

Introduction for the first Summer Seminar in the history of the Bahá'í Faith in North Carolina

by Steven Kolins

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

Presented at the first Summer Seminar in the history of the Bahá'í Faith in North Carolina

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Sponsored by the Spiritual Assembly of the Bahá'ís of Orange County, NC

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

In 1936 Shoghi Effendi outlined a Bahá'í view of time and history:

Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society which, in the fullness of time, is to mirror forth the brightness of His glory. Though the framework of His Administrative Order has been erected, and the Formative Period of the Bahá'í Era has begun, yet the promised Kingdom into which the seed of His institutions must ripen remains as yet uninaugurated. Though His Voice has been raised, and the ensigns of His Faith have been lifted up in no less than forty countries of both the East and the West, yet the wholeness of the human race is as yet unrecognized, its unity unproclaimed, and the standard of its Most Great Peace unhoisted.

The Guardian of the Bahá'í Faith has noted parallels between Jesus and the Báb:

"It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. ... The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ."

God Passes By Author: Shoghi Effendi Source: US Bahá'í Publishing Trust, 1979. p. 56, (paragraph 15)

Books 18 and 20 out of 20 volumes by Jewish historian Josephus writing in 93-4AD:

“... brought before them the brother of Jesus, who was called Christ, whose name was James, and some others... delivered them to be stoned.”

“...as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man... Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion... Accordingly he was sent a prisoner, ...and was there put to death.”

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.”

Talmud:

"On (Sabbath eve and) the eve of Passover, Jesus the Nazarene was hanged and a herald went forth before him forty days heralding, "Jesus the Nazarene is going forth to be stoned because he practiced sorcery and instigated and seduced Israel to idolatry. Whoever knows anything in defense may come and state it." But since they did not find anything in his defense they hanged him on (Sabbath eve and) the eve of Passover.

Ulla said: "Do you suppose that Jesus the Nazarene was one for whom a defense could be made? He was a mesit (someone who instigated Israel to idolatry), concerning whom the Merciful [God] says: Show him no compassion and do not shield him. With Jesus the Nazarene it was different. For he was close to the government."

Roman senator Tacitus wrote a history of Rome in 30 volumes of which half survive written about 116 AD of events in 64 AD.

"But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed."

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."

