

Of a series on the detailed history  
of the Bahá'í Faith in  
North Carolina  
Part 1 - Forgotten, remembered

by Steven Kolins with assistance from others

Paula Bidwell, Mary Spires, and

previous scholarly work notably Anne Gordon Perry, Dr. Robert Stockman and Dr. Christopher Buck

\* a work of scholarship which is always unfolding, authoritative understandings should be directed to Bahá'í institutions

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He is the Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them, and truly God is swift to reckon. He setteth the measure assigned to all who are in the heavens and the earth and whatever is between them.

- the Báb, Selections From the Writings of the Báb  
<http://reference.bahai.org/en/t/tb/SWB/swb-153.html>

In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. ... This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing.

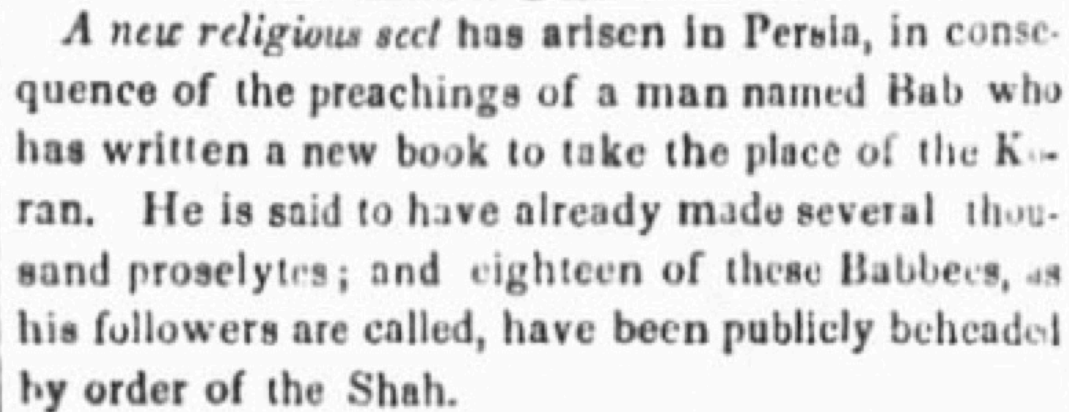
Concerning this Wronged One, most of the things reported in the newspapers are devoid of truth. Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge.

- Bahá'u'lláh, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas,  
(so after 1873)

<http://reference.bahai.org/en/t/b/TB/tb-5.html#gr26>

# Firsts

- Before Bahá'ís came to North Carolina or were even in the US, newspaper mentions occurred of early Bábí era events. While the earliest in the world date from Nov 1, 1845 in the *London Times*, the first in NC would be a few years later.



*A new religious sect has arisen in Persia, in consequence of the preachings of a man named Bab who has written a new book to take the place of the Koran. He is said to have already made several thousand proselytes; and eighteen of these Babbees, as his followers are called, have been publicly beheaded by order of the Shah.*

- *The Tri-Weekly Commercial* (Wilmington, North Carolina), 20 Aug 1850, p. 2, also in *The Biblical Recorder* (Raleigh, North Carolina) 15 Sep 1850, p. 3

# Firsts

- Still in the era of firsts... the first Bahá'í to visit NC was... Sarah Jane Farmer! Probably the first mention from a Bahá'í in North Carolina.

Miss Sarah J. Farmer, with her aunt, Mrs. Charles C. Coffin, is sojourning in North Carolina for the benefit of the latter's health.

Miss Sarah J. Farmer of Greenacre, Eliot, is to pass the winter in North Carolina.



- Miss Sarah J. Farmer...  
*The Portsmouth Herald*, (Portsmouth, New Hampshire), 1 Dec 1902, Mon • Page 1 (found thanks to Dr. Duane Troxel) and 8.

