

Basel Mission Archives

"Mohr's Third Quarter's Report for 1877"

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Ref. number: D-01.29.XIV..249

Date: Proper date: 07.09.1877

Description: A description of the consecration ceremonies in the church on Ascension Day. They like Abetifi had had great difficulties putting up with the frequent rains. They were visited by Werner from Abetifi, the Boys Boarding School pupils from Kibi, the Kukurantumi congregation under Koranteng their catechist. All dressed in white European-style clothes, and all carrying an umbrella (Mohr was clearly scandalised by this, though he seems to have done no more than preach to his congregation later that clothes do not make a Christian). A catechist came from Odumase too, but lost his way en route and was three days late. They had a harmonium on the station, but sadly no bell. The whole population of Begoro came to the ceremony, and the chief was in the chapel both in the morning and evening celebrations. The Kibi boys sang a three-part hymn, then the whole congregation sang 'Lobet den Herrn' (Komfo Jehova); to hear it sung by so many people made a deep impression on everyone. David Asante was unable at the last moment to attend to preach the sermon, so that Simon Koranteng was asked to do that; Heb. 4vvv14-16 over Jesus the great high priest. Then the Begoro children sang 'Yen asem ye yen, Awurade'. 4 men, 2 boys a little child, and 4 women were baptised. The service ended with another three-part hymn from the Kibi boys. During the whole long event the people there were all eyes and ears, very quiet. After this a meal was served for the people from outside Begoro - plantain fufu, chicken, monkey, or fish. Palm-oil or groundnuts. The afternoon service began with the hymn 'Me ne me fi' (Ich und mein Haus will dem Herrn dienen), and then there were short speeches from Missionaries Glatzle, Werner and catechist Meier from Kibi. The Begoro catechist then gave a short sermon about marriage, and then they proceeded to the first Christian marriages in the new church - there were three pairs. The names of the pairs are given as Mose and Johanna, Johannes and Sophie, Jakob and Julie. Each mother had a baby in arms with her. Right at the end of the marriage service there was a terrific thunderclap right over the church. The weekly liturgy set up in the church is - Sundays a service and a two-hour Sunday school for old and young - morning prayers at 5.45 for the people of the station, and evening prayers to which people from the town come. There are prayer meetings twice a week also. The school is held in the chapel each weekday. Less than 6 weeks later Joseph Owosu died (he had been called Joseph Su in earlier reports). He is pictured as having died as a faithful Christian, praying to be taken to heaven since he was no good here below (his limbs were swelling up), and asking for and receiving the sacrament. His widow Hanna stayed on the station, though Mohr heard later that she had accused an Akwapim man of killing her husband and her only son (he dies less than a month later). The missionaries reckoned they had lost, so far as they could judge, the 'strongest' Christian on the station - he was an earnest man, and full of faith like a child. A school examination was

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held. Several boys can already read and write and make calculations. They are weak on biblical history, but Catechist Obeng is to blame since he makes them learn it off by heart, and they soon forget. Several of the boys have been chased out of their homes by their relatives and are Christian refugees on the station. School attendance is often very irregular, however, mainly on account of work with the snails. Despite the rain the Catechist Obeng has been visiting the villages in the valley below Begoro. In Fankyeneko the Baptist candidates now number 9 men, 2 women, 3 children. He has also visited Gyampomani, - formerly a large town mostly inhabited by Begoro people, which has been depopulated by strife between the inhabitants. Dwenase has also been visited - a town about the size of Fankyeneko. There is a subscript to the letter from Buck (treasurer) in Christiansborg. The shortage of carpenters is acute in Christiansborg too; Brother Seeger is having to put up his wages also. The great problem seems to be the demand for carpenters in Lagos.

- Subject:** [Archives catalogue]: Guides / Finding aids: Archives: D - Ghana: D-01 - Incoming correspondence from Ghana up to the outbreak of the First World War: D-01.29 - Ghana 1877: D-01.29.XIV. - Begoro
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