"Persia", Bradford Observer (London) , Nov6 , p. 7

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1845

1 Nov, **London Times**

6 Nov, *Bradford Observer*, p. 7, (does not cite but almost exactly text as in *Times*.)

15 Nov, **Literary Gazette and Journal of the Belles, Letters, Arts, Sciences, etc.**, London, England, p. 13

18 Nov, *Morning Post*, London, England, p. 4,

19 Nov, *London Times* and *London Standard*, p. 2,

20 Nov, *Patriot of London*, p. 7

21 Nov, *Stamford Mercury*, Lincolnshire, England, p. 2,

Newcastle Courant, Tyne and Wear, England, p. 7,

22 Nov, *Leamington Spa Courier*, Warwickshire, England, p. 5,

23 Nov, *The Era*, p. 8, London, England,

25 Nov, *Kentish Gazette*, p. 2, Kent, England, and *Freeman's Journal* Dublin, Republic of Ireland, p. 4

26 Nov, *Blackburn Standard*, Lancashire, England, p. 4

Hereford Journal, Herefordshire, England, p. 2,

London Nonconformist p. 11

27 Nov, *Fife Herald*, Fife, **Scotland**, p. 4

28 Nov, *Royal Cornwall Gazette*, Cornwall, England, p. 5,

29 Nov, *West Kent Guardian*, West Yorkshire, England, p. 7,

Northern Star, p. 9,

repeated of the same issue of *Northern Star*, same date, on p. 18,

repeated of the same issue of *Northern Star*, same date, on p. 26,

Hereford Times, Herefordshire, England, p. 6,

Sherborne Mercury, Dorset, England, p. 8,

Western Times, Devon, England, p. 3,

5 Dec, *Liverpool Mercury*, Merseyside, England, p. 1,

1846

5 Jan, *Caledonian Mercury*, Midlothian, Scotland, p. 4,

6 Jan, *Dundee Courier*, Angus, Scotland, p. 1,

14 Jan, *Dumfries and Galloway Standard*, Dumfriesshire, Scotland, p. 2,

26 Jan, [*Troy Daily Whig*], **Troy NY**,

30 Jan, *Christian observer of Louisville, Kentucky*,

19 Feb, *Vermont Watchman and State Journal*, **Montpelier, Vermont**, p. 4,

23 Feb, *Signal of Liberty*, **Ann Arbor, Michigan**, p. 3,

Feb (Jan/Feb issue) *The Eclectic Magazine of Foreign Literature, Science, and Art*, p. 142,

31 Mar, **Melbourne Australia's Port Phillip Herald**

4 Apr, *Boon's Lick Times*, **Fayette, Missouri**, p. 1

Morning Chronicle, **Sydney, Australia**, p. 4,

7 Apr, *South Australian*, Adelaide, Australia, p. 3,

11 Apr, *South Australian Register*, Adelaide, Australia, p. 3,

15 July, **New Zealand Spectator Cook's Strait Guardian**, p. 3,

4^e ANNÉE, N° 153. --- JEUDI, 29 MARS 1849.

JOURNAL DE CONSTANTINOPLE

ECHO DE L'ORIENT.

"I have seen it announced that the Bab, after his rebellion and imprisonment in Erdébil some months ago, has taken refuge in Mazandaran where he is surrounded by a party of about 600 angry men occupying a small fort, from which they have repelled the troops repeatedly sent against them. A body of 3,000 men could finally exterminate these rebels, and evict them from their hideout....."

• Bab, dont je vous ai annoncé la révolte et l'emprisonnement à Erdébil, il y a plusieurs mois, s'étant réfugié dans le Mazandéran, s'y est entouré d'un parti de 600 furieux environ qui occupaient un petit fort

d'où ils repoussaient les troupes envoyées contre eux à plusieurs reprises. Un corps de 3,000 hommes a pu, enfin, exterminer ces factieux, et faire sauter leur repaire.

Recalling the attempt on Naser al-Din Shah Qajar was on August 15, 1852. Western news coverage appears to begin Oct 1, 1852 in London...

Persian Heretics and Executioners

The late attempt to assassinate the Shah of Persia was made by two persons who belonged to the religious sect of the Babis. This was the only confession they made in spite of the inexpressible torments of the rack, and, though their bones were crushed by screws, still their lips remained closed, and all they said was, "We are Babis." ... Countless blows falling hard and fast on the backs and the feet of the unfortunates, and the singeing of the limbs with redhot irons, are mere commonplace torments, and he to whom they are applied may thank God for being treated so leniently. But look at those wretches, who, with their eyes put out, are compelled to eat Look at others, whose teeth have been broken out by the hands of the executioner, offering their bare heads to the hammer which is to break their skulls. Or look at the woeful spectacle of the bazaar, lighted up by heretics, whose breasts and shoulders are drilled through and through, and made to contain burning candles. I have seen them marching through the bazaar with a band of music preceding them. ... Nor are these the only torments I shall never forget the scene. Not a groan had escaped him; he had borne the worst torment in gloomy silence, but now they ordered him to rise and run; he makes an attempt but the flesh is weaker than the mind - he staggers and falls! For mercy's sake, give him the *coup de grace*, and make an end of it. ... is hung to a tree by one foot and one hand, with the head downwards, and then every person may have a shot at it. ... Not only the executioners, but also the populace, take part in this butchery. The judges now and then present some Crown officer or dignitary with a few Babis, and the Persian feels delighted and honoured by shedding the blood of the gagged and defenseless man. The infantry, cavalry, artillery, the King's guards, the guilds of the butchers, bakers, &c., - all took part in the bloody scenes. A certain Babi was sent as a present to the officers of the garrison; the commanding general had the first cut at him, and the other officers followed, each with his sword, according to rank and seniority. The Persian troops are butchers, but not warriors. One Babi was sent to the Imaum Giume, who killed him offhand. The Islam has notion of no charity. After their death, the bodies of the Babis are cut into halves, and either nailed to the gates or thrown out to the dogs and shakals. -- *Kolner Zeitung*.

