

Hands of the Cause of God

Volume IV



Agnes Alexander



George Townshend



Leroy Ioas

HANDS OF THE CAUSE OF GOD

VOLUME IV

Agnes Alexander
George Townshend
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DEDICATION

T*his book is dedicated to the rising generation of youth throughout the world who are striving to respond to the call of the Universal House of Justice to build vibrant communities based upon justice, unity, and the love of God. May they be inspired and sustained by the example of the lives of these three Hands of the Cause of God, these immortal servants of the Blessed Perfection.*

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Above and beyond all else, the purpose of this book is to call to mind the shining example of utter devotion, joyous sacrifice, and complete dedication in service to the Faith exemplified by these three Hands of the Cause: Agnes Alexander, George Townshend, and Leroy Ioas. May these great souls assist all who arise to serve the “betterment of the world”.

INTRODUCTION TO THE HANDS OF THE CAUSE OF GOD

The Hands of the Cause of God had a unique and special role in history.

Bahá'u'lláh gave this title to four outstanding believers in Persia (modern-day Iran). These four souls helped the friends in Persia spread the Faith and expand its influence, even though they faced great dangers and difficulties. They also prepared the way for the first administrative institution in the Bahá'í world: the Local Spiritual Assembly of Tehran.

Following the Ascension of Bahá'u'lláh, the Hands of the Cause helped the believers turn towards 'Abdu'l-Bahá as the Centre of the Covenant of Bahá'u'lláh. In this way, they protected the Faith from disunity and division.

'Abdu'l-Bahá did not appoint any living person as a Hand of the Cause. However, He designated four outstanding believers as Hands after they died.

In His Will and Testament, 'Abdu'l-Bahá designated Shoghi Effendi as the Guardian of the Bahá'í Faith and gave him the authority to appoint new Hands and to direct their activities. 'Abdu'l-Bahá also outlined the role and function of the Hands:

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

Shoghi Effendi appointed thirty-two individuals as Hands of the Cause of God. When Shoghi Effendi passed away in 1957, twenty-seven of the Hands were still alive. These souls faithfully guided the Bahá'í world through one of the most difficult periods in its history after the passing of the Guardian. The Hands did everything in their power to protect the unity of the Faith and to prepare the Bahá'í world to elect the Universal House of Justice in 1963.

The House of Justice beautifully expressed the importance of the services of the Hands of the Cause of God:

The entire history of religion shows no comparable record of such strict self-discipline, such absolute loyalty, and such complete self-abnegation by the leaders of a religion finding themselves suddenly deprived of their divinely inspired guide. The debt of gratitude which mankind for generations, nay, ages to come, owes to this handful of grief-stricken, steadfast, heroic souls is beyond estimation.

The following pages tell the stories of three of those beloved souls: Agnes Alexander, George Townshend, and Leroy Ioas.



Agnes Alexander

HAND OF THE CAUSE OF GOD
AGNES ALEXANDER



Agnes Alexander, Oakland, California, 1901

AGNES ALEXANDER

DAUGHTER OF THE KINGDOM

In March 1919, Agnes Alexander received a message from one of ‘Abdu’l-Bahá’s secretaries, telling her that she should go to the National Bahá’í Convention in New York where a “great happiness” awaited her. What could be so important, so special?

At the Convention, the Tablets of the Divine Plan, ‘Abdu’l-Bahá’s immortal charter for the worldwide spread of the Teachings of Bahá’u’llah, were unveiled in a special ceremony. In these Tablets only three individuals are mentioned by name. All of them are women, and only one is mentioned twice: Agnes Alexander. Of her, ‘Abdu’l-Bahá wrote:

Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maidservant of the Blessed Perfection, traveled alone to the Hawaiian Islands, to the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

Following this paragraph about Agnes Alexander, the Master expressed His deep wish to be able to travel and teach the Bahá'í Faith throughout the world:

O that I could travel, even though on foot and in the utmost poverty, to these regions, and, raising the call of “Yá Bahá'u'l-Abhá” in cities, villages, mountains, deserts and oceans, promote the divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it.

Immediately after the words “Please God, ye may achieve it”, ‘Abdu’l-Bahá again spoke of Agnes Alexander:

At this time, in the Hawaiian Islands, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Imagine, ‘Abdu’l-Bahá Himself testified that Agnes Alexander’s pioneering and teaching efforts were greater and more important than founding an empire.

Yet Agnes Alexander, in her deep and profound humility, simply said, “I was fully aware that the honor that the Master had bestowed, was not for myself, but to the glory of my blessed grandparents and parents for their noble lives of service to mankind.”



Agnes Alexander as a young woman, Honolulu,
Hawaii

Finding the Bahá'í Faith

Agnes Alexander was born in Hawaii in 1875. Her grandparents were among the first missionaries to the Hawaiian Islands and her father was a prominent minister and professor. From childhood, Agnes was spiritually minded and had expressed a deep love for Jesus and His teachings. While on a trip to Europe as a young woman, she encoun-

tered a Bahá'í and immediately knew in her heart that it was the truth. She later wrote:

In 1900 a trip was given me to go to Europe with friends which in a mysterious way was the means of bringing me the Light of a New Day...

One day in the dining room of the Pension in Rome where I was staying there came a mother, Mrs. Charlotte Dixon, and two daughters, who were returning from a visit to the Master in Akka. ... They seemed to have a radiance and happiness different from others and I could hardly take my eyes from them. A few days later as I sat in the parlor I overheard the mother in conversation with a lady who had heard in Paris of the Bahá'í Message. ...

Little did I comprehend what it was they were talking about, but my heart was stirred and the realization came to me that it was the Truth. The next day I met Mrs. Dixon and asked her if she would tell me what it was she had. With a radiant smile she invited me to meet her after dinner in the back parlor.

She gave me a prayer written in longhand, for Bahá'í literature was very scarce at that time. My heart was touched and the prayer seemed to answer its longings. After that we met for three successive evenings. The third evening when I retired sleep did not come. A great inspiration filled my heart that Christ was on the earth. In the morning, I met Mrs. Dixon as she came from breakfast and announced to her that Christ was on the earth. She replied: "I can see by your face that you know."

As Mrs. Dixon and her daughters were preparing to leave that morning I remained in their room. When I asked if there were others who believed she gave me some addresses. Before she left I signed a letter declaring my belief that the Promised One had come. At that time, such letters were sent to the Master from the new believers.

That day, November 26, 1900, I was born again and a new and wonderful life opened to me.

In March, 1901, I went to Paris. I was obliged to travel alone. As I had always been the most timid of creatures, God used this means to teach me to depend only on Him. The first meeting with the beloved May Bolles is one of the most precious memories of my life. She was then a frail young woman filled with a consuming love which the Master said was divine. It was this heavenly love which brought the friends together and united all the hearts. From that day May Bolles became my spiritual mother and through all the years her tender love was a guiding star in my life.



Agnes Alexander and May Bolles Maxwell in
Portland, Oregon, July 3, 1934

After three and a half months in Paris in the company of May Bolles (later, May Maxwell) and other early Bahá'ís, Agnes felt the time had come to return to Hawai'i to teach the Faith in her homeland. The day before she was to leave, Agnes received a Tablet from the Master confirming her intuition:

O thou maid-servant of God!

The tongues have spoken of thy attraction to God, and the

pens have testified to thy burning by the Fire of the Love of God. Indeed the heart of 'Abdu'l-Bahá approves of this because it feels its heat from this distant and Blessed Spot.

O Maid-servant of God! By God, the Truth, the Spirit of Christ from the Supreme Concourse doth in every time and aspect announce to thee this Great Good News.

Be, therefore, a divine bird, proceed to thy native country, spread the wings of sanctity over those spots and sing and chant and celebrate the Name of thy Lord, that thou mayest gladden the Supreme Concourse and make the seeking souls hasten unto thee as the moths hasten to the lamp, and thus illumine that distant country by the Light of God.

Thus, at age 25, Agnes Alexander began a life of service that, like a divine bird, spread its wings for the next seventy years over Hawaii, Japan, Korea, and China.

Returning to Hawaii

In obedience to 'Abdu'l-Bahá's guidance, Agnes Alexander returned to Hawaii in December 1901. She was the first Bahá'í to bring the new Revelation to those islands. As the daughter of a prominent Christian missionary family, Agnes's teaching activities attracted both interest and resistance. Yet through crisis and victory, a small Bahá'í community emerged. In 1911 the Honolulu Bahá'í Assembly was formed, and Agnes was elected its Chairman. During this time, Agnes also travelled to Alaska, becoming the first Bahá'í to visit that state as well.



Agnes Alexander with the first National Spiritual
Assembly of the Hawaiian Islands, April 1964

Pioneering to Japan

Agnes Alexander described herself as “the most timid of creatures”, but her trust in God and reliance upon His divine assistance enabled her to achieve feats that would have overwhelmed even the most adventurous of souls. An example of this can be seen in how she first traveled to Japan.

In early 1913, both of Agnes’s parents passed away and soon after her only sister moved from Hawaii to California. “Torn from the home I loved,” Agnes wrote, “the only desire I had left in life was to serve His Cause. I had read words of ‘Abdu’l-Bahá spoken in England in which He said, ‘I have a lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work.’ The words rang in my ears and I supplicated that His lamp might find me.”

Several months later, in October 1913, Agnes felt in-

spired to leave Hawaii to visit May Maxwell in Montreal. She then spent the winter of 1914 with relatives in New York. While she was there, Agnes received a Tablet from the Master which contained His first guidance for her to go to Japan:

O thou dear daughter, thy letter was received. It became the cause of infinite rejoicing for it expressed eloquently thy faith and thy turning thy face toward the Kingdom of God. This light of guidance which is ignited by the lamp of thy heart must become more brilliant day by day and shed its light to all parts. Therefore, if thou travelest toward Japan unquestionably divine confirmations shall descend upon thee . . .

