

THE CONTRIBUTION OF RAMSEYER TO THE DEVELOPMENT OF
PRESBYTERIAN CHURCH OF GHANA IN ASANTE

BY

REV. REXFORD KWASI ASAMOAH-PRAH,
BACHELOR OF DIVINITY

KNUST

A THESIS SUBMITTED TO THE DEPARTMENT OF RELIGIOUS STUDIES

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY-
KUMASI IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE
DEGREE

OF

MASTER OF PHILOSOPHY

GRADUATE SCHOOL, COLLEGE OF ART AND SOCIAL SCIENCES

AUGUST, 2011

DECLARATION

I hereby declare that this submission is my own work towards the M.Phil and that apart from the sources specifically acknowledged in the work, this thesis contains no material previously published by another person or material which has been submitted in part or whole to any other Seminary or University for the award of any other degree.

Rev. Rexford Kwasi Asamoah-Prah
.....

Student Name: Signature Date

Student No: 20068816

Examination No: PG3499109

CERTIFIED BY:
.....

Supervisor's Name Signature Date

CERTIFIED BY
.....

Head of Department Name Signature Date

DEDICATIONS

This work is first and foremost dedicated to God the Father, the Son and the Holy Spirit. It is by His Grace that I have come this far. I join my heart with the Psalmist to sing “Praise the Lord, O my soul; all my inmost being praise his holy name. Praise the Lord, O my soul, and forget not all his benefits”. I also dedicate it to the late Rev. Antwi Agyei Boasiako for the role he played in my spiritual nurturing. The work is again dedicated to my dear wife Gifty and our children Emmanuel and Angela for being supportive during the entire period of this work. I also dedicate it to any individual who contributed to my development both physically and spiritually. Finally I dedicate this work to all who love the Lord Jesus Christ and are waiting for his second coming.



ACKNOWLEDGEMENT

I give thanks to the Almighty God for the gift of knowledge, direction and strength which enabled me to put this work together.

I am most grateful to my Church, the Presbyterian Church of Ghana, and the entire General Assembly Council for granting me the opportunity to pursue this programme. I am also grateful to the chairman of the Asante Presbytery Rev. Dr. K. Opuni Frimpong for his support during the entire period of this work.

I am indebted to Rev. Dr. Paul K. Boafo, for supervising and guiding me throughout this work. His concern, suggestions and fatherly attentions are all deeply appreciated.

I also want to acknowledge the efforts and contributions of all the senior members of the Department whose comments and constructive criticisms made this work a success.

My deepest gratitude goes to my wife Gifty for her support and encouragement which has brought me this far.

My thanks go to the various respondents who provided relevant pieces of information to get this work completed.

I wish to acknowledge the tremendous contributions of Mrs. Zenia Osei and Rev. Dr. D. N. A. Kpobi who carefully and critically did the proof reading and the editing of this work respectively.

Finally, I appreciate the kind efforts of friends, relatives and all those who in diverse ways contributed to this work.

ABSTRACT

This thesis examines the contributions made by the Rev. Augustus Fritz Louis Ramseyer to the development of the Presbyterian Church of Ghana in Asante. The work explores the factors that brought Ramseyer into contact with the people of Asante and the how he used that means of contact to the advantage of his missionary work. The study was conducted to find out why among the various Basel Missionaries who came to the then Gold Coast to establish the Presbyterian Church of Ghana, Ramseyer seems to have been more immortalized than any of them in terms of naming Presbyterian edifices. The findings of this thesis were made available by means of primary and secondary sources such as interviews and written texts. The researcher also visited some historical places where the missionary lived in his life time. The research revealed that Ramseyer contributed immensely to the development of the Presbyterian Church of Ghana in Asante in the areas of education, artisan training, and introduction of new architectural designs for building and his close links with traditional authorities. This thesis recommends that a Ramseyer memorial lectures be instituted by the Presbyterian Church of Ghana to enable the present generation of the Church members learn more about the missionaries whose toil and sacrifice established the church in Ghana.

TABLE OF CONTENTS

DECLARATION	.....	i
DEDICATION	.....	ii
ACKNOWLEDGEMENT	.....	iii
ABSTRACT	.....	iv

CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 INTRODUCTION	.....	1
1.1 STATEMENT OF PROBLEM	.....	4
1.2 AIMS AND OBJECTIVE OF THE STUDY	.....	6
1.3 SCOPE OF THE STUDY	.....	6
1.4 STUDY APPROACH AND METHODOLOGY	.....	7
1.5 SIGNIFICANCE OF THE STUDY	.....	7
1.6 LIMITATION OF THE STUDY	.....	7
1.7 LITERATURE REVIEW	.....	8
1.8 ORGANIZATION	.....	12

CHAPTER TWO

THE PEOPLE OF ASANTE AND THE PERSONAL PROFILE OF RAMSEYER

2.0 INTRODUCTION	13
2.1 THE ORIGIN OF THE ASANTE NATION	13
2.1.1 THE GOLDEN STOOL	20
2.1.2 THE PLANTED SWORD	23
2.2 ASANTE AND MILITARY ENGAGEMENTS	23
2.3 THE ASANTE FAMILY SYSTEM	24
2.4 THE RELIGIOUS WORLD VIEW OF THE ASANTE	25
2.4.1 THE SUPREME BEING (NYAME)	27
2.4.2 THE LESSER gods (abosom)	29
2.4.3 ASASE YAA	33
2.4.4 THE ANCESTRAL SPIRITS	34
2.5 OTHER BELIEFS	38
2.6 PERSONAL PROFILE OF RAMSEYER	39
2.7 CONCLUSION	41

CHAPTER THREE

THE PRESBYTERIAN CHURCH OF GHANA, FROM MISSION TO INDEPENDENT CHURCH

3.0 INTRODUCTION	.....	42
3.1 THE MISSION PERIOD(1828-1925)	.....	42
3.2 RENAMING OF THE CHURCH (1926-1957)	.....	61
3.3 THE PRESBYTERIAN CHURCH OF GHANA TODAY	.....	66
3.4 CONCLUSION	.....	68

CHAPTER FOUR

THE MISSIONARY JOURNEY OF REV. RAMSEYER AND HIS LEGACIES

4.0 INTRODUCTION	.....	69
4.1 RAMSEYER'S CAPTURE: A BLESSING IN DISGUISE	.....	69
4.2 LITTLE RAMSEYER PASSES AWAY	.....	74
4.3 RAMSEYER AT KWASO	.....	75
4.4 RAMSEYER IN KUMASI	.....	76
4.4.1 THE FIRST VISIT	.....	76
4.4.2 THE SECOND VISIT	.....	84
4.4.3 THE THIRD VISIT	.....	85
4.4.4 THE FORTH VISIT	.....	88
4.4.5 THE FIFTH VISIT	.....	92

4.5 RAMSEYER AT ABETIFI	94
4.6 ARTISAN TRAINING AND THE INTRODUCTION OF NEW ARCHITECTURAL HOUSES	96
4.7 ACQUISITION OF LAND	98
4.8 THE EVANGELISTIC ZEAL OF RAMSEYER	99
4.9 MISSION TO THE PALACE CONCEPT	100
4.10 RAMSEYER AND THE CULTURE OF THE PEOPLE	102
4.11 CONCLUSION	105

CHAPTER FIVE

SUMMARY OF ANALYSES, CONCLUSION AND RECOMMENDATIONS

5.0 INTRODUCTION	108
5.1 SUMMARY OF FINDINGS EMERGING OUT OF ISSUES	108
5.2 ANALYSES OF ISSUES	109
5.2.1 ESTABLISHMENT OF SCHOOL	109
5.2.2 ARTISAN TRAINING	110
5.2.3 ACQUISITION OF LAND	111
5.2.4 RAMSEYER AND TRADITIONAL RULERS	112

5.2.5 RAMSEYER’S EVANGELISTIC ZEAL	.....	.....	.....	.....
112				
5.2 RECOMMENDATIONS	.....	.....	.....	.....
113				
5.3 CONCLUSION	.....	.....	.....	.....
116				

APPENDIX

SELECTED BIBLIOGRAPHY

viii

LIST OF ABBREVIATIONS

BMA	.....	.....	.....	.....	Basel Mission Archives
BEMS	.....	.....	.....	.....	Basel Evangelical Mission Society
BMS	.....	.....	.....	.....	Basel Mission Society
CMS	.....	.....	.....	.....	Church Mission Society
PCG	.....	.....	.....	.....	Presbyterian Church of Ghana

KNUST

ix



CHAPTER ONE

BACKGROUND TO THE STUDY

1.0 INTRODUCTION

The story of the Presbyterian Church of Ghana covers the period from the time the first missionaries from the Basel Evangelical Mission Society (BEMS) docked at the shores of the then Gold coast in 1828. Assisted by immigrant converts from the West Indies, the Presbyterian Church of Ghana owes its foundations to the sacrificial endeavours of these men and women who were sent out to the Gold Coast under the aegis of the Basel Mission Society (BMS).

Miller (2003:14) conceived that the Basel Mission was linked directly to that of a group called the German Society for Christianity. According to him, the society was created in Basel in 1780 as a Bible study and discussion group which brought together prominent Swiss and German pastors, community leaders, business owners, and academic theologians who identified themselves with the Pietist movement and wanted to give visible, outward expression to their religious beliefs. The pietist movement with which the Basel mission was identified according to Miller was active in Europe as early as the 17th Century and remained visible and energetic in some other areas, well into the 19th Century. He continued that, because of the increasingly strong missionary element in their thinking, the members of the group founded the Basel Mission Society in 1815 as a seminary for the education of overseas evangelists.

Miller (2003:13) declared that doctrinally, the adherents of the Basel Mission Society adopted the dominant protestant beliefs; pietism was an emotionally intense set of beliefs and practices that placed strong emphasis on spiritual re-birth, close individual reading of scripture, personal asceticism, discipline and social conservatism. As a further point, Miller posited that the tenets of pietism gave a distinctive shape to the activities of the Basel Mission Society. He further claimed that apart from the beliefs of the Basel Mission Society they laid a strong emphasis on commitment to missionary work.

In furtherance to his assertion, Miller claimed that the first group of young recruits who completed the missionary course in the new seminary were not sent out specifically as Basel missionaries. They were however seconded to older established evangelical organisations based in Holland that is the Dutch Missionary Society then in Germany, the North German Mission Society, and in England the Church Missionary Society. He stated that by the year 1821, the founders of the mission decided to establish religious outposts abroad in its own name in order to bring the distinctive Pietist Christianity to regions that were still laboring in darkness. This process according to Miller, initiated the sending of Basel missionaries to Russia to evangelise among the Jews, Tartars and the Armenians there.

In 1826, according to Miller, the mission made an attempt to establish an outpost in Liberia but did not succeed. However, in 1828 by the invitation of the Danish Government and the Danish Lutheran Church, the first team of four Basel missionaries arrived in the Gold Coast at the Christiansborg fort of West Africa.

Odamtten (1978:11) is of the view that the Basel and Wesleyan missionaries who brought Christian teachings to the Gold Coast during the first half of the 19th Century did not start on virgin soil. According to him, attempts had already been made by missionaries from other parts of Europe dating as far back as the 15th Century.

Debrunner (1967:16) claimed that the coasts of modern Ghana were discovered in January 1471 by Joham de Santaram and Pedro de Escobar both Portuguese explorers after the death of Prince Henry the Navigator. Debrunner further stated that, the two explorers erected a big wooden cross at the place where they landed thus giving impression that; Christianity did not start in the Gold Coast in the 19th Century.

Kpobi (1993: 47) posited that the evangelisation of the Africans was one of the stated concerns of the Dutch government when it sent out its first trading ships to the West of Africa; but not much evangelism was done to fulfill that need. He claimed that in comparing with other Europeans, the Dutch may have been the least interested in efforts to educate and Christianise the people of Africa.

Kpobi was of the view that various factors came into play in the sporadic Dutch attempts at evangelism; the ministers sent to accomplish this task faced one difficulty after another. He further stated that apart from the unfavourable climate, “there was little respect for them from their own (Christian) countrymen, and the Africans saw no practical reasons to abandon their own religion and adopt the religion of their trading partners.” Kpobi further argued that the Dutch achieved no success at all with regard to evangelism in Africa in the 17th and 18th centuries because attraction of

trade was so dominant that mission work was relegated to the back in all their endeavours for several years.

Smith (1966:23), posited that the Danish chaplains who, were although not missionaries interested themselves in African life and customs and constantly sounded a call for serious missionary activity. Smith argued that the main task of the chaplains was to evangelise among the fort soldiers, traders and the numerous mulattos. However, these soldiers and traders were concerned mainly “in exchanging their gin, gunpowder and other wares for gold and slaves in surviving their tour of service” thus; making the chaplains “fight a losing battle for the Christian faith.” Under such conditions, it was not surprising that the Chaplains’ influence was limited and that their efforts were therefore concentrated on the youngsters in the school where some of these youth demonstrated great intelligence. He further stated that when the Basel Mission Committee (BMC) turned its attention to the Gold Coast as a possible sphere of ministry, there existed already the examples of the Moravian attempt, the experience of the chaplains. When therefore Governor Richelieu’s request for missionaries to the Gold Coast reached the Basel Mission Committee in Basel, it seemed right that a fresh attempt in West Africa should be made.

1.1 STATEMENT OF PROBLEM

Fritz Augustos Ramseyer (1840-1914) a builder was sent to the Gold Coast by the Basel Mission Society in 1864 to assist in putting up more buildings for the Presbyterian Church of Ghana at Akropong.

Ramseyer joined the missionary team after a strong missionary foundation had already been laid by the early missionaries like Andreas Riis. Even though he was not part of the early missionaries sent out to the Gold Coast by the Basel mission society, the name Ramseyer stands tall among the immortalized missionaries in the annals of the Presbyterian Church of Ghana.

He has more church edifices named after him than any of the other missionaries. Two of the Church's institutions bear his name: Ramseyer Vocational and Technical Institute in Kumasi and the Ramseyer Training Center at Abetifi where Catechists and other church workers are trained. Most congregational buildings have been named after him in Ghana and abroad. These include the Ramseyer Memorial congregations at Adum in the heart of Kumasi, at Kwaso, at Dansoman in Accra, at Bompata and Wiaso in Asante-Akyem. Others are; Kwahu – Tafo, Kwahu-Bokruwa, Kwahu-Nkwatia, Abetifi-Kwahu, Hansua-Techiman in the Brong-Ahafo region and Columbus Ohio in the United States of America.

This research seeks to find out the contribution made by Ramseyer to the development of the Presbyterian Church of Ghana especially in Asante which has made his name stand out tall among his other colleague missionaries.

RESEARCH QUESTIONS:

- 1) What made the name of Ramseyer who joined the missionary team as a builder become a house hold name within the circles of the Presbyterian Church?

- 2) What were the strategies that Ramseyer used in pursuit of his missionary objectives that had made him so outstanding? And how relevant are those strategies for the Church today?
- 3) Who were the compatriots of Ramseyer in his missionary enterprise in the Gold Coast?

1.2 THE AIMS AND OBJECTIVES OF THE STUDY

The goal of this study is to find out why Ramseyer seems to have gained so much prominence in the Presbyterian Church of Ghana particularly in the Asante Presbytery. The study seeks to examine the mission strategies of Ramseyer and the prevailing conditions under which he worked. It will also examine the contributions made by the indigenous people to the missionary work of Rev. Ramseyer.

1.3 SCOPE OF THE STUDY

Even though the study focuses on Asante we would not be limited to the missionary work of Ramseyer in Asante but would consider other mission station like Anum in the Volta region where he was captured and brought to Kumasi. The study would also reflect on places like Abetifi on the Kwahu Ridge in the Eastern region where Ramseyer stayed before making his second missionary journey to Asante. The study will examine the mission strategy of Ramseyer and it's relevant to mission today. The study will also examine the contribution of indigenous people to mission in Ghana.

1.4 STUDY APPROACH AND METHODOLOGY

In this study, the qualitative method will be used in the process of data collection. Primary and secondary data will be collected for the work. Other peoples work relating to the topic will also be consulted. Questionnaires will be administered to certain key people in the Church and in places where Ramseyer travelled in Ghana. The researcher will also use both the organized and unorganized interviews in this work.

1.5 SIGNIFICANCE OF THE STUDY

The researcher hopes that the outcome of this work would lead to the discovery of why people like Ramseyer have been very much immortalized in the Presbyterian Church of Ghana. The findings of this work will also serve as a source of information for future researchers in the Presbyterian Church of Ghana. Again, the study will be of great benefit to the study of missions since it is directly linked with the missionary strategies of the Rev. Ramseyer. Lastly, the work would add to the existing material on the subject of missions.

1.6 LIMITATION OF THE STUDY

This work is limited to Ramseyer's missionary work in Asante with occasional references to places like Anum and Abetifi. The researcher envisages difficulties in reaching the right people to interview since most of the information was orally handed down by the older generation and was not documented.

Another limitation would be the lack of literature on the missionary work of Ramseyer in Asante since much has not been written about Ramseyer. Finally, financial constraints cannot be overlooked since the research requires travelling.

1.7 LITERATURE REVIEW

Smith (1966: 54-119) wrote on how the Rev. Fritz Ramseyer, his wife, their newly born baby and a compatriot named Kuhne were captured by the Asante army led by captain Adu-Boffour at Anum and was sent to Kumasi as prisoners of war. He went further to state that, after Ramseyer had been released as a prisoner of war and was residing at Abetifi; he was looking forward to the day when it would be safe for him to go back to Kumasi. Smith continued that, Ramseyer therefore took interest in outstations like Bompata and Patriensa which were located on the main route to Kumasi as a possible means to re-enter Kumasi. He stationed people like Samuel K. Boateng and James Boama to take charge of the two outstations. Accordingly, the two worked unremittingly in building up the congregation at Bompata and Patriensa respectively. Smith however was silent about the events at Kwaso before Ramseyer was taken to Kumasi to meet the then Asantehene. This work would attempt to examine this aspect of Ramseyer's journey.