# Firsts

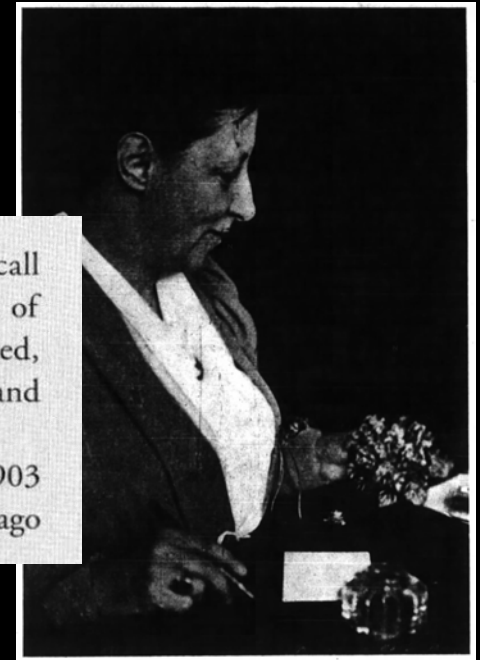
- Sarah Jane Farmer received tablets before and after... (Green Acre on the Piscataqua (2012), by Anne Gordon Perry, pp 56-7)

AS TO THEE, be not grieved at anything whatever. There is a right wisdom in whatever happens in this great Cause. Be not grieved for thy brilliant heart is a great treasury, inasmuch as every heart which trusts in the grace of its Lord is illumined through the lights of its Creator and it is one of the treasuries of the Kingdom, filled with the wealth of His divine world and heavenly bounties. This is great wealth!

—Translated October 1, 1902  
by Ali-Kuli Khan in New York City

O MAID-SERVANT OF GOD! Raise the call at Green Acre, summon all unto the Kingdom of God whose lights shone forth, fragrances wafted, clouds changed into tears (or drops of rain) and guardians smiled.

—Translated April 21, 1903  
by Mirza Ameen in Chicago



- Tablets in Oct 1902 and April 1903.
- The next newspaper clipping referring to Farmer notes her anticipated return to Greenacre in July [South Eliot; Miss Sarah J Farmer...](#), *The Portsmouth Herald* (Portsmouth, NH) 25 Jun 1903, Page 3

# Firsts...



Pauline Knobloch Hannen was born in Washington DC after the Knobloch family emigrated from Germany. But the family moved to Wilmington, NC where Pauline grew up in the 1880s, married Joseph Hannen in 1893 in DC, became a Bahá'í in DC in 1902, and was quickly followed by her husband and several of her sisters by 1904.

# Firsts...

- Hannen trips to NC... After Sarah Farmer, probably some of the first mentions of the Faith.



1908 - Raleigh

## LADIES TO MEET

### Interesting Lecture for Tomorrow Afternoon

At 3:30 on Thursday afternoon in the Olivia Raney Hall Mr. Joseph H. Hannen, of Washington, D. C., will deliver an address to the ladies of Raleigh, his subject being "The Way to Health." Mr. Hannen is brought to this city by Mrs. S. Parker Gurley who has been in Raleigh for the past month. Mrs. Gurley has discussed

1917 - Wilmington

\* \* \*  
Mr. and Mrs. J. H. Hannen, of Washington, D. C., are visiting Mr. and Mrs. F. A. Bissinger. Mrs. Hannen was Miss Pauline Knobloch, of Wilmington.





