

# Basel Mission Archives

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"Perregaux' Report for 1898"

**Title:** "Perregaux' Report for 1898"

**Ref. number:** D-01.69.VI..133

**Date:** Proper date: 11.02.1899

**Description:** Reports a disappointing year in the Evangelists' School - three pupils leaving at the beginning of the second term. They have made a cocoa plantation and a corn plantation - he tried potatoes but the rain stopped too early, and they failed. Reviews the Evangelists - he is prepared to send out to assignments after the first year: Josef Obeng from Akim - an older pupil, in any case somewhat trained by Sam. Rottmann. Not very conscientious, though Perregaux noticed more industry in his second term and he had given up drinking palm wine. Daniel Abokyi - a fante, who gets a good report as industrious, and evidently happy at the thought of an evangelist's work. Daniel Kwasi Bo. None of them showed as much evidence of inner life as Perregaux would have like, but that is not something which can be taught, he concludes On the outstations committed to him: Pepease - a better year, with 5 adult heathen baptised and 2 re-accepted and the erring elder of last year having paid off his debts by working in Kumasi. The chapel is nearly finished. A young baptismal candidate from Perregaux suffered damage from which he subsequently died when three of them were carrying a heavy beam at Abetifi, but died a holy death. He had earlier come away from his (Christian) brother on a trading journey because he wanted to return to Pepease to have his baptismal instruction. An ex-slave now married to a Christian had to be held back from baptism because she would not promise to send all her children to school. Nkwatia - a congregation which had increased, and was also building itself nice swish hoses with shingle roofs. The Nkwatiawhene had been panic stricken when a Government's Commissioner had visited Kwahu over the choice of a new Kwahuhene, because 2 years before he had been accused of murder, and though a government investigation had found him not guilty Perregaux evidently felt that this had been a mistake, and certainly he exhibited every sign of bad conscience including sending gifts to Perregaux and Ramseyer and asking them to intercede on his behalf. Bowi died during the year. A previously excluded -presbyter was re-accepted, having inter al refused a sub-chief's stool as evidence of his determination to be attached to the church, losing £20 in the process. Asakraka - the exchange of H.K. Safori for Tiekü in the previous year had had good effects. The chief now thinks Safori is a wicked man come from Akim to destroy his town - on the other hand the number of people in the community had risen from 49 to 57 in the course of the year. They had therefore had to choose a presbyter. Agyekum, an elderly Christian, had seemed the obvious choice the congregation already respecting him as Presbyter in practice. Perregaux however heard from Safori that Agyekum drank a lot, even liquor, so he refused to take this nomination even when it was repeated. He remarks en passant that like Bepong, Asakraka is a town of debtors, having to send many children as pawns to Mpraeso or Obomeng. Bepong - a major set-back in that the local

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chief was destooled, then the stool debts were paid by rich Christians from the royal family, then a nephew of this man - also a Christian - was nominated by the heathen as the new chief, and after a few days and what Perregaux evidently thought were token delays accepted. He claimed he would still serve God. Perregaux told him he had taken the devil for his master and when, indeed he drank and danced before a fetish at his enstoolment he and his uncle - who was taken to have played a duplicitous role - were excluded, being followed out of the community by their households. Perregaux takes this as a lesson in care in baptising. Boakye at Bepong is too keen to get people baptised. He also contrasts it with the still and surer reaction of the Abetifi elder John Ata when faced with the possibility of being made Kwahuhene.

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