http://bahaikipedia.org/On_the_Attempt_on_the_life_of_the_Shah

A mass execution of Babis

[The Babi and Baha'i community of Iran: a case of "suspended genocide"?](#), by Moojan Momen, *Journal of Genocide Research* (2005), 7(2), June, especially page 222 where Momen mentions:

"Conservative estimates put the total number of Babis killed during the whole period of 1848 to 1853 at 3,000, while other historians, including the Iranian court chronicler Sipihr and the Baha'i leader 'Abdu'l-Baha (1844–1921), claim 20,000 or more. The main reason for the indecisiveness about the numbers killed relates to the events after the attempted assassination of Nasir ad-Din Shah. While many only give a list of 35 men officially executed in Tehran and a small number elsewhere, there are some accounts... that seem to imply a much larger number of deaths..."

First it is Hundreds

Des Nouvelles de Perse, 3rd column, half way down, *Journal des débats politiques et littéraires*, 30 Oct 1852, page 1

"Letters of Tauris September 27, arrived yesterday from Trebizond, the city brought news of Persia, who are of a certain gravity....The execution in Tehran about four hundred Babis, said to be complicit in the attack against the Shah of Persia, which we reported in our preceding numbers; took place with a great camera. They were subjected to the greatest tortures. This ensures that the Shah of Persia is seriously affected as a result of the attack directed against him by the Babis.

Then it is 10s of Thousands

20 December 1852, *London Standard*, p. 3:

...Letters from Bagdad of the 7th ult. are of importance. The Shah's brother, accused of being a Bab, had escaped from Teheran, and had sought refuge at Bagdad. The Turkish Governor, Namik Pacha, had refused to receive him, which is contrary to the sentiments shown by the Government towards refugees. The Persia prince, however, entered the city with a British passport, and, disguised as a British officer, took up his quarters at Colonel Rawlinson's, our consul general, who acted with great humanity and friendship towards the unfortunate young man. By the same letters we learn that the persecution against the Babs was awful, and the 20,000 or 30,000 had been put to death in the south of Persia.

Further discussions at [20,000 martyrs?](#), by Sen McGlinn, circa 2007–2013. Most sources are later than 1858 and some into the 1900s. However newspapers turn up mentioning it clearly earlier...

Báb und seine Secte in Persien.

Von

A. H. Wright ¹⁾.

Vor acht bis zehn Jahren trat ein Mann im südlichen Persien in der Gegend von Schiráz auf, welcher behauptete, er sei für die Menschen der einzige Weg, zu Gott zu gelangen, und demgemäss den Namen Báb (das arabische Wort für „Thor, Thüre“) annahm. Er fand einige Leute, welche seinem Vorgeben glaubten und seine Anhänger wurden. Eine seiner Lehren war: alle Menschen sollten ihm unterworfen sein, und die vom Schah ausgeübte Macht sei folglich eine unrechtmässige. Diess wurde weiter ausgesprengt und gelangte bald bis zu den Ohren des Königs. Er wurde in die Hauptstadt entboten, da eine Zeit lang festgehalten, und hierauf nach Maku,

Comments of a Christian;
known to Bahá'ís
~ 1975

1) Wir erhielten diese Notiz, unter dem Datum Orumia d. 31. März 1851, mit einem Briefe unseres Correspondenten, Mission. *J. Perkins*, Orumia d. 29. März 1851. Die sich darauf beziehenden Worte desselben sind folgende: „With this letter I send you a brief sketch of a religious fanatic, who, a few years ago, became very notorious in Persia, attaching to him many followers, and finally becoming a martyr to his zeal, his career being ended by his being shot at Tabreez. — The sketch which I send you is a copy of a brief account of this fanatic, prepared by my respected associate Dr. Wright, and forwarded by him to the American Oriental Society.

D. Red.

AMERICAN ORIENTAL SOCIETY.

The Literary World (1847-1853); Jun 14, 1851; 8, 1

AMERICAN ORIENTAL SOCIETY.