# Pauline

- Raised in segregated Wilmington NC, knew of the Wilmington Insurrection of whites against the rise of black community, learned a fear of black people justifying the violence of white people against them.
- O CHILDREN OF MEN! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.
- Following studies of this quote she had an inspiration during a Thanksgiving snowfall in DC observing a black woman struggling with packages and untied shoelaces - she stooped to tie them unasked and all around her people gaped. From then the Hannens began to focus on reaching to African-Americans with the Bahá'í Faith.\* According to Robert Stockman, "As a result of her efforts, in the period 1900 to 1912, Washington probably had the best organized (ed-and racially integrated) Bahá'í Sunday school in North America."\*\* Pauline introduced the Faith to her sister's seamstress **Pocahontas Kay Grizzard Pope**. Pope was from Halifax county NC, and her husband's family was from Raleigh. They had left NC in 1900. Pocahontas Pope received a tablet from `Abdu'l-Bahá. **Louis George Gregory** encountered the religion in 1907 and then joined the Faith in 1909 after being accompanied by the Hannens. And after those two, 15 other African Americans did. Stockman noted "Corinne True wrote to Pauline Hannen to ask her advice about reaching Chicago's black population, (in 1908.)"

\* <http://bahaiteachings.org/spiritual-ancestors-pocahontas-pope>, *Do We Have Spiritual Ancestors? Meet Pocahontas Pope*, by Christopher Buck, [bahaiteachings.org](http://bahaiteachings.org), Sep 15, 2016

\*\* - Baha'í Faith in America - Early Expansion, vol 2, 1900-1912 by Robert Stockman, 1995, p. 226

# Pocahontas' Pope's childhood home



former Halifax Clerk office circa 1974

private residence of the Kay-Grizzard family; circa 1880s - 1909

# Pocahontas Pope

- Mentioned on websites - old [DCBahaiTour.org](http://DCBahaiTour.org) website, then [BahaiChronicles.org](http://BahaiChronicles.org) and [bahaiteachings.org](http://bahaiteachings.org)
- [Do We Have Spiritual Ancestors? Meet Pocahontas Pope](#), by Christopher Buck • Sep 15, 2016
- [The Black Pupil of the Eye: The Source of Light](#), by Christopher Buck and Nahzy Abadi Buck • Sep 16, 2016

# Sadie E J Shankle Oglesby

- Wikipedia:  
[https://en.wikipedia.org/wiki/Sadie\\_and\\_Mabry\\_Oglesby](https://en.wikipedia.org/wiki/Sadie_and_Mabry_Oglesby)

**Sadie E J Shankle Oglesby** was born April 10, 1881 from the wealthy colored Shankle family from near Concord, daughter of Whit Shankle. Circa 1897-1900 Sadie was a nurse and was mentioned in some newspapers as a colored nurse in Pinehurst/Southern Pines. Mabry C Oglesby and Sadie E J Shankle were married in Washington, DC, Oct 17, 1901. While Mabry began a life as a railroad Pullman Porter. Sadie is reported head nurse at the New York Nurses Training School, and read papers at club meetings in Boston and New York City. The 1946 *Bahá'í World* biography of Mabry says the Oglebys encountered the religion in 1913, studied with Harlan and Grace Ober, and were convinced of it in 1917. After many years of Mabry appearing at various local and national meetings of the Faith, Sadie went on pilgrimage on March 11, 1927. Sadie was the third black pilgrim, the first black woman, and the first black Bahá'í to be welcomed by Shoghi Effendi as head of the religion. She was also the first Bahá'í from North Carolina to go on pilgrimage. She recalled many observations he made about race issues in her notes and in particular about the black community needing to step forward in being part of the solution to racism in America not be reticent or slow in engaging the white Bahá'ís. On return to America she became visible in her own right at local and national Bahá'í meetings and in particular on issues of race in America. Louis G. Gregory commented that the Boston Bahá'í community was integrated by 1935 with a large proportion being colored and largely through the work of Sadie. Both of them also had served on the Boston assembly more than a decade. Sadie picked up the name Ammetâ€™uâ€™llah and used it among Bahá'ís and public mentions of herself. Mabry died May 19, 1945. Her last known talk, "The call to reality", came in March 1946 and she died in Feb 1956.

