

# Basel Mission Archives

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"Obrecht to Basel"

**Title:** "Obrecht to Basel"

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**Date:** Proper date: 22.07.1898

**Description:** Of the two roads from Kwahu to Asante-Akim the one through Obo, Akwasihu to Bompata is the better. - being much more travelled. To avoid going the same road both to and from Asante-Akim, however, the missionaries usually-travel into Asante Akim among the other track, through Abene to Agogo. In this direction you rarely meet anyone - only occasionally a hunter, or a party of travellers. An overnight stop has to be made in one of a couple of caves known to the local people, which stand near the track with room for 8-10 men in them. Reporting on the condition of affairs on his last visit to Agogo, Obrecht writes that there were hardly any adult male Christians or catechumens there - they had all been sent by the Agogohene in response to government's command for 100 carriers, to carry telegraph materials from Kumasi towards Kintampo. All the Christians had been sent, instead of an equal proportion of Christians and heathens. The missionaries had been on the point of protesting when the Christians all went, but this was the second such event. Earlier one Captain Boyd had gone to Agogo to settle a long-standing land case with Afwidiem, and on needing to go to inspect the land (on the Afram plains) had needed carriers for food etc. The Agogo chief excused himself in the grounds that most of the young men were absent; but suggested that the Christians be pressed into service, the English officer could do that, even if he himself could not. As a result they were summarily pressed into service, though Obrecht remarks that Boyd's judgement in the land case surprised distressed people in the towns around Agogo, and that he seems a bad character - he has had to return to Adore to answer a charge of depriving some rubber carriers of their load. Moreover, Ramseyer complained to the Resident in Kumasi about the latter event, the Agogohene had been privately warned against unjust acts towards the Christians - Ramseyer's defence of the Christians against the Agogohene's charges of disobedience (which were cited by Captain Boyd to defend his actions) were apparently accepted. The Christians are not at peace with this; however, fearing that since the Agogohene has got away with this sort of thing once, his persecutions may continue. In Patriensa the evangelist from Obogu is now stationed (J. Amoa) while the Patriensa teacher has been posted to Odumase (W. Atara). From Obogu Amoa was accompanied by two catechumens - one an ex-slave from far in the interior, and one a cripple called Osae (Christian name now James). The latter lives in Amoa's house, and helps out over the problems which have arisen since Amoa became a widower. In Dwaso Obrecht found everyone troubled about an event which had occurred a few days before - a woman out of Asante had visited relatives in the town - and been found in the middle of one night hanging near Assistant Catechist J. Boamma's house. Obrecht obviously feels the most important impact was on Boamma's wife who, given to strife and causing him much trouble now refused to go to the farm alone as a result,

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and also refused to sleep in the house alone at night.

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