 'new

treatment of more non-verse or a fight." Four persons being heard repeating their profession of faith, according to the form prescribed by the imposter, were apprehen ded, tried and found guilty of unpardonable biaspheny. They were sentenced to lose their beards by fire being set to them,— the sentence was nut into execution with 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 throout the city. Each of them was led by a mirgazah, (executioner.) who had made a hole in his nose and passed through it a atring, which he sometimes pulled with such violence that the unfortunate fellows such violence init the uniorrunate tellows oried out alternately for mercy from the ex-ecutioner and vengeance from Heaven.— It is the custom in Persia, on such occasions, for the executioners to collect money from for the executioners to concert money from the shopksepers in the bazar. In the evening, when the pockets of the executioners were well-filled with money, they led the unfor-tunate fellows to the city gate, and there turned them adrift. After which the Mol-I he at Shiraz sent men to Bushire with power to seize the imposter, and take him to Shiraz, where, on being tried, he very wisely denied the charge of apostacy laid against him, and thus escaped from punish-ment.-N. Y. Mirror.

https://bahai-library.com/pdf/f/first\_newspaper\_accounts\_babism.pdf

As 1993 March Print

### A LONDON TIMES ARTICLE REPEATED FROM NOV 1, 1845

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Chapter 6, Forces of opposition arrayed, <u>The Báb - the Herald of the Day of Days</u>, by Hasan Balyuzi, G Ronald publishers, Oxford, UK, 4th reprint 1994, (originally 1973), p. 76, ISBN 0 85398 054 3 <a href="http://www.gutenberg.org/files/49257/49257-h/49257-h.htm#Page\_76">http://www.gutenberg.org/files/49257/49257-h/49257-h.htm#Page\_76</a>

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 <u>https://bahai.works/World\_Order/Series2/Volume\_8/Issue\_4</u>

"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 <u>https://books.google.com/books?id=1S4KAQAAMAAJ</u>

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

Compiler's Notes: Barstow Collection

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

Individual initiatives gathering published materials of the Faith <u>https://bahai-library.com</u> <u>https://bahai.works</u> <u>http://starofthewest.info</u> <u>http://bahai-news.info</u> older and somewhat ongoing efforts, Baha'i institutional, academic, and individual\* Howard MacNutt and the <u>Promulgation of Universal Peace</u>, ... The "Leiden List" of Baha'u'llah's Tablets ... eventually <u>Lights of Guidance</u> by Helen Hornsby... did you know she was black?^ Moojan Momen's <u>The Bábí and Bahá'í Religions 1844-1944: Some Contemporary Western Accounts, 1981,...</u>

> a review of the use of computers by Baha'is<sup>&</sup> 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 <u>http://bahai-education.org/ocean.html</u> and Immerse <u>http://havcamwiltrav.tripod.com/immerse/index.htm</u> <u>http://www.ibiblio.org/Bahai/TrueSeeker/ts-google.html</u> http://bahai.uga.edu/News/home.html

\* <u>http://watsongregory.homestead.com/files/searchabridged.html</u> 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.)

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

<u>k https://bahai-library.com/deamer\_kolins\_computers</u> 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 - <u>http://irfancolloquia.org/author/Egea</u> 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/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... <u>https://bahaikipedia.org/The Sadgwars, the Bahá'í Faith and Wilmington, NC</u> <u>https://bahaikipedia.org/Ludmila Ott Bechtold Van Sombeek</u> <u>https://bahaikipedia.org/Carlotta\_Robbins\_Holmes</u>

> 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...

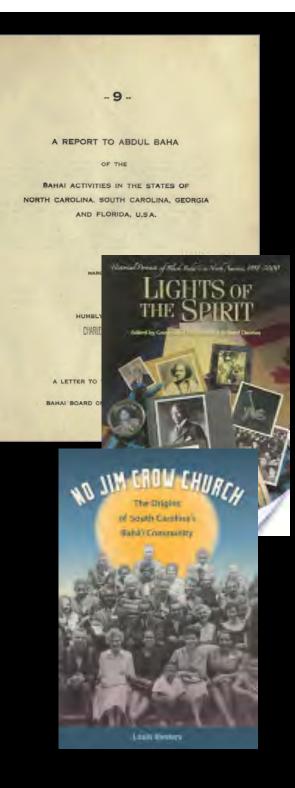
# Wilmington

• 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

Winnington, N. C., during january attorded many opportunities for service. in this city there lives a truly remarkable believer, a young woman who for seven years has been devoted in 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 Wiimington 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 reuurn.



### 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 <u>http://bahai-library.com/</u> 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

- <u>https://bahai-library.com/uhj\_non-bahai\_relatives\_death</u>