

# SCRIPTUM:

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## Newsletter for Bahá'í Librarians & Information Professionals

No. 4 (January-June 1996 = Sharaf 152-Núr 153)

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### Editorial Boards: New Step in Decentralization of Publishing

As most of you will have noted in the Rahmat 153/June 24, 1996 issue of *The American Bahá'í*, Bahá'í Publications has begun to gear up to support entry by troops. Part of this process involves the decentralization of the acquisitions function through the establishment of three editorial boards: Authoritative Texts; Teaching and Education; Children and Youth. These boards, composed of small groups of interested and knowledgeable believers, will be developing ideas for new materials that can support the goals of the Four Year Plan. The boards will be looking for authors and researchers who can create manuscripts that fit into an overall publishing plan which the boards will be devising.

Members of the boards are:

Authoritative Texts: Dr. Cheryl Akhtar-Khavari, Mr. William Collins, Dr. Betty J. Fisher, Ms. Johanna Merritt, Dr. Michael Penn.

Teaching Education: Dr. John Bruha, Mrs. Beverly Burris, Mrs. Carla Jeffords, Dr. Joel Nizin, Ms. Melanie Smith, Ms. Helene Steinhauer.

Children Youth: Mrs. Deborah Bley, Dr. Wallace H. Carter, Mr. Kevin Morrison, Ms. Elyce Nasser, Mrs. Pepper Oldziej, Mr. Dennis Smith.

Readers may contact the editor of *Scriptum* via email ([wcol@erols.com](mailto:wcol@erols.com)) if they have any suggestions for types of literature that they think will fulfill needs for teaching, deepening, consolidating and training Bahá'ís and non-Bahá'ís in the basic truths of the new era.

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### Computers in the Bahá'í Community Through Ridván 1992

"A mechanism of world inter-communication will be devised. embracing the whole planet. freed

from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity." (Shoghi Effendi - 11 March 1936, published in *The World Order of Bahá'u'lláh: Selected Letters*, BPT(US) 1938 (1974) p. 203)

## 1. Introduction.

It is widely understood by the Bahá'í community that Bahá'u'lláh released not only the laws that will govern a united world, but the creative energy that will develop the means to help the World Government fulfill its function. One of the most visible fulfilments of this is the development of computers and computer-mediated communication systems.

Information about the potential of computers to assist the Bahá'í community was disseminated widely in 1988 with the publication of V. Mitra Gopaul's work *Personal Computers and the Bahá'í Community* (Los Angeles : Kalimát Press, 1988). This practical book demonstrates how computers can be used in a wide variety of areas of concern to all Bahá'í communities: record keeping, letter production, financial tracking, statistical analysis and the like.

By 1988 personal computers were seen as having two major uses. The manipulation of numerical data - financial and statistical, and the manipulation of the printed word - word processing. To this has been added the realization that personal computers, when attached to communication networks such as through a phone line, can become a powerful means of communication. The use of computers for communications, initially begun as a race for the ability to continue to communicate after an all out nuclear war, has turned into a means of uniting people across the world in a sharing of knowledge, ideas and opinions. Perhaps nothing demonstrates better the tremendous strides that have been made in this area, than section 8.2 - "Electronic Mail" in Gopaul's 1988 work which contains the words: "In the mid-1970s...the question was 'Will E-MAIL succeed?' and now [1988] it is 'When will E-MAIL compete with other messaging systems?'" Indeed the question now [1995] being asked in the popular press is: "Will the traditional Post Office survive in the face of email?"

## 2. Word Processing.

An assiduous scholar of the future researching the Bahá'í community's willingness to embrace new technologies as encouraged by Shoghi Effendi (Shoghi Effendi, Letter to an individual, 5 May 1946, quoted in the compilation, *Use of Radio and Television in Teaching*), will find a wealth of materials in the unique collection of national newsletters held in the Bahá'í World Centre Library. The jump from a typewritten, stencilled print style to a cleaner, more balanced and pleasing layout, is often the first sign of the penetration of a personal computer into the community. A random selection from the shelves of the Bahá'í World Centre Library reveals newsletters printed with a dot-matrix printer coming from countries such as Malaysia by 1984 (*19 day feast newsletter=Surat kenduri hari 19*, 4 November 1994), Transkei in 1986 (*Transkei Assistant's letter*, July 1986) and the Cameroons by 1988 (*Cameroon Bahá'í news*, July/August 1988).

