

# Basel Mission Archives

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"Asante's Report for the Year 1877"

**Title:** "Asante's Report for the Year 1877"

**Ref. number:** D-01.29.XIII..232

**Date:** Proper date: 28.01.1878

**Description:** Includes the point that Buck has arrived on the station, as has Cat. Anoba and pastor (deacon) Nath. Date. The numbers in the Christian community have risen from 56 to 108 (Kibi alone) with 80 communicants, 3 non-communicants, 25 children and 11 catechumens. In the boarding school are 49 pupils. Kukurantumi: Cat. Tete has been appointed to Kukurantumi as journeying preacher. The number of members in the community had increased in the year from 36 to 57, with 28 communicants, 3 non-communicants, 26 children and 19 catechumens. There were 23 pupils in the school. In Kibi several of the Christians have settled on the station or were building there. Cat, Mullings was transferred to Asiakwa, Sam Gyima ran away after playing a notable part on the side of the King in the disturbances and the subsequent court action. Anoba was posted to Akim to settle at Apedwa, but the disturbances interfered with that plan. Oware was specially assigned to preaching journeys and had spent time giving the Apapam Christians their early baptismal instruction. During the year 10 people had moved away from Kibi, and 1 had died. 6 Christians moved to Kibi, however. 4 children were born to Christian parents, and 49 people were baptised. 4 children, 39 men, and 6 women, (10 were from Apapam, at one stage there were 13 catechumens at Apapam, but 3 lapsed). Among the women is a cousin of King Ata - her Christian name was Susanna. This modest woman has already had to suffer a lot at the hands of the king, when it became known that, like her husband, she had decided to become a Christian. Ambassadors came from all over Akim (or, an embassy came from all the elders of Akim) to try to change her mind. When she refused the king took every opportunity to taunt her singing after the local custom "A princess has gone down the hill". She wants to become a Christian and join the people who used to be slaves.' Her reply to this was to point to Queen Victoria. They threatened to expel her from the royal family, and at the gathering of elders in September, at which Asante was so badly handled, she was formally expelled - at one time there were threats that she would lose the property she had inherited from her mother. This sort of persecution has been repeated in all the places with Christians - those at Apapam, Asiakwa, Abomosu and Asunafo have all suffered more or less. As a result, people in villages are asking urgently for land to be bought for them so that they can make separate villages. The rumour is now that since the Okyenene has failed to drive out Asante, he will seek opportunities to poison the Christians. The religious life of the community, Asante reports that those who can read the bible regularly - and people have learned to pray as a group when the occasion warrants. In terms of speaking the truth and being industrious the life of the community is less than good. In the course of the year Asante himself travelled 21 days, his catechists etc. 169 days. Between then they preached in about 50 towns and villages. The same evening as the invasion

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of the station 8 men came to them from Abomesu to celebrate the Sunday with them (the riot took place on a Saturday).

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