THE annual meeting of this Society was held on the 21st ult. in Boston and Cambridge, H. herst, Mass.

Among the correspondence read was a letter from Rev. AUSTIN H. WRIGHT, M.D. Missionary

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“Some eight or ten years ago, a man appeared in the South of Persia, in the neighborhood of Shirâz, and put forth pretensions that the only way of access to God for mankind was by him; where appears to be extinguished.

“I send you specimens of the papers which Bâb wrote during his confinement at Charee. It is said that several horseloads of such papers were found after his removal from that place. The British Consul, resident at Tabreez, having obtained a number of them, gave to me those I now forward. They have been shown to a Mollah here, who is a good Arabic scholar; but he is unable to decipher them; or to extract any meaning from them.”

Dr. Rev. Austin Wright's first letter/paper

https://bahai-library.com/wright_report_babis_urumiah

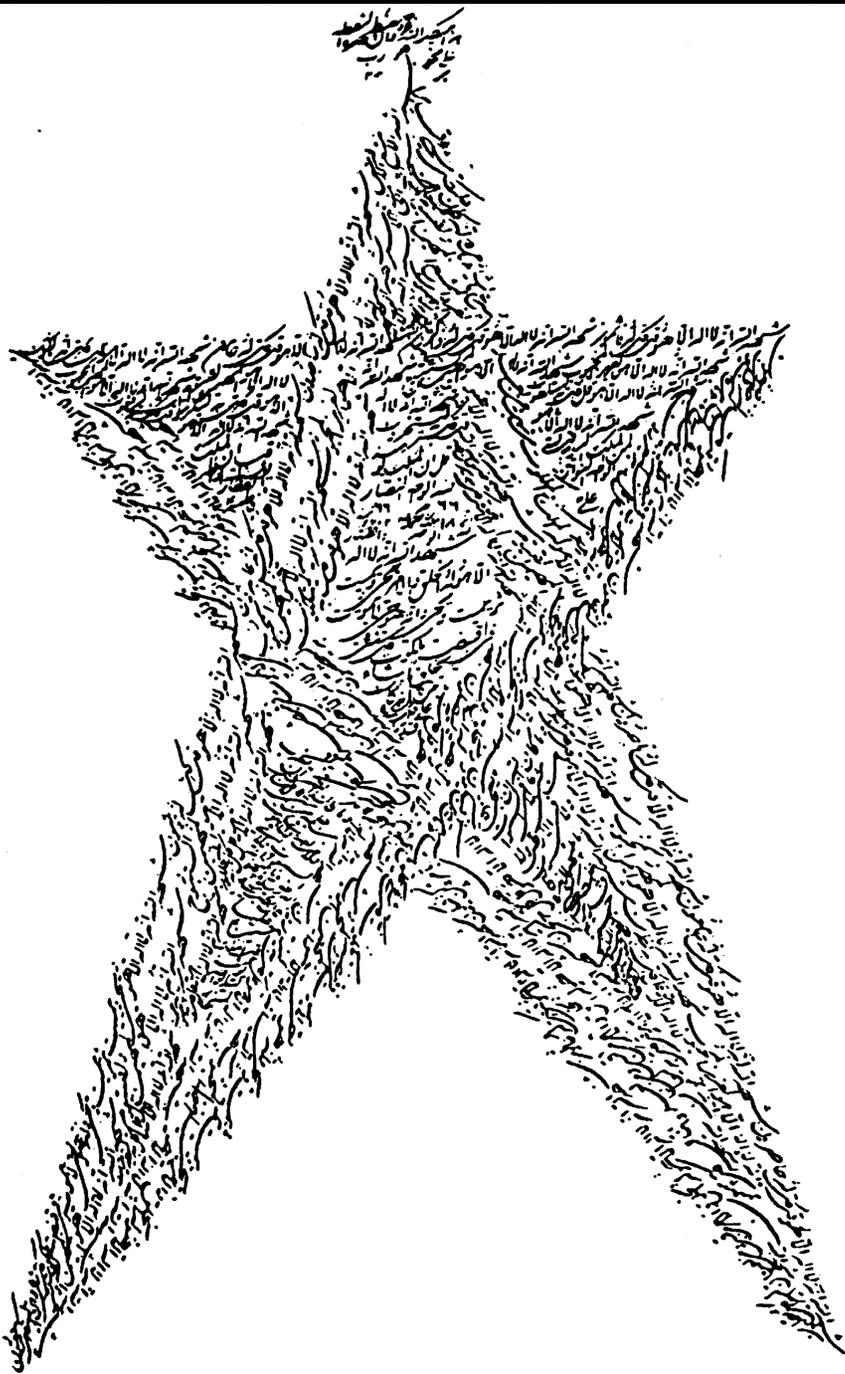
Donations to the Society, while mentioned in the first paper, are not listed actually being cataloged, however another donation in 1856 is noted when another set were sent.

