

# Basel Mission Archives

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"Ramseyer's Report of the Station Abetifi for the Year 1888"

**Title:** "Ramseyer's Report of the Station Abetifi for the Year 1888"

**Ref. number:** D-01.49.V..92

**Date:** Proper date: February 1889

**Description:** Personnel - Schmid to Aburi in March, Lehmann in Abetifi April-September when he was needed to fill an unexpected gap in the rank of missionaries in Akropong. 16 Christians moved away from Abetifi. A kernel of the community in Abetifi makes them very happy - a group of younger members however, oppose the missionaries, and often have to be warned, and taken by the arm. Ramseyer has had especially to stress the 4th Commandment - '6 Days shalt thou labour', and his language indicates that the conflict over this had been somewhat fierce. All but an old woman are now living on the station - Ramseyer says they live peacefully, if their differences are sometimes settled loudly, and they even eat together. There are also a good number of catechumens, including a number of unbaptised wives of Christian husbands. Sunday Services are attended by so many heathens that there are no seats lefts, and the bulk of the Christians on the station are attending the daily liturgies. Mpraeso - the only station to suffer exclusions in the year, e.g. a young girl who refused to heed their warnings against marrying a heathen and, excluded, no longer attends the services. Nevertheless 6 adults were baptised and there are 15 catechumens. Bepong - 2 baptisms, but catechumens, some of whom have made a very good impression on the missionaries. The school has fluctuated between 3 and 7, declining after 3 Bepong boys at the Boarding School in Abetifi left after their chop-money had been reduced. It was a struggle to get the catechist's house built in Bepong, but that is now finished. Obo - 2 catechumens - and a change from outright enmity on the part of many of the people at the beginning of the year to friendliness. In Nkwatia the major event was the inauguration of the chapel which the community had built for themselves. Ramseyer describes singing processions coming from the other Kwahu congregations, and 15 adults and 7 children baptised (from all stations). The street preaching afterwards was about the victory which all this was over Atia Yaw. They clearly had a good year in terms of response to preaching journeys. They feel they have reason to try to settle teachers or catechists at Asakonka and Pepease, and in addition there are now 2 Christians in Bokuruwa and one in Tafo. Discussing the British Protection, Ramseyer mentions two specific cases in which this has been relevant to the stand of things in Kwahu: (a) The Kwahus have taken the part of the Colonial Government in trying to prevent the Juabens in the colony creating trouble in Asante (one Yaw Samong is in Konongo with claims on the Juaben stool). (b) When the chief and elders of Obo tried to dissuade an important Obo man from becoming a Christian first by temptation (offer of a sub-chief's stool) and then by threat (to sell his children into slavery) a letter from Ramseyer to the Governor brought a special messenger from the Government to the Obo chief.

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