# Louis Gregory

- To Move the World

- 1910 - Gregory trip including Durham, Enfield, and Wilmington
- 1919 - February? Gregory had a brief stay in Wilmington (Louis Venters PhD)
- 1928 - including Durham, Gregory spoke to at least one high school class of over 500 students.
- 1931 - In April, in Bricks, Gregory spoke to a black high school-college twice and a white college president and select students attended



In many of these teaching trips Enfield or Bricks, NC, are mentioned often.

Bricks generally doesn't show up on maps - it a place near the small town of Enfield - which is a black community around what is now the Franklinton Center at Bricks, a product of a merger of the Franklinton Christian College started in 1871 to train black leaders for local churches and the Bricks Junior College started in 1895 through a gift of land and endowment to the American Missionary Association, (AMA).

Bricks founding leader was Thomas Inborden, who was a Fisk graduate.\* Gregory's first visit there was in 1910. Inborden was displaced in 1925 as leader by the AMA and Inborden refused the compensation he was promised on being retired and there was never a local engagement in policy about the management of the school by the AMA policies out of New York. However it went on to become an accredited college in 1926. The school struggled with purposes of education and means of how students would pay for attending amidst the Great Depression, begun in 1929. Some 40 years after the period, one of the *Bahá'í News* noted that the president and wife were Bahá'ís and welcomed Bahá'í teachers - roughly the early 1930s.\*\* Gregory was there in 1931. However the AMA canceled plans for an expansion and the College closed in the Fall of 1933.\*\*\* It was also associated with an elementary school.\*\*\*\* The area facilities reorganized and kept levels of organization until it refounded itself as the Franklinton Center. Who this Bahá'í couple was hasn't been determined.

\* Inborden, Thomas Sewell, by Ralph Hardee Rives, Dictionary of North Carolina Biography, 6 volumes, edited by William S. Powell, 1988

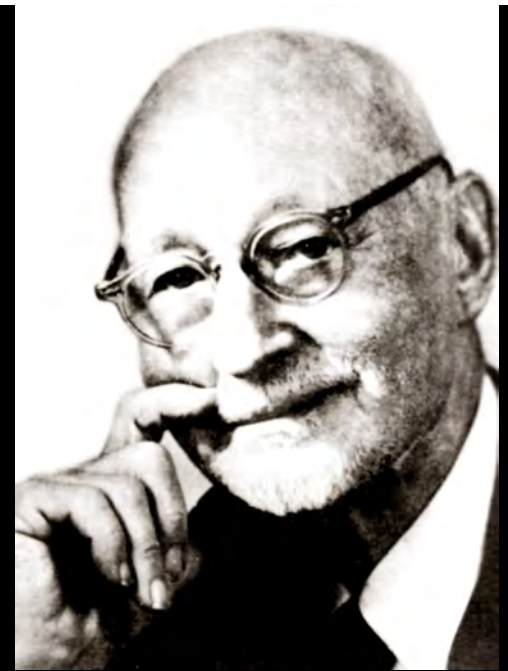
\*\* *Bahá'í News - Forty years ago*, *Bahá'í News*, January, 1972, p. 23

\*\*\* The Brick School Legacy, youtube posted by Michael Kasino Michael Kasino, uploaded on Apr 23, 2011

Franklinton Center at Bricks: A historic center of transformation for the entire community!, by the United Church of Christ United Church of Christ, Published on Sep 26, 2013

\*\*\*\* Inborden Elementary, School webpage, March, 2017

# Stanwood Cobb



**Stanwood Cobb** was the first known Bahá'í to live in NC while as a Bahá'í. He had joined the religion in 1906 in New England, first visited 'Abdu'l-Bahá in 1909, and was one of several people who gave talks on the occasion of Gregory's invitation to go on pilgrimage. Cobb taught at the Asheville School in 1915-16; at the time it was a single school for all grades. He made another trip into the state and spoke at UNC in 1932 at Gerald Hall as a guest of faculty member Ernest Groves, a friend of his days at Dartmouth, (and Groves gave a talk at Green Acre in 1925 followed by a reception given by the Cobb family.)