A dot matrix print style alone does not prove the existence of a personal computer in the community, as some later forms of electric thermal typewriters also produced a dot matrix style of print. A more emphatic clue is the appearance of standard "clip art" graphics at the head of paragraphs and special sections.

It is certain that one outstanding fact that would emerge from such an exhaustive study would be the importance of pioneers in introducing the technology into their adopted communities. No doubt,

if the same study were conducted throughout the archives at the Bahá'í World Centre, it would uncover the first financial reports received where spread sheet programs were used to assist national treasurers to keep track of income and expenses, and to produce charts and graphs for occasions such as National Conventions.

Another major area of computerization is membership lists, with the output of mailing labels for newsletters being the most visible result. It is only natural that the National Spiritual Assembly of the United States should be at the forefront of all such developments and indeed we read in *The American Bahá'í* of January 1975 ("Role for computer expanding", *The American Bahá'í*, January 1984, p.1) that "A private computer firm was hired in 1967 to develop a mailing system that would conform with Federal postal regulations." Also in the U.S.A., the District Teaching Committee of Oregon has been tracking its membership records since 1983, which from that time has been accessible through a Local Area Network (LAN) system to multiple users (Email from David House to the authors, 6 February 1996).

The Bahá'í World Centre in its review of the achievements of the Six year plan noted that:

"Record-keeping and organization of the administrative work of Assemblies improved with greater access to office technology. Membership records were computerized in numerous places, including Dominica, Taiwan, Sri Lanka, the Eastern Caroline Islands and Zimbabwe; and many secretariats throughout the Bahá'í world acquired word processors and fax machines to facilitate their correspondence work. In Canada comprehensive information on localities was entered into a database and a history of Local Assembly establishment was compiled" (*The Six Year Plan 1986-1992*, Bahá'í World Centre, 1993 p. 53).

### 3. Development of Computer-mediated communications systems.

The explosive growth of the use of computers for communications is destined to have profound effects in unforeseen ways on human society. In 1969, the United States Government's Department of Defense commenced research into the concepts of networking through its Advanced Research Projects Agency (*Hobbes' Internet Timeline*, v1.4, available by electronic mail from [hobbes@hobbes.mitre.org](mailto:hobbes@hobbes.mitre.org)). E-mail (electronic mail) was developed soon after, in 1972 (op.cit). Until the middle of the 1980's the network was limited to military, research establishments and the larger research-oriented universities. However, its enormous potential for sharing the limited computing resources available to universities was so obvious that many smaller universities joined the network, and thus introduced the concept to a huge number of students at all levels. Commercial companies were formed to provide E-mail services with those people whose appetite had been whetted during their university years often being the first to sign on and thus introduce the system to their friends and family.

At the grassroots level, a different form of computer-mediated communication developed during the early 1980s. When the original personal computers were sold they were aimed at the "kit" market, much like the child's home chemistry sets. While high-end calculators now have more power than those early computers, their inherent flexibility fitted them to primitive networking. Using the the personal computer attached to a modem - a device that allowed the computer to communicate with other computers over phone lines - the first bulletin boards systems (BBS) came into being. Although modems were developed almost simultaneously with personal computers they were limited to slow data transfer speeds for a relatively long time, while the personal computers increased both speed of operation and capacity quickly.

increased both speed of operation and capacity quickly.