Around the same time, Agnes's aunt and her Italian husband invited her to visit their home in Milan, Italy. As Agnes said, going from New York to Europe was traveling "toward Japan" so she accepted the invitation.

Acting on this guidance, Agnes took a boat to Italy and spent several months with her aunt and uncle in the spring of 1914. During that time she shared the Faith with Miss Lizzy Amport, a young woman who lived with her aunt.

In July, Agnes and Lizzy went to Switzerland and Agnes sent her luggage on to Germany, where she planned to go next to visit the Bahá'ís in Stuttgart. A couple of days later, Agnes wrote to a friend in New York saying that she had "not yet received any word from 'Abdu'l-Bahá" and was "awaiting His bidding before going farther."

While Agnes was enjoying the companionship of the Bahá'í friends in Europe and awaiting further guidance from 'Abdu'l-Bahá, the world suddenly changed. On July 28 the terrible world war that 'Abdu'l-Bahá had repeatedly warned about suddenly broke out.

Agnes found herself far from home, without money (as the banks refused to let her withdraw any), and with her

luggage in Germany (which was now at war with France). What was she to do?

The answer to her question came from the Master. In a Tablet revealed for Agnes on August 4, 1914, 'Abdu'l-Bahá wrote:

O thou my dear daughter! Thy letter was received. It imparted great happiness. Praise be to God that dear daughter is sacrificing herself in the Path of Bahá'u'lláh and enduring every difficulty. It is now more advisable for thee to depart directly to Japan and while there be engaged in the diffusion of the Fragrances of God. . . Today the greatest of all divine bestowals is teaching the Cause of God for it is fraught with confirmations. Every teacher is confirmed and is favored at the divine Threshold. In the estimation of the Ideal King, the army which is in front of the battlefield is encircled with the glances of His mercifulness and in the sight of the divine Farmer, the sower of the seed is accepted and favored. I hope that thou mayest be like a realm conquering army and a farmer, therefore thy voyage to Japan is preferred to everything else. Still thou art perfectly free.

Reflecting on this, Agnes later wrote:

My trunk [luggage] was in Stuttgart where it had gone before me from Milan. I was ready, though, to go to Japan without it, as 'Abdu'l-Bahá wrote, '*thy voyage to Japan is preferred to everything.*' Everyone here said it was impossible for me to get my trunk, but I knew there was a spiritual power they did not count on. I supplicated 'Abdu'l-Bahá, if it were His will I might get it, and in a few days I had it. It was a wonderful proof of the power of the Center of the Covenant. Consul Keene telegraphed for me and it came. I felt I had to fall on my knees and thank God, it was truly wonderful. Then all my money affairs are

arranged and I can go easily to Japan. When 'Abdu'l-Bahá wishes us to do anything and we are ready, the means are also ready. Now I am only waiting for the steamer.



Agnes Alexander in Japan, April, 1957

Reliance upon Prayer

But Agnes's tests and difficulties did not end quickly or easily: a telegram came from the London Steamship Office saying that all accommodations on the ship to Japan were taken. Agnes telegraphed the American Consul in Mar-

seilles, and asked his help in securing passage for her, but he replied that there were no vacancies until November.

As she would do throughout her life when faced with challenges, Agnes turned to prayer. While she was repeating the prayer of the Báb, "Is there any remover of difficulties . . .", Agnes heard a knock on her door. A telegram had arrived from the steamship agent informing her that she could get on the ship if she could get quickly from Switzerland to Marseilles, a port in the south of France. Yes, she would go!

Again difficulties came in her path. The trains were being used to transport wounded French soldiers to southern France and the passengers were often left at stations to make room for the injured. Agnes was told she could not take her luggage on the train and had to send it.

Against all odds, her train continued the entire way without interference, and Agnes reached Marseilles the day before the steamer was to sail.

Arriving in Marseilles, Agnes went immediately to the American Consulate to have her passport stamped. When Agnes told the Consul that she had sent her luggage through and would sail the next day, the Consul said, "Your trunk can never come through to sail tomorrow."

To everyone's amazement, when she returned to her hotel Agnes found that her luggage had already arrived.

Agnes then went to see the steamship agent. Although all the spaces on the steamship to Japan were fully booked, the agent informed her that one spot had been reserved by a German lady, and now that France and Germany were at war the lady could not enter France, so Agnes could have her place.

As Agnes later wrote, "Thus through the power of the Covenant of God, the way opened for me to go to Japan."



Agnes Alexander with Dr. George Augur and early believers in Tokyo, Japan. Kikutaro Fukata, the first Japanese Bahá'í living in Japan, is standing top left

Establishing the Faith in Tokyo

After a voyage of nearly five weeks (during which time she taught the Faith to her French cabin mate on the ship), Agnes reached Kobe, Japan on 1 November, 1914. From there she went to Tokyo, where another pioneer from Hawaii, Dr. George Augur, was living. Together they established the first regular Bahá'í meeting in Japan.

Two weeks after Agnes arrived in Tokyo, a Japanese reporter interviewed her. Agnes wrote to a friend that:

The Message of the Kingdom has certainly been raised in Tokyo! Shortly after my arrival, a Japanese lady reporter, who came to see me, wrote the first article which appeared in the newspaper which is considered the best in Japan and has a very wide circulation. Was it not a sign of the New Day that in that oriental country, it was a woman whom God chose to write the first article about the Divine Cause!

Before she moved to Japan, Agnes had read a Tablet of 'Abdu'l-Bahá in which He encouraged the Bahá'ís to study Esperanto. Agnes promptly set about doing so. This guidance of the Master opened many doors for Agnes's teaching efforts. She later recounted:

God used this language, which came into the world through the Revelation of Bahá'u'lláh, to spread His Message in Japan... [T]wo weeks after I had reached Tokyo, when I attended the first Esperanto meeting in Japan, was the beginning of my work in making the Bahá'í teachings known among the Esperantists of Japan. From the northern island of Hokkaido to Nagasaki in Kyushu, as well as Korea, the Message of Bahá'u'lláh was heard...

Gradually a small and diverse group of Japanese accepted the Faith through Agnes's teaching efforts. The first was a shy young student named Kikutaro Fukuta. Agnes wrote of his purity of heart:

Every week he would borrow a book from my Bahá'í lending library and then return it the following week and take another to read. When I remarked that he never asked questions, he replied that he found the answers to all his questions in the books he read. Out of the Empire of Japan, God chose this poor boy whom He endowed with the great gift of recognizing His Messenger.

The second person and first woman to accept the Faith in Japan was a young student, Miss Yuri Mochizuki. Yuri became the first Japanese Bahá'í to observe the Fast in Japan. Later, every morning she and Agnes would study together a passage from the *Hidden Words* which Yuri would then translate. In this way she translated all the *Hidden Words* into Japanese.

Yuri Mochizuki received five Tablets from 'Abdu'l-Bahá during her lifetime. In one of them He describes the great capacity of the Japanese people:

Japan is like unto a farm whose soil is untouched. Such a soil as this has great capacity. One seed produces a hundred-fold. Now, praise be unto God, ye have found such a farm. Ye must develop the lands; ye must free them from thorns and weeds; ye should scatter the seeds of the love of God thereupon, and irrigate them with the rain of the knowledge of God. ... The enlightened people of Japan ... have the capacity to hear the Call of God. The land is untouched. We will have to see what the divine farmers will do!

Another individual to accept the Faith through Agnes was a 23-year-old blind man named Tokujiro Torii. Torii-san, as he was known, wrote of his spiritual experience:

It was a day in August, 1916, that I found the Eternal Light which I had sought and sought with a longing heart for a long time . . . At that time I was living in a town by the seashore . . . There came a messenger of the Kingdom of Abhá and lifted up the veil of my soul. . . . Since that bright morning of my spirit, everything in the world has changed for me.

One more active member of the emerging Japanese Bahá'í community was a young Buddhist priest, Daiun Inouye. Agnes gave him the only Bahá'í publication in Japanese at that time, a pamphlet which Dr. Augur had written. Inouye's face lit up as he read it and said, "This is what I believe!" Although he did not formally enroll as a Bahá'í for another 22 years, he made significant contributions to the development of the community, including

translating into Japanese Dr. Esselmont's book, *Bahá'u'lláh and the New Era*.

In 1917, after three years in Japan, Agnes traveled back to the United States to visit family and Bahá'í friends. When she was there she received three Tablets from 'Abdu'l-Bahá. One was for Tokujiro Torii, one was for Yuri Mochizuki, and the third was for Agnes herself.

O thou daughter of the Kingdom! Although your letter has not yet been received, yet we do answer it. Praise be to God that in Japan thou hast been assisted in the accomplishment of a distinguished service. Thou hast raised the Call of the divine kingdom and hast led the people to an illumined world and a heavenly Cause. Thou hast become the cause of enlightenment and the wisher for the education of human souls. Whosoever arises for such a work, divine confirmations shall assist him and the power of the Kingdom shall be made manifest.

In accordance with the wish of the attracted maid servant of God to the love of God, Mrs. Maxwell, go thou to Canada and stay there for a time, and then hasten back to Japan, for in Japan you will be assisted and exalted. Some letters are enclosed for the friends in Japan. Forward them.



Agnes Alexander with Tokujiro Torii

Divine Confirmations in Korea

In accordance with the wishes of ‘Abdu’l-Bahá, Agnes visited May Maxwell in Canada and then attended the historic conference unveiling the Tablets of the Divine Plan at the National Bahá’í Convention in New York in April 1919. She then “hastened back” to Japan, arriving in Yokohama on August 19, 1919.

Agnes’s second stay in the Far East lasted for five years, during which time, in addition to her teaching work in Japan, she became the first Bahá’í to take the Faith to Korea. She also traveled in China with Martha Root.