Kwamena-Poh seemed to have done a great work on Ramseyer from which the researcher would make several references in the discussion. However, he did not say anything concerning Ramseyer's stay at Kwaso where it is believed to be the starting point of his missionary work in Asante.

Nyarko (n.d:5), stated how the preaching of the gospel by the Basel missionaries in Asante could not start until 1896. He explained that it took a period of eighty-eight (88) years after the arrival of the first Basel Missionaries in the then Gold Coast before they could gain access to Kumasi in Asante. Nyarko however failed to indicate that during his stay as a prisoner of war, Ramseyer preached at Kwaso in 1869 and also in Kumasi to the then Asantehene, Kofi Karikari and his subjects in the same year. This work would deliberate more on this historical fact.

Agyemang (2005:168) narrated how Ramseyer and his family were arrested from Anum and brought to Kumasi in Asante. According to Agyemang an army officer of the Asante soldiers politely came to invite the missionaries to meet the captain of the Asante army after the latter had invaded and captured Anum. Agyemang further explained that Ramseyer and his family “dressed up in their Sunday dress to honour the General’s invitation” only to meet their ill-fated arrest and subsequently marched in chains on a long rainy and tiring journey to Kumasi. Who was this Asante army official who deceived the Ramseys only to be captured as war prisoners? Agyeman was however silent about it. This work will try to discover the fact of this story.

Odamtten (1978:219) posited that the Basel Mission could not start work among the Asante after the British invasion of Asante in 1874 during the reign of King Kofi Karikari partly because of lack of funds. Odamtten however did not state the other

factors that hindered the Basel mission's entry into Asante and how they eventually coped with the challenge. This would be another assignment for the researcher to undertake.

Ekem, (2009:73-74) wrote that the Basel Mission's approach towards some traditional religious functionaries and institutions of the Gold Coast on the principle of total war against heathenism and cultural unenlightenment disturbed the socio-religious ethos of several communities in which it operated. He cited as example the Akuapim and Akyem traditional areas of the Gold Coast to substantiate his point. He however admitted that the Basel Mission was very active in other traditional areas such as Ga, Asante, Krobo and Kwahu but he did not state how they became active in these areas especially Asante and Kwahu. This work will attempt to examine this, particularly with reference to the Asante traditional area.

Miller (1990:35-53) wrote about the missionary movement of the nineteenth century which included the Evangelical Missionary Society of Basel. The main concern of Miller was on the Basel missionaries who came to the Gold Coast. According to Miller, the information in his work was drawn primarily from the efforts of Missionaries on the Gold Coast of West Africa (present day Ghana) between 1828 and 1917 when the European War of 1914 had forced a break of several years in the Mission's work. Miller talked of the Pietistic nature of the Basel Mission Society and their agrarian characteristic which was the ethic of traditional Lutheranism and the creating of 'Salems' which was also the traditional Lutheran notion of family system. Miller did well in his work when he outlined the historical background of why most of the recruited missionaries to the Gold Coast were craftsmen with

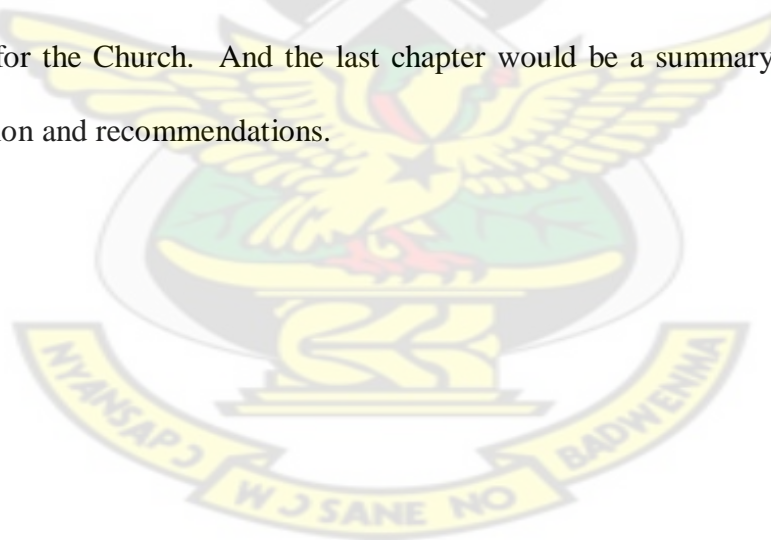
various skills of trade. Miller however left out Ramseyer who also joined the missionaries as a craftsman. This work would like to bring out what Miller failed to do concerning Ramseyer.

Miller (2003:xv) spoke of the impact the Basel Mission left on the Ghanaian culture which he described as a strong impression and referred to the mission as an agent of social change. However, Miller argued that in spite of their remarkable impressions, it was difficult to read through the record of their troubled experience in the nineteenth century and how they survived that period. This work would attempt to examine some of the difficult moments of Ramseyer a Basel Missionary and how he braved through them.

Agbeti (1986:68) narrated how the Basel Missionary Society started their mission work in Ghana the then Gold Coast. He spelt out the mission's evangelism work in the Akwapim, Akyem, Ga, and the Krobo lands. Agbeti stated that from 1870 to 1914, the Basel mission succeeded in extending its missionary work from the Akwapim ridge to Kwahu, Akyem and Asante across the Volta as far as Yendi in the North. On Ramseyer however, Agbeti only made mention of his arrest by the Asante warriors who captured him at Anum in 1869 and was taken to Kumasi. Though Agbeti made mention of the extension of missionary work to Asante and other areas, he did not state as to which of the missionaries was instrumental to the missionary work in Asante which is the main stay of this study.

1.8 ORGANIZATION OF STUDY

The study will be divided into five chapters. The first chapter will be the introduction to the subject. This is where the background information, statement of the problem, objectives and scope of the study, study approach and methodology, significance of the study, limitations of the study, and envisaged problems will be discussed. In addition to these, some available literature will be reviewed to see how scholars have dealt with this issue. Chapter two would deal with the Asante people, their socio-political organization and religio-cultural world view and the personal profile of the Rev. Ramseyer. Chapter three would focus on the historical background of the Presbyterian Church of Ghana, its beginning as a mission Church to the time when it became independent and was renamed. Chapter four of the work would concentrate on the missionary journeys of Ramseyer and the legacies he left behind for the Church. And the last chapter would be a summary of the analyses, conclusion and recommendations.



CHAPTER TWO

THE PEOPLE OF ASANTE AND THE PERSONAL PROFILE OF RAMSEYER

2.0 INTRODUCTION

The first chapter provided the general introduction and background information to the topic. Mention was made of the statement of the problem, the aims and objectives, the scope, methodology, literature review, significance and the organisation of the study. In this chapter, the work will examine the people of Asante among whom Ramseyer came to work, their socio-cultural organisation, political structure and religious world view. The work would also examine the personal profile of the man, Ramseyer.

2.1 THE ORIGIN OF THE ASANTE NATION

From the accounts of Nkansa-Kyeremateng (2008:8), the pattern of human organisation in Ghana starts with the nuclear family, through the extended family, the ethnic group and to the tribe. In Ghana, these groups come together under one umbrella as a society. According to the 2000 Population and Housing census by the Ghana Statistical service, there are eight major societies in Ghana; Akan, Ga-Dangwe, Ewe, Guan, Gurma, Mole-Dagbon, Grusi, and Mande-Busanga. The census records indicate that with their numerous linguistic divisions, the Akan are the predominant ethnic group in Ghana. They are made up of twelve social groups, which are; Akwamu, Guan, Fante, Denkyira, Brong, Akyem, Kwahu, Sefwi, Wasa, Asante, Akuapim, and Assin. The 2000 population and Housing Census (2002:5) indicate that the Akan constitute 49.1% of the entire population of Ghana and holds

more than eighteen ethnic groups, out of this percentage; the Asante are estimated to be 14.8 % of the entire Akan population.

The Asante therefore forms an integral part of the Akan society. According to Osei (2004:2), the ancestors of the Asante lived in clans. He listed the clans as; }yoko], Bretuo, Aduana, Asona, Asene, Ekuona, Agona, and Asakyiri. Legends have it that, two of the Asante clans; }yoko] and the Aduana claimed to have originated from a hole at Asantemanso near Asumegya, whilst the remaining clans were believed to have descended from the skies.

However, according to Osei, historians like J.B.Dankwa (sic) Danquah, have revealed that, “the Asante nation was among the Akan groups who migrated from Mesopotamia to Africa.” He further argued that, Danquah and others believed that the migration was in search of arable land for farming and also the desire for religious freedom. In his view Osei (2004:1) stated that when the Moslem religion started in Arabia and entered North Africa, people were forced to accept the new religion, which conflicted with the religion of the Akan who worshipped God through their *abosom* (lesser gods).

Osei claimed that, in their southward migration, the Asante settled at the *Adanse* area. He further stated that, because of their periodic movements, the people were living in caves and in buttresses of mighty trees to protect themselves from wild animals. Some of the people lived on trees just to avoid being attacked by these wild

animals. These early places of abode might have led to the legends that, some of the Asante clans came from holes and the skies.

According to Buah (1980:23), there are a number of legends about the origins of the different sections of the Asante, but to him, what seems certain is that the Asante as a united people started with a nucleus clan of }yoko] which began to expand around Asantemanso. He continued that, in the course of time, these different settlements grew in size as separate states, but they were all under the lordship of Denkyira.

In the course time the separate states developed into a strong union, whose foundations were laid by the early rulers. Buah further stated that, “the first remembered ruler was Twum Antwi (thought to have been probably two joint rulers, Twum and Antwi),” the next ruler was Kobia Amanfi who ruled from 1621-1643, he was succeeded by Oti Akenten who reigned probably from 1644 to 1668. The next ruler after Oti Akenten was Obiri Yeboa who also reigned from 1669 to 1695. According to tradition, Obiri Yeboah moved from Kokofu and established his capital at Kwaman where he annexed lands through wars of expansion. Buah claimed that, “in an attempt to remove the threats to his kingdom by its formidable neighbours, Obiri Yeboa was killed in an expedition against Domaa.”

According to Reindorf (2007:51), when Obiri Yeboa was at Kokofu, his niece Manu was married to Chief Owusu Panyin of Aberankese but the marriage was without a child. Reindorf claimed that, Obiri Yeboa tried all possible means to assist the niece in getting a child but to no avail. After the long search of a child for the niece had

failed, Obiri Yeboa heard of a fetish called Otutu at Berekuso and sent messengers to Ansa Sasraku of Akwamu to request for some medicine from the fetish for his only niece. The writer continued that, “the medicine was obtained and a boy was born to whom the name of the fetish Otutu was given.” Apparently, this prince of Obiri Yeboa became the illustrious Osei Tutu of Asante.

As stated earlier, Denkyira was then the overlord of the Asante and tradition has it that young Osei Tutu was sent to the court of the King of Denkyira in keeping with the custom at that time. Reindorf (2007:51) claimed that, Osei Tutu was employed as a shield-bearer to the king of Denkyira as a tributary connection as it was the custom that all tributary kings to Denkyira should have their nephews brought to the service of the king. After the death of Obiri Yeboa, it is believed that the nobles of the }yoko] clan sent for Osei Tutu who had been sent to Akwamu to seek refuge after he fled from the wrath of the Denkyira following his intimate affairs with the sister of the *Denkyirahene* (King of Denkyira).

It is believed that the Akwamuhene released some of his soldiers to escort Osei Tutu to Kumasi due to fear that he may be attacked by the people of Denkyira on his way. There are, however, conflicting reports with regard to the number of people who the Akwamuhene gave to escort Osei Tutu to Kumasi. According to Reindorf (2007:53) the king of Akwamu, Ansa Sasraku gave Osei Tutu seven hundred (700) armed men under the command of Anum Asamoa to safeguard him back home. Reindorf continued that, after their arrival in Kumasi, “the Anums did not return to Akwamu but they became the Adums in Kumase.”

To ascertain this claim by Reindorf, an interview was conducted with Cecilia Kuffour Boaitey the elder sister of the current Adumhene (Chief of Adum), Nana Adjei Kesse IV. According to the interviewee, when Osei Tutu was asked to come back to Asante, Akwamuhene (the King of Akwamu) gave him seventy (70) men led by her great grand ancestor Anum Asamoa to serve as body guards. She continued that after their arrival in Kumasi they were put under the care of the Queen mother. She affirmed that, Anum Asamoa had wanted to return to Akwamu but, Okomfo Anokye a fetish priest from Awukugua in Akwapim who had accompanied Osei Tutu to Kumase advised against their return.

According to the interviewee, Anum Asamoa agreed to stay with the condition that, since he was from a paternal traditional lineage which runs contrary to the maternal practices of the Asante in terms of succession, he would be permitted to practice his line of lineage whereby his son would succeed him after death. This condition according to Boaitey was accepted and Anum Asamoa and his men stayed and continued their duty as body guards to Osei Tutu. During their stay, the people of Asante referred to them as *Anumfo*] (the people from Anum) which was later adulterated to *Adumfo*].

In another interview with Osei Kwadwo a retired curator of Manhyia and a writer, he claimed that the men who accompanied Osei Tutu to Kumasi could not be seventy (70) because to him the number looks very small considering the circumstances that called for the escort and the seven hundred could also be too large, he therefore put the number at three hundred.

According to him the number might have been linked to the three hundred sophisticated guns which the Asante referred to as *anantatuo* due to its sophisticated nature bought by Opoku Ware 1 who succeeded Osei Tutu for his personal body guards. Boaitey however disputed Osei's claim and maintained that the number was seventy (70) because to her, seven hundred and three hundred was too much and there could have been difficulties for the Queen mother to cater for them. She again argued that, parting away with seven or three hundred men in those times of wars was something no leader would attempt to do.

Despite the conflicting reports regarding the number of people who escorted Osei Tutu to Kumasi, there is a converging point among the three opinions. First, that the escort team from Anum was led by Anum Asamoa, second, that the team did not return to Akwamu and served as personal body guards to Osei Tutu and third, that their name in course of time was changed to become *Adumfo*]. According to the three narrators, on arrival to Kumasi, Osei Tutu was installed as chief of Kwaman now Kumasi.

In course of time according to Osei, the individual Asante states agreed to come together to fight and free themselves from the Denkyira oppression. Osei (2002:iv) revealed that people of those days referred to the union idea as *{sa enti fo}* (because of war),the name then later became *Asantefo*]. The unification had an initial problem as most of the chiefs contemplated as who was going to be the leader, since they were all 'over lords in their own rights'. According to Osei (2004:5) another

debatable problem for the unification was that, they were not prepared to give power to one person to also lord it over them. They further wondered how they could congregate on solemn occasions and festivals to celebrate and serve their ancestors. These and other petty problems confronted the Asante chiefs on the idea of the unification; however, the desire to free themselves from the Denkyira oppression was also strong. As stated by Osei, they later agreed to form a loose confederation in which each state would be independent in all matters except defence. They therefore chose Obiri Yeboa as their war leader who will only gather them together to fight should any one invade any of their territories.

Osei (2004:5) claimed that, before the confederation could be well rooted, the Dormaa state attacked and defeated the Asante states. Adubofuor (2000:3) posited that the possible date of the war might have been 1692. If this assertion is accepted then it presupposes that the first Dormaa and Asante war lasted for three (3) years, from 1692 to 1695. It is believed that chiefs like Obiri Yeboa, }komfo] Yamoah of Agona and Dwamena Akenten of Offinso suffered death during this war in 1695. The defeat accordingly, taught the Asante states a great lesson and therefore decided to form a stronger union to enable them stand against any future aggression.

Tradition has it that when Osei Tutu I succeeded his grand uncle Obiri Yeboa as the chief of the Kwaman state which later became the Kumasi state, he promised to see to the unification idea which was started by his predecessors.

According to Osei (1994:6) after his enstoolment, Osei Tutu I took up the unification of the Asante states to a higher level. With the help of his friend and spiritual adviser Okomfo Anokye, they formed the united states of Asante purposely for war.

According to Adubofour (2000:3), Okomfo Anokye caused a village called Akyerensua to be built at the site near the present day Wesley College to serve as the Parade Grounds for the fighting men of Asante. The writer emphasises that it was the place where they practiced the secrets of the general jungle warfare, as well as the art of accurate shooting of the gun. He further narrated that it was at the same place that Okomfo Anokye would cause the war medicine to be bathed by the warriors under the stately *Odum* trees and the awe-inspiring palm groves.

In an interview granted to the New Africa magazine (2009:8), Otumfo] Osei Tutu II, the Asantehene claimed that the association between Okomfo Anokye and Osei Tutu I was like a good marriage, he further stated that “without Okomfo Anokye, there would not have been any Osei Tutu.” These two great friends teamed up to unite the Asante states into one big kingdom. Tradition has it that Okomfo Anokye provided two great symbols to signify the unity and strength of the Asante Kingdom, first, was the Golden stool and second the Sword which he planted at the very site he conjured the Golden Stool.

2.1.1 THE GOLDEN STOOL

According to Rattray (1923:288-9), Okomfo Anokye who had become very great and powerful because of his supernatural powers, went to Dwuaben to inform the chief, Nana Akraasi that he has a special mission from *Onyame*, the God of the Sky, to make Asante into a great and powerful nation. He continued that, Nana Osei Tutu who

was the Kumasi Chief was informed and there was a great gathering in response. Among those who were present according to the writer was the Chief of Kokofu Nana Gyamfi, the Queen Mother Nana Adwoa Pinaman and many others.

Osei (2004:6) claimed that at the gathering, the old question of which of the Chiefs would be chosen as the head once again arose. He further stated that, Okomfo Anokye explained the person on whose laps the stool which he will conjure from heaven lands safely will be the choice of the gods.