Also important was the development of the now fundamental piece of equipment known as the "hard drive." The hard drive allowed mass storage of information so the personal computer could manage more than it could keep "in its head" (the RAM or Random Access Memory). The grassroots characteristic of the years of BBS networking are such as to make the roots of that activity hard to track down. However it is certain that one bulletin board system known as Fidonet dates back to the early 80's - perhaps almost to 1980 itself. One inventory of sites found that Fidonet had reached most of the countries of the Earth by 1992. While Fidonet is early worm in BBS network development there are several others more or less limited to the United States or North America or perhaps getting into some parts of the rest of the developed world; notably systems called Wildnet, WWIVnet and RIME.

#### 4. Use of Computer-mediated communications by Bahá'ís.

Once again the North American Community led the way. The opening salvo may well have been fired at the 7th annual Association for Bahá'í Studies Annual Conference at Ottawa in 1982, during which Steven Caswell gave a presentation on "Telecommunications and the Bahá'í Faith" (Cassette no. RT-81, Association for Bahá'í Studies annual conference - 1982, Images International, 1982), in which he traced the historic growth of telecommunications, compared it to the growth of the Faith, and found an almost perfect numeric correlation.

By the end of the next year we read that "Plans to bring the Bahá'í Faith to the forefront in the implementation of modern communications technology were set in motion December 17-19 [1983] at an historic telecommunications conference in San Fernando, California" ("San Fernando host to historic Telecommunications Conference", *The American Bahá'í*, February 1983, p.1).

Forty Bahá'ís from the United States and Canada attended, and "formulated plans designed to help establish the new Bahá'í radio station in South Carolina [WLGJ] and to research possible applications of existing computer technology to serve the Faith." The conference culminated with the adoption of three proposals, the third of which involved "the establishment of a Bahá'í Computer and Telecommunications Association to monitor developments...and to serve as a clearing-house' for evaluating the potential for application of new technology to service to the Cause of Bahá'u'lláh. One such application might be setting up a computer network to link Bahá'ís across the country in an interactive conferencing system involving hundreds or even thousands of Bahá'ís" (op.cit., p.21).

Thus the loose association known as the Bahá'í Computer User's Association formed by the personal initiative of Sheryl and Roger Coe in May 1982 (*Bahá'í Computer User's Association, newsletter*, [no.1] 11 May 1982), was transformed into the Bahá'í Computer and Telecommunications Association, and shortly thereafter a "core committee" was appointed by the National Spiritual Assembly of the Bahá'ís of the United States to guide the operation of the Association (*Bahá'í Computer and Telecommunications Association, newsletter*, no.4 October 1983).

By 1985 we read:

"One of the primary goals for the coming year which you will find listed in the Annual Report is already becoming a reality. Very shortly all of the Bahá'í administrative offices which have a computer and a telephone will have the capability to link-up to a

nationwide Bahá'í computer network which is being set-up on Dialcom." (*Bahá'í Computer and Telecommunications Committee newsletter*, no. 5, July 1985)

It is reported that that a few issues of an electronic newsletter called *God speed or 1200 baud*, was distributed to a list of about 300 computer users in 1984. However no archival copies were kept and it is not known if any printed copies have survived of this early electronic effort. One result of this was a cooperative effort of typing and proofreading the Sacred Texts coordinated by Lee Nelson. This effort resulted in the computer programs "Concordance" and "Refer", which were available on the Local Area Network in Oregon for approximately three years prior to their release by the Publishing Trust of the United States (Email from David House to the authors, 6 February 1996.)

By the Mid-1980s the term Bahá'í-net, which Steven Caswell had mentioned in his talk in Ottawa in 1982, had come into use to describe a network of Bahá'ís using computers in various forms to communicate with each other. Mark Towfiq and Kamran Hakim created a list which in 1987 or 1988 was moved to the MIT computer to be maintained formally by Jenifer Tidwell. This list was known as Bahai-net. "When the World Centre acquired Internet email access via UUCP to the first commercial Internet service provider (UUnet) in 1989 (registering the domain bwc.org') there were already well over 100 members on the Bahai-Net mailing list worldwide and steadily growing" (Email from Bob Gregory to the authors, 27 April 1995)

#### 5. Bahá'í discussion groups and Bulletin Boards.

It seems that the first computer bulletin board system (now known by the common acronym, BBS), created by a Bahá'í was one set up by Frank Haendel of Colorado, USA. Roger Coe describes how "The other night I hooked my modem to the telephone, dialed a number, ... watched my computer screen and here is what I saw.....

