

# Basel Mission Archives

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"Ramseyer to Basel"

**Title:** "Ramseyer to Basel"

**Ref. number:** D-01.47.V..114

**Date:** Proper date: 14.04.1887

**Description:** En route for Abetifi on their return to the coast they met some of Apeo be injured in the Akim troubles - including Joseph Bosompom, who had worked for Werner in Abetifi. On their return to Abetifi the Abetifihene came to greet them in state (without Ramseyer's having been to visit him), embraced him, and gave him a 'magnificent' present. At the end of January there were two developments in the political sphere. There were messengers from Kumasi to the Kwahus saying that the Asantes wanted to put a new Asantehene on the stool and wanted the Kwahus to be present (i.e. to do allegiance to him again). At the same time an armed party from the Asantes in Akim (there is no mention of the Juabens) came to get compensation for the death of one of their number after he had been wounded in Kwahu. This matter was investigated at Nkwatia - at one stage it looked as if would come to blows, and the Kwahu young men were called in. The Abetifihene appealed to Ramseyer to go down to Nkwatia to help keep the peace - Ramseyer had already alerted Schmid and Kwabi who in fact were went to Nkwatia and advised the case be taken before the courts of the Colony which was in the end accepted. The Kumasi Embassy was sent back to Kumasi with the message that the Kwahus wanted no common dealings with the Asantes. 70 Akim Christians fled to Kwahu in the first half of February - most from Asumafo, the rest from Abomosu. Ramseyer was glad to see how well they were welcomed in Abetifi, and Kwahu Christians sharing their houses with them, and helping with food. They had remained at Ramseyer's writing two months, and had suffered no want. The Mpraeso chief had been disposed to treat these people as refugees or prisoners, and apparently sent messengers to Kibi to ask what should be done with the Christians, and whether it was true that they would have been killed in Akim. Ramseyer adds that the Kwahus have often appealed to the Akims to assist them in being put under English protection. Meantime the Asantes in Akim (it is clear this time that it was the Juabens) took the opportunity of the uproar to try to put pressure on the Kwahus over the case discussed above, by preventing Kwahu access to the coast. They managed to get a message to the Wesleyan Agent in Koforidua, however, who took the matter up with the chief involved. In Kwahu there has been come backlash from the Akim troubles. The Christians were chased off the land at Nkwatia, and the Nkwatiahene told them to Go to Kibi and learn wisdom. The Mpraeso chief said he did not wish to sell land to the mission in case he later found himself in conflict with them, as had happened in Akim. They hear that among the tribes around Kwahu it is being said that if schools and the Word of God lead to conflicts like those in Akim it would be better to do without them. The missionaries are stressing to the Kwahu Christians that they must behave as Christ's, servants with his attitudes, humility, and obedience, and that they should put themselves under the political authority in all things which were not contrary to the

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Word of God. He reports that they had decided to give up the idea of someone resident in Nkwatia.

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