According to Osei (2004:6 -7), one impending *fofie* (a festive Friday), was selected to be the day that they would meet to hear or witness the verdict of the gods and the ancestors. Okomfo Anokye instructed the assembled chiefs to fast and pour libation to their ancestors and the gods until the selected day. On the appointed day, it is believed that in the presence of the assembly, amidst drumming and dancing, Okomfo Anokye by his supernatural powers brought down from the sky the golden stool.

The stool descended on the laps of Nana Osei Tutu making him the chosen one of the gods and the ancestors; he therefore became the first Asantehene (King of the Asante Nation). According to an oral Asante's history, since the day of the event was a Friday, the stool was named *Sika Dwa Kofi*. According to Rattray (1923:289) Okomfo Anokye told Osei Tutu and all the people that "this stool contained the *sunsum* (soul or spirit) of the Asante nation, and that their power, their health, their bravery, and their welfare were in the stool." In an interview with Nana Kwame Kwabea chief of Kokofu-Adwumam, it was noted that in order to strengthen the

authority of the Golden Stool, and the allegiance of the tributary chiefs to it, Okomfo Anokye instructed King Osei Tutu and all the other chiefs to provide hairs from their head and pubic, and a piece of their nails from the forefinger which he made some black powder out of these items and mixed it with a concoction and caused the chiefs to drink some and the remainder poured on the stool. The interview further revealed that by this act, it behooves on any of the Asante chiefs to make the Golden Stool paramount in all spheres of life and also to defend it even at the peril of their lives.

According to Osei (2004:7), King Osei Tutu I took the oath of allegiance to the Golden Stool and also to the other chiefs. In return, each of the gathered chiefs also took an oath of allegiance to the King and the Golden Stool; they swore never to raise arms against each other but to defend the Golden Stool at all times, that was the beginning of the Asante Kingdom. Osei (2002:81) stated that, the probable year in which the unity took place was 1695. It is believed that, after the unity plans had been completed, the Asante fought and conquered Dormaa in 1698 and their overlords, the Denkyira in 1701. In his interview with the New African magazine Otumfo Osei Tutu II emphasised that the Golden Stool is not only the soul of the Asante, but their heritage and what they believe. He further explained that, even the decision to choose a king in Asante is determined by the golden stool through the Queenmother. He further claimed that the golden stool is the “symbol of authority, the spiritual head of the Asante nation” he concluded by saying “every Asante owes allegiance to the Golden Stool”.

2.1.2 THE “PLANTED SWORD”

The second significant symbol of the unity and strength of the Asante kingdom was the sword which Okomfo Anokye planted after he had conjured the Golden Stool. In an interview granted to the researcher by the warden of the Okomfo Anokye sword site Micheal Oduro, it was noted that, after Okomfo Anokye had conjured down the Golden Stool, he collected a sword from one of the gathered chiefs and planted it on the ground with the following prophetic statement, “the day this sword will be removed, will mark the end of the Asante kingdom.” The warden further narrated that after planting the sword between 1695 and 1697, many attempts had been made by people like Gee one of the contractors who put up the Okomfo Anokye government hospital and Mohammed Ali the famous former world heavy weight boxing champion to uproot the sword but to no avail. In an interview with Osei he stated that the sword was planted to serve as evidence to the Golden Stool since the later was not allowed to be seen publicly at all times. He made certain that, one cannot talk of the Golden Stool without making reference to the Sword.

2.2 ASANTE AND MILITARY ENGAGEMENTS

As already stated above, the name Asante came about because of war, the individual states that formed the Asante kingdom came together with the sole aim of fighting their common enemy, the Denkyira people. After the Asante had fought and defeated the Denkyiras, the victory urged them on to fight and extend their boundaries. Apparently, not only did they fight to expand their boundaries but also their military prowess were solicited for by other people in times of need. Example was their involvement in the Akwamu and Krepi war of 1869.

Asante was invited by the Akwamuhene (the king of Akwamu) to assist him to fight the Krepis. This war led to the arrest of Ramseyer and his family at Anum and their

subsequent enforced stay in Kumasi which also resulted in the establishment of the Presbyterian Church of Ghana in Asante.

2.3 THE ASANTE FAMILY SYSTEM

As Rattray (1923:21) puts it, “it is an axiom in anthropology that without a clear knowledge of the family organisation of a tribe, it is impossible to fully understand their social organisations.” Therefore, for us to understand the social organisation of the Asante, it would be appropriate to have a clear knowledge of their family system.

The Asante society is generally organised along the matrilineal lineage with occasional reference to the paternal line. This means that in Asante, emphasis of belonging is mostly based on the matrilineal lineage. It is on rare occasions would one find an Asante tracing his or her lineage to the paternal line.

According to Ekem (2009:28), the matrilineal clans of the {Asante} are “exogamous in their social set-up.” He explained that, inheritance and succession to ranks are usually traced through the mother’s lineage. Accordingly, the matrilineal principle has been described as the key to understanding any of the Akan social organisations including Asante.

According to Busia (1951:1) the theory of procreation held in Asante is that a person is a compound of two principles that is, *mogya* (blood) and *nt[r]* (spirit). A person is said to inherit the *mogya* from the mother, while the *nt[r]* is derived from the father. Corresponding to this system of belief an individual derives certain right and duties through his mother, and others through the father. In Asante tradition therefore, a

child is bound by religious and educational ties to the father through the *nt/r]* division but the right of inheritance and other duties are derived through the mother's lineage known as *abusua* (clan).

Each Asante group is categorised according to *abusua* (clan or family); with each *abusua* having a leader who is referred to as the *abusuapanyin* – head of the family. According to Amponsah (1977:49), the Asante have eight matrilineal clans. These are *Oyoko]*, *Bretuo*, *Aduana*, *Asona*, *Asenie*, *{ko]na*, *Agona* and *Asakyiri*. The *Oyoko]* clan or family is the royal clan of the Asante where the Otumfo] the Asantehene is chosen.

On the patrilineal side which is referred to as *nton* or *nt/r]*. Osei (2000:4) listed the divisions as; Bosommuru, Bosomtwe, Bosompra and the Nkatia. Traditionally, marriage between any member of both the matrilineal and patrilineal divisions is prohibited since each member of the same divisional group is considered as siblings.

2.4 THE RELIGIOUS WORLD VIEW OF THE ASANTE

On the religious world view of the Asante, Opoku (1978:1) was of the view that “a close observation of Africa and its societies will reveal that religion is at the root of African culture and is the determining principle of African life.”

He went further to state that it will not be “an exaggeration, therefore to say that in traditional Africa, religion is life and life is religion.”

“Religion is life and life is religion”, this notion is so well rooted in the African that, he attaches religion to almost everyday life situation such as farming, fishing,

hunting, eating, drinking, birth, death and the celebration of festivals or even travelling. Like most African ethnic groups, the Asante are bound up by religion.

To the indigenous Asante, social roles and social relations were invested with mystical elements hence people like kings, chiefs, *Sumankwafo*] (spiritualists), and *akomfo*] (traditional priests) were regarded as sacred.

In Asante, religion helped the people to define themselves, through their moral behaviours, values and concepts of reality. Again, it is believed among the Asante that religion binds a person to the unseen powers and helps him or her to form right relations with these powers. According to Opoku (1978:11), religion bounds the societies together, providing a support and the needed stability in their daily lives. Apparently, religion sums up the totality of the Asante culture and this is given vivid expression especially in sculpture, carving, and smithing of gold, silver or brass, the weaving of cloths and many other works of arts. The cultural and artistic lives of the people of Asante are rich with religious elements. In order to appreciate the extent to which religion related the people's social institutions and identities, a proper understanding of certain key elements that make up the Asante religious world view, is very crucial.

2.4.1 The Supreme Being (*Onyame*)

According to Asirifi-Danquah (2008:1), “Ghanaians irrespective of tribe or religion, as indeed all Africans, believe in the existence of one Supreme being whom they regard as far greater than any other being”, and the people of Asante are no exception to this, the Asante believe in the existence of the Supreme One.

On his part, Ekem (2009: 32) posited that “common to the indigenous religions of Africa is the belief in a Supreme Being who is the source of all creation”. In his comment, Ekem was of the view that, the “Supreme Being has a variety of names and honorific titles in different African societies, all of which are attempts, however anthropomorphic, to describe the nature and functions.” Asirifi-Danquah (2008:1) also shares this idea when he stated that, “this Deity, known universally, is known by different names in different tribes but the qualities attributed to Him are everywhere almost identical.” For example, according to Mbiti (1969:31), to the Zulu and Banyarwanda of South Africa and Rwanda respectively, God is known as ‘the Wise One’.

Among the Asante, the common name of God is *Onyame* which is popularly pronounced *Nyame*. In his attempt to explain the name *Onyame* or *Nyame*, Danquah (1968:30) submitted that the Akan designate the Supreme Being by three distinctive names, *Onyame*, *Onyankopon* and *Odomankoma*. He explained that, *Onyame* corresponds to the basic idea of Deity, while the name *Onyankopon*, is more appropriately described as Supreme Being or Supreme Deity in the sense of a personal religious God. Concerning the other name *Odomankoma*, Danquah was of the view that it corresponds to a conception of the Godhead as the everlasting or infinite Being.

In his comments, Amponsah (1977:25) stated that many attempts have been made by various scholars to find out the root of the word *Nyame*. He stated that in one instance, *Nyame* is made up of two verbs; *Nya* - get and *me* - be satisfied. *Nyame* then means the one who satisfies the one who has him. Danquah (1968: xvi) however derived the word *Nyame* from *nyam* which is translated as “shining, glory or bright.” Amponsah again cited Riis as stating that the word *Nyame* has its root from the Akan word *Nyan* – to awake, to arise. For Riis therefore, *Onyame* then means “The awakener.”

Another name or title the Asante give to God is *ɔboɔade* the Creator. He is also known as the *Borebore* the Excavator, Hewer, Carver, Originator, Inventor and Architect. There are other names or appellations of God which possess certain qualities or characteristics in its meaning. For example, the appellation *Twereduampɔn* means the one whom one can lean and will not fall, *ɔdomankoma* - He who satisfies the hearts of people and *Tetekwaforamua* - the ancient one.

Another interesting appellation of God among the Asante is “The Great Spider” *Ananse Kokuroko*. Like the spider, the Asante believed that God weaved the world on His own and then lives in the centre of it. This means that, in the traditional religious world view of the Asante, God is regarded as the creator and controller of the universe. This presents God as being omnipresent and in every life activity of the Asante, this goes to buttress an adage in Asante which says; *S[wod] afuo na Nyame ahunnu mu a [nny] yie* (a farm cultivated without the supervision of God fails). Literally, this does not refer to only farming but the Asante believe that, life cannot be possible without the help of God.

According to the Asante tradition, the Supreme Being, Onyame is a spirit however, his existence is known by all, even the child. *Obi nkyer[abofra Nyame* —No one teaches the child to know God. Therefore among the Asante religious perspective, the knowledge of the Supreme Being; *Onyame*, is something the individual is born with. The Asante knows God, the Supreme Being *Nyame* from infancy. The Asante believe in the powerful nature of Onyame (God), He is thought of as being particularly in the air or sky, and yet, He is also believed to be everywhere as already stated and sees everything. It is therefore common to hear among the Asante words like; *adom w[wiem* – there is grace in the sky, or grace comes only from God; implying that, God is in the sky, above.

2.4.2 THE LESSER GODS (abosom)

In reference to Asirifi-Danquah (2008:8), the existence of minor or lesser gods everywhere in Africa is a fact which needs no formal proof as everybody knows it. This assertion is true in Ghana and among the Asante. In the Asante religious worldview the lesser gods serve as intermediaries between humanity and the Supreme Being *Onyame* (God).

On his part Ekem (2009:36) was of the view that, apart from *Nyame*, who is the Creator and ultimate sustainer of the universe, the traditional Akan communities recognize the existence of lesser divinities or deities known as *abosom*. He further explained that, studies have shown how the *abosom*, while being regarded as dependent on *Nyame* are in practice, often conceived of as ends in themselves. They demand worship and obedience from their adherents and are believed to possess mystical powers with which they either inflict punishment or bestow reward to

individuals or the larger community. Sarpong (1974:14) also affirmed the existence of minor or lesser gods everywhere in Africa as stated above. He explained that the *abosom* or lesser gods are graded hierarchically in four groups: Deities worshipped by entire state; local deities of a town; family, community or village deities; individual household or personal deities.

In the Asante traditional religious world view, the *abosom* though essentially spirits are believed to reside in natural phenomenon, such as trees, rocks, lakes, mountains, streams and other objects. According to Amponsah (1977: 39), “these are associated with features of the environment and are largely personifications of natural objects and forces.” In most part of Asante as well as other Africa societies, there are other *abosom* (deities) who are related to rivers only, they are known as “river gods”. Example of such river gods in Ghana are the Tano river which according to Sarpong (1974:14) is a deity for the Asante, the Bea river, the Pra river and the Birim river just to name a few. The river deities are regarded as the children of the Supreme Being. With regard to this, certain rivers in Asante and of course certain phenomena like trees, rocks, and mountains are believed to be the abode of some *abosom* and are therefore held sacred.

One of such *abosom* which is highly held sacred in Asante is the *Antoa Nyamaa* cult which is a river deity. *Nyamaa* is a small river which is believed to be endowed with supernatural powers to cause injuries and even death to people on whom it’s curses had been invoked.

In Asante religious world views, the gods are thought to use their powers to produce effects out of the ordinary. It is believed that the gods help the individual people and the larger community to protect them against misfortune, like famine, poverty, bareness, and to ward off evil spirits. Traditionally, among the Asante when an epidemic breaks out the deities are normally consulted through sacrifices which is carried out by the *ak[mfo]* – traditional priest to get relief.

Some people also seek the assistance of the *abosom* when they are about to undertake any life ventures like traveling or setting up enterprises. In an interview granted by Otumfo Osei Tutu II to the New African magazine, he said;

“the Akan tradition has always been with priests. We have ruled through our priests. They were seers and soothsayers; we wouldn’t go to war without consulting them. A chief or king couldn’t do anything without consulting the priests. They did even go to war with us in those days; and therefore their impact on us was huge. And that naturally reminds me of Okomfo Anokye, the famous traditional priest whose close association with King Osei Tutu I gave birth to the Asante nation. So even though I am a Christian, traditional priests are part of our culture and important in our traditional system.”

According to Mbiti (1969:68), it is a widespread feeling among many African people that a person should not and cannot, approach God directly; he or she must do so through the mediation of special persons or other beings. Mbiti is of the view that this feeling and practice seems to derive from the social and political life of the people concerned. He cited as an example, where in most African societies, children speak to their father solely through their mothers or older siblings.

This idea is also common in the traditional Asante nation especially with the chiefs, where a subject can only speak to the chief through those who are closer to the chief. This social pattern of the African must have informed the people of the use of intermediaries when relating to with the Supreme Being. In the traditional African religion, one cannot have direct contact with the Supreme Being except through the

intermediaries, the *abosom* or lesser gods. The *abosom* are also believed to operate through their official servants who are known as *akomfo* – priests. These *akomfo* also serve as intermediaries between the gods and the people.

The *akomfo*, or traditional Priests normally minister in the temples or shrines of the gods they adhere. In traditional Asante, the *akomfo*, are normally called by the gods they serve or may be selected by the elders of the lineage as a successor to a dead *komfo*. When chosen, such people are usually subjected to long period of training in which they are taught the names, attributes and taboos of the various gods more especially the deity which has possessed them. They are also trained to master the ritual dance which forms essential part of traditional priesthood. Again they are taught how to induce those who are possessed by other spirits like witchcraft to confess their evil doings. Because it is believed among the Asante that it is only the *akomfo* who speak and understand the language of the *abosom* and therefore communicate with them, they alone can interpret the wishes of the deities to the community and also warn the people of any danger ahead. Among the Asante, the *komfo* is highly respected not only as one who performs religious functions but also as one who takes care of the health needs of the people as well.

According to Amponsah (1977:38), the *akomfo* sometimes act as medicine-men, he went further to explain that they at times diagnose diseases and are able to apply the right herbs for treatment. Amponsah further stated that other duties of the *akomfo* or priests include making sacrifices, on behalf of the people, conducting public rituals, caring for the shrines or temples of the gods and above all fulfilling their office as religious intermediaries.

2.4.3 ASASE YAA (THE MOTHER EARTH DEITY):

One phenomenon which is highly regarded as a deity but without *akomfo* to serve it is the earth. In the traditional Asante religion, the earth deity is very important and plays a vital role in the religious life of the people. The earth deity among the Asante is known as *Asase Yaa* (The earth whose sacred day is Thursday).

According to Osei (2002:91) during the time of *akomfo* Anokye, he ruled that the earth was not to be disturbed on Thursday. Therefore, in most of the Asante societies, farming is forbidden on Thursdays. The earth deity is regarded as the goddess of fertility; she provides good harvest and is therefore accorded a thanksgiving sacrifice after a good harvest. Busia (1951:40) noted that in Asante, it is believed that the earth had a power or spirit of its own which could be helpful if propitiated or harmful if neglected. He argued that, “a man who failed to propitiate the earth after abundant harvest died at Wenchi.” He noted however that, the man’s death could be coincidence, but was attributed to the earth god because of the high regard the Akan have for *Asase Yaa*.

According to Busia (1951:40) although the Asante regard the earth as a goddess, the conception of Asante does not render the earth as a cult. He explained that among the Asante the earth has no *akomfo* (priests or priestesses nor do the Asante consult the earth deity for divination in case of illness or in need as they do to other gods. This goes to affirm the saying in Akan that; *Asase nyi [bosom; inkyer] mmusuo* (the earth is not a goddess; she gives no prediction).