"WELCOME TO A UNIQUE BULLETIN BOARD FOR THINKERS, SEEKERS AND EVERYONE ELSE WHO CAN REALIZE THAT WE EXIST WITHIN THE MIDST OF AN INCREDIBLE WORKSHOP FOR THE DEVELOPMENT OF OUR HIGHTER NATURE. YOU HAVE JUST CONNECTED WITH... \*\*\*THE BAHAI BULLETIN BOARD \*\*\*" (*Bahá'í Computer and Telecommunications Association, newsletter*, no. 4 October, 1983. p. 4.)

Roger Coe's dream "to be able to associate with a world-wide network of Bahá'ís and Bahá'í institutions via computer - exchanging information, working on problems, and shrinking the World into a loving neighborhood" (*Bahá'í Computer Users Association newsletter*, no.1 11 May 1982) was coming a step closer.

What of his other dreams of:

\* Having the entire body of the Writings of the Faith in computer readable format. (My wife and I have already typed in a great deal of Bahá'í material - mostly in the form of compilations on specific subjects - and we would be happy to share these with others, but we would like very much to see a systematic, shared effort to put all the Writings on computer.);

\* A computer-to-satellite-to-computer network that would link us all together so we could share information, libraries, programs, data base managements systems, etc., no matter how remote we might be from each other in physical terms;

\* A possibility of "on-line" consultation for scholarly and other practical research and investigations - including consultation on the repair of our computers! (Op.cit.)

By Ridván 1992 a large body of Writings had been typed into computers at the World Centre and elsewhere, but total public access to many of these was not possible until later developments. Likewise his vision of shared libraries, data bases etc, and the possibility of on-line consultation, had to wait for further development, many of which occurred in the Holy Year (Ridván 1992 to Ridván 1993) (therefore just outside of this volume's coverage).

## 6. Computers at the Bahá'í World Centre.

The first computer known at the Bahá'í World Centre was indeed a kit computer brought to Israel by Bob Gregory in 1977. However it was not until 1980 that the first official World Centre computer began operation in 1980. It was DEC (Digital Equipment Corporation) PDP 11/34 acquired to run the first computerized financial accounting system for the Bahá'í International Fund. At the same time a word processing system called Lex was purchased (Electronic mail message from Bob Gregory to the author, 1 March 1995).

Electronic mail first made its appearance at the World Centre in 1984 with the purchase of a Vax computer (Email message from Bob Gregory to the author, 8 March 1995). It was known as "Vaxmail" and quickly gained acceptance as a way of sending and requesting information without the interruptions caused by phone calls.

In 1985, a company called Goldnet commenced operation in Israel, testing quietly for a year with selected clients before offering the service to the public. The Bahá'í World Centre became aware of this testing program and asked to join.

Mailboxes were acquired for the Bahá'í International Community offices in New York and Geneva, and software, developed at the World Centre, was installed to utilize the Dialcom service in a very cost-effective manner. Email was used primarily to coordinate the activities of the BIC representatives involved with the resolution in the UN Commission on Human Rights concerning the persecutions in Iran.

## 7. Situation by Ridván 1992

So what can be said of the situation by Ridván 1992? We can see that Personal Computers had become an accepted part of the Bahá'í community. Their use was helping the communities and assemblies to raise their level of operations to a higher, more professional plane, producing newsletters, statistical and financial reports that were pleasing to the eye and clearer and easier to understand.

Electronic mail had proven its worth, and was being rapidly developed and pursued, and networks of Bahá'í discussion groups were up and running, and already moving into areas of specialization.

