

Basel Mission Archives

"Eisenschmid's Report for the Year 1866"

Title: "Eisenschmid's Report for the Year 1866"

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Description: In the course of the year Jonas Ako had come to Kibi as a teacher. The number of members of the community was 8 (25 in the previous year) with 13 communicants and 6 catechumens. There are 19 boys in the school (only 2 heathen) and 5 girls (all heathen). At Kukurantumi the catechist was in early 1867 Phillip Kwabi. The number of members of the community had risen from 12 to 15, with 7 communicants and 2 catechumens. There were 3 boys and 3 girls in the school. The school coffee plantation as large as it can be kept clean now, yielded its first fruit, and encouraged other Christians and heathen to lay out small plantations for themselves. After his wife's death Christaller left for Akropong, and the Kromers left for Europe in the new year 1867. Although not much travelling had been done, one or another of the missionaries had visited at least once in the following towns and villages - Asafo, Aaiakwa, Sadyumase, Tete, Apedwa, Dadantam, Apapam, Pano. Tete and Pano had been visited 6 times each. Catechist Asante from Kibi has been travelling regularly through the villages around Kibi. 3 of their local staff, Asante, Kwabi and Ako were especially satisfactory, Eisenschmid's writing in very warm terms about Asante's assistance. Ewyi had been dismissed, but was showing real signs of penitence, and attending services more often than before if anything. Palmer had also caused difficulties, and was currently under investigation. The movements of numbers in the communities - in Kibi there were 6 baptisms, one of a child of Asante's, the other 5 school boys (Dan. Adukwabena, Nathaniel Amakya, Timotheo Antwi, David Apeakese, Wilhelm Apeawia), though these numbers were balanced by the losses caused by the removal of Jon. Palmer and Christaller. Three people moved onto the station, besides Ako, Alexander Dato from Akropong and Immanuel Adern from Kukurantumi. In Kukurantumi, besides Andreas Ewyi, Jonas Pabi was excluded; this loss was balanced by the coming of Kwabi and the baptism of 3 children. One of the latter was a child, who his mother having died bearing him, the heathen regarded as a cursed child and would have killed him had it not been for Kromer's adopting him. Picturing the life of the community Eisenschmid reports regular attendance at Sunday and daily services, and an excellent relationship with the missionary (presumably himself) especially among the younger members. The latter often gather at his house in the evenings in order to sing, hear him tell stories, play games, pray. He cannot see much zeal for mission work among the people themselves, however. In Kibi they have had to take no serious action against misconduct, but in Kukurantumi, besides the two excluded, two other men had to be excluded from Holy Communion for a short while for marrying heathen wives, against the order of the community (Mose Badu and Samuel Otemeng). Another (Josua Abisaw) was found guilty of theft. 2 Christians were bought free from slavery after the money to do so had been lent by the missionaries - Paul Teaseye

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from Kukurantumi and Jonathan Asumang from Kibi. They have a harmonium in the chapel in Kibi (given by a Dr Hauschildt), and have been preaching mostly on Sundays from the second year's syllabus in the Sunday gospel. There is pressure to be taken on as house-servants with time to go to school by both boys and girls in Kibi. The 7 new boys in the School are listed by Eisenschmid: Yaw Koi from Boadua came quite off his own bat asking for admittance into the Boarding School. 13-15 years old, already attending baptismal instruction. Abosompem, the son of an elderly catechumen who after much delay - during which the missionaries warned him against idleness - was eventually allowed by his uncle to attend school. Immanuel Adern, already having done several year's schooling in Kukurantumi. Stephan Saki ex-servant of Christallers (his fellow ex-Christaller servant became a carpenter's apprentice with Eisenschmid). Alexander Doto, an Akim boy who came back after schooling and baptism in Akropong. A young man from Asiakwa who came asking to be baptised and allowed into the school and persisted with the latter. Konamoa from Apapem (Eisenschmid is clearly rather impressed with the character of the latter). In Kukurantumi all the scholars were house servants of Kromer. Christmas was a major celebration, with the Okyenhene visiting them, and many other heathen.

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