By Rev. A. H. Wright, of Oroomiah.

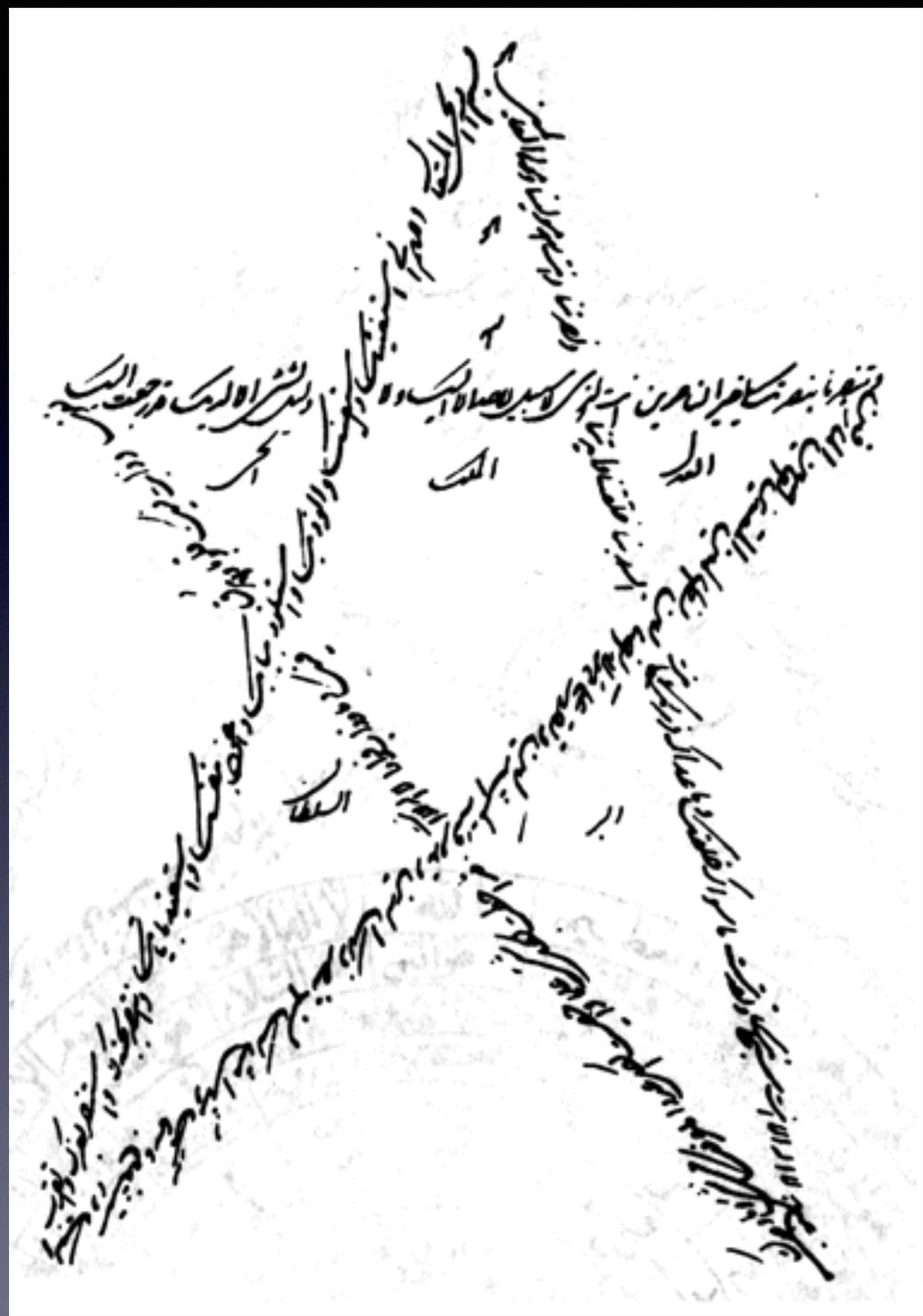
Three leaves, covered with Arabic characters, disposed in the form of stars, written by the Persian religious impostor Bâb, while imprisoned at Charee.