Thus by Ridván 1992, the commencement of the Holy Year - the 100th anniversary of the passing of the Bahá'u'lláh, we find the Bahá'í community poised to take full advantage of the rapid developments in the field of computer-mediated communications and information provision that was seemingly to burst upon the world during from that time on.

These developments will be recorded in later volumes of the new annual editions of the *Bahá'í World* volumes, as we chart the birth and growth of such things as FTP (File Transfer Protocol) servers, and the World Wide Web with its seemingly miraculous provision of text, sounds and images (both still and moving).

--Bryn Deamer ([bryn@bwc.org](mailto:bryn@bwc.org)) and Steven Kolins  
with assistance from members of the Bahá'í Computer and Communications Association

[This article was written for *The Bahá'í World*, volume 20 (not yet published) and has been printed in slightly revised form by permission]

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## Request for Information from Bahá'í National Archives

"The National Bahá'í Archives is still looking for software for the National Bahá'í Library. We have gotten material from 5 companies and three of the companies look promising - Follett, Inmagic and Winnebago. But we would still like to hear from librarians who have had experience with any of these companies' software for small libraries or who know of other software that should be considered.

"We would most likely be requesting the software for the 1997-1998 budget so we still have some time to get responses."

Roger Dahl  
Bahá'í National Archives  
112 Linden Ave.  
Wilmette, IL 60091

Email:[archives@usbnc.org](mailto:archives@usbnc.org)

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## Librarians Still Needed at the World Centre

The International Bahá'í Library is to be established on the Arc on Mount Carmel, where the "world-shaking, world-embracing, world-directing" institutions of the Bahá'í World Administrative Centre are located. The embryonic form of this great institution is the Bahá'í World Centre Library, which is currently serving the information needs of the Bahá'í World Centre and building the world's most distinguished collection of Bahá'í-related publications. Those serving in the Bahá'í World Centre Library face immensely challenging and exciting tasks that will lay the structural foundation for the future library institution and its scholarly activities. The effective and successful prosecution of these tasks requires a staff of professional librarians.

The Bahá'í World Centre has an immediate need for qualified individuals - with training and/or experience - for four key positions:

Head Cataloguer: a professional librarian in charge of creating and overseeing all cataloguing for

items added to the collections; requires knowledge of classification and bibliographic description, particularly the Library of Congress classification, Library of Congress subject heading structure, and the Anglo-American Cataloguing rules.

**Reference Librarian:** a librarian or researcher with a wide knowledge of Bahá'í information resources, to oversee the Reference Division of the Library, to answer inquiries and perform research as needed, and to oversee the processing and data entry for newspaper clippings on the Faith.

**Periodicals Librarian:** professional to oversee the library's collection of over 1200 Bahá'í and non-Bahá'í periodicals, including check-in, cataloging, processing and shelving.

**Persian/Arabic Acquisitions Librarian:** an individual with excellent knowledge of Persian and Arabic, familiarity with Bahá'í publications in Arabic-script languages, knowledge of (or willingness to learn) methods of acquiring materials through purchase, gift, and exchange.

The standard appointment is for a period of 2.5 years, although special circumstances and qualifications may result in appointment for longer term or indefinite. Individuals with an interest are urged to apply for this unique spiritual and professional opportunity to serve the Cause of Bahá'u'lláh. Letters of inquiry, or resumes and letters of application, may be sent to Office of Personnel, Bahá'í World Centre, P.O. Box 155, 31 001 Haifa, ISRAEL.

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## **Master of Archival Studies at the University of British Columbia, Vancouver, BC, Canada**

As we know, the Bahá'í community is greatly in need of professionals in our fields. The increasing emphasis being placed upon the development of assemblies requires that more attention be paid to proper management of current records and archives, the assembly's institutional memory which is relied upon as a means to support administration and decision-making. As someone who recently investigated the possibilities in archival education, I think it is easier to figure out where to study to become a librarian than it is to become an archivist, because there are fewer pure archives courses available, especially in North America. I would like to share with you my experience with the currently only full-fledged Master of Archival Studies (MAS) programme in North America.

