

Home of Baha Ollah⁸
Acca, Syria
March 28th 1915

Dear friends!

When we got up this morning and looked toward the harbor of Haifa we were surprised to see the warship had not moved from its anchorage. What did it mean? What was its purpose of staying last night? While we were thus speculating and trying to guess, lo! there appeared in the Western horizon another leviathan of the sea, another mammoth cruiser. Little by little she advanced toward the promontory of Mount Carmel and approaching the coast as near as nautical science could allow she steamed slowly till she reached her sister-ship. Anchoring side by side they stood there - ominous symbols of destruction and demolition - frowning, threatening, smoking like evil Borgoes or lava-vomitting volcanoes. Now indeed they will do something, for never before, since the commencement of war there were two warships in the harbor. About eleven o'clock it was seen that one of them moved from its berth, coming toward Acca. The people were thrown in a deadly consternation, the stores were closed and they poured out on the beach. Immediately all the volunteers were supplied with rifles and each detachment filled their own trenches. The men, women and children were pushed back into their homes. The Beloved was in the upper balcony and with an opera glass was watching the approach of the sea-monster. I was also watching this extraordinary scene from my ^{own} window. The man of war came very near the shore, and wonder of wonder she anchored right in front of our house. She was so near that I could see without the assistance of the glass, the blue-jackets lined on the deck and with pipes in their mouths were looking at the town and the frightened inhabitants, while they stood there so self-assertive and with the air of superiority, what did they think of the Turk and his method of warfare? Probably they felt the utmost contempt and disdain for the "stupendous stupidity" of the childish defensive methods adopted

by the Turkish officers! However the cruiser stopped for half an hour and ^{then} pulling up her anchor she steamed off toward the direction of Jaffa. The other warship also sailed out of the Harbor of Haifa and soon as I looked back over the agitation and upheaval of last night and this morning, it all looked like a dream. What these French warships mean by visiting us every few day and scaring the people no one can hit at the right solution but that they have quite a definite object very few would like to deny. It is said that on their way to Haifa they have caught a Tyrian boat with four fishermen in it. The officers had bought their fishes and paid quadruple the price. "Why are you afraid of us? We are not your enemies. We wish you no harm. We are not at war with you. We desire only to get a few reliable information. We want to know how many regiments of soldiers are in Tyre, Sidon, Acca, Haifa and in and around this neighborhood." The officers of the warships are supposed to have asked. The fishermen tell them whatever they knew and ^{to} thus they were freed. Immediately on their landing they report the government what did happen to them.

Another extraordinary event that happened today was the arrival of two large boats from Port Said with six Egyptians. They landed at Haifa and the government arrested them. They ^{were} branded as English spies and marvellous to relate they did not deny the fact. They said they have brought a number of letters and are instructed to deliver them into the hands of the Turkish authorities. The communicated the news that Tchenar Gela, the fort of Dardanelle is fallen and ^{that} Turkey is ⁱⁿ the grapple of death-throes. The Haifa officials were going to throw them into jail but they ^{threatened} them that if they are in any way maltreated they will be avenged by England. Therefore a room is given them in the government house guarded by soldiers. A telegraph ^{is} sent to Jamal Pasha in Jerusalem concerning the arrival of these men from Egypt and are waiting to receive their instructions from him.

In the morning while the people of Acca and Haifa were in the utmost of confusion we were sitting safely and peacefully in the Presence of Abdul Kader and he was relating to us the history of the period of Mohamad Shah during whose reign the Báb appeared and the machinations of his grand Vizir, Mirza Aga-see, in bringing about the incarceration of the Báb in the fortress of Tchehrig and Makou. We stayed in his holy room for more than one hour, listening to his lucid historical exposition, entirely unconscious of what was going on in the outside world. In the afternoon he forwarded a telegram to some one in Tiberias that ere long he will be there. This news filled me with joyous anticipations, for it will no doubt give me another opportunity to travel in his company and renew my last year's divine experiences in that holy spot.

my last year divine experiences in that holy spot. In the evening the believers found their way into his room ^{but} unfortunately I was late and therefore did not hear all his words. I was busy in my room and was not notified as I ought to have been by Shahravouss. However when I entered I caught his last phrase: - "The teaching of the Cause is through the heat of the Love of God, attraction and enticement. Every Active headquarter must send Bahai teachers to different parts. Let them find those souls who are alive with the spirit of Truth. Teaching the Cause of God does not depend on scientific attainment. It needs entitled, awakened souls. Let them try this divine method and see how efficacious is! The teachers must go out equipped with the Glad-tidings of the Kingdom, speak about the Graces of the Lord and quicken the minds with the breath of the Holy Spirit. Of course if a teacher desires to lecture from a scientific standpoint he must first acquire himself with it in order not to commit any blunder. A teacher, however, must be a joy-carrier and a moral purifier. He must be living in a spiritual condition, inhale the roses of attraction, quaff the cup of sanctity and drink the wine of independence. His spiritual life must be contagious - so that whosoever associates with him may become affected. Leave his materialism and be robed with the garment of spirituality. If he fulfills these requirements he does not need any sciences or worldly information. The Spirit will teach him and lead him. It is natural that if a person listens to the tale of trials and sorrows of an oppressed soul his heart will be melted with grief; if he hears the songs and melodies of a real singer his spirit is transported with joy and ecstasy; if he hearkens to the wails and soughs of a lover his tender sympathy will be manifested and if he consorts with a person who is set aglow with the Fire of the Love of God he will be drawn toward the Beauty of the Beloved. Therefore a teacher must never look at his own shortcomings but consider the boundless sea of the Confirmation of God. He must turn his face toward Him and ask assistance and help. Undoubtedly if his aim is not alloyed with any selfish interest he will be aided from the Supreme Concurrence."