

# Basel Mission Archives

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"Haasis Report for the Year 1896"

**Title:** "Haasis Report for the Year 1896"

**Ref. number:** D-01.65.VI..126

**Date:** Proper date: 11.03.1897

**Description:** The report lists Patriensa, Odumase and Agogo as being places where the mission owns land. The total Christian community in the Abetifi area increased by 192 in the course of the year. Mission personnel: Ramseyer to Kumasi, Perregaux to Switzerland, Zellweger through Abetifi to Kumasi, Kirchner also to Kumasi, Jost to Abetifi. Local agents' movements: Catechist Kwafo from Odumase into Asante, as Catechist Atiemo from Obo. G.K. Aboagye from Mpraeso transferred first to Odumase, then to Kumawu. Catechist Thom. Hall from Late was sent to Obo. Teacher Preko from Tafo went to Mpraeso - Tafo remaining with no resident agent. Monitor W. Atara was suspended for a time in the year, and was also transferred from Nsuta to Odumase. Monitor Benj. Safari was sent to the Abetifi boarding school from-the Akropong seminary. J. Dwamena, after a short time in the Abetifi School, was transferred as monitor to Akwasiho. Monitor M. Danko was suspended from duties at Bompata because of adultery - his replacement Ferd Mensa (Monitor) from Akwapim died suddenly in Akwasiho en route for Bompata. The increase included 95 adults - only 6 were from Abetifi, one married couple having to have their baptism postponed, because strife broke out between them. One of the 6 from Abetifi was Sam Agyare, who had been in contact with the station for a number of years, but only finally took the step of becoming a catechumen after he had recovered from an accident in which a tree had knocked his head in falling, and even then it needed the 'encouragement' of the missionary to help him to keep a vow made during his sickness (after the accident he has been brought onto the station in a hammock, fearing very much that he was dying). The community is not self-sufficient in the spiritual lives, but the presbyters give good leadership, though the missionaries have had to assist them in difficulties involving a group of young men who did not want to obey them. 3 people had to be excluded for adultery, one for unruliness, and they had a lot of difficulty with Christian women who persisted in being present at funeral customs. Many of the members, too, were away for 2-3 months or more in pursuit of earnings - they were mostly journeying in Asante hoping to gain by carrying loads, carrying on trade, especially in cola nuts and rubber. They had had one example, however, of the way that excluded Christians are not welcome in the heathen town either - one man took his whole family away in the hope of being taken on as a servant by the Abetifihene, but when he found this was not to be, asked for re-admittance to the station, having run into heavy debts in only three months outside. One victory is that since the discomfiture of Atia Yaw, no fetish priest has performed any public ceremony in Abetifi. Though equally the people promise to become Christians, but fulfill their promises very slowly indeed. Mpraeso is at a standstill - the main problem is that the mission station is 15 minutes away from where most of the Christians live - only three families have actually settled on mission land.

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Though there are strong Christians in Nkwatia the congregation there has dwindled, partly through one family moving away to Begoro, partly through exclusions and voluntary lapsing. The chief had been very impressed by a sermon on the bodily resurrection. In Asakraka the community has increased by 22 - Haasis offers the explanation that they wanted to be free of debts, and they were also impressed by the way of life of the members of the Christian community. In the new atmosphere a school has been successfully opened. Bepong - 15 adults and 16 children baptised. Except that the Christians had seen to the burial of an old and poverty-stricken fetish priest - no-one else had wanted to since it was believed that his fetish had killed him. The Christians only made the condition that his possessions should be theirs and they burnt the fetish. Pepease, well-lead by Martinson and his wife, increased by 14 adult and 12 children, and an excluded Christian was also re-accepted. One family left the community in order that the family head should become chief. However, he took over debts of £170 and no means of paying them, and has since resigned from the stool. Obo - an increase of 5 adults and 3 small children. The members tend to be away for long periods on their farms at the foot of the hills. The new community at Akwasiho already numbers 19, and there is a school in progress with 6 children in it. Bompata has increased by 20 adults and 13 school children. There are 36 children in the School. The Patriensa increase is mainly to be attributed to great increase in the number of Christians in Dwaso, 3 hours away, from where 9 adults and 13 children were baptised in the course of the year. Agogo - a total of 5 adult baptisms and 47 child baptisms. The Abetifi Boarding School has not had a happy year - a spirit of unquiet and disobedience was only dealt with by the dismissal of the ring-leaders.

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