

Basel Mission Archives

"Buck (in the guise of the Kibi Stations Conference Minutes) to Dieterle"

Title: "Buck (in the guise of the Kibi Stations Conference Minutes) to Dieterle"

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Description: General report on conditions in Akim after his first tour of the district, with comments on the necessary next steps. On his tour people were apathetic in only a few places. On the whole they are receptive, but not much out of a longing for salvation, feeling of sinfulness, desire for redemption. (A letter from Basel dated 28 January 1878 had asked questions on this point). Rather the motives involved are 1. The hope of achieving personal freedom 2. The wish to be clear of the impositions of the fetish priests especially in so far as these involve anything to do with finance. You see going around that the Christians enjoy a certain respect, and that their old masters can no longer trouble them because they have the missionary behind them. All this means that one must proceed slowly in case time a lapsing occurs as large' as the conversion movement currently in progress. He agrees with Asante that firm points must be established out of which agents can tour other villages, but does not agree with Asante's method. This may be all right in Krobo and Akwapim where the people have regular occupation, and are industrious, but in Akim one is surrounded by the army of the lazy - at that moment, 10 a.m. 'the best time of the day for working' Buck sees outside his house the members of the local community sitting together in great harmony, admittedly not gambling, but certainly gossiping. 'One must not simply preach the gospel, but also accustom people to order industriousness and discipline - and I ask, which local worker achieves this without positive and constant oversight of Europeans?' (He considers Kukurantumi a possible exception to this rule about the lack of regular work). He recommends Abomосу as a catechist centre - Boakye he describes as an elder of the Kibi community holding morning and evening prayers, and teaching the people to read. The people have expressly declared that they want no Akim mission agent, but an Akwapim, and if they cannot have one they want to wait until they can. Kwabeng - he would suggest as the second place for a catechist - the inhabitants of two Kwabeng villages on the way from Kwabeng to Kibi ask urgently for a teacher for their town, and it is a place which has sent several boys to Kibi for, teaching ('the chief has sent several') one of whom is teacher Oware. There are a few catechumens in the surrounding villages. Again, however, they, ask for no Akim teacher. Apinaman and Asiakwa he suggests should wait awhile until the other centres are more firmly established. And they should remember the new Dwaben settlement near Kukurantumi. He does not recommend ordaining people for Akim, they are happier as catechists. When a man is appointed deacon his salary rises from £30 to £40 but his style of life rises further, and it is well-known that all the deacons are in debt.

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