Agnes often told friends that she lived her life in reliance upon prayer and the confirmations of ‘Abdu’l-Bahá. Her reliance upon God was so complete that repeated difficulties and crises only made her firmer in her faith.

When Agnes returned to Japan in 1919, she found it difficult to find a place to stay because housing was in extreme short supply. With no other choice, she stayed in a hotel until the end of December. The day before she was finally

able to move to a house, a fire broke out in the hotel and burned all her possessions, including her library of Bahá'í writings and her Tablets from the Master. To a friend Agnes wrote:

Did you know that I was burned out on the night of December twenty-eighth? My heart was not burned, though, and the Reality could never be taken from it. His words are eternal and will remain when all else perishes...

Soon after the fire, Agnes moved to a small house with another Bahá'í lady, Ida Finch. Together they hosted many gatherings, including regular ones for a group of girls from Yuri Mochizuki's high school. These girls wrote to 'Abdu'l-Bahá and together they were honored to receive no less than seven Tablets from Him.

During the early months of 1920, a Korean student, Oh Sang Sun, often visited Agnes to learn about the Faith. One day after prayer, Agnes felt a great joy and the inspiration that she should travel to Korea to share Bahá'u'llah's Message with the people of that ancient land.

Writing in March 1920 to a friend who had sent her a supply of Bahá'í literature, Agnes said:

A fire is burning in my heart to go to Korea and take His Light . . . I can only trust in His guidance and leave all in His Hands. The books you sent me I can take on this trip so they will carry more Light to a new country.

Korea at that time was under military rule and strict police surveillance. It seemed impossible for Agnes as a single young woman to enter the country and talk about a new religion, yet she felt in her heart that 'Abdu'l-Bahá would confirm her efforts.

Through a friend, Agnes was introduced to Viscount

Eiichi Shibusawa, an influential and upright Japanese man who had started the first modern banks in Japan and Korea. Agnes went to his office in Tokyo and explained the purpose of her visit to Korea. She shared the words that ‘Abdu’l-Bahá had sent to another pioneer:

It may be that the government of those regions will check thee. Thou shouldst say, ‘I am a Bahá’í and a friend with all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the palpable written command of Bahá’u’lláh I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. I believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we are in the utmost sincerity and kindness.’

Viscount Shibusawa was delighted with these words and told Agnes that he would personally provide introductions to the Governor of Korea and other prominent individuals. “I felt overwhelmed”, Agnes wrote, “for little had I dreamed of receiving introductions from him. The All-Permeating Power of God was manifest!”

Upon her arrival in Seoul, Agnes wanted to find Mr. Oh Sang Sun, the Korean friend she had known in Tokyo. Unfortunately, Agnes did not have his address or any way to find him. Except, that is, through prayer:

In my desire to find Mr. Oh, I turned to the Center of the Covenant and supplicated His assistance. Later ... as we were riding in a streetcar, suddenly my hand was grasped. Looking up I saw Mr. Oh.

In a city the size of Seoul, what were the odds of Agnes meeting on a streetcar the one person she knew in the whole country?

During her stay, multiple articles about the Faith were printed in Korean and Japanese newspapers, high government officials learned about the Teachings, and at one particularly memorable meeting Agnes proclaimed the Faith to some 900 people at a famous meeting hall.

On September 8, 1921, Agnes and Mr. Oh arranged the first Bahá'í feast in Korea. Nine of Mr. Oh's friends attended, and all wrote messages to 'Abdu'l-Bahá. In reply, these souls were honored to receive the only Tablet of the Master ever sent to Korea.



Agnes Alexander with John McHenry III, in Korea,
1957

Traveling in China with Martha Root

In one of His talks, 'Abdu'l-Bahá praised China as the “country of the future” and described the Chinese people as “most pure hearted and truth seeking.” Inspired by His

words, Agnes reached out to Chinese students and visitors in Tokyo to share the Message of Bahá'u'lláh. Agnes was drawn to the Chinese people and longed to visit China itself.

On September 1, 1923, Agnes and Ida Finch were in their small home in Tokyo when the Great Kanto Earthquake struck, destroying over two-thirds of the city. Agnes, Ida, and the other Bahá'ís were all safe, but the city was in ruins. Agnes's small house was still standing but was damaged and unlivable. It was clear that she could not stay in Tokyo. It was time to visit China.

Agnes left Tokyo on October 12, 1923, and arrived in Beijing on October 17. Martha Root was already there, and together they spent the next two months sharing the Teachings in Beijing, Tianjin, Jinan, Qufu, Suzhou, Nanjing, and Shanghai.

In Beijing, Martha and Agnes met with Dr. Tsao Yunxiang, the President of Tsinghua University. Dr. Tsao accepted the Faith and became one of the most devoted early Chinese Bahá'ís. He later translated *Some Answered Questions*, *Bahá'u'lláh and the New Era*, the *Kitab-i-Iqan*, as well as writing his own introduction to the Faith.

As always, Agnes attributed the success of the trip to divine blessings: "It was the bounty of God that Martha Root and I could travel and speak together, for together we felt His confirmations and Power."



Agnes Alexander and Martha Root in Japan,
December 24, 1930

Hand of the Cause of God

Shoghi Effendi appointed Agnes Alexander a Hand of the Cause in March 1957. To a person as humble as Agnes Alexander, such an honor came as a shock, yet she re-

sponded to it with the practical faith that guided her entire life. She wrote:

It is something I could not have dreamed of, but God works in mysterious ways, and this is His Plan, or it could not have come, so I leave all and turn to our beloved Guardian, knowing that he will guide me...

Her first official duty as a Hand of the Cause was to be the Guardian's representative, together with fellow Hand of the Cause, Jalal Khazeh, at the North-East Asia Bahá'í Conference in Tokyo on April 27-29, 1957. During that event, the first Regional Spiritual Assembly of North-East Asia was elected.

More than forty years had passed since Agnes Alexander, acting on the guidance of the Master, had arrived in Japan. She had lived in Japan for twenty-three of those years over the course of five extended stays (she would eventually spend more than thirty years in Japan). She had experienced wars, fires, earthquakes, and all manner of difficulties and challenges.

Now she was blessed to witness the fruit of her efforts, and those of her fellow pioneers, in the election of this first pillar in East Asia of the future Universal House of Justice.



Hands of the Cause of God Jalal Khazeh and Agnes Alexander at the North-East Asia Bahá'í Conference in Tokyo, Ridvan 1957

An Exemplary Life of Service

Agnes Alexander passed away on January 1, 1971 at the age of 95 after seventy years of unceasing service to the Cause of God. The Universal House of Justice announced

her passing in a cable to the Bahá'í world and called her a “shining example” for all:

PROFOUNDLY GRIEVE PASSING ILLUMINED SOUL
HAND CAUSE AGNES ALEXANDER LONGSTANDING
PILLAR CAUSE FAR EAST FIRST BRING FAITH
HAWAIIAN ISLANDS. HER LONG DEDICATED EXEM-
PLARY LIFE SERVICE DEVOTION CAUSE GOD AN-
TICIPATED BY CENTER COVENANT SELECTING HER
SHARE MAY MAXWELL IMPERISHABLE HONOR
MENTIONED TABLETS DIVINE PLAN. HER UNRE-
STRAINED UNCEASING PURSUIT TEACHING OBE-
DIENCE COMMAND BAHÁ'U'LLAH EXHORTATIONS
MASTER GUIDANCE BELOVED GUARDIAN SHINING
EXAMPLE ALL FOLLOWERS FAITH.

Almost seventy years earlier, just four months before His own passing, the beloved Master wrote His final Tablet to Agnes, most beautifully capturing the essence of her life:

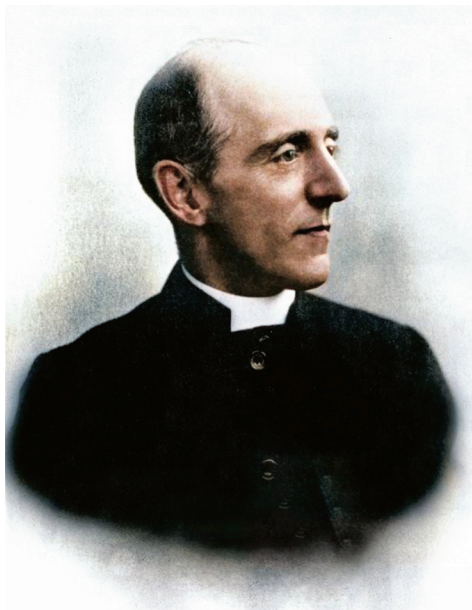
O thou who wanderest in the divine Path! In the path of God thou didst leave behind thy familiar country and traveled to those distant regions, so that thou mayest spread the Teachings of God and give the people the Glad Tidings of the Kingdom of God. Be assured that confirmations will reach thee and thou wilt become assisted in accomplishing a great service to the world of humanity. A thousand tidings reach thee!

Agnes Alexander is buried in Hawaii, in her family grave, near her parents and grandparents, whom she always credited for her blessings in life.



Hand of the Cause of God, Agnes Baldwin
Alexander

**HAND OF THE CAUSE OF GOD
GEORGE TOWNSHEND**



Portrait of George Townshend

GEORGE TOWNSHEND

LUMINARY OF IRELAND

Imagine a person so respected by Shoghi Effendi that he was asked to review the Guardian's English translations and writings.

Imagine a person so respected by Shoghi Effendi that the Guardian gave him the unique privilege of writing the introductions and providing the names for both *God Passes By* and the *Dawn Breakers*.

Imagine a person so respected by Shoghi Effendi that the Guardian was moved to designate him "one of three luminaries shedding brilliant luster on annals of Irish, English and Scottish Bahá'í communities".