2.4.4 THE ANCESTRAL SPIRITS

One constituent that gives insight to the traditional Asante religious world view is the belief in ancestral Spirits. Busia (1951:23) posited that the religion of the Asante is mainly ancestor worship. He was of the view that the Asante believe in a world of spirits *asaman* where all their ancestors live in very much the same way as they lived on earth. Like other Akan traditions, Asante believe in life after death. According to oral tradition of almost every Akan society including Asante, it is the belief that when a person dies, he or she goes to the land of the dead known as *asamando* to continue with their life. According to Osei (2002:91), the belief in life after death was underlined in the words of Yaa Asantewaa which declared the 1900 war against the British when the governor had demanded to be given the Golden Stool to sit on it. According to Osei, Yaa Asantewaa is purported to have said, “*}kyena Saman Sigyafɔ b[nyɔ kunu* – meaning tomorrow, ghosts who are not married would have the privilege of getting husbands. The statement presupposes that the Asante would fight the British regardless of the death toll they would incur because souls in *asaman* (the world of the dead) who are not married would be privileged to get spouses.

Osei again posited that, the belief in life after death among the Asante could again be seen in the words of Tweneboa Kodua to his wives when he agreed to be sacrificed for the Asante nation in their impending war of liberation from their overlords, the Denkyira. Among other words, Osei quoted him as saying;

“anigyede[b[n na [ky[n s[Nananom adikanfo] b[ma w]de ahomankaa ab[hyia me w] asamando kwan so], na w[ak]hy[me animuonyam s[mann] me kra esiane nkyirimma nti?– what glory would surpass the fact that my ancestors would send palanquin carriers to meet me and carry me to the land of the dead for the fact that I sacrificed my life for the benefit of the young and generations unborn?”

According to Ekem (2009:37), “in Akan religious thought, the dead, the living, and the unborn are ontologically bound to each other.” He continued that the dead discover their ultimate worth only in relation to the living and the unborn; the latter’s existence is also considered meaningless without the former. This is why among the Asante therefore, a high premium is placed on the maintenance of this existential balance. In his opinion, Sarpong (1974:33) thinks that, “belief in the spirits of the dead and in their influence over the living is found among all peoples, and in every conceivable religion and culture.” He argued that Christians believe in saints who are only good Christians who are dead and believed to be in heaven enjoying eternal bliss with their creator and father. He also cited Moslems and their belief in Muhammed, Isifu and others whose names they bear. He claimed that belief in ancestors and their veneration therefore are not peculiar to any age, religion or society. Sarpong pointed out that, when Christians call their dead as saint and refer to those of the traditional religion as ancestors; they are in effect expressing the same thought. He explained that both words; saints and ancestors, refer to people who once belonged to their religious group, but are now dead, and are supposed to be in a position of influence over the living.

On his part, Mbiti (1969:83) preferred to call the ancestors “the living-dead.” According to him, the “departed of up to five generations are in the state of personal immortality, and their process of dying is not yet complete”; hence he prefers to call them, the living-dead. He wrote that the living- dead are the closest links that a person has with the spirit world. Mbiti claimed that the living-dead are bilingual in the sense that they speak both the language of the living and that of the spirits. He further explained that the living-dead are still part of the human families, and that people have personal memories of them.

In the traditional Asante society, it is not every dead person that is accorded the ancestral status. According to Ekem (2009:37), there is what he calls “qualitative differentiation of the dead.” He explained that, not all dead people are accorded the same honour and significance in society. Depending on the impact one made on society while living will determine the status that will be accorded him or her after death. Some people may be entirely forgotten, or lapse into insignificance, whilst others may long be remembered and held in honour by posterity. Those honoured are termed ancestors and among the Asantes, are known as *Nananom nsamanfo*].

From the account of Sarpong (2002:98), the basic criteria that qualifies someone to be accorded the ancestor-ship status is that, the person must first die. According to him, there is nothing like a living ancestor in the {Asante} tradition. He numerated further that though death is the door to ancestor-ship, a person must not die through certain diseases like leprosy, epilepsy, small pox or through suicide. Again the death should not be tragic such as being drowned in a river, shot dead with a gun or through a fallen tree. Peculiar to women, Sarpong said, “the worst death for a woman is to die in child-birth”, such a person cannot be accorded ancestor-ship. Sarpong was of the view that a person who has been accused as being a witch can also not be called an ancestor. He again posited that to be accorded ancestor status, a person must die as an adult since in the Akan tradition a child cannot be remembered as ancestor.

One criterion among the Asante that qualifies someone to be venerated as ancestor is for the one to lead a good life whilst living. Among the Asante society, no one remembers a murderer, a rapist or people who were nuisance to their society. It is

therefore the responsibility of the individual Asante to live a life worthy of emulating while on earth to merit ancestorship after death.

Among the Asante, one of the important customs which deals with the propitiation, solicitation, or worship of ancestral spirits is the *Adae*. According to Rattray (1923:92), the word *adae*, means a place of rest, or lying down. Traditionally, Asante believe that their ancestors are asleep so on the *adae* days, they visit them at their sleeping places. For Dankwa (2004:73), *adae* in Akan simply means bedroom or sleeping place.

He asserted that the meaning of the word suggests that the ancestors are supposed to have fallen asleep in their bedrooms and symbolically they can be aroused to wake up. Dankwa stated that it is the belief among Africans that a person can get the best of advice based on the accumulated experiences from a very old person who due to old age, is bedridden and could only be consulted in the bedroom. In the same manner according to Dankwa living chiefs are therefore supposed to get the best of advice from the ancestors when they visit them in their bedrooms during *adae* days.

Rattray stated that, the *adae* ceremony is held throughout Asante twice in every successive period of forty-three days. The occasion normally falls on Sundays and Wednesdays. The day on which the *adae* falls is usually associated with it; *Kwesidae* – *adae* which falls on Sunday and *Wukudae* – *adae* which falls on Wednesday. Usually, the Sunday *adae* is referred to as *adaekese* – Big *adae*. On each *adae* day,

libation or traditional prayers are offered to the ascestors first to appreciate their efforts and also to seek for their protection and care.

2.5 OTHER BELIEFS

Apart from the belief in the Supreme God who is at the apex of the Asante religious world view, and the belief in ancestors and the *abosom* (lesser gods), there are also the belief in amulets or charms and witchcraft. Traditionally the people of Asante are convinced of the existence of these spirits and their possession of some sort of supernatural powers. Some of these spirits are believed to be benevolent and their favour always assured when appropriate acts of service is rendered to them. Others are believed to be evil, because of their hostile attitude toward humanity. However, it is the believed that both the benevolent and evil spirits can come to the aid of any one who sought their assistance against enemies.

2.6 PERSONAL PROFILE OF RAMSEYER

On 7th October, 1840 at Neuchate a French speaking area in Switzerland, Fritz Augustos Louis Ramseyer was born. His father was a building contractor so he took to that trade and became a builder, as well. According to Bassi (1976:5) as the family was French speaking, Ramseyer was sent to a college to learn German. There he committed himself as a Christian and received the missionary call at the age of eighteen (18). He became a member of the Christian Youth Group and found some good friends who accordingly assisted him greatly during the time of his compulsory

military service. At the age of twenty-one (21), Ramseyer was enrolled for mission training at the Basel Missionary Seminary. After his missionary training, he was sent to the Gold Coast in 1864 as a technical Mission staff by the Basel Evangelical Mission Society (BEMS).

Two years after his arrival in the Gold Coast, Ramseyer married Rosa Bontemps who was from Valangin in the district of Neuchatel in Switzerland at Osu on 8th January 1866. According to Knispel and Kwakye (2006:19), Rosa had her mission training in England and later continued in Basel, Switzerland. She was then sent to the Gold Coast shortly after the arrival of Ramseyer in 1864. The couple had eight children out of which four died during infancy. Due to the effect of the climate, Ramseyer and his wife were transferred to Akropong where he was made to head the boys school. After a short stay he was transferred to Anum in 1868 to help build up the new Mission station.

According to Osae (n.d:6) Ramseyer and his wife arrived at Anum on 29th December, 1868. While at Anum, Osae further stated that, Ramseyer assumed the leadership role of the mission work as well as the small congregation which had been started. Osae noted that, Ramseyer worked tirelessly to build the new mission station. Unfortunately, according to the writer, Ramseyer stayed at Anum for only six months that is from December 1868 to June 1869 when he and his family were captured as prisoners of war by the Asante army and subsequently sent him to Kumasi the capital city of Asante.

Ramseyer spent four and half years (4½) in Kumasi as a prisoner of war and after his release in 1874, he went back to Europe on furlough where he was ordained in recognition of his evangelistic and pastoral work in the Gold Coast.

In 1876, Ramseyer returned to the Gold Coast and settled at Abetifi waiting to go back to Kumasi. He however managed to visit Kumasi in September 1881, with his colleague Missionary, Adolf Mohr but could not gain permission from the Asantehene to restart his Mission work; he therefore left back to Abetifi.

In 1896, after the British had taken over Asante, Ramseyer was invited by Governor Maxwell Scott to come back to Kumasi. On 22nd February 1896, Ramseyer came to Kumasi this time as a free missionary accompanied by his nephew Perregaux.

The Yaa Asantewa War of 1900 forced Ramseyer to leave Kumasi. He however returned on December 13, 1901 to mark his fourth entry into Kumasi. He went back home in 1904 after the health of his wife Rosa had deteriorated. After the death of his wife Rosa in 1906, Ramseyer came back to Kumasi the fifth time to complete his last tour of missionary work in Asante.

According to some oral history and some church brochures, Reverend and Mrs. Ramseyer were the longest surviving married couples among the missionaries of the Basel Mission (BM) in the then Gold Coast before 1914. They married for forty (40) years from 1866 to 1906.

In 1908, Ramseyer finally returned to Switzerland his home country. He remarried a 59 year old Elisa Bornard in 1908. Ramseyer died from heart attack on 6th August 1914 at the age of 74.

2.7 CONCLUSION

In this chapter, we have examined the socio-cultural, political and religious organisations of the people of Asante. We noticed how various individual Akan groups came together to unite as one state to fight for their freedom and how this unification earned them the name *{sa anti fo}* which is now Asantefo].

We also saw how through the efforts of Okomfo Anokye the unification was bound by the conjuring of the Golden Stool and the Sword he planted. The chapter also touched on the religious beliefs of the people of Asante, and as Mbiti said concerning the African, the Asante are of no different, they are also “notoriously religious”. The study also briefly examined the personal profile of Ramseyer.

The logo of KNUST (Kwame Nnamdi University, Science and Technology) is a large, faint watermark in the background. It features a yellow eagle with spread wings perched on a green shield. The shield has a white 'K' and 'N' on it. Below the shield is a yellow banner with the text 'NYANSAPƆ WƆ SANE NO ƆBADWENNA'. Above the eagle, the word 'KNUST' is written in large, light blue letters.

CHAPTER: THREE

THE PRESBYTERIAN CHURCH OF GHANA, FROM A MISSION TO AN INDEPENDENT CHURCH

3.0 INTRODUCTION

In the previous chapter, the research examined the people of Asante and the personal profile of the man Ramseyer. In this chapter, the work seeks to examine

how the Presbyterian Church of Ghana (PCG) as a mission Church became an independent Church. The study would briefly examine the historical background of the Basel Mission in the Gold Coast, the renaming of the mission and the Church as it stands today.

3.1 THE MISSION PERIOD (1828 -1925)

Smith (1966:19) posited that the story of the Presbyterian Church of Ghana begins from the period of the arrival of the first Basel missionaries to the Gold Coast in 1828. This first batch of Basel missionaries came to the Gold Coast during the time when the country was governed by three different European administrators; the British, the Danes, and the Dutch. Each of the governing bodies had their own settlement where they exercise political authority. The British had their headquarters at Cape Coast, the Dutch at Elmina and the Danes were stationed at Christiansburg.

According to Agbeti (1986:62), J.C. de Richelieu, the Danish Governor in the year 1825 found on his arrival to the Gold Coast that, the chaplain's post at the Christainsburg castle had been left vacant. The writer continued that, the Govenor also observed the decline of religious and moral life at the fort and therefore decided to rectify the situation. He conducted public worship, established a school and baptised about 150 of the pupils in the school. Agbeti stated that, the people at the fort were so much impressed by the initiatives of Richelieu and so when he was going back to spend his leave holidays in Denmark, the people requested him to bring them a minister on his return.

This request according to Agbeti was conveyed to the Basel representative in Denmark, Ronne, who in turn also contacted the Prince of Denmark about the possibility of allowing the Basel Mission to open a field in the Gold Coast. Ronne assured the Prince of the preparedness of the Basel Mission to support the work if permission would be granted. Agbeti continued that the Prince informed the King of Denmark, Frederick VI who warmly gave approval with the remark that, it was appropriate for a new mission to begin on Danish territory in the Gold Coast. According to Agbeti, the king gave this remark when Denmark was celebrating the thousandth anniversary of the baptism of Harald, the first Danish Christian King.

As Agbeti puts it, under these favorable circumstances, the Basel Committee did not hesitate but agreed to initiate a mission in the Gold Coast under the protection of the Danish government.

Agbeti claimed that, after the Basel committee had agreed to embark on the missionary work in the Gold Coast, there was the question as how the Basel mission would be related to the State Church of Denmark. This became a hurdle to be cleared because the Gold Coast at that time was under the ecclesiastical jurisdiction of the Danes under Bishop of Zealand. According to Agbeti, the Bishop of Zealand, Bishop Miirter was entreated to allow the Basel Missionary Society to open the new mission. The Bishop agreed on condition that he should be permitted to ordain the missionaries and that they would be under his ecclesiastical control.

When the Basel committee was informed about the conditions, Agbeti continued that they did not raise any objections because they did not like the missionaries to operate

independently without the control and care of an ecclesiastical body. Secondly, the Basel Committee thought of themselves as only going to prepare the way for a Danish mission. As a result of these negotiations, the first four pioneer Basel missionaries, K.F. Salbach, J.G. Schmidt, and G. Holzwarth and J.P. Henke were selected and after studying Danish at Copenhagen they sailed to the Gold Coast and on 28th December, 1828 they docked at the Christiansborg fort.

The four missionaries started work among the people with enthusiasm but unfortunately, eight months after their arrival, that was, August 1829, three of them namely, Holzwarth, Salbach and Schmidt died leaving Henke alone. According to Smith (1966), Henke wrote two letters to report on the disaster that had happened to them and his subsequent acceptance of chaplaincy work at the fort. The first letter is believed to have gotten lost through a shipwreck but the second got through to Basel in June the following year; 1830.

Agbeti asserted that, Henke who was left alone at the fort was overwhelmed but he was not dismayed. His distress was worsened by the slack moral and religious life of some of the Europeans and Africans in the coastal settlements. He further stated that, though Henke was appalled, he continued to deliver his Christian message in the hope that “some seed sown might find favourable soil”. Henke persisted with his new assignment as a chaplain at the fort and also concerned himself with the growth of the school; he however died on 22nd November, 1831.

After a debate as to whether the mission attempt should continue or not, Smith (1966) declared that, the Home committee decided to remain optimistic despite the

loss of lives. A second batch of three missionaries, namely Christian Frederick Heinze 27 years, who was a medical doctor from Saxone, Andreas Riis 27 years and Peter Petersen Jager 22 years who were both Danes. Riis and Jager were ordained in Lutheran Church at Lorrach, just across the Rhine from Basel whilst Heinze also received official Danish approval of his medical training. They were then dispatched to the Gold Coast to continue with the mission attempt. They arrived at Christiansborg on 13th March, 1832. At Christiansborg, a trader by name George Lutterodt became their friend who assisted them immensely.

Once again death pruned the three and within four months after their arrival, Heinze and Jager were called to eternity leaving Riis who also had to battle with ill health. However, with the help of his friend Lutterodt who took him to his inland plantation to have a long period of rest and the ministrations of a native herbalist, Riis survived the sickness. Thus within four years, the Basel mission had lost six out of the seven missionaries sent to the Gold Coast.

The mission attempt seems at this moment as a disappointing venture, so the Home Committee at Basel left the decision to Riis whether he would remain to continue the work or would abandon it and come back home. According to Smith (1966:30), despite the difficulties, Riis did not give up the challenge but opted to continue.

In 1835, Riis decided to move inland to begin the mission among the indigenous people. As Agbeti stated when the chaplain at the fort was replaced, Riis was allowed by the new chaplain to reach out to other Africans outside the coast because it appeared Riis could not do much about the immoral life on the coast.

Accompanied by his friend George Lutterodt, Riis reached Akropong in 1836. He settled at Akropong on the Akwapim Ridge some twenty miles from the coast of Christiansborg.

This decision of Riis according to Agbeti fulfilled three desirable conditions:

- (1) Akropong is a hilly area and Riis enjoyed better health there than on the coast.
- (2) The sphere of work was now among a truly indigenous people who offered more hope than those at the coast who had been affected by the demoralizing influence of Europeans.
- (3) Akropong was at a strategic point. It was on the way to Kumasi, the capital of Asante which became the dream of Riis to establish a mission there.

According to Smith, the decision of Riis to move from the coast and settle at Akropong was also to free off the suspicion in the minds of the natives that, the mission was a Danish political agency. At Akropong, Smith continued that, Riis and his friend George Lutterodt were warmly received by Nana Addo Dankwa, the }manhene of Akwapim. In 1837, there were signs of hope for the work as the people helped Riis in building his first house by supplying him with stones and timber. Accordingly, by Febuary 1836 the building was completed.

When the the Home Committee realised the zeal and the determination of Riis to continue with the work, they sent a reinforcement team of two other missionaries namely; Murdter and Stanger to the Gold Coast in November 1837 to assist Riis.

They came with Miss Anna Wolters the fiancée of Riis but within the same year, 24th December 1837, Stanger died.

According to Agbeti (1986:63) not deterred by the death of Stanger, Riis and Murdter made a lot of exploration through Krobo across the Volta then into the Akwamu area. However, this exploration according to Smith (1966:32) did not produce any positive result. He stated that a report to the Home Committee by Murdter on the exploration revealed that the Danish Governor, Morck had threatened to banish the missionaries if they exercise any ministerial duty on the people. And again the rival chief of Akropong, Adum who was the choice of the Governor had also discouraged the people from having any connection with the missionaries. After the exploration during the year 1838, the tragedy of death again struck the missionaries when Murdter was called to eternity. Riis was again left alone without a colleague missionary; but this time he had the company of a wife, Anna Wolters.