I started the MAS programme at the University of British Columbia in the Fall of 1994. This programme is offered through the Faculty of Arts and Graduate Studies in the School of Library, Archival and Information Studies at the University of British Columbia, Vancouver. The reason I called it the "only full-fledged" MAS programme in North America is because there are other opportunities, typically represented as an MA in History or an MLS/MLIS, with a concentration in archives. At first I thought that the difference was just a technicality, but I have realized that archival science is a field that is essential to be focussed on for itself, as opposed to only relying upon the borrowing of methodology from other -- albeit related -- disciplines. Approximately 20 students are currently admitted to the programme each year. They enter from a wide range of backgrounds; most tend to be from Political Science, History, and English, but others include Anthropology, Archaeology, Psychology, Architecture, Geography, and so on. The School is trying to attract applicants from a wide spectrum of disciplines because archives occur in a wide variety of contexts. The core curriculum for the programme includes some courses which one would expect:



arrangement and description, appraisal, records in office systems, preservation, public services, a history of archives and the profession (mainly in Canada), legal issues, electronic records, access and retrieval systems. Some other courses, which I feel are not only extremely interesting, but fundamental, focus on the history of record-keeping, history of archival concepts, and on the nature of the archival document. It is this area that constitutes the main difference between this programme and any others available in North America. In Europe this is all par for the course. Ironically, before entering the programme, I thought that the management of archives required mainly an understanding of methodology and practice; I did not realize the need for a whole body of theory to back that up: why is it we do what we do? In one of my first courses I was confronted with the question "well, what IS a record, anyway?" which led to, among other things, an understanding of why the nature of archival material demands that it be treated differently than the holdings managed in libraries or in museums.

One of the underlying currents of the programme is that archives are archives from the moment of creation; the segregation of records management from archival management is artificial and has and can have enormous negative consequences on responsible recordkeeping and efficient management of resources. Some of these difficulties manifest themselves in the paralysis observed when it comes to dealing with electronic records. How do we ensure the authenticity and reliability of records we create, let alone feel confident that we can even access the electronic records of the Local Spiritual Assembly 10 or 20 years down the road?

The medieval tool of diplomatics -- a specialist archival discipline which analyzes documents to determine their origins and relationship to facts represented in them and with their creators, and which may be applied to the solution of a variety of archival problems -- has been found by a team of researchers cooperating between the UBC programme and the Pentagon to be useful in designing electronic records systems to ensure that the records created therein can be relied upon as evidence of action and decision. Their model has generated much interest world-wide. In the context of Bahá'í archives, Judith Oppenheimer, an archivist at the World Centre, once commented to me that diplomatics enabled her "to define scientific criteria for determining the authenticity of the writings, which had never been done before, and which of course is one of the most important aspects of the process of identifying ... any document." She also said that diplomatics assisted her in the identification and understanding of documents she couldn't even read.

Diplomatics is just one tool, and one area of research that demonstrates to me that more emphasis on archival knowledge itself is essential if we wish to properly manage archives, and rely upon them in our quest to develop our institutions. In the course of researching a paper on the acquisition of religious archives it became painfully obvious to me that the Bahá'í administration, by design, is so perfectly set up for the maintenance of archives at all levels, yet our resources, including finances and manpower, are just not able to support that at this time. As a means to increase our human resources in the area of records management and archival management, I recommend that Bahá'ís take such a programme. If anyone would like further information about the UBC programme, feel free to contact me.

Ailsa Hedley ([hedley@unixg.ubc.ca](mailto:hedley@unixg.ubc.ca))

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## **E. G. Browne on the Bábís and Books**

"For liberal as the Bábís are in all else, they hoard their books as a miser does his gold; and if a Bábí were to commit a theft, it would be some rare and much-prized manuscript which would vanquish his honesty." (*A Year amongst the Persians*, p. 596)

"You are a Bábí!" I said, as soon as my astonishment allowed me to speak. "Why, I have been looking for Bábís ever since I set foot in Persia. What need to talk about these wares, about which I care but little? Get me your books if you can; that is what I want -- your books, your books!" (*Selections from the Writings of E. G. Browne on the Bábí and Bahá'í Faiths*, p. 23)

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## Recent Acquisitions at the World Centre Library

Tahzib, Bahiyyih.