Such a soul was George Townshend, the highest-ranking Christian clergyman ever to recognize the Return of Christ in the Person of Bahá'u'lláh, the only Irish believer to be appointed a Hand of the Cause of God, and one described by Shoghi Effendi as the "pre-eminent Bahá'í writer" and "Bahá'u'lláh's chosen instrument".

Son of Ireland

Priest. Professor. Poet. Author. Archdeacon. Pioneer.

Hand of the Cause of God. George Townshend was all of these at one point or another in his life. Threading through all of his various occupations was one driving passion: his search for nearness to God.

George Townshend came from a prominent, well-to-do family in Dublin, Ireland. He was born in 1876 and had six siblings and seven half-siblings. Early in his life he developed the qualities and capacities of a unifier, bridging the gap between the various personalities in his large family. The role of unifier was one he continued throughout his life.

George had a natural gift for writing and was the recipient of several prizes for this at his boarding school in England. He later studied English and classics at Oxford University, where he also greatly enjoyed playing tennis and running hurdles.

George studied law and was registered as a barrister but never practiced. When he told his father he didn't like the career, his father offered to support him for two years. He could go wherever he wanted. Eager for adventure, George accepted the offer and traveled to the United States.

From 1904 to 1905, he wandered the remote areas of the Rocky Mountains, sometimes on foot, sometimes on horseback. His home was wherever he set up camp. He deeply enjoyed the majesty and beauty of the wilderness. It was here that his spiritual search began.

At some point during his travels, George Townshend came across a copy of the Bhagavad Gita, the holy book of the Hindu religion. Reading it awoke in him a spiritual thirst. He decided to devote his life to learning more about God and divine truth.

George decided that the best way to learn about God was to dedicate himself to the Christian church. In 1906 he became an ordained priest in the Episcopal Church of America and served in that capacity for several years.

After a few years, however, George's restless search for truth led him to leave the ministry. He wanted to independently search for a fuller spiritual life. As 'Abdu'l-Bahá later wrote to George, "*thou hast ever, like unto the nightingale, sought the divine rose garden and like unto the verdure of the meadow yearned for the outpourings of the cloud of guidance.*"

Crisis & Victory

George Townshend embarked on a new profession. For seven years, he worked as a university lecturer at the University of the South (also known as Sewanee) in Tennessee. He also enrolled there as a theology student, an unusual decision for a professor to make.

His time at Sewanee was full and rewarding. Officially, he was the Assistant Director of the Extension Department. The Vice-Chancellor wrote that in reality, Professor Townshend was in charge of that department.

During this time, George took on the role of the assistant professor of English. He eventually was promoted to be the associate professor of English, in addition to keeping up with his theology studies. As part of his spiritual quest, he joined *The Great Work*, an ethical movement that he felt held promise.

However, after investing a great deal of time and energy in *The Great Work*, George learned that the organization was plagued by financial mismanagement. He later told 'Abdu'l-Bahá, "In June 1916, I learned in one moment that the Movement for which I had done so much was based on fraud."

Shortly after this realization, he left for Ireland to visit family. While there, some eye trouble which he had experienced earlier in life returned with great severity. For some weeks, he was blind.

He was in no position to return to Sewanee and con-

tinue his work as a professor. He submitted his resignation to the university and decided to stay in Ireland. Within a matter of weeks, he had lost his eyesight (albeit temporarily), his spiritual organization, and his job.

While George Townshend recovered from these multiple blows, he wondered what he should do next. His mother, Anna Maria, pointed out that because he was ordained in the Episcopal Church, he could join the Church of Ireland.

George realized that if he was able to work in a small, rural parish, he would have time and freedom to pursue his own spiritual quest. He decided to follow his mother's advice.

As he recovered from his blindness and after he applied to join the Church of Ireland, the series of crises gave way to a succession of blessings.

It was at this time that he received a few pamphlets about the Bahá'í Faith from a colleague at his former university who knew he was interested in religion. Curious about this new faith, George wrote for more information. In July 1917, he received three volumes of the Writings of 'Abdu'l-Bahá.

By strange coincidence, on the same day that he received the Writings of 'Abdu'l-Bahá, George met his future wife Nancy, whom he married in 1918.

In March 1919, George took up the post of parish priest in a beautiful Irish village named Ahascragh. The position came with a large house and staff, ideal to assist the young couple raise a family.

It was in many ways a perfect situation because it allowed him the time and flexibility he needed to write and investigate spiritual truths, while providing his family with a beautiful home and a stable income.

Most importantly, it was here in this small town that

George Townshend became one of the first in Ireland to recognize Bahá'u'lláh as a Manifestation of God.



Una Townshend and her father, George Townshend,
in Stockholm, 1953

Thirsty for the Fountain of Truth

Soon after George and Nancy had settled in Ahascragh, George wrote his first letter to 'Abdu'l-Bahá. He received this reply:

O thou who art thirsty for the fountain of Truth.

Thy letter was received and the account of thy life has been known. Praised be to God that thou hast ever, like unto the nightingale, sought the divine rose garden and like unto the verdure of the meadow yearned for the outpourings of the cloud of guidance. That is why thou hast been transferred from one condition to another until ultimately thou hast attained unto the fountain of Truth, has illuminated thy sight, hast revived and animated thy heart, hast chanted verses of guidance and hast turned thy face towards the enkindled fire on the Mount of Sinai.

The Tablet perfectly captured the essence of his life –

one who had ever “sought the divine rose garden” and who had been “transferred from one condition to another” until he had finally attained unto the “fountain of Truth”.

George responded with a deeply moving poem, “Recognition”. It began with these lines:

*Hail to Thee, Scion of Glory, Whose utterance poureth abroad
The joy of the heavenly knowledge and the light of the
greatest of days!
Poet of mysteries chanting in rapture the beauty of God,
Unto Thee be thanksgiving and praise!
Thy words are to me as fragrances borne from the garden
of heaven,
Beams of a lamp that is hid in the height of a holier World...*

Soon George received a reply that expressed ‘Abdu’l-Bahá’s love for George as well as His anticipation of George’s future services to the Cause of Bahá’u’lláh.

*O Thou illumined soul and revered personage in the Kingdom!
Your letter has been received. Every word indicateth the
progress and upliftment of thy spirit and conscience. These
heavenly susceptibilities of yours form a magnet which attracts
the confirmation of the Kingdom of God; and so the doors of the
realities and meanings will be open unto you, and the confirma-
tion of the Kingdom of God will envelop you. The heart of man
is like unto a nest, and the Teachings of His Holiness
Bahá’u’lláh like unto a sweet singing bird. Unquestionably
from this nest the melody of the Kingdom will be transmitted to
the ears bestowing heavenly susceptibilities upon the souls and
quickenings upon the spirits. It is my hope that your church will
come under the Heavenly Jerusalem. Be assured thou are under
the favors of His Holiness Bahá’u’lláh. Unto thee be the glory of
Abhá!*

One sentence in particular attracted George's attention: "It is my hope that thy church will come under the Heavenly Jerusalem."

Armed with this vision, George began to develop plans to guide his church toward the new divine revelation. At first, his efforts were indirect. As time went on, he made efforts to be direct in his teaching, and to work side-by-side with his fellow believers.

In 1926, he wrote of the difficulty of his position as a Christian clergyman who believed in Bahá'u'lláh's message. "To have to stay as I am seems an appalling and impossible fate." He mourned his separation from his fellow Bahá'ís. Yet George remained cheerful, especially because the *Guardian* had reassured him that he could "best serve the Faith at the present time" where he was.



George Townshend with Ursula Newman and her future husband Dr. Mihdi Samandari (left) in Dublin, 1950

The Bahá'í Parish Priest

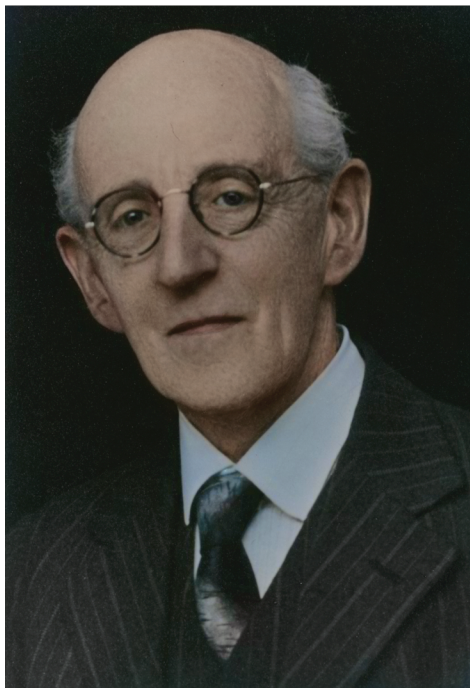
Life in Ahascragh was pleasant and productive for the Townshend family. Even though George was a priest for a Protestant church in a Catholic village, he showed his love for everyone, spending his time helping all, regardless of their denomination. In return, Protestants and Catholics alike loved him and would go to him with their troubles and ask for advice. This was highly unusual in a society divided by Christian denominations. It demonstrated his unifying influence.

The text of his sermons became increasingly Bahá'í in tone and topic. He was in great demand to give refresher courses to clergy and lectures to divinity students. He also received many church appointments to various ecclesiastical offices. The Bishop of Killaloe said of him, "When the Archdeacon speaks, he deserves to be listened to by all."

George's great literary contributions began during this time. His first publication was a book of prayers, meditations, and poems called *The Altar on the Hearth*. This was followed by a book of essays, *The Genius of Ireland*. Both books announced the glad tidings of the New Day of God without giving specific details.

Upon receiving a copy of *The Genius of Ireland*, Shoghi Effendi wrote the following personal postscript in praise of George's work: "I wish the style of the narrative (of *The Dawn Breakers*) and particularly my rendering of it were half as vivid and appealing."