The political unrest that engulfed Akropong in 1837 added more woes to the already existing problems of the missionary deaths that confronted Riis. According to Smith, the Danish Governor, F.S. Morck who was alarmed at the spread of the English influence in the eastern corridor of the Gold Coast decided to enforce Danish dominion over the Akwapim and Krobo states. Subsequently the invasion of Krobo by the Akwapims provided him with an opportunity to intervene and compelled both the Krobos and the Akwapims to submit to his arbitration. According to Smith (1966:31), the Governor forced Riis to accompany the Danish soldiers as chaplain to the Krobo and Akwapim intervention a decision which was against the will of Riis.

It was noted however that due to the initial commitment by the Basel committee to the Danish authority, Riis had no option than to comply with the order.

On return from the intervening, the Governor suspicious of Riis's influence with the Akwapim chief, who had shown signs of turning to the English, intentionally detained Riis at Christiansborg from April to June 1837 apparently to prevent him from having any contact with Akropong. According to Smith, in addition to these problems, was the internal strife at Akwapim itself; there was a rival claimants for the chieftancy at Akropong and also the quarrels between the two main states of Akwapim, the Guans and the Twis. Smith posited that, though Riis was careful not to take sides, his very neutrality convinced Governor Morck that the missionary had persuaded Chief Addo Dankwa to favour England. Based on this assumption the Governor decided to arrest the chief but the latter managed to escape to the English fort at James town in Accra where he took refuge. Riis was accused by the Governor for the escape of the Chief a situation which the Home committee had to come in to plead the innocence of Riis.

It was at this instance that the Home Committee suggested to Riis the possibility of changing the location of the mission if matters become too difficult for him.

Guided by this suggestion according to Smith, Riis set out to Cape Coast enroute to Kumasi. At Cape Coast, Riis was warmly received by Governor Maclean. Riis was also impressed by the English attitude towards the Wesleyan Missionary Thomas Birch Freeman as he compared the treatment he had received from the Danish Governor Morck. Riis had the opportunity of meeting T.B. Freeman who had visited

Kumasi in March 1839; Riis therefore had first hand information about Kumasi from T. B. Freeman.

With reference to Smith on 29th December 1839, Riis reached Kumasi to seek audience with the Asantehene for possibly starting a mission in Kumasi. Although Riis was allowed to stay in Kumasi for fourteen days, his approach surprisingly did not meet the favour of the Asantehene. On his return from Kumasi, Riis reported back to the Home Committee at Basel in 1840 that, Kumasi was not yet conducive for missionary work. In his opinion of conditions at Kumasi, Riis stated that the situation there has been a dreadful one; “murders are committed daily” he therefore stated that, missionary enterprise in Asante needs a clearer direction from God before it could be initiated.

It had been twelve (12) years of struggle that is from 1828 to 1840 since the Basel missionaries set foot in the Gold Coast with the aim of winning souls for the Lord, but their efforts had only resulted in the loss of precious lives. Out of the total number of nine (9) missionaries sent to the Gold Coast, eight of them had died leaving only Riis as the sole survival yet there was no report on a single soul converted.

What was to be the future of the mission on the Gold Coast was now the concern of the Home Committee according to Smith. Some members of the Basel Mission reproached the Committee for the losses of lives. The argument of whether or not to continue the attempt arose but with the conviction of the new Mission Director,

Wilhelm Hoffman and Riis' strenuous urge of continuation, the missionary attempt was rekindled.

According to Agbeti (1986:64) after the decision to continue with the work had been reached, the committee resolved to transplant into the Gold Coast Christian Negroes from Danish territory where some people of African descent had become Christians. Agbeti was of the view that, two reasons accounted for this new move by the Basel mission society. First, they felt that the immigrant Negroes would be employed to do manual labour and thus relieve the missionaries from doing such works with the hope that, the missionaries would therefore be free from the frequent sickness and death. In the second place they felt that, the presence of the Negro Christians and their Christian conduct would demonstrate to the local Africans that Christianity was not a religion for the white man alone as they perceived.

In pursuance of this new strategy, on May 1842, twenty-four immigrant Christians comprising six families were recruited. In the words of Agbeti an agreement was reached upon by the Mission and the Jamaican Presbytry that,

“the Mission would be responsible for the emigrants' support on the Gold Coast for the first two years. Land and houses would be assigned to them on arrival, and free time allowed for cultivation. After two years: their time would be their own, save that the Mission would expect their services to be available when required at reasonable recompense. At the end of five year the society would defray their return passage to Jamaica, provided their moral record had been satisfactory”.

According to Antwi (1998:64), as part of the agreement reached by the Basel Mission and the Jamaican Presbytery, the Moravians were to use their own forms of worship and Church discipline as part of their public worship. By this agreement,

Antwi asserted that it was an indication of the extent to which both the Moravians and the Basel Missionaries were prepared to enroll Africans in the Missionary work.

After sixty-eight days journey from Jamaica, 8th February to 17th April, 1843 these immigrants and three Basel Missionaries, Riis, Widmann and Halleur arrived at Christiansborg. This marked the beginning of a new and effective model in mission which had deep effects on the indigenous community in Ghana. “Its thrust may be seen today in the massive Ghanaian Presbyterian Churches and their continuing initiatives in mission work among their own ethnic and cultural neighbours”. (Antwi 1998:64)

Jehle (1928:8) claimed that when the new missionaries arrived at Akropong on 18th June 1843 they found out that everything that Riis had started was in ruins with the exception of the coffee plantation. Riis and his colleagues thus had to lay the foundation afresh. Jehle further stated that on 8th October 1843, a Sunday school was started with the labourers at the mission site and on May 1884 the first chapel which served as both church building and a school was dedicated.

According to Jehle, the missionaries began to teach a new way of agriculture and introduced several foreign plants and fruit trees. It is believed that even before Tetteh Quarshie brought his cocoa beans in 1878, the Basel Missionaries had introduced the crop in the country. Beeko (2001:5) claimed that cocoa emerged as a prime success among the varieties of crops tried by the Basel Missionaries at Akropong. He argued that, Johannes Haas who received cocoa beans from Surinam wrote a report on his cocoa farm in 1858. Beeko further stated that J.J. Lang also

received cocoa seeds from Cape Palmas in 1868. The researcher is of the view that if this claim by Beeko is anything to go by, then the popular belief in Ghana which says, Tetteh Quarshie was the first to bring cocoa to Ghana should be reconsidered, and revised for the sake of authentic history.

In addition to their interest in agriculture Smith (1966:39) stated that the missionaries devoted themselves to the study of the Twi language and accordingly the first Twi hymn was sung by the middle of 1844 and the first sermon in Twi was also preached. In September, 1843 the first Basel school in the Gold Coast known as Junior Boys School was started with nine boys at Akropong. One of the pupils was David Asante a member of the royal family of Akropong who became the first Ghanaian to be ordained as a Presbyterian minister by the Missionaries.

Smith (1966:42) was of the view that by the end of 1850 members of the congregation at Akropong stood at thirty-one (31), which made up of twenty-five (25) West Indians and six (6) young Africans. He continued that in spite of the strengthening of mission personnel by the arrival in 1847 of J.C. Dieterle, F. Mcischel, J. Stanger and J. Mohr, all from south Germany, losses from death reduced the number of missionaries on the field. By the year 1850, the number of missionaries had reduced to three; in the persons of Mohr, Stanger and Dieterle.

Furthermore, he stated that the Home Board in Basel once again had to battle with the question of whether or not to continue with the mission work in Gold Coast. The bone of contention at this time was not about the climate or the language difficulties

but what they viewed as indications from the Lord that the time was not yet ripe for the Africa mission. According to Smith, “at the special conference held to discuss the matter during the mission anniversary celebration of 1850, strong doubts were expressed about the possibility of converting the African.” However, he continued that, the new mission Director had no doubts that the work must go on whatever the cost with the following communiqué:

“Our mission on the Gold Coast has...suffered more heavily from the unhealthy climate than for many years... some have raised doubts whether the African will ever be converted and whether the European will ever penetrate into this land of death. We for our part cannot confer on the Mission the privilege... of winning the victory over the enemies of the Kingdom of God without conflicts, privations and defeats. ... Instead of despairing over the final success of our twenty-two years work, we feel called upon to challenge ourselves with the questions, has our Society really given its all for Africa, have our missionaries worked with all the courageous trust, sacrifice and faith that they might have done?

Smith stated that the Director was convinced that although the Gold Coast had exacted a heavy toll of consecrated lives, “this harvest of death is yet a blessing to the Mission’s existence. It is the most serious defect in the Mission, if no one is in a position to face death for the sake of the Gospel. Great blessing from Basel has flowed over from Africa”. According to Smith, with such faith, the Gold Coast mission continued.

Agbeti (1986:66) wrote that the story of the Basel mission from 1851 to 1914 was that of progress and expansion. He noted that there were four areas where the Mission had great achievements during the said period. He numerated the areas as; (i) a scholarly development of the Twi and Ga languages, (ii) the gradual extension of evangelical work in the Ga, Akwapim and Krobo districts, (iii) the careful training of indigenous personnel, and the development of agriculture and trade.

He narrated that by the year 1850, there had been fourteen adult baptisms at the Osu station. The writer continued that, the political situation in 1854 at Osu led missionaries like Zimmerman to Abokobi where a local fetish Priest, Mohenu was converted and baptized with the name Paul in 1857 at the age of sixty. According to Agbeti, Paul Mohenu learned to read, and became an itinerant preacher, and over a period of twenty years; 1877, helped the missionaries to found and build up congregations in Odumase, Ada and in many other areas.

On the development of agriculture and trade, Agbeti stated that the profits from the commercial activities of the mission work helped the growth of the mission immensely because part of the income was used to support the building of new mission house, schools, chapels, the training of artisans, the development of agriculture and the building of roads. These commercial and industrial activities according to Agbeti were promoted vigorously until World War 1 in 1914.

Kwamena-Poh (2011:77) declared that, the 1843 experiment of the Basel mission society in settling a group of West Indian Christians in the Gold Coast as a base support for a renewal attempt proved successful. He stated that the West Indians made a worthy contribution to the Basel missionary and educational work on the Gold Coast. He argued that although a few of the West Indians decided to leave at the end of their contract, those who remained played a worthy role in the laying of a firm foundation of a Basel Mission in the Gold Coast.

With persistent efforts of strengthening the mission work in the Gold Coast, the Basel mission society sent Fritz Augustos Ramsyer in 1864 as a technical Mission staff to assist in the structural work of the mission. As we have already noted in this work, after his arrival at Christiansborg Ramseyer was sent to Akropong to head the boys' school but the decision was changed and subsequently he was sent to Anum as the head of the mission station. After only six months stay, he was captured as a war prisoner and was brought to Kumasi. However, as a divine plan, this unfortunate situation turned out to be the long awaited dream of the Basel mission, to open a mission station in Kumasi the capital city of Asante.

Agbeti posited that from 1870 to 1914, the mission succeeded in extending its missionary work from the Akwapim ridge to Kwahu, Akyem and Asante, and across the Volta as far as Yendi in the North in 1913. He continued that the difficulties encountered by the missionaries during the period from 1870 to 1914 were quite different from the initial challenges in health, mortality and resistance from the indigenous people in accepting the Gospel due to their doubts and suspicions of who the missionaries were. According to the writer, the worst form of obstacles that the missionaries encountered resulted from the establishment of the cocoa industry, the expansion of commercial activity, the development of gold mining, the building of roads and railways. These economic changes according to Agbeti disturbed the traditional life-style and decreased the earlier zeal with which people had begun to accept the Gospel leading to nominal Christianity.

Aside these disturbing challenges, Smith (1966:122) posited that the emergence of two popular indigenous cults, the *katawere* cult whose shrine was in a grove between

Oda and Swedru, and the *aberewa* cult and Islam posed a great challenge to the mission work. He claimed the cults spread widely to other places with the *katawere* cult being regarded as having power over life and death. It was believed to have held the people in its firm grip, whilst the *aberewa* cult also attracted a number of newly converted Christians to its belief and practices. Smith continued that Islam with its polygamous beliefs was at home with the traditional religion as against Christianity which advocated for monogamous marriage which did not favour the indigenous people, thus drawing its share of followers to the dismay of the missionaries.

Jehle (1928:13) stated that by the year 1878, which was the fiftieth anniversary celebration of the Basel mission work on the Gold Coast, 39 of 126 missionaries and seventeen (17) wives had died. Jehle continued that majority of the missionaries had also returned to Europe in broken health, yet “God measures life by love and the corn of wheat having fallen into the ground and died had brought forth much fruit.”

Jehle was of the view that the mission did not rest on its oars nor did they despair at the heavy death toll; but rather, they persevered in their aim of making the church self-supporting, self-governing and self- extending. This vision was steadily adhered to especially by Inspector Schott.

In a further confirmation Jehle posited that all this while, Kumasi the capital of Asante which had been the ultimate goal of the mission was “shut up like Jericho.” He argued that Buck and Huppenbauer had been to Kumasi in January, 1881, Ramseyer and Mohr also followed up in the same year, and in the following year,

1882, Ramseyer again with David Asante made the attempt to Kumasi but all to no avail.

According to Jehle, the King and the entire Asante nation had hardened their hearts to missionary work on their land. Jehle continued that Ramseyer and for that matter the Basel Mission had to exercise patience and wait until 1896 when the British Governor Maxwell invaded and defeated Kumasi and personally wrote to invite Ramseyer to come to Kumasi.

Smith (1966:127) stated that between 1896 and 1899 the mission work at Kumasi grew rapidly; the number of baptisms stood at thirty-three and there were over one hundred and sixty Christians although the greater number of them were from other tribes since most of the people of Kumasi had left the town to their farm villages due to the British occupation of Kumasi.

Furthermore, the mission work in Asante suffered a great set back when in December 1899; Governor Sir Frederic Hodgson went to Kumasi to demand for the surrender of the golden stool on the grounds that “this emblem of power {the golden stool} now belongs to the Queen of England. This demand accordingly provoked a great resentment among the Kumasi chiefs and after a meeting they began to make preparation for war to defend the Golden Stool. This sparked off the 1900 war which was named after Yaa Asantewa the queen of Edweso who led the Asante army.

According to Kwamena-Poh (n.d:18) the Yaa Asantewa war destroyed everything the missionaries had done in terms of structures and even personnel, so after the war in 1902 Ramseyer and his team of missionaries had to start all over again. Agbeti (1986:71) claimed that, in spite of all these difficulties, by 1914 the missionary work in the Kwahu district had twenty one congregations with a total of 2,582 members, the Bompata station was developed into an industrious Christian village. The Akim area had about 3,400 converts spread over thirty-two villages and there were about 900 in about 27 schools.

Agbeti was of the view that the phenomenal expansion was possible because the Basel mission trained adequate local personnel to be in charge of most of the new stations. He further claimed that the most frustrating of all the problems that confronted the mission work was World War 1 which broke out on August 1914 between Germany and the allied nations, Britain and France. According to Agbeti, “the disabilities the war imposed on the world had a far reaching impact on the church all over the world.” The writer again stated that during the initial stages of the war, Britain did not disturb the German missionaries working in the Gold Coast; the Gold Coast Government was very much appreciative of the good work being done by the Basel missionaries and therefore directed that they should not be molested, the Government issued a decree for penalties on any one “who seek to molest those who have for many years been amongst us as our good friends and guest.” Agbeti again was of the view that the Basel mission which had a Swiss foundation; had most of its missionaries working in the Gold Coast to be German citizens. However, in the cause of the conflicts, they declared their neutrality.

In 1915 the Government's attitude towards the missionaries began to be hardened. Smith (1966:150), stated that the "long – expected blow fell" when on 10th December 1917 the Colonial Secretary wrote to G. Zurcher, the General Superintendent of the Basel Mission in the Gold Coast saying; "His Excellency has received instructions from the Secretary of State for the Colonies that all Basel Missionaries of German nationality are to be deported with the least possible delay and that action is being taken accordingly." He continued that before the issue of this deportation order, a series of threats and publications had gone on all showing signs that events of repatriation was moving to a climax. One of such reports was a publication by the Cape Coast newspaper, 'the Gold Coast Leader' which published an article on May 1917, "alleging that the missionaries were seeking to persuade the people of the inevitability of a German victory." Accordingly, this was an unfounded report which caused much distress in mission circles in the Gold Coast. Smith argued that these and other events apparently gave rise to the "long expected blow" which the missionaries were anticipating. He reported that, in the second week of December 1917, all the German missionaries were brought to Accra and on the 16th of December 1917, they left the shores of the Gold Coast.

Smith noted that the number of Basel missionaries left after the deportation were eight; who were made up of six Swiss nationals, one American and the other an Australian. They were; H. Stricker who was left to take charge of the Akropong College, G. Zurcher and H. Dewald at Christiansborg, P. Dieterle at the Abokobi station and E. Scherrer for the Aburi station, with N.Rohde and H. Henking at Abetifi as well as F. Jost at the Kumasi station respectively. Smith again posited that it took the remaining missionaries by surprise when on January 12th 1918; it became illegal for any European national to remain on the Akwapim ridge.

He continued that, Zurcher negotiated for permission to either allow Stricker to remain at Akropong or to relocate the Seminary to Odumase or Anum; but his appeal was rejected and on February 2nd, 1918, the Secretary of State in London ordered that the remaining missionaries were to leave the country by the next ship. According to Agbeti (1986:157), “Zurcher protested against the expulsion order but his protest was rejected by the Colonial Secretary and the order was implemented”.

