

Basel Mission Archives

"Haasis' Report on the Station in the Year 1894"

Title: "Haasis' Report on the Station in the Year 1894"

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Description: The total of the Christian community in the whole mission district has increased in the year from 521 to 660, with Bompata showing the biggest single increase with the baptism of 49 heathens. Land and buildings - the only change apparently was the purchase of land in Patriensa. Personnel - Catechist Kwafo transferred from Mpraeso to Odumase (Hassis says in Asante Akim). Monitor Kwapong from the Boarding School in Abetifi to Mpraeso, Latter replaced by teacher W. Preko, the first Kwahu teacher. Dan Aboagye, a catechist dismissed in 1891 from Bepong was re-employed and stationed in Tafo. Sophia Amommea who had been the infant teacher in Abetifi got married and was replaced by Augustina Meyer, daughter of assistant catechist Meyer in Agogo who had gone through the Girls Boarding School in Aburi. In Abetifi 18 baptisms, 8 of adults, most of women already married to Christians. Haasis picture of the community is extremely optimistic and satisfactory, 'Like Christians in Europe' they do not always find it that they have carried out their firm intentions - but he had apparently only one case of a Christian acting wrongly and impenitently. Attendance at services is good and shows a real respect for the Word of God though as for the daily liturgies many women and some men have to be warned about their non-attendance. 'Many, indeed the greatest number of those who cannot read, have gained themselves a treasure (of memorised texts, presumably) which is a real evidence to us that the Holy Spirit is at work in their hearts and that they are in steady conversation with their saviour in prayer. Indeed none of them will have it that they do not pray, and old ladies, who as they themselves say have no head for learning say to me with beaming faces that they call on their saviour and thank him night and morning.' In terms of witnessing to their neighbours and relatives, Hassis wishes that this was clearer - though the younger members bring relatives in to the school. The heathen community however, looks carefully at the Christians - recently one had claimed that the Christians were not like they were before - they had begun to lie. Catechist Hanson (who was the other side of the conversation) immediately asked for the name of the person and the place - it turned out to be a woman named Ma Kasi who had been excluded some time before. There were three exclusions for sins of the flesh - a great problem is still relations between man and wife, though Hassis cites one case where the warning of the missionaries and presbyters were regarded, and another where they were not. During the year the Mission Anniversary they organised a harvest festival (with stools and clothes). A musical service with a mixed choir, men's choir, and a quartet (attended by Captain Houston from Mpraeso) was well attended and enjoyed. They celebrated the first confirmation in Abetifi at Christmas. 3 youths and 5 girls, though they were not very happy with their reaction to instruction, being too much without gratitude and showing too little - sign of a deep experience. He

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provides some information over Abetifi - a new chapel is being built on top of the hill on mission land, Boakye has won the confidence of a wide circle with his preaching. He even has a school with 21 boys, though they are very irregular in attendance, especially as the mothers are mostly heathen and thus the Christian leaders have little purchase on them. 4 adults and 8 children were baptised from the heathen in the course of the year (41 now in the community). Asakraka. In spite of energetic work by Assistant Catechist Tiekou (visiting specifically mentioned) little impact has been made on the town - only one mother with her children became a Christian. The people of the community, too, though now all settled on mission land are often absent, and show few signs of life. Tafo a town where the priest of Buruku is feared, and the fetish served with a devotion which deserves a better object. There is, however, one Tafo Christian, baptised several years before, and his wife will be baptised soon; they both make a good impression with their quiet ways. Mpraeso and district - much the same report as before - steeply response in Atibie (8 catechumens) almost none in Mpraeso. The English force (remaining from the English expedition) is at Amamforo at the foot of the mission hill, and the two English officers (including a doctor) are lodged on the station. As a result of the presence of the troops they have had an anxious year - one woman has had to be-excluded for adultery. In a land dispute between Obomeng and Atibie the mission was accused of being biased towards Atibie by the Obomeng people (no Christians and no scholars come from that town). Obo - a difficult year, with a revolt among the old Christians who did not want Catechist Mensah to be posted away, the two ringleaders of which were excluded and did not mind this. Another, James Kwaku Kru, left the community on the grounds that all the money he had earned since he became a Christian he had offered to the church. He had hoped to advance himself as a Christian. There were 12 adults baptised, but the large number of these were from Kwasihu at the foot of the mountain, and a result of the work of Catechist Meyer in that area before he was transferred to Agogo. There are more catechumens down there, too. Asante Akim - this report is a footnote to Perregaux' writings on Bompata. Whole 'families are coming into the Christian community, immediately settling on mission land. Some of them are slave families (Haasis is obviously highly excited about the dramatic developments, and transmits some of his excitement - apparently there had been a case of a dying Christian making an appeal to the bystanders to remain true to their faith). In Patriensa Boamma is settled now on mission lands, and has 7 adults in his community with more catechumens. In Odumase the situation is unsure (Haasis seems to feel Yaw Sarpong might return to alliance to the Asantehene) -one man was baptised (though not an Odumase man) and the Juabenhene sent several boys to school. The same is true of Agogo because of the uncertain political situation people fear to become Christians though Meyer has been able to start a small school.

Subject:

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