George and Nancy lived in that small, quiet parish for twenty-eight years where they raised their two children and integrated with the community. Even when he resigned from his position and left Ahascragh, the people never forgot him. A memorial service was held at his former parish church after his passing.



Hand of the Cause of God George Townshend

Bringing his church under the Heavenly Jerusalem

George Townshend was always willing to take on services that he knew might end his position in the church. He wrote to Shoghi Effendi about that possibility, saying: "This will cause me no spiritual sorrows." In fact, he attempted to leave the church at least five times.

In 1928, he considered joining the International Bahá'í

Bureau in Geneva as its director, thus achieving his dream of full-time service to the Faith. However, the relevant finances fell through, and he was unable to go.

In 1931, George decided to be more direct in his writings and to take every opportunity to express the Bahá'í teachings. He began planning his next book, *The Promise of All Ages*.

Ireland and the United Kingdom were socially conservative societies at the time. *The Promise of All Ages* challenged the existing orthodoxy. George knew this book could lead to controversy, and a loss of his livelihood and reputation. He wrote to Shoghi Effendi: "I rely on Bahá to give me courage and serenity in dealing with the difficulties that will rise."

George was going to publish the book under his own name, but Nancy was opposed to the idea. Although she supported his teaching work, she didn't approve of George risking their comfortable home and his salaried position. Her resistance was one of the reasons he remained for so long in the priesthood. In order to maintain family unity, George agreed not to use his own name, thus avoiding a possible call for resignation.

George next wrote an essay entitled, '*Abdu'l-Bahá: A Study of a Christ-like Character*'. Instead of stirring the type of controversy that George expected, it was a great success and was received very positively. The essay was published in the Church of Ireland Gazette and reprinted many times in other forms.

For the First World Congress of Faiths in London in 1936, Shoghi Effendi asked George to prepare a paper about the Faith. George did so, then boldly read the paper on the last day of the Congress. He fully expected that outraged newspapers would announce that an archdeacon had read a statement praising another faith. The bishops would then surely demand his resignation.

To his surprise, the audience and organizers praised his paper and George's contributions to the Congress. It seemed that many felt the unifying influence. Surprisingly, the press made no mention of it. The Times had written about every day's session except the last one. George had expected — and also hoped — to be forced to resign. Instead, he was being congratulated.

George was determined to be free of the church in order to actively participate in more Bahá'í activities. At the same time, he wanted to maintain family unity. Although Nancy did not want him to leave his job and the pleasant life it provided, she promised to support him if the church requested his resignation. He trusted that God would assist him when the time was right.

George found it difficult to understand why the church did not fire him. After all, he had published a number of articles about the Bahá'í Faith in church publications, had talked about 'Abdu'l-Bahá in Bible classes, had sent his book, *Promise of All Ages*, to senior clergy, had presented a paper about the Faith at the World Congress of Faiths, and had sent a copy of *The Heart of the Gospel* to his bishop.

But instead of asking George to resign, the bishop suggested that George study for a doctorate in literature, and that he should have written much more about Bahá'u'lláh because His teachings were wonderful.



George Townshend seated in a wicker chair at Summer School, Cottingham, 1951. Richard St. Barbe Baker, 'The Man of the Trees' in foreground.

Assisting the Guardian

One of the most significant developments in George Townshend's life came about as a result of his volunteering his editing services to the *Guardian*. George had written: "I offer all I have to offer in this way, slight as it is."

The *Guardian* immediately wrote back, giving George a warm welcome "as a dear fellow worker." He also sent his English translation of the first part of *The Hidden Words* for editing. "Please alter and revise it with all freedom, for I have a great appreciation of your literary tastes and attainments."

Upon receipt of George's suggested edits, Shoghi Effendi sent a personal letter handwritten entirely by himself in July 1926, thanking George and praising his work. This was a very rare honor indeed, as most letters from the *Guardian* were written by a secretary, with possibly a short personal note written at the end.

George subsequently reviewed and suggested edits for the Guardian's translations of several major works of Bahá'u'lláh, as well as the Guardian's book *God Passes By* and his letters published as *The Unfoldment of World Civilization*.

Shoghi Effendi requested George to write the introductions for both *God Passes By* and *The Dawn-Breakers*, a unique honor recognizing George's outstanding literary capacity and deep spiritual discernment.

With respect to *God Passes By*, his secretary explained, "Shoghi Effendi would have himself attempted to write the introduction if he did not feel that you are infinitely more competent in handling a theme in a manner that would suit the Western mind."

Shoghi Effendi further asked George to suggest a title for this book about the history of the first hundred years of the Bahá'í Faith. The task was overwhelming, and George struggled to think of a suitable name.

Finally, after receiving several cables requesting the name, George set out on his bike for the local telegraph office in town. As he was riding, inspiration struck. When he reached the telegraph office he cabled his suggestion: "God Passes By." Shoghi Effendi's instant cabled reply read, "Delighted title eagerly awaiting letter."

Shoghi Effendi had great trust in George and encouraged him to offer any amendment to *God Passes By* he felt was suitable. "He is most anxious to know whether you consider that this work is really in a suitable condition for publication," Shoghi Effendi's secretary wrote to him on the Guardian's behalf.

Shoghi Effendi wanted to acknowledge George's contributions by putting his name in these books, but George requested he not do so. He felt this would jeopardize his plan of guiding his church to the New Jerusalem.

While Shoghi Effendi worried about taxing George,

George had another worry, that this wonderful work was going to end. “I shall miss it and the thrill... I always give the best of the day to Bahá’í things and my leisure to my professional work!”

They collaborated for eighteen years. Shoghi Effendi sent translations and manuscripts to George Townshend for review and editing, and George would send his own essays, introductions, and manuscripts to the Guardian for correction and comments.

Shoghi Effendi had few close personal friendships, but it seems he had one with George, even though they never met in person. The Guardian’s letters always included personal notes of an informal nature. He also asked George to send a photo of himself. Shoghi Effendi placed the photo sent to him in his study as “a constant reminder of an invaluable fellow worker and friend.”



George and Nancy Townshend and their son Brian,
around 1950

Leaving the Church

For many years George wanted to leave the Church so that he could serve the Faith more effectively. He used to pray that one day God would provide the way for him to leave the Church without causing disunity within his family.

In 1947, Shoghi Effendi sent a message to the National Spiritual Assembly of England saying, "Townshend resignation imperative".

At that time, a Christian missionary in India came across George Townshend's book, *The Promise of All Ages*. The missionary became angry and wrote a letter to the Archbishop of Canterbury, the head of the Anglican Church in England, complaining that a Christian clergyman was teaching the Faith of Bahá'u'lláh.

The Archbishop of Canterbury sent the book to the Archbishop of Armagh, the head of the Church of Ireland, who in turn sent it to the Bishop who was George Townshend's superior. The Bishop asked George to write a letter refuting and denying the book, but George said that he could not do that.

Not wanting to lose George, who was his friend, the Bishop decided to call Nancy in order to put pressure on George to recant his writings. So the three met together, and the Bishop said to George and Nancy that the only way out would be for George to write a letter of recantation. Otherwise George must resign.

Hearing this, Nancy became very angry and said, "What are you saying, you want my husband to write a letter of recantation? This would not be honorable. George, you should resign!"

Thus George was able to resign from the Church with his wife's support.

On June 12, 1947, George Townshend submitted his letter of resignation to the church and informed Shoghi Effendi. Shoghi Effendi wrote to him, "Dear and valued co-worker, I

am thrilled by the news of your resignation” and called it a “truly remarkable and historic step.”

The Guardian further said that George’s “past and notable services” and his “bold and challenging act” in separating himself from the church and his decision to become a Bahá’í pioneer in Dublin “are deeds that history will record and for which future generations will be deeply grateful and will extol and admire.”

Thus, at the age seventy-one, George was now without pension, home, or income. Besides being the highest-ranking Christian priest to become a Bahá’í, he was also the highest-ranking one to become a Bahá’í pioneer.

Despite his enthusiasm to leave the church, George made sure to do so in a way that maintained his relationships. He wanted to build bridges for Christians to cross over to the Bahá’í Faith. He avoided any critical or divisive spirit and maintained unity. Using tact and wisdom, he preserved positive relations with the Christian community and remained good friends with his former colleagues.

George and Nancy began to pack, preparing to walk away from their home of nearly thirty years. One of the first challenges was finding an affordable house in Dublin. That difficulty did not bother George who stated, “It’s all a thrilling job with such a purpose as the service of Bahá’u’lláh in view.”



George Townshend as a pioneer in Dublin

Their new life in Dublin presented several dramatic changes and challenges. They moved from a spacious country home with large gardens into a small bungalow in the suburbs. In Ahascragh, Archdeacon George and Nancy had a housekeeper, gardener and a large, diverse social circle. In Dublin, no one knew them, and their new lifestyle was very different from their previous one.

George swept the entrance to their small house himself, did much of the housework, looked after the garden, and oversaw the numerous repairs the bungalow needed.

George was patient and joyful at the opportunity to sacrifice for God. His only real challenge was his unhappiness at being dependent on the Bahá'í Fund.

However, George understood that difficulties must be solved with inner spiritual growth. For example, he found that after moving to Dublin, he didn't have enough time to write because of all the housework and related tasks. He even contemplated decreasing his activities to find the time.

But after reflecting on this issue, he realized there was time. The solution, he decided, was to be involved in *more* activities. Studying and serving with other Bahá'ís gave him energy and joy, which then encouraged him to write. He explained in a letter, "My inability to write is due to something in myself and not to lack of time... If I had the strong concentrated impulse and resolution, no such obstacles would stop me at all."

On December 24, 1951, George received news that startled him. Shoghi Effendi appointed him a Hand of the Cause of God, one of the first twelve living Bahá'ís to be appointed by the Guardian to this high office.