Freedom of religion or belief : ensuring effective international legal protection / by Bahiyyih Tahzib. -- The Hague ; Boston ; London : Martin Nijhoff Publishers, c1996.

xxxii, 600 p. ; 25 cm. -- (International studies in human rights ; v.44)

Bahá'í Faith : pp. 17, 197, 576, 591.

Published version of Doctoral dissertation from Utrecht University. Dedicated to "the memory of Magdalene M.Carney".

1. RELIGIOUS LIBERTY. 2. RELIGIOUS TOLERANCE. 3. HUMAN RIGHTS (INTERNATIONAL LAW). 4. HUMAN RIGHTS -- MORAL AND RELIGIOUS ASPECTS. I. Title. II. Series. III. Title: Insuring effective international protection.

JC 597 .T35 1996

Who's who of Canadian women, 1996. -- 6th ed. -- Toronto, Ont. : Who's Who Publications, 1996. [18], 1105 p. ; 24 cm. + addendum

Bahá'í Faith : pp. 745-746, 1061.

1. RABBANI, RUHIYYIH. 2. WOMEN -- CANADA -- BIOGRAPHY.

F 1005 .W57 1996

Hatcher, John S.

The Law of love enshrined / selected essays by John S. Hatcher and William S. Hatcher. -- Oxford : George Ronald, c1996.

xv, [1], 285 p. ; 21cm.

1. BAHÁ'U'LLAH, 1817-1892. / KITAB-I-AQDAS. I. Title. II. Series. III. Hatcher, William S., 1935-

BP 362 .K66 H38

Momen, Wendi.

Meditation / by Wendi Momen. -- Oxford : George Ronald, [1996]

vi, 138 p. ; 18 cm.

1. BAHAI FAITH -- MEDITATION. 2. BAHAI FAITH -- MEDITATIONS. I. Title.

BP 369.4 .M65

Ruhani, Fakhr al-Din Hushang.

(Tayir-i qudsi kih dar parvaz hamta'i nadasht) = Tayiri qudsi ki dar parvaz hamta'i nadasht / (majmu'iy-i ash'ar-i Hushang Rawhani "Sarkish" = a compilation of poems by Hushang Rawhani (Sarkish). -- Tab'-i avval = 1st ed. -- New Delhi : Mu'assisiy-i Chap va Intisharat-i Mir'at = Mir'at Publications, 152 BE. = 1996.

[3], 265 p., [1] p. of plates (photo) ; 23 cm.

1. BAHAI FAITH -- POETRY. 2. BAHAIS -- POETS AND POETRY. I. Title. II. Title: Tayiri qudsi ki dar parvaz hamta'i nadasht.

PK 6561 .R825 T39

Parsons, Agnes S., 1861-1933.

'Abdu'l-Bahá in America : Agnes Parsons' diary, April 11, 1912 - November 11, 1912 ; supplemented with episodes from Mahmud's diary / annotated and edited by Richard Hollinger ; with a foreword by Sandra Hutchison. -- Los Angeles : Kalimát Press, c1996.

xxi, [3], : ill. ; 22 cm.

1. PARSONS, AGNES S., 1861-1933. 2. ABDU'L-BAHA, 1844-1921 -- TRAVELS -- UNITED STATES. 3. BAHAIS -- BIOGRAPHY. 4. BAHAI FAITH -- UNITED STATES -- HISTORY. I. Title. II. Title: Agnes Parsons' diary. III. Hollinger, Richard. IV. Zarqani, Mahmud. / [Badáyi'u'l-áthár. English Selections].

BP 393 .P36

Tully, Mark.

[The Heart of India. Selections]

Beyond Purdah / Mark Tully. -- This ed. -- London [etc.] : Penguin Books, 1996.