A Report to Abdul Baha of the  
Bahai Activities in the States of  
North Carolina, South Carolina,  
Georgia and Florida  
by Charles Mason Remey,  
June 7, 1919,  
published on  
Bahai-Library.com 2013

- pages 5 to 8

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A REPORT TO ABDUL BAHA  
OF THE  
BAHAI ACTIVITIES IN THE STATES OF  
NORTH CAROLINA, SOUTH CAROLINA, GEORGIA  
AND FLORIDA, U.S.A.

MARCH-APRIL, 1919

HUMBLY SUBMITTED BY

CHARLES MASON REMEY.

||

AND

A LETTER TO THE MEMBERS OF THE  
BAHAI BOARD OF TEACHING IN AMERICA

UNIV. of  
CALIFORNIA



Leaving Washington on March 16th, John Bassett and I went by boat to Norfolk, Virginia, and from there travelled by train to Washington, in North Carolina, where the doors were open to the cause. Through the kindness of Mrs. Hooper Harris of New York, we had been placed in correspondence with her brother-in-law and sister, Dr. and Mrs. W. H. Carter in the town of Washington, and at their invitation we stayed in their home while there.

Mrs. Harris had taught in Washington, and upon one occasion, Mrs. Hannen, of Washington, D.C., had gone there on a similar mission, so the ground had been prepared.

The Carter family were most hospitable and kind to us, and through their efforts two well attended meetings were arranged in their home, - one in which the history and general teachings of the cause were explained, and the other in which the Mashrak-El-Azkar and its spiritual and philanthropic functions were explained to the people. The response was good, and from the happiness and joy in the hearts and faces we felt that something had been accomplished.

In Washington, V.C., there is a large negro population, among the members of which the living and educational conditions are not good. Mrs. Carter is

interested in the matter of a new school house, so during our visit a meeting was arranged for us at the colored school. On our way thither through the negro quarter which, with its unpaved streets and side walks presented a strong contrast with the general character of the rest of the town, we had occasion to inquire from an old colored man the direction of the school. He assured us that we were heading the right way, adding that we could not miss finding it since it was the most "tumbledowndest" building on the street. From this graphic description we had no difficulty in locating the school, an old frame building crowded to the doors and the windows with the audience of parents, teachers and scholars awaiting us.

There was considerable applause when Mrs. Carter spoke of the new building which they were all hoping for, - about as much applause as one cared to witness in so rickety a building, - after which the children who ranged from six or seven years of age upwards, sang a number of songs - hymns at first and later various of the real negro melodies. All listened wrapt and attentively to the story of the Bahai Revelation, and as The Message of The Covenant was explained to them the entire crowd of two or three hundred souls seemed to respond and to vibrate as one soul in many bodies, then in their final hymn they gave forth in song the spiritual note struck through the mentioning of the Holy Word. It was impressive. Never have I enjoyed choral singing as upon that day, for it was indeed melodies produced by the call of the Kingdom.

It is always a particular joy to the Bahai teachers when they find a response to their message amongst the clergy and this experience was one of our many pleasures while in the town of Washington. Mrs. Carter arranged a morning for us with the clergymen of the two principal churches of the town. It was a memorable interview, one which I will always look back upon with a sense of real joy. Both gentlemen were deeply touched by the message and by the spirit of the cause. Passing quickly over the general philosophic principles of the teachings, as matters the truth of which were so evident that they offered no questions nor arguments, many basic and fundamental truths were discussed, particularly those relative to divine revelation, and the Reality of the Word of GOD, and of His Manifestation. Our meeting was so fragrant and harmonious, and there was such gladness of heart manifest in the faces of each one present that we knew that the spirit of El ABHA was in our midst and that in the Lord's own time the fruits of that day would be forthcoming.