George Townshend and fellow Hands of the Cause
of God, Stockholm International Teaching
Conference, 1953

His Crowning Achievement

Christ and Bahá'u'lláh was George Townshend's last literary work, completed while he was dying of Parkinson's disease. The Guardian called it George's "crowning achievement". It was a study of Bahá'u'lláh's New World Order. The book took seventeen years from the initial idea to when the first published copy reached George on his deathbed.

George had a natural inclination towards optimism, even in the face of frustration, disappointment, and ill health. Physical ailments greatly slowed the progress of the book. First, his eye trouble returned, then he developed arthritis in his right hand. For three years, he could only write a few lines a day with his left hand even though he was right-handed.

Neuritis — inflammation of the nerves — afflicted him in his arms, after which he was diagnosed with Parkinson's disease. But he was always thinking about the theme and the ideas of his manuscript *Christ and Bahá'u'lláh*. He didn't

complain. He wrote to Shoghi Effendi, "The theme of *Christ and Bahá'u'lláh* is ever in my mind and the book will be much better for the delay and the full preparation."

George's health continued to decline. He lost strength, weight, and energy. At times, he was too weak to write. He began to have difficulty coordinating his movements. As Nancy wrote to Shoghi Effendi, "...he just shuffles from chair to chair and has many falls."

Undeterred, George persisted in his manuscript, his progress slow but continuous. He was determined to finish this last book for the Guardian, despite the constant struggle created by his rapidly failing health. At times, he stayed in nursing homes for short periods, working bit by bit when his strength allowed. When he was not able to work on the book, he would call a Bahá'í friend and say, "Now come and bring the friends here, all the time."

To save George's energy for what he and the Guardian saw as a critical task, he stopped all other activities such as teaching tours, talks, letters, and articles for the Bahá'í journal. The race was on to complete George's final masterpiece. His love for the Guardian propelled him forward.

Eventually, his Parkinson's disease progressed to the point that George was unable to write or to speak clearly. He could only whisper his thoughts. He relied on his daughter Una, his son Brian, his editor David Hofman, and a young Bahá'í named Anne Chisolm, to take down his whispered dictations and sort through his notes. Then they would read back to him each completed chapter to ensure it was correct.

To George's delight, he received the final published book on March 14, 1957. Una wrote, "Yesterday and today he is much better which has surprised the doctors as well as us... Dad couldn't say anything but he smiled."



Resting place of George Townshend in the cemetery
at Enniskerry Church, Ireland

On 26 March, 1957, George Townshend passed away. Shoghi Effendi conveyed the sad news to the Bahá'í world, referring to George as the “luminary” of the Irish Bahá'í community:

Deeply mourn the passing of dearly loved, much admired, greatly gifted, outstanding Hand of Cause George Townshend. His death on morrow of publication of his crowning achievement robs the British followers of

Bahá'u'lláh of their most distinguished collaborator and Faith itself of one of its stoutest defenders. His sterling qualities, his scholarship, his challenging writings, his high ecclesiastical position unrivalled by any Bahá'í in western world, entitle him to rank with Thomas Breakwell and Dr. Esslemont, one of three luminaries shedding brilliant luster on annals of Irish, English and Scottish Bahá'í communities. His fearless championship of the Cause he loved so dearly, served so valiantly, constitutes significant landmark in British Bahá'í history. So enviable a position calls for national tribute to his memory by assembled delegates and visitors at forthcoming British Bahá'í Convention. Assure relatives of deepest loving sympathy in grievous loss. Confident his reward is inestimable in Abhá Kingdom.

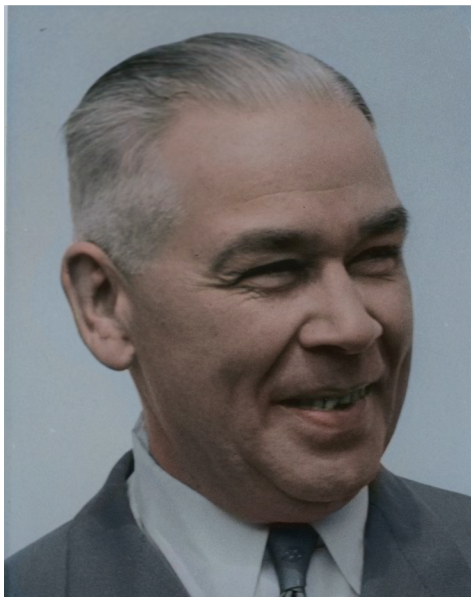
Some thirty years earlier, George Townshend had himself voiced his deepest wish:

*Lead me forth, Lord, amid the wide world's ways,
To bear to Thee my witness and to raise
The dawn song of the breaking day of days.
Make my whole life one flame
Of sacrificial deeds that shall proclaim
The new-born glory of Thy ancient name
And let my death lift higher yet the same
Triumphal chant of praise!*



Watercolor portrait of George Townshend by Carole
Anne Floyd

HAND OF THE CAUSE OF GOD
LEROY IOAS



Leroy C. Ioas

LEROY IOAS

THE GUARDIAN'S HERCULES

Hand of the Cause of God Leroy Ioas left a legacy of service to the world. Anyone who visits Haifa can clearly see the evidence of one of these. He supervised the construction of the dome and drum of the Shrine of the Báb. An eternal physical symbol of his service is the name of the ninth door located in the octagon above the ground floor of the Shrine of the Báb. The Guardian named this door Báb-i-Ioas — Ioas' Door — in recognition of Leroy's service to that part of the Shrine.

Meeting the Master

Leroy grew up in Chicago in a Bahá'í family. He was sixteen when 'Abdu'l-Bahá visited that city in 1912. The first time he met 'Abdu'l-Bahá, Leroy was with his father. As they approached the hotel, Leroy insisted that they hurry to the far side of the building. He knew the Master was leaving the building by the other door because he could see the light that was radiating from Him.

"As I looked at the Master," Leroy later wrote, "I saw His physical form, but shining through it were flashes of light,

bright and shining. The spiritual power simply flooded through Him and I was overcome.”

On another occasion, Leroy and his father were on the way to the Plaza Hotel to hear ‘Abdu’l-Bahá. Leroy decided to buy the Master a large bouquet of white carnations. But when they reached the hotel, he decided not to give the flowers. Bewildered, his father reminded him that the Master loved flowers.

“I know he does,” Leroy replied, “but I’m not going to take them. I come to the Master offering Him my heart and I don’t want Him to think I want any favors. He knows the condition of a person’s heart and that is all I have to offer.”

Leroy’s father gave the flowers instead. After His talk, the Master handed everyone a carnation. When there were only a few flowers left, Leroy thought, ‘Oh! I wish He would turn around and shake hands with me before they are all gone.’

Just then, the Master turned, looked at Leroy, and gave him the lovely red rose from His coat lapel. It seemed the Master was aware that it was Leroy who had brought those carnations.

Leroy’s deepest impression was of the Master’s magnetism and majesty, and His eyes. “Everything was revealed in His eyes,” he wrote. “What one saw depended entirely upon what the Master was thinking... It was as if He looked through you, as if He saw your soul, before your beginning and beyond your ending.”

Meeting the Master transformed Leroy Ioas. It also inspired him to dedicate his life in service to the Cause of Bahá’u’lláh.



Leroy Ioas in Wilmette, Illinois, April 1958

A Passion for Teaching

Leroy Ioas wanted to be a Bahá'í teacher but initially he had trouble talking with people. He felt too self-conscious. Rather than give up on his dream, he decided to practice. He even joined a public speaking contest at his school, forcing himself to face his own discomfort.

Because of his persistent effort and practice, Leroy became an accomplished and sought-after public speaker. He was still nervous but believed that if someone is speaking to teach the Faith, the Holy Spirit gives that person power.

He was constantly studying the Writings, especially the Master's talks in the West. He considered these as textbooks for teaching. He also studied the Guardian's writings in order to have a vision of the Teachings applications and relevance to modern life and world problems. Leroy's talks were firmly based on the Writings.

He traveled outside of his home city to give study classes and public talks. Nothing was too much trouble. He happily traveled two nights on the train — one night each way — in order to spend a Sunday visiting and strengthening a community.

His knowledge, sense of humor, and ability to tell relevant stories were essential ingredients of his charm as a speaker. He also took part in events sponsored by other organizations. That expanded network gave him a vast outreach.

Hand of the Cause of God William Sears wrote: "Teaching was always the dearest thing in the world to the heart of dear Leroy. It was his life."

Bahá'í Activity Makes a Home

In March 1919, Leroy Ioas married Sylvia Kuhlman. Like Leroy, Sylvia was born and raised in Chicago. She was introduced to the Bahá'í Faith by Leroy. They were both devoted to the Faith, and the needs of the Cause were always central to the couple.

Leroy and Sylvia eventually moved from Chicago to San Francisco which had a small but dynamic Bahá'í community. Leroy became active on the Local Spiritual Assembly and various committees and served as a speaker at Bahá'í

public meetings. He also had a full-time, managerial job at the Southern Pacific Railroad.

Sylvia and Leroy became live-in caretakers of the first Bahá'í Center in San Francisco. In addition to working, raising their two children, and participating in various other Bahá'í activities, they hosted events at the Center.

After two years as caretakers, they moved into their own house. Both Sylvia and Leroy were very hospitable, and their home became a center of activity.

Years later, Leroy wrote: "Bahá'í activity is what makes a house a home... The home is where the spirit of unity and fellowship abide, whereas a house is simply a place to live."



Leroy and Sylvia Ioas with Edna True and an unidentified individual

First white life member of the NAACP

In the summer of 1919, race riots shook Chicago. Leroy and several other Bahá'ís went to the home of one of the African-American Bahá'ís to support her. The executive secretary of the Chicago branch of the National Association for the Advancement of Colored People (NAACP) happened to be in her house at this time.