<http://scans.library.utoronto.ca/pdf/1/27/journalofamerica05ameruoft/journalofamerica05ameruoft.pdf>

The library of materials of the period was first kept under Charles Folsom at the Boston Athenæum until 1855, then the materials were moved to New Haven and accepted at Yale University in July. The collection was dispersed and then regathered, purged and organized in 1905 by Hanns Oertel. By 1930 the only Bábí related texts in the collection were later works by [E. G. Browne](#).*



A star *haykal* in the Bāb's handwriting (from the reproduction in *Qismatī az alwāh-i khatt-i Nuḡṭa-yi Ūlā*, p. 26).



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>

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

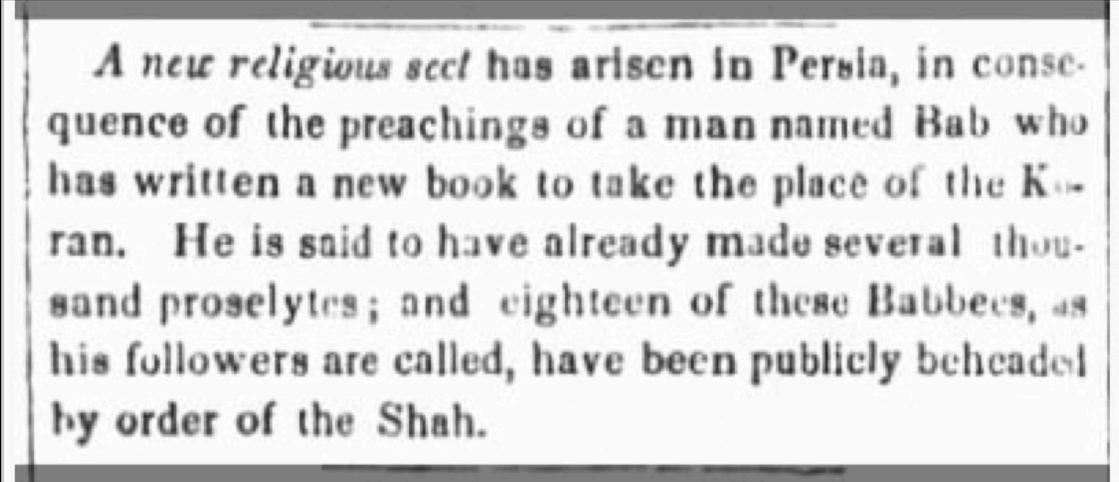
The original credit was posted in 1974* in Oriental Scholarship and the Baha'i Faith,
by Denis MacEoin, *World Order*, v8n4, Summer 1974, pp. 9-21
https://bahai.works/World_Order/Series2/Volume_8/Issue_4

"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>

- Before Bahá'ís came to North Carolina or were even in the US, newspaper mentions occurred of early Bábí era events.



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

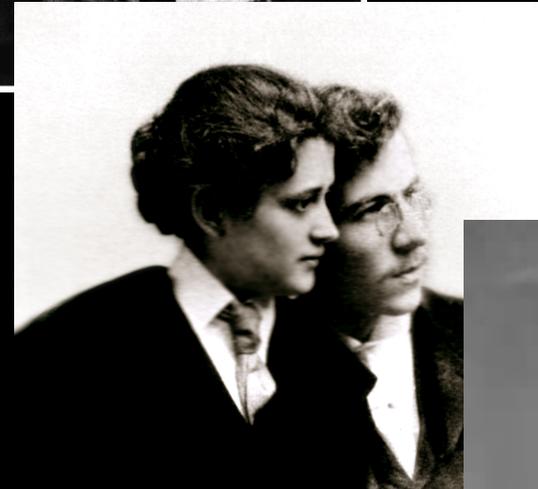
In 1912 there is another comment about the Bahá'í view of time and history made in New York by `Abdu'l-Bahá at the end of a talk to a peace society:

“Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever.”