In several of the towns which we visited upon this tour we went to the public libraries in order to ascertain what literature upon the Bahai Religion was available to the reading public; and with the idea of the possibility of placing in libraries, where acceptable, some of those Bahai publications suited to the general reading public.

Mrs. Carter was interested in getting some Bahai literature into the local public library in her town, so we wrote to Miss Elizabeth Hopper, the Secretary of the Bahai Library Committee in Washington, D.C., that she might forward to Mrs. Carter, for the town library, copies of such books as the committee had in hand, thus making it possible for those with whom we met and talked, as well as others, to follow up their first interest with a systematic study of the teachings.

An effort has been made upon the part of this Library Committee, appointed by the annual convention of Bahais, to enlist the co-operation of the friends in the various assemblies in placing those Bahai books which are suitable for general circulation in their local public libraries. During the past three or

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four years between three and four thousand books and bound pamphlets have been thus placed in libraries with the hope of furthering the knowledge of the cause.

The Bahai Library Committee has extended a general call to the friends in all parts asking them to arrange with the librarians of public libraries to apply for Bahai books addressing their communications to the Secretary of the Bahai Library Committee, P. O. Box 1319, Washington, D. C.

---ooOoo---

On leaving Washington, North Carolina, our next stop was in Greenville in the same state. There we called upon Mrs. K. R. Beckwith (to whom we had a letter of introduction from Dr. Carter). Mrs. Beckwith is the principal of the East Carolina Teachers Training School - a large institution where three hundred young women are being educated to become teachers. This lady received us very graciously and listened with interest to an account of our work. The daily curriculum of the school was so filled and taken up that there was no opportunity on that day for us to talk before the student body, but an evening gathering of the teachers was arranged which proved to be very satisfactory.

The talk commenced with a discourse upon the influence of religion upon civilization and architecture, which led to a description of the Mashrak-El-Azkar and an exposition of some of the preliminary designs for the edifice to be built in Chicago. Afterwards, as every one was thoroughly interested, questions were asked regarding the cause and the spiritual teaching. It was late in the night when, with happy hearts, we left the school for we had been able to speak freely and fully of the Bahai Message and Glad Tidings, and all which had been said had been received with joy and fragrance so from the glow within our own hearts we felt that that which we had offered to our audience had been well accepted.

Raleigh, the capitol city of the State of North Carolina was our next field of activity. Here we knew no people, nor did we have letters to anyone, although we knew the name of a prominent clubwoman of broad interests, Mrs. Timberlake. We called upon this lady and told her of our work and of the meetings held in Greenville and in Washington. She became interested, and through her kindness we met several other progressive women which resulted in a meeting in an auditorium in the Woman's Club. At this meeting a good and responsive audience assembled to hear the message with particular respect to the influence of the Bahai Revelation for the upliftment of women.

The audience listened very attentively to the account of the life of Kurat-Ul-Ayn and of the great work which she accomplished and they were much interested in hearing about the Bahai women in Persia and other countries in the East and the freedom from ignorance and the educational advantages which the Bahai Cause is inculcating into the mind of humanity, all of which is so changing and ameliorating the status of woman in the Orient. The two Raleigh daily papers published good articles which, in order to secure accuracy of statement, we ourselves had written about the lecture, so we had some publicity of a good character.