[4], 55, [1] p. ; 14 cm.

Bahá'í Faith: p. 11.

Contents: The Barren woman of Balramgaon. -- Beyond purdah.

1. WOMEN -- INDIA. 2. MASHRIQUL-ADHKAR (DELHI, INDIA). I. Title. II. Tully, Mark. / The Barren woman of Balramgaon.

Pam 153-190

Who's winning the virtue wars / photographed by Patrick Andersson.

In: George (New York), (April-May 1996), pp. 102-108, 141.

Bahá'í Faith: p. 108.

1. LANGRALL, MARY JANE. 2. BAHAIS -- QUALITIES. 3. VIRTUE. I. [George (New York)]. II.

Andersson, Patrick. III. Newman, Paul.

Pam 153-210

Shoghi Effendi, 1897-1957.

[Dawn of a new day]

Messages of Shoghi Effendi to the Indian Subcontinent, 1923-1957 / compiled and edited by Iran Furutan Muhajir. -- Rev. enl. ed. -- New Delhi : Bahá'í Publishing Trust, 1995.

xii, [7], 469 p. : ill. ; 23 cm.

Contains brief biographies of Siyyid Mustafa Rumi, Narayenrao Vakil, Professor Pritam Singh.

1. MUSTAFA RUMI, SIYYID, 1845-1944. 2. PRITAM SINGH, 1881-1959. 3. SHOGHI EFFENDI, 1897-1957 -- LETTERS -- INDIA. 4. VAKIL, NARAYENRAO RANGANATH, 1866-1943. 5. BAHAI FAITH -- INDIA. I. Title. II. Muhajir, Rahmatu'llah. III. Muhajir, Iran F.

BP 364 .D38 1995

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## Library and Book-Related Bahá'í Web Sites

Three new Web sites related to books and libraries have recently opened.

Bahá'í Book Collectors: <http://www.loop.com/~jcdhender/>

Bahá'í Booksource International: <http://www.westworld.com/~bbi>

Kalimát Press: <http://www.kalimat.com>

In addition, the Bahá'í Office of Public Information is testing a site: <http://www.bahai.org>

Check them out.

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## Editorial Contact

Your editor apologizes for a considerable delay in putting out this issue of Scriptum. He is now secretary of his Spiritual Assembly, member of a Bahá'í Publications Editorial Board, in demand as a fireside speaker, and completing a book.

William Collins  
6819 Stoneybrooke Lane  
Alexandria, VA 22306 USA

Telephone:  
1-703-765-9115 (home)  
1-202-707-8044 (work)

Email:  
[wpc09@hotmail.com](mailto:wpc09@hotmail.com)

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## Shoghi Effendi on Archives and Libraries

"...the Hazíratu'l-Quds - the seat of the Bahá'í National Assembly and pivot of all Bahá'í administrative activity in future - must rank as one of the most important. Originating first in Persia, now universally known by its official and distinctive title signifying "the Sacred Fold," marking a notable advance in the evolution of a process whose beginnings may be traced to the clandestine gatherings held at times underground and in the dead of night, by the persecuted followers of the Faith in that country, this institution, still in the early stages of its development, has already lent its share to the consolidation of the internal functions of the organic Bahá'í community, and provided a further visible evidence of its steady growth and rising power. Complementary in its functions to those of the Mashriqu'l-Adhkár - an edifice exclusively reserved for Bahá'í worship - this institution, whether local or national will as its component parts such as the Secretariat the Treasury the

...other local institutions, and, as its component parts, such as the Secretariat, the Treasury, the **Archives**, the **Library**, the Publishing Office, the Assembly Hall, the Council Chamber, the Pilgrims' Hostel, are brought together and made jointly to operate in one spot, be increasingly regarded as the focus of all Bahá'í administrative activity, and symbolize, in a befitting manner, the ideal of service animating the Bahá'í community in its relation alike to the Faith and to mankind in general.

(Shoghi Effendi: *God Passes By*, pages 339-340)

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