

Blum visited Hamual's clan in Hau Hui, and a large number decided to become Bahá'ís. An LSA was soon established at Hau Hui, of which Hamuel was a member. The rapid emergence of Bahá'í communities on Malaita provoked opposition from a number of missions, and the new Bahá'ís faced a variety of forms of harrassment and ridicule. They persevered, nevertheless, in establishing Local Assemblies, and a primary school.

In

1959 a regional National Spiritual Assembly was established, with its seat in Fiji, of which the Solomon Islands was a part. In each group of islands an Island Teaching Committee was appointed to co-ordinate the activities of the Bahá'í community and liaise with the RSA. Hamuel was a member of the Solomon Islands Teaching Committee from 1961.

In

1962 and subsequent years Hamuel was elected as a delegate to the convention of the South Pacific RSA. Toward the end of the World Crusade Hamual assisted in implementing a large-scale travel teaching project on Malaita, in which Bahá'ís visited most of the villages in the AreAre and Koio regions of Malaita. By Ridvan 1963 there was an Assembly at Hau Hui, nine othere localities on the Island, and some 800 Malaitan Bahá'ís. By 1986 there were 59 Local Assemblies on Malaita.

Hamuel

served on the Southwest Pacific NSA for a number of years. In 1978 was elected to the National Spiritual Assembly, and later that year was appointed an Auxiliary Board Member.

Notes

[1] 25 May 1956 "ITC 1960" - Honiara Bahá'í Archives.

[2] [Note: this endnote has scanning errors, it appears that two separate blocks of text were combined during OCR.] Tippett has suggested that the theme of the "unity of the human race" was crucial to HChristianity, p. 98: "In the same island [Malaita] the issue of unity had been injected into the same oahania's conversion: Alan Tippett, Solomon Islands dmovement, which stems from a certain trader in Honiara and has now quite a community of members enominational community (SSEM) by the Bahá'í rSouth Sea Evangelical worker who had been disciplined. After a decade the Bahá'í now claim about ound Hauhui in Malaita. It began there through a 8of considerable strength at Auki, and the others round Hauhui. These people have a natural urge for 00 adherents in 5 Assemblies, one at Honiara, one uplace..." Frank Coaldrake also noted the expansion of the Bahá'ís, as well as other religious groups.

"Many nity, which attracted them to Bahá'í in the first
cministered to by the church because of lack of staff. The people
wanted the Anglican church, but were taken up by onverted by the
brothers could not be tWitnesses, Bahá'í or Roman
Catholics." -Floodtide in the Pacific quoted in
Tippett, Solomon Islands Christianity: A he SSEM, SDA,
Jehovah's SObstruction, p.50. Darrel Whiteman has
suggested that conversions to the Bahá'í Faith among Malaitans
were more likely to be tudy in Growth and fEvangelical
Church (SSEC) than the Melanesian Church (Church of England), the
former being "... prime candidates for splintering rom the
South Sea fforming either new sects or joining other sects and
denominations." Darrell L. Whiteman, Melanesians and
Missionaries, William rom their church and Carey
Library, 1983, p.334.

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