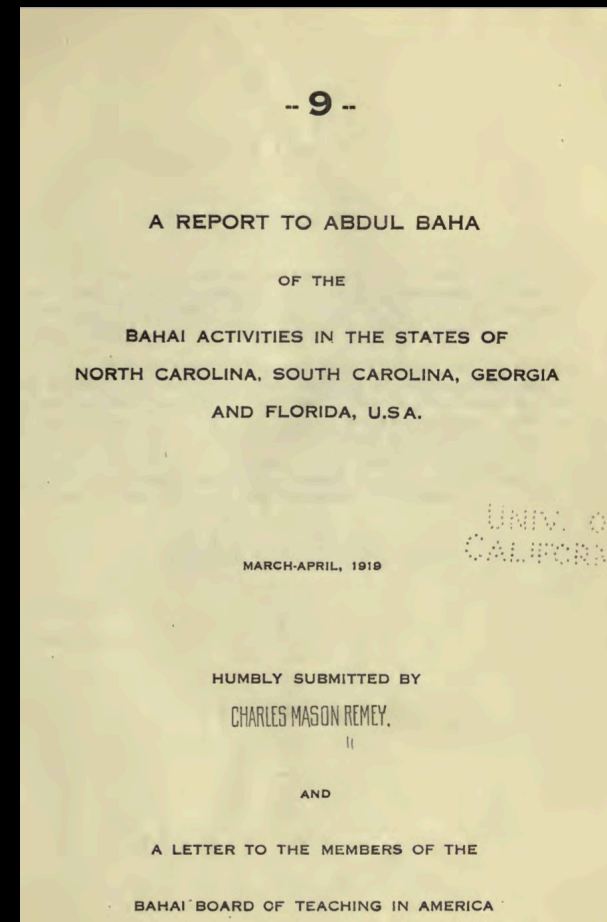
We were in Raleigh at a time when the public mind was much occupied with the returning troops of soldiers from Europe. Triumphal arches spanned the streets, buildings were hung with flags, strains of martial music were heard

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repeatedly from the passing bands while thousands of people from the countryside thronged the streets. This general prevailing excitement made it somewhat difficult to get hearings for the message. In various ways we tried to increase our scope of work. Visiting the Agricultural and Engineering University in the outskirts of the city, we interviewed the professor in charge of the department of civil engineering and architecture, suggesting that we give an illustrated lecture upon the Mashrak-El-Azkar, explaining this architectural and engineering problem to the students and faculty, but there was too much going on that week to admit of this matter, through which we had hoped would be aroused some interest in the cause. Then we directed our steps toward Shaw University, which is the principal institution of learning in those parts for the members of the colored race. Here we were very cordially received, were given seats upon the platform at their morning chapel exercises, and there a couple of days later, under the auspices of the Young Men's Christian Association, addressed an audience of fine young colored men, giving them as comprehensive an outline as the hour would allow, of the principles and the divine foundation of The Holy Cause. The Dean of the University and several other members of the faculty were present and the response was very good. We found that our Bahai fellow servant and brother Mr. Gregory had lectured upon the Bahai Religion before the students of Shaw, so through his work our way there had been facilitated and made easy.

# 1919 in North Carolina

- left Washington March 16 ... until when?
- Washington NC because of sister of Mrs. Hooper Harris, Dr. and Mrs. W. H. Carter
- Prior trip of Mrs. Harris and Mrs. Hannen
- Meetings in Washington at Carter home, Black school and with clergy, library
- Greenville with Mrs. K. R. Beckwith, evening talk with teachers
- In Raleigh looked up Mrs. Timberlake, arranged meeting by Woman's Club, Shaw University, recalled Gregory



- “Will lecture upon universal religion”,  
*News and Observer*  
(Raleigh, North Carolina)  
22 Mar 1919, Sat, Page 12

So left DC March 16 and reached  
Raleigh March 22 - Washington,  
Greenville, Raleigh... First public  
direct teaching event in Raleigh NC.

## WILL LECTURE UPON UNIVERSAL RELIGION

**Mr. Charles Mason Remey, of  
Washington, Will Talk at  
Woman's Club**

An address on the universal religious and social principles of the Bahai Movement is to be given by Mr. Charles Mason Remey, of Washington, D. C., this afternoon at 3:45 o'clock in the Committee Room of the Woman's Club. This is an educational address, and the public, whether club or non-club members, is cordially invited. There will be no solicitation of funds nor charge for admission.

The object of the Bahai Movement is to exert an influence, through the spirit of true religion, upon the vital economic and social problems of this age of world reconstruction, and its keynote is the spiritual harmony and unity of peoples of all religions, denominations and sects.