Smith (1966:151) wrote that after the deportation of the entire Basel Missionaries, the Colonial Government hastily issued a legislative order on 4th February, 1918 to confiscate all commercial enterprises of the Basel mission and its stock of properties. Smith noted with concern and remarked that, “thus after close on ninety years of dedicated endeavour, during which the Mission had initiated far – reaching religious and social changes affecting a large area of the Gold Coast and had contributed more than any other single agency to agricultural, medical, commercial and educational development, it was thrust out of the country.” He however posited that it was not until 1928 that the hasty action taken against the mission was repealed and the confiscated properties restored back to their owners.

3.2 RENAMING OF THE CHURCH 1926-1957

Before the year 1918, the Church was known as the Basel Mission but the First World War which led to the deportation of the Basel Missionaries, paved the way for the Scottish Mission to continue the work, and then, adopted the name, the Scottish

Mission. In collaboration with local ministers, catechists and teachers whom the Basel missionaries had so ably trained, the mission grew progressively.

Beeko (2004:9) wrote, the small Christian community which was started at Akropong steadily grew and threw out its influence in all directions throughout Akwapim, Akyem (both Abuakwa and Kotoku), along the coast from Accra to Ada, among the Adangme in the Shai and Krobo lands, across the Volta to Akwamu and Anum and through the highlands of Kwahu and across the plains of Asante-Akyem to the Asante nations up to the savanna lands of the Northern and the two Upper Regions. This assertion of Beeko shows how steadily the seed sown by the Basel missionaries on the Gold Coast at Akropong and Christiansborg spread to other parts of the country.

As a step to the process of having a self-supporting indigenous Church, Smith (1966:159) claimed that before Zurcher left the shores of Gold Coast, he had planned to place each pastor in charge of a district and to set up a standing Church authority composed of Pastors and Presbyters. It was against this background that the Scottish Mission came and made its contribution in organising the Church as a self-governing, independent Church.

Jehle (1928:16) stated that the call by the Colonial Government to the Scottish Mission to assist the orphan Church was in the right direction. Even though the Scottish mission itself was also in severe difficulties like all other missions due to the war, they readily accepted the challenge and released one of their missionaries,

Wilkie and his wife from Calabar, Nigeria for service in the Gold Coast. The couple arrived in Accra on January, 1918. According to Smith (1966:160), Wilkie and his wife were followed latter on by J. Rankin, Mrs. Moffat, G.M. Wallace and I.P. Ross.

Smith claimed that, after assuming office, Wilkie took steps in organising the Church as a self-governing one. He posited that as a matter of urgency, the Scottish missionaries brought in the indigenous Pastors to take full share in the responsibility of leadership in the young Church. To achieve this aim of a self-governing Church, the mission established a Presbyterian policy which led to the formation of Synod. Synod was the meeting of some selected Ministers and Presbyters from the various Districts of the church, who meet periodically to deliberate on issues affecting the Church and also take decisions for the Church.

The Presbyterian system of governance is through the court system. According to the minutes of the 1922 Synod, the courts of the Church at that time were three; the local Session, the Presbyteries and the Synod. All matters affecting the Church that needs to be considered by Synod which was the highest court of Church must first pass through the first two courts. According to Beeko (2001:8) the first Synod which was set up by the Missionaries comprised, the new missionaries, twenty-eight African ministers, and twenty-four Presbyters. He further explained that the first Synod appointed an Executive Committee which composed of eight African Ministers and three missionaries. The first Synod of the Church was held at Akropong on 14th August 1918; it was at this Synod that Peter Hall and Nicholas T. Clerk were appointed as Moderator and Clerk respectively for the Church. Hereafter, Africans had a full part to play in the administration of the Church. Beeko

asserted that between 1918 and 1950, Synods were held in two years; it was then after that it became annually.

Beeko (2001:9) stated that during the 1918 Synod, the Church had eleven Pastoral Districts in the whole country. As members multiplied, it was found expedient to organize the Church into Presbyteries; therefore at the Kyebi Synod from 19th to 21st July, 1922, the eleven Pastoral Districts were grouped to form Presbyteries. According to the 1922 Synod Minutes, the Presbyteries were; Ga and Adangbe, Akwapim and Anum, Agona and Kotoku, Akyem and Okwahu and lastly Asante and Asante-Akyem. The objective was to give chance for agents and Presbyters, who cannot attend Synod to also have a platform to express their opinion about the Church.

According to the Synod minutes of 1922, there had been four Synods from 1918 to 1922 to consider the work of the Church as a whole. The first Synod met at Akropong from 14th-17th August, 1918; the second at Christiansburg, from 12th -14th August 1919; the third at Aburi, from 14th –16th September, 1920; and the fourth at Kyebi, from 19th -21st July, 1922. According to the minutes, all the reports from the 29 districts expressed great achievements. They all acknowledge the continual presence of God in the midst of difficulties.

According to the minutes, the report from the Christiansborg district indicated that, “the great Head of the Church has not left us without manifest signs of His assistance and blessing. Through trials of sickness, poverty, failure and depression, in business

of every kind abroad He has been with us”. The minutes specified that, with very few exceptions, steady progress was reported and increase in Church membership.

The Synod minutes further stipulated that reports on Sunday morning service from the various congregations was generally well attended. According to the minutes, on special occasions like Passion Week, the Churches are “crowded to overflowing”. This the minutes noted was because many people, whose work takes them away from their homes, make use of such occasions for visiting their home towns and subsequently attending church service.

Jehle noted that Synod after Synod the future name of the Church was raised but they could not come to any agreement on which of the names would be suitable. Suggested names like “Mpanyimfo Asafo” – Elders or Presbyters’ Church, and “Ga and Twi Church” were put across for consideration. Finally at the 1926 Synod at Abetifi, which also marked the return of the Basel Missionaries, the name of the Church was changed from the Basel/Scottish Mission to the Presbyterian Church of the Gold Coast. This decision marked an important stride in the awareness of the Church’s autonomy and of its relationship to the two missionary bodies that is, the Basel Mission and the Scottish Mission. Subsequently when Ghana became independent in 1957, the Church was renamed, Presbyterian Church of Ghana.

It is from this background that the Church derives its triple heritage which is demonstrated by the crest of the Church. The symbols in the crest are made up of a white cross on a red background, the ‘x’ cross and the green palm tree.

- The Basel Mission heritage is represented by the white cross on a red background.
- The Scottish Mission heritage is represented by the X cross on a blue background.
- The green palm tree in the middle of the white cross is the Ghanaian heritage.

Beneath the crest are the words of Jesus Christ in John 17:11 “that all may be one,” which brings the three bodies together as one church; the Presbyterian Church of Ghana. Since 1957, the Presbyterian Church of Ghana had seen an increase in the number of converts and their spiritual life as well.

Not only had the Presbyterian Church of Ghana seen spiritual up-liftment since 1957, but the church has also gone through a change of her governing system. After practicing the Synod system for 71 years, 1918 to 2000, a new constitution was promulgated at the last Synod of the Church held at Abetifi from 26th August, to 1st September 2000 which abolished the Synod system and ushered in a new governing system known as the General Assembly concept. As already stated, the system of governance in the Presbyterian Church is through the court system. In Presbyterianism, a court of the Church is the gathering of some elected representatives of the Church who sit as a court of law to take decision for the Church. Before the year 1989, the Presbyterian Church of Ghana, was operating a three court system, Local session, Presbytery and Synod. According to Beeko (2001:15), it was at the 1988 Synod that a decision was taken to add another court, the District Session to the existing ones to make it four. In hierarchical order the

courts are as follows; the General Assembly, Presbytery, District session, and the Local session.

The courts settle cases both spiritual and social nature according to the rules of the Church. The higher courts receive appeal from the lower courts and act on them.

On like the Synod system, the General Assembly concept, offers an equal number of ordained ministers and Presbyters from each Presbytery as commissioners to its annual meetings. The General Assembly is the supreme court of the Presbyterian Church and exercises jurisdiction over the whole Church and its decisions are final. It is only the General Assembly that has the power to make rulings to bind the whole PCG, or to declare the stand of the Church on issues.

3.3 THE PRESBYTERIAN CHURCH OF GHANA TODAY

The missionary work of the Basel and Scottish missions which emerged as the Presbyterian Church of Ghana was based on twin pillars; evangelism and education. The evangelical aspect involved the spread of Christ's redeeming work to humanity which aims at making converts for the expansion of the Church.

On the other hand, the school was regarded as a nursery for the church which was aimed at teaching mostly, children how to read the Bible and write. In the words of Kwamena-Poh (n.d:22), it was the main aim of the Basel missionaries that children should learn how to read the Bible and as a result, be informed about civilization of the advanced world and to help in the building of themselves and their country.

According to the 2009 statistics presented to the 10th General Assembly of the Church, the Presbyterian Church of Ghana (PCG) currently consists of fifteen (15) Presbyteries namely; Ga Presbytery, Asante, Akyem-Abuakwa, Akuapem, Kwahu, and Dangbe-Tongu. The rest are, Volta, Central, Western, Sekyere, Northern, West-Akyem, Brong-Ahafo and West-Brong respectively. The Christian population of the Church according to the statistic stands at 652,083.

According to the 2009 statistics of the Church, the PCG can boast of the provision of the following social services.

Education:

2051 Basic Schools,

29 Senior High Schools,

9 Vocational and Technical Institutions,

5 Colleges of Education,

2 Nursing Training Colleges,

2 Universities (The Presbyterian University College (PUC) at Abetifi and Akrofi-Christaller Institute at Akropong)

Agriculture:

5 Agriculture Stations

Health:

4 District Hospitals

4 Clinics

8 Health Posts

11 Primary Health Care and Mobile Clinics

At the time of its 182nd year of existence (1828-2010), the PCG has had sixteen (16) moderators and twelve (12) clerks of Synods now General Assembly.

3.4 CONCLUSION

Through hard labour, which was rooted in commitment, tenacity and the efforts of the Basel missionaries the message of Christ made some impact on the people. We also acknowledge the efforts played by the Scottish missionaries who readily responded to the call of assistance by the Colonial Government as backup to the orphan church at the time of the expulsion of the parent missionaries.

The story of the Presbyterian Church of Ghana will not be completed if tribute is not paid to the Ghanaian Ministers, Catechists and the Presbyters who went through the length and breadth of the country with the Missionaries to lay the foundation of the Presbyterian Church of Ghana. Names like David Asante who was the first Ghanaian to be ordained as a minister, and Paul Mohenu the converted fetish Priest need recognition. These and many more indigenous Ghanaians from Akuapim, Akyem, Ga, Krobo and Kwahu areas showed a growing sense of responsibility to the development of the Presbyterian Church of Ghana.

CHAPTER FOUR

THE MISSIONARY JOURNEY OF RAMSEYER AND HIS LEGACIES TO THE PRESBYTERIAN CHURCH OF GHANA IN ASANTE

4.0 INTRODUCTION

In the previous chapter, the historical background of the Presbyterian Church of Ghana from its beginning as a mission Church to the time it became independent and was renamed was outlined with comments. In this chapter, the missionary work of Ramseyer and the legacies he left behind would be examined closely with emphasis on Asante.

4.1 RAMSEYER’S CAPTURE: A BLESSING IN DISGUISE

As already stated, Ramseyer, Rosa and their new born baby together with Kuhne were captured as prisoners of war by the Aduboffour led Asante army who were invited by the Akwamuhene to join them in a war against the Krepis now Peki in 1868. Since there was a tribal conflict between the Akwamus and their neighbours the Anums, Akwamu used the war which ensued between them and Krepis to punish the people of Anum.

According to the 125th anniversary brochure of the Anum Presbyterian church, the fate of the Anum mission station was hanging in the balance as there was a threat of war surrounding Anum. Ramseyer (1875:7) reported that, alarming rumours were rife on all sides at Anum but “we scarcely believed anything we heard, and concluded that as there was still a mixed population of young and old left in the town, the danger could not be imminent.” Ramseyer further stated that they also hoped that the apparent attachment of the people of Anum to them would provide

some security for the town. They only suspected that the enemies might only desire to plunder the station for their selfish gain so they concealed an amount of two hundred dollars in their garden and some personal jewels after which they firmly resolved to stay and to abide by the consequences that may occur. He explained, “No idea of imprisonment or captivity in Coomassie (sic) Kumasi ever occurred to us.”

Furthermore, he narrated that the other missionaries in Ho appealed to him to send his wife and their little child to them for protection, but he refused because the wife was also determined to remain with him. That was the tenacity of a woman who would not leave her husband alone to face the unknown; she was prepared to sacrifice her life and even that of her little child to defend the course of Christ. According to Ramseyer, he regarded his wife’s decision to remain with him in the hour of danger as an indication from God that they were not to separate and subsequent events strengthened this impression. He wrote; “Most wonderfully, she upheld, both in body and mind, during the weary years of our captivity, and again and again she revives my drooping faith, throughout our lengthened wanderings” (Ramseyer 1875:7).

On Friday, 4th June, 1869, the war between the Akwamus and the Krepis began. And as Ramseyer (1875:8,9) puts it “on the morning of 9th June, by a loud knocking and on opening the door, several soldiers announced to him, in the kings name , that a battle was at hand and that the town would soon be deserted and we could expect no mercy from the bloodthirsty Ashantees (sic) Asante. According to his narration, the soldiers asked him whether he would like to escape or remain. After some

deliberations with his compatriots, his wife Rosa and Kuhne, Ramseyer decided to remain.

After their refusal to escape, a merchant from Ho who was a member of their Church also came and advised them to leave the place but, they decided to stay on. Ramseyer quoted the merchant to have even predicted their captivity to Kumasi. “The Ashantees will not injure your persons, but they might easily carry you to Coomassie” (Ramseyer 1875:8). These and several warnings came to them as he himself acknowledged but none was able to derail their tenacious position to abide by any consequences that might come.

Subsequently, on Saturday 12 June, 1869 a troop of warriors arrived at the mission station and introduced themselves as “friends from Coomassie.” In response, Ramseyer also introduced themselves to them as missionaries who have nothing to do with the war. The soldiers accepted their claim of neutrality but however asked that, they accompany them to their leader who was close at hand and wished to see them.

Having no choice, the Ramseyers and their friend arrayed themselves to do the chief honour by accepting the invitation. Astonishingly, that was the beginning of their fatal moment of captivity as prisoners of war (Ramseyer. 1875:9). The fatal moment occurred on 12th June, 1869 when the Ramseyers with their friend Johannes Kuhne who had only joined Ramseyer two months earlier at Anum were captured by the Asante army.

Kuhne was a merchant in charge of the cotton industry established by the Basel Mission Society (BMS) at Labolabo a village near Anum. The purpose of the cotton industry was to divert the interest of the people from the slave trade which was prevalent along the Volta River and which had a large market at Dodi only a few miles north of Anum.

According to the 125th anniversary brochure, the captives were sent to the headquarters of the army at Pekyi, several walking kilometres from Anum. As they walk past villages which had been taken over by the Asante warriors, Ramseyer (1875:10) remarked, “Alas! On the very spot where I had so often stood proclaiming Gods message of peace, all was havoc and confusion; debris of all kinds was scattered about the streets.” Ramseyer described their escort as “merciless march” which went on over four hours; they were urged onward faster and faster and did not even consider that, there was a woman among them.

He lamented that, they were driven under a blazing sun and the scorching heat of burning houses increased their sufferings terribly. Ramseyer continued that as they marched along, they saw a company of naked prisoners which the Asante army had captured and they were ordered to join their march. It was at this instance that they realized that they were also prisoners. Their fears became worsen when they later saw a line of soldiers following them with their household goods.

In addition to the ordeal they went through, Ramseyer claimed that, the soldiers insulted and abused them. “They threatened to eat us when we reached Coomassie.”

This according to Ramseyer intensified their miseries and fears, “but we were sustained by remembering that the very hairs of our head were all numbered.”

He further stated that even though some food was offered to them, they could not eat because fatigue and lethargy deprived them of all appetite. According to Ramseyer (1875:21) they were put under the escort command of captain Ageana, who frightened them with screams. He explained that “every petition for rest met with the shout “duom, duom” (forward) no rest will be given before evening” by the escort commander.

The long and arduous journey as narrated by Ramseyer on the Volta River then across the Afram River, through the Kwahu highlands brought some mixed feelings to the missionaries as they remembered their distant home. However, the usual cruelty of their escort leader Ageana cut short of these memories. According to Ramseyer (1875:22) after some hours of brisk walk they came to a brook but the roar command of “duom, duom” by Ageana did not even permit them to taste the water or to fill their water jars which was empty. He further stated that though they obeyed, he remarked that, “I can fairly say that my blood boiled with anger and for some hours we endured agonies of suffering.” He claimed that, their average daily walk was about thirty English miles, sometimes more, and at other times less.

According to Ramseyer, when he thought of his delicate wife’s endurance of such continued physical efforts during those moments of walk, he regarded it as nothing less than a miracle. The route led them to Agogo where they rested for some days.

The chief of Agogo received them warmly to the delight of Ramseyer as he provided them some eggs to be given to their little boy who due to tiredness and the lack of milk for him, laid so pale.

4.2 LITTLE RAMSEYER PASSES AWAY

After forty-six days of arduous walking that was from 12th June to 28th July 1869, the missionaries and their captors arrived at a village called Amantra where according to Ramseyer (1875:28) they were allowed to rest without being in chains. As they were heading towards Kumasi, when they reached Totorase near Asokore the health of the nine months old little Ramseyer began to deteriorate. It was an event of sorrow for the Ramseyers as they watched helplessly the little boy's weakness increased day after day and realised that the end was evidently at hand for the poor innocent boy. As he watched his dear son pass away Ramseyer remarked, "Oh! how hard it was to suppress the bitter feelings which would rise against those who had murdered this innocent babe by their cruelty." And as the boy breathed his last breath, the farther once again stated, "precious child, into whose brief span of life so much of suffering was crowded! Thou callest to us do not forget Ashantee, and thy grave is a token that the healing Cross shall one day reach that far off land."

According to Agyemang (2005:151) the Ramseyers were ever grateful to the empathic kindness of the young queen-mother of {Asokore} who by custom and cultural obligation, provided calico shroud and other traditional equivalent of nicely scented embalming chemicals which was applied to their infant baby boy before he was delicately interred in the children's burial ground under a green banana plant.