Leroy wrote that the executive secretary witnessed that

“while the colored people were being persecuted by most of the whites in Chicago, the Bahá’ís did all they possibly could to assist their [colored] brothers and sisters.”

In a letter to the director of the black YMCA in Indianapolis, Leroy wrote, “Certain hatreds can be overcome by training but the feeling of hatred which is in the hearts, and which is really the cause of these outbursts, can only be overcome by a power that has influence over the hearts of men. This power is none other than the ‘Power of the Love of God’.”

He continually encouraged Bahá’ís to work with like-minded people and groups in this field. He found that black organizations welcomed input from the Bahá’ís. Leroy became the first white life member of the NAACP. He was also made an honorary member of the Cosmos Club, a social club for African-Americans. It was a tribute both to him and the principles of unity and equality upheld by the Faith.

Leroy wrote, “We should not be concerned with the attitudes of non-Bahá’ís, either white or black, but should carry forward our work according to the teachings of Bahá’u’lláh, and the example of ‘Abdu’l-Bahá, with audacity and wisdom.”

From Dream to Action

Being a dedicated teacher of the Faith, Leroy felt discouraged when he detected a lack of interest in teaching the Cause.

At this low point, he had a dream. Leroy recalled that in the dream he was addressing a large group of people about the Faith. But members of the audience continued to get up and leave.

Just as he was about to give up, ‘Abdu’l-Bahá appeared and said, “Continue to talk! Continue to speak about the

Faith! Don't pay any attention to what people do. In the end they will all wish to listen to you."

Leroy had this dream three times. It inspired him to create three teaching plans in order to meet what he saw as great receptivity. The first was to organize large conferences to reach prominent people. The second was to create a teaching program to coordinate the work being done by individuals. The third was to develop Bahá'í teachers through a summer school.

He saw what needed to be done, and made it happen. He was a man of action. "The days of dreaming and hoping are over," he wrote. "The day of action has come and those who do not act, stagnate, as there is no such thing in the spiritual realm as quiescence."

Hand of the Cause of God Amatu'l-Bahá Rúhiyyih Khánum, the wife of the Guardian, wrote that Leroy was, "A doer, and that is what Shoghi Effendi so desperately needs and so admires in him."



Leroy Ioas, 'Chairman for the Program "North America, Citadel of Universal Peace"', May 25, 1944

Service Rather Than Speech

Leroy Ioas believed prominent people should know about the Bahá'í vision of a new world order. Because the Master had mentioned San Francisco with respect to future Amity conferences that would promote unity, Leroy proposed the idea to hold a world unity conference there.

Along with active San Francisco Bahá'ís Ella Goodall Cooper and Kathryn Frankland, Leroy organized the unity conference which was held in the city in March 1925. He

used his annual vacation time from his job to do this service.

The organizers invited prominent San Francisco personalities to be a chair or speaker. The audacity and success of the event showed the Bahá'ís that confirmations would come if they dared to do great things. After this event, a number of successful conferences on world unity were held in the next decade across the USA.

Leroy often said that all believers should remember that efforts to encourage unity are like leaven among the people. Even if we see no immediate results, we must keep up the work.

In a 1928 letter, Leroy wrote that in America, "...the greatest force to teach the Cause in this particular field is service rather than speech."

An unexpected result of the conference was a suggestion by the Chancellor Emeritus of Stanford University Dr. David Starr Jordan that Leroy apply for a scholarship to study at the prestigious university.

Leroy's parents had not been able to send any of their children to college—they all had to work to financially support the family. This offer by Dr. Jordan seemed to be a golden opportunity for Leroy to advance his education.

Sylvia and Leroy discussed the offer but eventually decided against it. His salary was their only source of income; just as importantly, his spare time was taken up in Bahá'í service.

The First Bahá'í School

Another of Leroy's initiatives was creating a Bahá'í school at Geyserville, the precursor to the Bosch Bahá'í School.

Leroy was convinced that if a group of enthusiastic

people studied intensively together for one or two weeks a year, many would become good teachers.

During a chance lunch with John and Louise Bosch, Leroy asked if they could host the Bahá'ís for training courses. The couple owned a property which had a number of buildings that could be used. The couple agreed with the idea, and the first Bahá'í Summer School opened in 1927. Eventually, the Bosch couple transferred ownership of the property to the National Spiritual Assembly.



Leroy Ioas with George Latimer and John Bosch

The Guardian was very interested in the school. In a postscript to a letter to Leroy, he wrote, “Your letters, replete with evidences of a vigorous spirit of determination, of ceaseless activity, and of noble enthusiasm, are a source of strength and inspiration to me in my arduous task.”

A Personal Interest

Leroy Ioas took a personal interest in each person he met. He was concerned with their spiritual life and their interests, and took responsibility to develop the capacity of individuals he felt had real potential. No matter how busy he was, he took the time to provide people what they needed, be it answers, suggestions or encouragement.

He considered impatience to be his greatest weakness. Yet he displayed remarkable patience when teaching new Bahá'ís and accompanying them in their service.

Hand of the Cause William Sears noted, "Leroy was the kindest and most helpful of those who encouraged us on our way."

A young Bahá'í recounted: "He spoke to me as an equal and gave my questions serious and meaningful thought... I recall vividly how good this made me feel."

Work as Service

Besides his increasing involvement in Bahá'í activities and committees, Leroy Ioas also had a demanding job as a senior executive with Southern Pacific Railroad. But he didn't let his heavy workload or fatigue prevent him from teaching. The teaching work and service to the Faith always came first.

In 1942, Leroy became assistant to the company's vice president, requiring him to travel a lot. He often managed to combine those work trips with short Bahá'í teaching trips.

He also used the time he spent commuting on the train to keep up with his growing Bahá'í correspondence. He wrote encouraging letters to pioneers, to individuals who asked him questions about the Faith, or to Assemblies in need of guidance. Many of his letters were about teaching.

Leroy's commitment to the oneness of humanity was evident in his treatment of African-Americans, including

those who worked for the railroad. Despite the deep racial divisions in the USA, Leroy shook hands with all the railway employees regardless of their skin color. It was a physical act of recognition and courtesy that many whites did not extend.

In fact, he received many startled and confused looks when he did this. As a white man, and as someone who was relatively high up in the company, no one expected him to do such a thing. He also defended the rights of the black employees.



Leroy Ioas and Joyce Lyon Dahl at Carlin Nevada station, Nevada, May 14, 1944

Guided Choices

In 1946, Southern Pacific Railway offered Leroy Ioas a promotion which involved moving to Chicago. He wrote to the Guardian for guidance.

Shoghi Effendi replied, “Move to Chicago highly meritorious.” Upon receiving this message, Leroy accepted the promotion.

Leroy and Sylvia did not settle in central Chicago itself,

even though that was the location of the company's office. The city already had a Local Spiritual Assembly. The Ioas family wanted to contribute to the Seven Year Plan's goal of forming 175 new assemblies in North America. So they moved to the outer suburb of Wilmette to support the development of an assembly there.

Leroy now had more time for personal teaching work in addition to his roles with the National Teaching Committee and as a member of the National Spiritual Assembly. He also began supporting the European Teaching Committee and assisted in the work to finish the House of Worship in Wilmette.

Joyce Lyon Dahl, a prominent Bahá'í who worked with Leroy on the National Teaching Committee said of him, "He was like a general with his map, moving his pieces."

Leroy's approach was to make decisions on the basis of the needs of the Faith, not on the availability of funds and other resources. He believed the friends would support the work once they adopted the vision. This became the operating principle of the National Teaching Committee.

Meanwhile, his job as a corporate executive at Southern Pacific Railway was prestigious and personally satisfying. He enjoyed both the business and social aspects. He initiated many innovative ideas that led Southern Pacific to be widely recognized in the field of passenger service.

However, Leroy also received warnings from his employer about his involvement in the increasing number of public Bahá'í events. The company asked him to stop. Perhaps they were embarrassed to have a senior executive who was an active member of an unusual non-Christian religion. But in matters of principle, Leroy was uncompromising and continued his teaching work. It is unclear how the company felt about this decision, but they did respect it.

Two years after Leroy and Sylvia moved to Chicago, Southern Pacific offered Leroy an even higher position at

their headquarters in San Francisco. They also promised him a future promotion after he moved.

Concerned about the likely impact of such a move on his national Bahá'í work, Leroy cabled the Guardian: "New position prevents attendance many national assembly national committee meetings. Later future promotion will necessitate living San Francisco. Appreciate cable whether remain Chicago or accept offer."

Shoghi Effendi replied, "Advise remain Chicago presence highly desirable loving appreciation."

Ever accepting of the advice from the Guardian of the Bahá'í Faith, Leroy turned down the promotion.



Leroy Ioas, House of Worship, Wilmette, interior,
1950 Convention

A Sacred Appointment

Previous to 1951, with one exception (Amelia Collins), Hands of the Cause of God were appointed posthumously.

On December 24, 1951, the Guardian appointed the first group of living Hands of the Cause of God. And in that group was Leroy Ioas.

Sylvia was alone when the announcement arrived. She immediately called Leroy and read the cable to him. Leroy was stunned into silence.

He later responded in a cable, using the abbreviated speech needed to save on expense: "Dearly Beloved Guardian, Am completely overwhelmed your gracious appointment one so unworthy as myself as Hand Cause. Beg God for strength and capacity serve you humbly and well. Loving devotion."

Concerned about the many challenges the Guardian faced, Leroy then offered to assist in any way that was required.

The Guardian's secretary replied that Shoghi Effendi needed "a capable, devoted believer to come and really take the work in hand here, relieve him of constant strain and details, and act as the secretary general of the International Bahá'í Council [the precursor to the Universal House of Justice]. If you will accept to do this, it would be rendering him and the Faith an invaluable service... the sooner you can arrange to do so, the better."

Sylvia's response to this invitation was simple: "Of course you'll go."