The Universal House of Justice marked this point a few times. In Ridvan 1998 Message they said *“In extolling the unprecedented potential of the twentieth century, the beloved Master averred that its traces will last forever. Seized with such a vision, the mind of the alert follower of the Blessed Beauty must undoubtedly be astir with anxious questions as to what part he or she will play in these few fleeting years, and as to whether he or she will, at the end of this seminal period, have made a mark among those enduring traces which the mind of the Master perceived.”* In the 1999 Ridvan Message they said: *“Make your mark now, at this crucial turning point of a juncture, the like of which shall never return.”*

From “Part 1” of the Bahá’í Faith in NC

- Sarah Farmer trip winter 1902-3
- 1910 - Gregory trip including Durham, Enfield, and Wilmington
- 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.
- March 1919 - Charles Mason Remy and Charles Bassett took a trip from DC to Florida through North Carolina
- 1928 - including Durham, Gregory spoke to at least one high school class of over 500 students.
- 1931 - In April Gregory spoke to a black high school-college twice near Enfield



From “Part 2” of the Bahá’í Faith in NC - a few isolated Baha’is -

- Felice and Frederick Sadgwar of Wilmington from 1918
- Hubert Parris had links to the Faith back to 1902 and joined by 1942 (no picture)
- later known as Sarah Pereira, born of a Raleigh native mother, lived in Raleigh 1933-1942 and returned in 1950s
- Terah Cowart Smith was born into privilege she was largely stripped of and grew to other ideas across 1936 to 1989 visiting Sarah in 1938 and living in Greensboro from 1956



From "Part 3" of the Bahá'í Faith in NC - Community -

- Founding of the Local Assembly of Greensboro in 1943



QUARTET ON VISIT TO HOLY LAND—Mrs. Carlotta R. Holmes, left, of 804 Price Ave., Durham, and three Raleighites left the Raleigh - Durham Airport Dec. 11 for a pilgrimage to the Holy Land. Others in the picture are Mrs. Margaret Quance, second from left, Mrs. Marie Brodie, and Mrs. Frances Falvey. The ladies will stop in Madrid, Spain, and Athens, Greece before arriving in the Holy Land where they will visit the Baha'i World Center in Haifa, Israel and other points of interest. They will return home early next month.

- Baha'i Winter Schools of the 1950s



Spiritual Assembly of the Bahá'is of Greensboro, North Carolina, newly established April 21, 1943.

- Pioneers and local belief: Louise Sawyer, Bill Tucker, Frances Falvey, Marie Brodie, Margaret Quance, Carlotta Holmes, ...



Believers gathered at Blue Ridge Assembly, North Carolina, for the first major Bahá'í Conference to be held in the South.

From “Part 4” of the Bahá’í Faith in NC - Communities -

- Founding of the Local Assembly of Raleigh in 1957
- Ludmilla Van Sombeek, Terah and Elah Cowart, Kim Kinney, Walter Wooten,...
- Founding of the Local Assembly of Durham (city) and Charlotte by 1962 for a total of 4 assemblies in the state.
- Where North Carolina might have had no enduring communities of Bahá’ís before 1942, there were about 20 Bahá’ís in a few of communities in 1944, and around 70 in several communities 1963, it may have been approaching over 100 adults in 1968 in most of the major cities of the state.
- By 1968 three Baha’is had lived in the state who would go on to serve at the highest levels of the Faith as Continental Counsellors, members of the Universal House of Justice, or both, and all were black - Sarah Pereira, William Maxwell, and Glenford Mitchell.
- Founding of the Local Assembly of Chapel Hill in 1971