

# Basel Mission Archives

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"Annual Report for 1882 for the Station of Begoro Written by Mohr"

**Title:** "Annual Report for 1882 for the Station of Begoro Written by Mohr"

**Ref. number:** D-01.35.V..80

**Date:** Proper date: January 1883

**Description:** Personnel - Chr. Burckhardt died in April 1882 after being in Begoro since October 1881 - yellow fever. Mrs. Mohr died in August 1882. Catechist Sakyi is often rather depressed. Anoff in Fankyeneko has to battle constantly against apathy. He doesn't know how to win respect, and is a friend rather than a teacher. In many of his villages (Dwenase and Abompe named) many people are in the toils of the truth, but without an effective catechist. Ntow has no school in Anyinam, and in any case the catechists do not like schools tying them down for 4 days in the week. (There is no school at Begoro nor has been one since 1881 -even the christian housefathers are against it.) The Begoro community lost 20 people in the course of the year - 11 moved away, 5 died, 4 were excluded. 8 were gained - 2 baptisms of heathen, 2 Christian children were born, 1 person was re-admitted, and 2 Christians moved into the town. Mohr is not happy about the 'religious' state of affairs in Begoro. Sunday attendance is good, and the women come to bible study and prayer meetings, but the evening school is badly attended, no women attend morning prayers (some men do) and in the evening they have to be called to evening prayers individually. One problem is that people expect to a greater or lesser extent physical blessings, and troubles are a sore temptation to them, especially as the fetish priests are quick to suggest that the fault is their religion. They are too preoccupied with clothes. They have had trouble enforcing church discipline, and getting people to contribute to the freewill Sunday Offerings. In family life husband and wife are very seperate ('Do you pray together?' 'Obo nede, me nso, mebo mede' i.e. she prays for her things, and I pray for mine). They don't teach their children to pray. Christian heathen relationships are unfortunately very good. There is little difference between the two - the heathen hear the word of God quietly and with respect. One problem in Begoro itself is the 'games' which they have received from the Fantes, and through them from the Europeans. Everyone is a member of the 'game clubs', and rivalry between them has already led to brawls. Nevertheless Mohr knows a many people sceptical about the fetishes, and troubled by 'the truths'. The church in Fankyeneko is almost collapsed. Only 5 adults remain, the chief supporter is 'fallen' and there have been 5 deaths, among them that of Oscar Kuma the elder who sadly lapsed on his deathbed as a result of family pressures, despite the efforts of the catechist to protect him from them. A woman on the point of being re-admitted fell again - the problem is her husband's 9 month absence in Fante. Catechist and people are living in a heathen village, the new house for the catechist, not quite finished, is deserted. In Anyinam there has been trouble with the chief. He was reported to Accra, called to Akropong, and given a good talking to. 3 members have lapsed, one was the elder Jonothan excluded for adultery, the second another man, the third a woman who deserted her husband - she was childless. There were three adult baptisms -

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one of them of a man who had been a ferocious opponent of the Christians (the members said 'You have baptised the devil himself') and three infant baptisms.

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