4.3 RAMSEYER AT KWASO

On reaching the outskirts of Kumasi, captain Aduboffour left Ramseyer in the care of the Edwesohehene (the chief of Edweso) so he could go and inform his overlord, the Asantehene, Nana Kofi Karikari. An oral account has it that, the Edwesohehene for fear of a probably counter attack by unexpected enemies to free Ramseyer, handed him over to the Kwasohene (chief of Kwaso) to hide him at Kwaso until the Asantehene was ready to meet him.

According to the brochure of the centenary anniversary of the Kwaso Presbyterian church when Ramseyer was brought to Kwaso, he was accommodated at one Opanin Kwame Wora's house upon the instruction of the Kwasohene purposely to frighten him. This was the abode of the *Fofie* shrine. However, Ramseyer was never frightened by the presence of the shrine; but rather used the opportunity to preach to the people in a typical example like the Apostle Paul in Athens in Acts 17:16.

In an interview with Cecilia Addo, a great-grand daughter of Opanin Kwame Wora, Ramseyer used to play the drums of the shrine to draw the people's attention to himself for him to preach to them. She further stated that, Ramseyer was always present at any festivals organized at the shrine house and after the traditional rituals has been done, he will inturn call on some the people and pray with them and also to preach to them.

According to the interviewee, Ramseyer at times demonstrated to the people how he was forced to carry some of the war drums by the Asante army. This demonstration

used to attract almost everyone at Kwaso to catch a look at Ramseyer at Kwame Wura's house and he will inturn preach to them about Christ.

Cecilia Addo continued that, Ramseyer adopted so many methods of evangelism and brought the people of Kwaso to the saving knowledge of Christ. He laid the Christian foundation of the people and 27 years later, that was 1896 he came back to establish the Kwaso Presbyterian church. Among the early converts of Ramseyer at Kwaso were Kofi Dom, J.C. Oppong, Yaw Amofah, Kofi Mensah, Abena Buruwaa and Afia Ohu wife of Kwame Wora (Elevation brochure of the Presbyterian Church of Ghana, Kwaso.2011).

4.4 RAMSEYER IN KUMASI

After spending three months and some days at Kwaso, Ramseyer was finally escorted to Kumasi to meet the Asantehene. Like the Apostle Paul who had wanted to visit Rome but had to do so as a prisoner (Romans 1:13), the Basel Mission had now achieved their dream of entering Kumasi through Ramseyer but as a prisoner of war. As stated in his profile, the visit of Ramseyer to Kumasi was on five different occasions. He first came as a prisoner of war but in the subsequent visits, he came as a free missionary.

4.4.1 THE FIRST VISIT:

The captivity of Ramseyer was based on two counts: first the Asante army perceived him as an informant for the British Government, and on the other hand because he was a European, they thought they could use him to strike a bargain with the British

government. However, later when they discovered that he was a missionary, they made him an interpreter between the Asantehene and the British government.

During his stay in Kumasi as a prisoner of war, Ramseyer did not hide his missionary charisma and calling but exhibited it to the maximum. At the prisoner's camp at Amanhyia, he showed his care for the other prisoners by sharing even his food with them. In one instance he wrote, "After these prisoners continued to arrive, just living skeletons the sight of one poor boy touched us deeply; the thin neck was unable to support the head...I spoke to him repeatedly and offered him food; at length he gave me a look I shall never forget." (Ramseyer.1875:47). He reported of instances where he had to hide behind hedges for fear of being noticed by the soldiers to supply food to these colleague prisoners.

While in Kumasi, Ramseyer had acquaintance with Prince Owusu Ansa, the son of the Asantehene Osei Bonsu (1801-1824). This friendship permitted Ramseyer to have a cordial relationship with King Karikari who used to visit them at the camp and send them presents. It was Prince Ansa who assured Ramseyer of the hope of a mission station in Kumasi. He wrote, "Prince Ansa called on us he encouraged us to hope that a mission might soon be established in Coomassie" (Ramseyer.1875:48). The Prince also advised Ramseyer that the schools which the Wesleyan missionaries had tried to establish failed because they did not enroll children. This advice might have informed Ramseyer to start his school with children which also served as the nursery for the Church.

In his quest to establish a mission station in Kumasi, Ramseyer started a fellowship at the camp which Prince Ansa frequently paid them visit. He stated, “he however believed he should be permitted to unite in our worship on Sundays...Prince Ansa came by invitation to breakfast every Sunday and Thursday, his visit became more frequent, and his communications more confidential”(Ramseyer.1875:51). These visits by the prince motivated other people to also join the fellowship at the camp.

Ramseyer might have chosen Thursday as a meeting day because, traditionally, Thursdays were used mostly for social gatherings like funerals in most parts of Asante in those days. As stated earlier on, Ok]mfo Anokye had ruled that the earth was not to be disturbed on Thursdays, therefore no formal economic activities like farming were allowed on Thursdays.

The Thursday meetings adopted by Ramseyer had become a sort of legacy bequeathed to the Presbyterian Church of Ghana in Asante. Most of the congregations in Kumasi hold their sessional meetings on this day. For example, the Ramseyer Memorial congregation at Adum, Bethel congregation at Atonsu, the Asawase congregation and the Peyer Memorial congregation at Bantama just to mention a few.

The good relationship built by Ramseyer with the king earned him a good reputation which allowed the king to frequently invite him to the palace; he eventually became a translator for the King. Ramseyer (1875:45) wrote, “We read and translated these papers, which were all open though this had already been done by prince Ansa.” His good relationship with the king played a vital role when he appealed to the king to relocate them from the prisoners’ camp at Amanhyia to the old Wesleyan mission house in the city.

He stated, “The king no longer objected to our removal to Coomassie (Kumasi) and he commissioned the prince to have the mission-house made ready for us” (Ramseyer.1875:54). The relocation to Kumasi brought Ramseyer even closer to the king than before. He claimed that on June 29th 1871, they presented to the king an English New Testament Bible which he the king had wished to open but was hindered by his people who said “It is the Word of God, and had better remain unopened” (Ramseyer.1875:73). This indeed was very contrary to what Ramseyer had hoped for the Asante king; he at least had wanted the King to flip through the pages of the Holy Book.

This strategy of winning the favour of people in authority by Ramseyer saw a big break through when through one of the royal friends called Bosommuru, he was given the permission to have his first open-air service on 1st October 1871 (Ramseyer.1875:75). According to him, about a hundred people besides Bosommuru and his great entourage were present to listen to him.

He further stated that the open-air service continued to be a great source of joy for him. He narrated that on Sundays nearly fifty people came to listen to him. He remarked, “I remember how twenty-eight years before, the Wesleyans had preached in these streets without encouragement, I was cheered and rejoiced that at least the people listened attentively.” Though records are not available as to how many of those who came to listen to Ramseyer in his open-air preaching became converted, it

is believed however that the core people with whom he started the Presbyterian Church in Kumasi might be converts from such preachings.

At the old Wesleyan mission house, according to (Ramseyer (1875:91), he arranged one of the rooms as a prayer and study room which he also hoped it for a school. He stated, it was now exactly three years that was 12th June 1872, that he and his wife had arrived in Kumasi as prisoners of war. Though they were not sure of what their fate could be, Ramseyer claimed that they earnestly desired to do something for the “Ashantees.” That was the level of the love of someone who did not consider his unfortunate situation as an obstacle to his divine calling but desired to fulfill it.

From the findings, it was noted that, Ramseyer gathered some children on Sundays in the room to show them pictures and also sing to them. By this method, he won the interest of the children who expressed the desire to learn. He stated that, another entrance to the room was opened which made it easier for the children to have access to the room. He remarked, “As they entered; the scene moved me beyond expression.” With this strategy, Ramseyer started a small school with ten (10) children where they used rough wooden boards as slates and charcoal in place of chalk.

According to Kwamena-Poh (n.d:13), Ramseyer wrote to the home committee of the Mission; “We are in captivity; we are not sure when we shall be released, so we have started a school. We have 10 children; when it is time for school, they do not

come unless we send to call them from the market place. Send us writing boards (slates).”

According to Ramseyer (1875:98), the school caused him some anxiety as most of the pupils seemed frightened in attending the school because the king had thrashed a boy who had previously attended the school. He further stated that, after he had seriously prayed on the issue, he sought audience with Bosommuru through whom he had the permission of the king to continue with the school.

He explained that, even with the king’s permission, the children were still reluctant in attending the school. He claimed that, he had to promise to offer them oranges before some of them responded to attend the school. He narrated how he saw one of the pupils at the market place and when he had called him, the boy “ran away as if he had seen a ghost.”

It was noted from the findings that, in the midst of these and other discouragements, Ramseyer did not give up the idea of seeking the welfare of the children of those whose cruelty toward him and his family had caused the death of his own son. With determination and commitment, he claimed that by 23rd October 1872, he had eight Asante and two other slave boys who were enrolled in the school.

There were no available records as to what educational level the school was. However, it was realized that the school served as a foundation for formal education in Asante. Again, it was noted that the school system brought some level of education to the people who consequently contributed to the growth of Ramseyer’s missionary work in Asante.

In an interview with Prempeh, a former Moderator of the Presbyterian Church of Ghana, he stated that even though the present educational institutions in Kumasi cannot be said to be the off-spring of the educational system introduced by Ramseyer, it will also not be far from right to say that, Ramseyer's educational system served as a catalyst to the present Presbyterian education in Asante. He continued that those who attended the school started by Ramseyer were the nucleus of the Church he established.

Building for the King:

Ramseyer (1875: 117) claimed that when the Asantehene learned of his technical skills in building, he required him to build what he the king referred to as 'an European house' for him. He quoted the king as saying; "How I wish that you would build a little for me; something handsome, a European house in order that I may be reminded of you when you are gone to the Coast" (Ramseyer 1875:118).

Ramseyer further stated that, he was pleased at the king's request and with the assistance of other prisoners they delightfully responded to the king's request. According to Ramseyer, the king could not decide the kind of house he was to build for him so Ramseyer had to use his technical knowledge to draw the building plan for the king. He claimed, "I drew a plan of one fifty-three feet long, without stories and galleries on one side." He further indicated that, they devoted themselves to the king's building and in no time, the building was completed to the delight of the king. In an appreciation to the honour done him by Ramseyer and his team of builders, the king offered a bull, two loads of salt, two sheep, and a quantity of gold which was equivalent to thirty-six dollars to Ramseyer and one load of salt, one sheep, and

eighteen dollars worth of gold to the assistants. According to Ramseyer, the work was undertaken with real zeal and energy.

Ramseyer again used the affiliation between him and the authorities to the advantage of others. He stated, "A woman in fetters fled to us for protection after she had used the king's oath and had been found guilty, we succeeded in getting her set at liberty" (Ramseyer 1875:77). This shows the extent of friendship Ramseyer had with the traditional rulers. For to save some one who was found guilty for the use of the king's oath which traditionally was subject to death, tells of the level of influence Ramseyer had in the society. This association with the traditional rulers served as an advantage for Ramseyer as it contributed greatly to his goal of establishing a mission station in Kumasi during his second visit.

The Ramseyers were however set free when the British Government invaded Asante in 1874. According to Kwamena-Poh (n.d:13-14) on 4th February 1874, a British troop led by Governor Major-General Sir Garnet Wolseley entered Kumasi and with their surfuscated weapons, defeated Asante and released Ramseyer and his family together with other prisoners.

From the above discussions it was realized that Ramseyer's initial entry into Kumasi was not something he or the Basel mission society had plan for it. He came through a bizarre circumstance which could only be described as divinely ordained purpose. He became a victim of conditions he and his family knew nothing about. Nevertheless, Ramseyer was not deterred by the ordeal he and his family went

through in the hands of their captors. He used those stumbling blocks as stepping stones to lay the foundation of the Presbyterian Church of Ghana in Asante. In the words of Jehle (1928:10) the banishment of Ramseyer to Kumasi was a fulfilment of the ultimate goal of the Basel mission and a repetition of Church history citing the Apostle Paul's journey to Rome.

4.4.2 THE SECOND VISIT:

After his release as a prisoner of war in 1874, Ramseyer and his family went back to Switzerland where he was ordained as stated in his profile. According to Kwamena-Poh (n.d:14), after his ordination, Ramseyer had wanted to come back to Kumasi but the Basel Mission Home Committee did not favour his immediate return. The attitude of the committee was to wait until conditions in Asante became more settled. Kwamena-Poh stated that, indeed the period from 1875 to 1896 was a time where there were internal party struggles for power in Asante. He cited as example, the Juaben and Bekwai conflicts and other stool disputes which were prevalent within the Asante confederacy. Ramseyer came back to the Gold Coast by the end of 1875. On his arrival, according to Akuamoah (2007:20) Ramseyer settled at Kyebi with the hope of visiting Abetifi and later trek to Kumasi.

Akuamoah further stated that, on Friday, 28th January 1876, missionaries, Ramseyer, Eugene Wermer, Jacob Weiner, Adolf Mohr and the first Presbyterian Ghanaian Pastor, David Asante entered Abetifi, on their way to Kumasi.

In September, 1881, Rev. Ramseyer and his colleague missionary Adolf Mohr visited Kumasi. Though the Asantehene received Ramseyer as an old friend, he was

not given the permission to continue with the work he had started some twelve (12) years back and left back to Abetifi.

4.4.3 THE THIRD VISIT:

Ramseyer had to wait till 1896 when he was invited by the British Governor; Maxwell Scott after the latter had led a British force to once again capture Kumasi. According to Kwamena-Poh (n.d:16) the relations between Asante and the British colonial administration on the coast deteriorated between 1888 and 1895. He further stated that this led to a second British invasion of Kumasi in 1896 which paved the way for Ramseyer's dream of re-starting his missionary work in Kumasi.

When Ramseyer received the invitation to come back to Kumasi, he did not hesitate and on 22nd February 1896, he and his nephew Perregaux and Joseph Adaye a Ghanaian arrived in Kumasi. The re-entry into Kumasi was a great joy to Ramseyer. According to Kwamena-Poh (n.d:18) Ramseyer wrote back to the Home Committee; "it is no longer a dream; I am again in Kumasi and can now say: Kumasi is a Basel Mission station. Here stand Perregaux and I as free missionaries and the entire country is open to us."

After twenty-seven years (1869 to 1896), of his first entry into Kumasi, as a prisoner of war, Ramseyer was now back as a free missionary. With his good relationship with the king, and other traditional leaders like the Bantamahene, Ramseyer was able to acquire a vast plot of land at Bantama, the area where the Komfo Anokye Teaching Hospital is currently located. There he built the first Basel mission station which also served as a school.

According to Kwamena-Poh (n.d:18), the Basel mission station which was started in July 1896 had initial disadvantages. He stated that, the fact that it followed a British military occupation made the people see it as a “religion of the victors” and therefore became unpopular and non-attractive.

Smith (1966:126-127) posited that on arrival, a British officer brought a number of slave women and children whom the British had rescued from a slave master to Ramseyer. According to Smith, nineteen of the slaves died due to the miseries they had previously gone through however, the rest prospered in the care of Ramseyer. From our findings, it was realized that some of these slave children formed the nucleus of the school Ramseyer started during the second visit.

Ramseyer was however not discouraged about the perception of the people but continued with his street preaching and with his early contacts in the king’s palace he had the opportunity to preach to certain personnel in the palace. As stated by Smith (1966:127), by the end of the year 1896, Ramseyer had opened two outstations. These stations according to our findings were Kwaso and Bekwaman.

In an interview with Henritta Gambrah a member of the Ramseyer memorial congregation in Kumasi, she claimed that among Ramseyer’s first converts was her grandfather, Kofi Karikari (1862-1953) who served at the Asantehene’s palace among the *Osodo* division; who were in-charge of the king’s kitchen. According to her, Opanin Kofi Karikari her grandfather was about thirty-four (34) years when he came in contact with Ramseyer. After his conversion, Kofi Karikari was later

baptised and given the name Andreas Karikari. Gambrah continued that, after his baptism, Andreas Karikari became a follower of Ramseyer in most of his evangelistic errands.

Gambrah further recounted that Andreas Karikari became very instrumental in the mission work of Ramseyer. It was therefore not a surprise that later he became a Presbyter of the Kumasi congregation which eventually earned him the honour as the first presbyter in Asante. According to the interviewee the conversion of her grandfather and the honour done him as the first Presbyter in Asante motivated a lot of the indigenous people to join the church which also contributed to the Church's growth. The research findings revealed that essentially, Andreas Karikari became a pillar in the Kumasi congregation. He rose to become the first senior Presbyter in the Presbyterian Church of Ghana in Asante.

According to Jehle (1928:16) town after town Ramseyer spread the Gospel of Christ in Kumasi and beyond. Within a period of three years, that is 1896 to 1899, the missionary work in Asante had seventeen stations. This was made up of sixteen outstations and the main centre in Kumasi with thirty-three baptisms. Smith (1966:127) was of the view that by the beginning of 1900 the total Christian population of the Basel mission in Asante was over one hundred and sixty.

The rapid growth of the mission work however, saw a big set back in 1900. After the death of the British Governor, Maxwell Scott, he was succeeded by Governor Hodgson in 1897. On March 1900, Governor Hodgson visited Kumasi and demanded for the Golden stool. In the words of Kwamena-Poh (2011:193), Hodgson

declared that the “Queen of England was the paramount authority of Asante” and because he the Governor was the representative of the Queen, the Golden stool should be brought for him to sit on it.