Leroy immediately cabled, "Sylvia and I deeply moved privilege serve Beloved Guardian." He then offered to arrive in Haifa within a few weeks time. The Guardian replied, "Welcome. Love. Shoghi."

Leroy immediately resigned from Southern Pacific Railway. He had worked for that company for thirty years. By leaving at this point in his career, he had to give up much of his pension. The couple also had to sell the house they loved. It was an emotional time.

The dramatic and abrupt departure, and his absolute dedication to the Guardian and the Faith's needs, provided a potent example to the North American Bahá'í community.

His decision did not mean that Leroy was immune to fear and self-doubts. In a letter to the National Spiritual Assembly, he wrote, "I am wending my way into a field I know little of, and into a spiritual atmosphere I aspire to but frankly am somewhat fearful of..."

For their part, members of the National Assembly were sad to see such a dynamic colleague leave.



Leroy and Sylvia Ioas with Joyce Lyon Dahl at a public park in Ogden, Utah, May 14, 1944

The Holy Land

Leroy Ioas had never lived outside of the USA, and he was now moving to the Holy Land. He would meet the Guardian for the first time. Would he be worthy of this honor? Leroy asked himself. Would the Guardian be satisfied with me?

The night Leroy arrived in Haifa, the Guardian warmly embraced him. He reassured Leroy that he was welcome, and that his work in the Cause was not only satisfactory, it was "brilliant".

In addition to joining the newly formed International

Bahá'í Council, Leroy was appointed as the Guardian's Assistant Secretary. He began attending to some of Shoghi Effendi's extensive correspondence.

He was also to project manage the completion of the superstructure of the Shrine of the Báb and the landscaping around both the Shrines of the Báb and Bahá'u'l-láh. His role included managing legal matters and negotiations for land purchases, interacting with Israeli officials, and representing the Guardian at official functions.

Leroy admitted to Shoghi Effendi that he was afraid he could not do it all, that he did not have the capacity. The Guardian's response was to tell Leroy that he could do it.

Whatever the task, Leroy believed that whatever the Guardian wanted done, could and would be done. Leroy's job was to remove the obstacles.

Leroy worked long hours in Haifa. He would rise at 5am and work until well into the evening seven days a week. He used to have secretaries to help him when he was a railroad executive but now he typed his own letters.

The living conditions for staff were simple and modest. Amelia Collins, Mason Remey, Leroy and Sylvia, Jessie and Ethel Revell lived in the Western Pilgrim house. There was only one bathroom which they all shared. There was little heating in winter, and no cooling system in the hot, humid summers.

Leroy never complained. He told the Guardian only about the results, not about all the problems or the details involved. Shoghi Effendi was very grateful for this approach and referred to Leroy as "my Hercules" because — like the Greek hero — he always accomplished the tasks given to him, no matter how difficult.

During one dinner when Ugo Giacheri was visiting Haifa, the Guardian spoke about the work of Ugo and Leroy, saying, "Two of the Hands are here at dinner tonight, one is a Titan, and the other a Colossus — and you can de-

cide which is which, I don't care." It became clear that Hercules was a title fitting for Leroy.



Leroy Ioas, the Guardian's representative at the Kampala Conference in 1953, greeting African believers on behalf of Shoghi Effendi

Developing the World Centre

Leroy Ioas was instrumental in a number of developments at the Bahá'í World Centre. Acquiring land was one of them.

One such property was for the future House of Worship for Haifa. The Guardian selected a very difficult area to acquire, located on the highest point of Mount Carmel. This location has spiritual and historical importance because Bahá'u'lláh pitched His Tent there and revealed the Tablet of Carmel.

Leroy was alone among the Bahá'í staff who thought it could be done. Everywhere he went, he was told it was impossible. A high-ranking official said the Bahá'ís could not have that plot of land, and that they should put their

temple somewhere else.

Leroy boldly asked the official why they didn't move the Wailing Wall [an important holy place for the Jewish people]. "You can't do it because that's the only place," he continued. "This is our holy place, and we won't move ours any more than you would move yours."

He then told this official that as a Jew, he should know what the hand of God can do. "I tell you that we are going to have this land because God wants us to have it and no force on earth can stop it."

Two years after that, largely through the efforts of Leroy, the Bahá'ís obtained the site.

The Guardian once asked Leroy what he thought when people said he couldn't succeed. Leroy answered, "When I know Shoghi Effendi wants it, I just don't hear their 'no'." The Guardian said that when he gave Leroy a task, he never worried about it because Leroy took the task seriously and looked after every detail.

One of Leroy's first tasks after arriving in Haifa was project managing the construction of the Shrine of the Báb's dome and the drum (upon which the dome sits). Sometimes, he stayed onsite all day for crucial stages, even when he was ill. Once he fell and injured himself but eventually recovered and carried on this important work.

In recognition for Leroy's service in the completion of the dome and drum, the Guardian named the Shrine's ninth door Báb-i-Ioas — the Ioas Door.



Leroy Ioas in front of the door to the second-floor octagon of the Shrine of the Báb named “Báb-i-Ioas” in his honor by Shoghi Effendi



The Ioas Door seen behind the cypress trees

Leroy also supervised the construction of the International Archives building. The stonework was done in Italy and assembled in Israel. Amatu'l-Bahá Rúhíyyih Khánúm noted how all the difficulties involved in the work taxed “the strength and ingenuity of Mr. Ioas in Haifa and Dr. Giacheri in Italy, often to the limit.”

The intense activity, the varied and simultaneous responsibilities under difficult conditions, and the demanding routine without rest took their toll on Leroy. The Guardian insisted he rest for a full month, away from any activity in Haifa.



Leroy Ioas, overseeing the installation of the lantern
of the Shrine of the Bab

A Chief Steward

On November 4, 1957, Leroy Ioas was in Haifa when he received a call from Amatu'l-Bahá informing him that the Guardian had passed away that morning in London.

Leroy was devastated and fell to the floor. But he soon sprang into action and made arrangements for the security of the Shrine and the Master's house. He also had to pass on the bad news to Hand of the Cause Amelia Collins who was in Haifa. Leroy notified the Government of the passing away of the Guardian.

After the funeral in London, the Hands of the Cause of God took on the role of Chief Stewards of the Faith. They elected nine from among themselves to act as Custodians of the Bahá'í world, using Haifa as their base, until the Universal House of Justice was elected in 1963. Leroy Ioas was one of the nine.

Leroy's hair turned completely white within a short time. When he spoke about the Guardian, he became deeply emotional. This seemed to place a strain on his already damaged heart. His health continued to decline. However, as Charles Wolcott, a member of the International Bahá'í Council, pointed out, "Though his health was failing, Leroy's spirit was indomitable. He set an example to follow."

The Custodians focused on accomplishing the remaining goals of the Ten Year Crusade and preparing for the election of the Universal House of Justice. Of those six years — 1957 to 1963 — the Guardian's widow Amatu'l-Bahá Rúhíyyih Khánum wrote, "It is, I think, impossible for others to understand how hard the Hands in the Holy Land daily worked... We could not again pass through even five minutes of the suffering we went through in those years!"

The Intercontinental Conference of Southeast Asia was the last of five conferences called by the Guardian to be held in 1958. Shoghi Effendi had asked Leroy to represent him there. Despite Leroy's health issues, he was determined

to perform this last assignment given to him by the Guardian.

One of the participants recorded his impressions of Leroy: "He was a giant on the stage. He spoke in a powerful voice and in a flowing style, and I do not recall him talking about his achievements, only the achievements and victories that were won, one by one and so painstakingly, by the beloved Guardian."

Persevere Until the End

During Ridvan 1963, the Hands of the Cause passed the leadership to the newly elected Universal House of Justice. Immediately after that event, a number of the Hands including Leroy traveled to London for the World Congress, a five day celebration of the achievements of the Ten Year Crusade.

Leroy fell ill on the second day and was hospitalized with pneumonia. Despite the doctor's dire predictions, Leroy recovered.

Ian Semple, newly elected to the Universal House of Justice, said, "Leroy's illness brings home the tremendous sacrifices of the Hands of the Cause..."

After a lengthy teaching trip in 1964, Leroy and Sylvia returned to Haifa. In the spring of 1965, Leroy Ioas developed bronchial pneumonia and passed into the Abhá Kingdom on July 22, 1965.

The next morning, the Universal House of Justice sent a cable to the Bahá'í world:

GRIEVED ANNOUNCE PASSING OUTSTANDING
HAND CAUSE LEROY IOAS. HIS LONG SERVICE
BAHÁ'Í COMMUNITY UNITED STATES CROWNED
ELEVATION RANK HAND FAITH PAVING WAY HIS-
TORIC DISTINGUISHED SERVICES HOLY LAND. AP-

POINTMENT FIRST SECRETARY GENERAL
INTERNATIONAL BAHÁ'Í COUNCIL PERSONAL REP-
RESENTATIVE GUARDIAN FAITH TWO INTERCON-
TINENTAL CONFERENCES ASSOCIATION HIS NAME
BY BELOVED GUARDIAN OCTAGON DOOR BÁB'S
SHRINE TRIBUTE SUPERVISORY WORK DRUM
DOME THAT HOLY SEPULCHER NOTABLE PART
ERECTION INTERNATIONAL ARCHIVES BUILDING
ALL ENSURE HIS NAME IMMORTAL ANNALS FAITH.
LAID TO REST BAHÁ'Í CEMETERY CLOSE FELLOW
HANDS. ADVISE HOLD BEFITTING MEMORIAL
SERVICES.

This dynamic Hand of the Cause of God was laid to rest in the Bahá'í cemetery in Haifa, not far from the Shrine of the Báb and the golden dome he ensured was built, just below the site he acquired for the future temple in the Holy Land.



Leroy C. Ioas

SOURCES

The following are the source materials used in researching this book and are included for those interested in further reading.

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