Mr. Remey will speak upon the uplift of women that has been produced by the Bahai Movement in Oriental countries, where he has traveled extensively.

In 1919 Remey mentions Mrs. K. Beckwith...

In 1931 Gregory mentions a white college president and select students attended a talk of his in Bricks.

Principal of East Carolina Teacher's Training College from 1909 to 1925, what was later East Carolina University at Greenville where Bill Tucker would become a Baha'i. Beckwith graduated with advanced degrees from a college in Richmond VA and began teaching in NC in 1883, was married to Wahingtonian lawyer Sidney T. Beckwith and soon widowed with a daughter, Gladys, about 1887. But by September 1887 she was opening a school for boys in Washington, NC. She was a regional and statewide social leader. A month after Remey's visit she was a grandmother. In 1931 Louis Gregory reports a visit by a white principal and select students attending one of his visits to a black school in Brick's NC, "from 30 miles away". We do not know for sure who this principal was - Beckwith was retired in 1925 but was alive. And Greenville is closer to 50 miles away than 30 but Gregory might have been noting the difficulties of the era in reporting specific facts. A biographical chapter on Beckwith appears in East Carolina University: The Formative Years, 1907-1982, by Mary Jo Jackson Bratton, East Carolina University Alumni Association, 1986, pp. 121-?

\* Mrs. K.B. Beckwith.... *Washington Progress* (Washington, North Carolina)15 Sep 1897, Wed • Page 3

\* With the Club Women, by Mary Moses; Health Department, *The Wilmington Morning Star* (Wilmington, North Carolina)12 Dec 1915, Sun • Page 8

\* Health Department Fayetteville Weekly Observer, (Fayetteville, North Carolina) 22 Dec 1915, Wed • Page 3

\* (article), The High Point Enterprise (High Point, North Carolina)27 Apr 1916, Thu • Page 2

\* Mrs. Beckwith on "Law of love" Greenville News (Greenville, North Carolina)05 Nov 1917, Mon • Page 1

\* Farmville fair is a big success, Greenville News (Greenville, North Carolina)26 Oct 1917, Fri • Page 1

\* Born, a daughter, Greenville News (Greenville, North Carolina)29 Apr 1919, Tue • Page 6

\* Former educator dies, The Daily Times-News (Burlington, North Carolina)17 Feb 1948, Tue • Page 2

\* Inter-racial amity, by Louis Gregory, Baha'i News, April, 1931, p. 5

- Sarah Farmer trip winter 1902-3 - Wilmington?
- 1908 Hannens trip to Raleigh.
- 1910 - Gregory trip including Durham, Enfield, and Wilmington
- 1915-16 Stanwood Cobb lives in Asheville for school year
- August 1917 - trips of the Hannens and Sarah Gertrude Rawls Harris, wife of Hooper Harris, sister of Lula Rawls Carter, (Mrs. W. H. Carter) of Washington, NC.
  - - A book was donated to the Duke Library during the school year 1916-1917 out of the Washington DC Bahá'í community.(BN)
- 1919 - February? Gregory had a brief stay in Wilmington
- March 1919- Charles Mason Remey and Charles Bassett took a trip through Washington, home of Mrs. Lula Rawls Carter, Greenville at Mrs. Bechwith's East Carolina Teacher's School Principal, and Raleigh with newspaper coverage, before going south.
- 1926 - Keith Ransom-Kehler visited the Raleigh area according to Gregory. (BN)
- 1928 - including Durham, Gregory spoke to at least one high school class of over 500 students.
- 1931 - In April, in Bricks, Gregory spoke to a black high school-college twice and a white college president and select students attended,(possibly Mrs. Katie R. Beckwith from Greenville.)
- 1931 Musicians and Bahá'ís Philip Marangella and Chauncey Northern also stopped in Enfield, near Bricks. (BN)