This according to Osei (2004:61) infuriated Yaa Asantewa, queen of Edweso to declare war against the British. This led to the 1900 war which was named after the Edweso queen. The war destroyed everything that Ramseyer had made in terms of mission work. The missionaries and their Ghanaian colleagues suffered hardship which resulted in the death of three Ghanaian mission teachers. They were Maxwell Okanta and Helena Sakyiamah who died of hunger in the Kumasi fort and Samuel Otu who was beheaded at Takyimantia. Meanwhile the European missionaries, Rev. and Mrs. Ramseyer, Mr. and Mrs. Jost and Mr. Weller first sought refuge at the Kumasi fort and later managed to escape to Cape Coast but, Weller could not make it and died on the way. Mrs. Ramseyer who was paralysed on her left side due to some maternal complications had to be carried all the way to Cape Coast.

4.4.4 THE FOURTH VISIT:

After Ramseyer and his family had escaped the consequences of the Yaa Asantewa war, they went back to Switzerland after spending some few days at Aburi on the Akwapim ridge. The desire of Ramseyer to have a mission station firmly established in Kumasi did not wax out despite challenges that confronted the work. He decided to come back for the fourth time but the Basel Mission Home Committee was reluctant to accept his request. According to Kwamena-Poh (n.d:20) the committee was of the view that if the work in Asante should be re-started, new people should

go, “for God does not seek after our blood, but after our faith.” The writer stated that, “twice the life of the Ramseys had been spared in the Asante mission work, and twice they were prepared to return to the land of their affliction.”

It was therefore a surprise to both the Basel Mission Home committee and the Basel missionaries on the Gold Coast to see the Ramseys back to Kumasi on 13th December, 1901. The deepest impression of their return to Kumasi was the presence of Mrs. Rosa Ramseyer due to her invalidity which made her movements very difficult. In spite of these challenges, the mission work in Kumasi and in Asante as a whole had to be re-started. Therefore the Rev. Fritz Augustos Ramseyer and his wife Rosa once again were ready to make another sacrifice.

Accompanied by other missionaries like I. Bellon, Karl Epting an architect, and two Ghanaian ministers, Nathanael V. Asare and Samuel Kwafo, Ramseyer made his fourth missionary journey to Asante. On their arrival, Ramseyer was surprised to find the mission station he had built at Bantama raided.

According to Kwamena-Poh (n.d:20) the station was destroyed during the Yaa Asantewa war. The Asante army burnt down both the Basel and the Methodist mission stations. The soldiers had carried away every valuable thing they could lay their hands on, which included tables, chairs, bowls and many others. According to Kwamena-Poh, the slaves released by the colonial government and were being trained by Ramseyer, were also carried away probably back into slavery.

With his cordial relationship with the chief of Bantama, Ramseyer was given another place at Dareboase to relocate the mission station. This new place is presently

known as Adum. The new station was quickly rebuilt with the help from Karl Epting and other Ghanaian ministers; N.V.Asare and Samuel Kwafo who accompanied Ramseyer to Kumasi as already stated. Other workers from Abetifi where Ramseyer had first built a similar mission station were recruited to assist in the work.

In 1907, the Basel Mission House which the then Chief Commissioner of Asante described as “a second fort in Kumasi” was built. In the same year a chapel and a school were also built near the mission station. Ramseyer named the chapel “Ebenezer”.

Indeed “Ebenezer” which in the biblical sence means “how far the Lord has helped us” (1Samuel 7: 12) was the right name to bestow on a chapel which was established amidst much sacrifice and agony. The hunger and thirst he went through, the sleepless nights he endured and the shackles he and his wife Rosa wore during their forceful marched to Kumasi, the loss of their beloved son and the trauma they endured during the Yaa Asantewa war were enough grounds to name the chapel “Ebenezer.”

In an interview with Alice Agyei a member of the Ramseyer memorial congregation, she claimed that her late father N.V. Agyei was among those who benefited from Ramseyer’s educational system when the school was relocated to Adum in the 1900s after the Yaa Asantewa war. She claimed her late father was forced against his will by Ramseyer to attend the school. She revealed that, Ramseyer later sent her father to Abetifi where he completed his education and came back to Asante as a teacher. She stated that her late father worked as a teacher with Ramseyer and taught in most

of the villages and towns in and around Asante-Bekwai. According to her, the late Reverend Seku was also a product of Ramseyer's school. From the office of the Asante Regional Manager of Presbyterian Schools, it was noted that, the Kwaso Presbyterian Primary school which was started in 1898 might be a direct offspring from the school which Ramseyer started at Kwaso when he opened the Kwaso Basel mission station in 1896.

It was also realized that as part of the educational training introduced by Ramseyer, his wife Rosa also taught the girls who were later enrolled in the school how to sew and perform other domestic chores as well as domestic science course such as baking. The research findings noted that, almost all the respondents saw Ramseyer as one who came to revamp education in Asante after the Wesleyan Missionaries had first introduced missionary school in Asante.

In 1904 the health of Mrs. Rosa Ramseyer deteriorated so much that she had to be taken back home in Switzerland. After two years that is 1906, Rosa passed away.

In the absence of Ramseyer other missionaries like E. Perregaux; Ramseyer's nephew took up the missionary responsibility and as Smith (1966:130) puts it, "wore himself out on evangelistic journeys in the north and west of Asante." He worked tirelessly in places like Edweso, Atebubu, Nkoransa, Wankyi, Sekwa, and Berekum. Perregaux died in Kumasi in 1905.

Other missionaries who also contributed to the success of Ramseyer's mission work in Asante include A. P. Bauer who devoted himself to a five year (1904-1909)

evangelistic work at Nsuta in Asante. There were others like A. Jehle, A. Lipps and F. Jost who accordingly played a major role in the missionary work of Ramseyer.

4.4.5 THE FIFTH VISIT:

After the death of his wife, Ramseyer came back to Kuamsi in 1906 to complete his last tour of missionary work. In 1908, Ramseyer finally left Asante for his home country Switzerland. In a life span of thirty-nine years 1869 to 1908 the Rev. Fritz Augustus Ramseyer by dint of hard work left the Basel missionary work in Asante in safe hands and firmly rooted.

The missionary work in Asante seems to have proceeded smoothly and peacefully, though not without the usual death toll of the missionaries. The reasons for the success are not difficult to find. Firstly, there was an unbroken period of many years of peace after the Yaa Asantewa war of 1900 and 1901. Asante was formally annexed as a British territory in 1902 a situation which propelled and accelerated the work of Ramseyer.

According to Kwamena-Poh (2011:196), a number of treaties were signed to end the hostilities after the Yaa Asantewaa war. One of the provisions was that the Christian missions should be allowed freedom to preach and to open schools. The writer maintained that there were strong military contingents in all parts of Asante to maintain the peace which accordingly, helped the general growth of Christianity in Asante.

Despite the period of peace after the Yaa Asantewa war, the Asante mission according to Kwamena-Poh (2011:200) was not without challenges. Traditional cults such as *Aberewa*, *Tigari*, and *Hwe-me-so* which occasionally gained control over both Christians and non-Christians posed a big challenge to the missionary work. Other challenges were the habit of drunkenness and polygamy which was very common with the people. The influx of Islam after the Yaa Asantewa war also led to the growth of the “Zongo” settlements in Kumasi and other parts of Asante. The Basel Mission as well as other Christian missions were alarmed and feared that Islam may swarm Asante and destroy the work they have toiled to establish.

Another confronting challenge for the Basel mission in Asante was the reluctance of the Asante converts to become teachers for the school. According to Kwamena-Poh (n.d:24) in the early days of the mission work, almost all the teachers in Asante were mainly from Akwapim, Akyem, Kwahu, Ga and Krobo. It was not until the mid 1900s that the likes of N.V. Agyei from Bekwai were trained as teachers. Kwamena-Poh declared that, slowly the mission work took root in Asante and subsequently, the Christian composition of the Basel mission in Asante became more Asante. With the assistance of a long list of other devoted Ghanaians the work of Ramseyer in opening up of Asante to missionary work became outstanding. These include names like, H.J.Keteku, H. Dako. B.O. Ampofo, N.T. Clerk, A.O. Mate, J. Dwamena, James Boama, C.E. Opoku, M. Ape, B.M.Seku and A.Y.Yeboah. The rest were A.Anane, Amo Gottfried and Sam Prempeh.

4.5 RAMSEYER AT ABETIFI

As already stated the main objective of Ramseyer settling at Abetifi from 1876 to 1896 was to gain a re-entry into Kumasi. According to Akuamoah (2007:21), on their arrival at Abetifi the chief of Abetifi, Nana Kofi Dankyi and his elders settled the missionaries at Kubasehene Yaw Preko's house, which also served as the abode of a fetish. In an interview with Nana Acheampong Otupiri Kwagyane II, the Kubasehene of Abetifi, the decision of the chief in settling the missionaries at the fetish house was based on two accounts. First, it was at the same house that Ramseyer and his family were made to rest during their march to Kumasi. Second, the chief and his elders believed that, the missionaries with their religious belief could conveniently live in a house with a fetish. History has it that, Ramseyer and his team of missionaries lived happily in the house with the fetish priest without each interfering with the other's religious activity. It is believed that with the cordial coexistence between Ramseyer and the fetish priest, the latter was nicknamed "Ramseyer k]mfo]." It is also held that, Ramseyer started his school and fellowship in the same house. With such relationship, the missionaries were able to evangelise freely among the people.

The cordial coexistence with the people earned Ramseyer the favour of the traditional leaders as it has always been his style. With their permission, Ramseyer began his open air preaching which resulted in the conversion of many including fetish priests like Agya Yaw Tawia and Otuo Kofi. As narrated by Akuamoah (2007:32), by 12th March, 1877, Ramseyer had baptised the following people; Yaw Beeko and his wife Buruwa, Otieku Kwadwo, Tasetta and his wife Ansaa, Jonathan Kofi Brebo and his wife Akosua Angyie, Kwabena Gyane and wife Ansaa and Osei

Yaw. These converts accordingly formed the nucleus of the Presbyterian Church which Ramseyer established at Abetifi.

According to Akuamoah (2007:26), with his intention to establish a mission station, Ramseyer contacted the traditional authorities for a piece of land for that purpose. After the initial resistance from some fetish priests who saw the conversion of people into this new faith as a threat to their source of income, a place was allocated to him on the hilly side of the town. This pleased the fetish priests because, they were of the view that, the wild animals hiding in the caves nearby would devour Ramseyer and his people thereby bringing his missionary activity to an abrupt end. However, after all the necessary negotiations; Ramseyer on 5th February, 1876 bought from the Kubeasehene Yaw Preko that piece of land at the cost of one hundred and ten dollars(\$110) and sited the mission station there.

Ramseyer built the mission station which was a large two storey building made up of eighteen rooms. It is believed that Ramseyer was the first to have introduced a storey building at Abetifi. According to Akuamoah (2007:27) after the completion of the building, the people of Abetifi were baffled as to why Ramseyer would have to “put one house on top of another while a large stretch of land was available”.

Akuamoah further claimed, Ramseyer introduced the use of stones in building houses at Abetifi. He again posited that Ramseyer also introduced building with an elevated floor, the use of wooden doors and windows and also wooden shingles for the roofing of houses. Accordingly, the wooden shingles for roofing became popular

and later replaced the traditional long-grass or bamboos which were used as roofing materials.

Ramseyer and his team of missionaries dedicated themselves to hard work at Abetifi and its environs. Information gathered indicated that, Ramseyer visited places like Kwahu-Tafo and Bokuruwa where he had earlier had contact with them during his transit to Kumasi. It is believed that Ramseyer established both the Kwahu-Tafo and Bokuruwa mission stations in 1876. The Kwahu-Tafo mission station was started in August whilst that of Bokuruwa was on December in the same year.

With the aim of reaching his ultimate goal that is re-entry into Kumasi, while at Abetifi Ramseyer took interest in towns like Bompata and Petrensa which were on the main route to Kumasi and opened mission stations there with the view of reaching Kumasi. He stationed one Samuel Boateng to over see the work at Bompata which according to sources was so dear to his heart. However, it was not until 1896 that Ramseyer gained entry to Kumasi through the invitation of the British Government.

4.6 ARTISAN TRAINING AND THE INTRODUCTION OF NEW ARCHITECTURAL DESIGNS

From the research findings, it was realised that Ramseyer was not only concern with the spiritual life of the people but their physical welfare as well. This led to his introduction of artisan training and the building of new design houses which according to some respondents contributed to the development of his work. These new design buildings were referred to as ‘European houses’ by the people.

Based on the findings, it was realised that, certain individuals like Papa Mends who became known as “Carpenter Mends” due to his carpentry skills, and Agya Oduro a native of Antoa were some of those who benefited from Ramseyer’s carpentry training. As it was the habit of the early missionaries to establish a Christian quarters for the converts, Ramseyer’s new converts were made to leave their “poles and beam thatch houses” and resettled in the new design buildings which were built by Ramseyer near the mission station at Adum. This new settlement which was called ‘Salem’ helped immensely in the development of the Church since people living there were excluded from most of the religio-cultural practices of the town.

Like the pioneer missionary Andreas Riis, who earned the name *Osiadan* (the builder) at Akropong due to his building prowess, some respondents in Kumasi also preferred to confer the same title on Ramseyer due to his contribution in building.

Findings revealed that, Ramseyer built the Chapels and Mission station at Abetifi, Anum, Kumasi and Kwaso. His style of building was characteristic; the chapel he built at Abetifi was the same style he put up in Kumasi and at Kwaso.

The Abetifi chapel is now being used as library by the Abetifi campus of the Presbyterian University College with some modifications while the Kumasi chapel at Adum is still in use as a place of worship by the Ramseyer Memorial Congregation.

The buildings at the three mission stations; Anum, Abetifi and Kumasi have the same architectural designs and are still being used for different purposes. The one at Anum is currently being used as the Administration block by the Presbyterian Senior

High School. The Abetifi building serves as the main administration block for the Ramseyer Training Centre; while the Kumasi building is also being used as a Guest House by the Asante Presbytery of the Presbyterian Church of Ghana.

4.7 ACQUISITION OF LAND

Another contribution made by Ramseyer which helped in the development of the Church (PCG) in Asante was the acquisition of lands. The research findings revealed that Ramseyer acquired lands for the development of the Church at Abetifi, Bompata and in Kumasi. Reports from the findings confirm that, the lands acquired by Ramseyer some hundred years ago are now a great asset for the PCG.

The land at the south west part of Adum in Kumasi is where the Asante Presbytery Offices of the PCG and the residence of the chairman of the Presbytery are situated. On the same stretch of land is the office and residence of the Asante Regional Manager of Presbyterian Schools, the Presbyterian basic schools, the Ramseyer Memorial Congregation and their offices, the minister's manses, and the PCG Book Depot now known as A-Riis Company Limited (Named after the pioneer missionary Andreas Riis).

From the research findings it was noted that, it was Ramseyer who made the present south west part of Adum in Kumasi habitable. According to oral source, before Ramseyer was relocated to the place, the area was used as a dumping place for people not given befitting burial as slaves and criminals. These and many other social vices were associated with the area which made it unsuitable for human habitation. After Ramseyer had relocated to the area, the place did not only become

habitable but a center for commercial activities. This also added to the development of the Church as the commercial ventures helped to improved the lot of the Church members who until recently were all staying around the mission station.

4.8 THE EVANGELISTIC ZEAL OF RAMSEYER

Another contribution made by Ramseyer to the development of PCG in Asante was his evangelistic zeal. Ramseyer's zeal for evangelism was second to none. His pietism which among other things had a strong commitment to the centrality of the Bible could not be overlooked. Ramseyer laid a strong emphasis on the importance of personal confession of the Lord Jesus Christ. He also had a strong sense of Christian fellowship, a devoted prayer life and more importantly a keen sense of mission work which the PCG in Asante is proud to be associated with.

The training of local people to become Catechists by Ramseyer was a great contribution to the development of the Church. These trained Catechists assisted him to spread the Gospel message through the many satellite congregations he opened in and around Asante. One of such Catechists was Samuel Boateng who was very instrumental at the Bompata outstation.

The PCG still holds on to the training of Catechists who assist the ministers in administering the church. Most of these catechists are put in charge of congregations where there are no ministers. For example, the Ramseyer Memorial Congregation alone has over twenty outstations being manned by Catechists. This system of Catechists and outstations contributed greatly to the numerical growth of the Presbyterian Church of Ghana in Asante. These numerical growths of the Church

could be attributed to the evangelism legacy the church inherited from her enthusiastic and devoted missionary Fritz Augustos Ramseyer.

Indeed, Ramseyer did not only introduce Presbyterian faith in Asante, but with his building skills, he actually contributed to its physical development. The relationship Ramseyer established with Manhyia some hundred years ago has kept a good image for the Presbyterian Church of Ghana in the records of the palace. This was brought to light during a recent visit to the palace by the researcher and other officials from the Presbytery.

4.9 MISSION TO THE PALACE CONCEPT

In his address to the 88th Presbytery of the Asante Presbytery of PCG held from 9th to 14th April 2010, the chairperson, Rev.Dr. Kwabena Opuni Frimpong, proposed to the Presbytery the need to have a means of reaching out to the royals and their subjects in the various palaces to pray and share the word of God with them. He explained that many traditional rulers were or would want to be members of the Church but are sceptical about the level of acceptance. This has therefore been a hindrance to most of the traditional rulers for coming to Christ. Subsequently, this idea of the chairperson was accepted by the Presbytery and in conjunction with Manhyia, the maiden Mission to the palace programme was held on 14th November, 2010 at the Presbyterian Church of Ghana, Peyer Memorial congregation at Bantama.

In the opinion of some respondents, the concept of mission to the palace which the Asante Presbytery has embarked on was not something new, because to them preaching the Gospel to Nananom (traditional rulers) was part of the Church's

heritage. They argued that oral history of PCG has it that, the pioneer Missionary, Andreas Riis preached to Nana Addo Dankwa I, the chief of Akropong in the 1830s.

The respondents further noted that, on his arrival to Kumasi, though as prisoner of war, Ramseyer managed to build a good relationship with the traditional rulers and also preached to them including the then Asantehene Kofi Karikari and his subjects which led to the conversion of some palace subjects.

Furthermore, this preaching of Ramseyer at the palace subsequently paved the way for him to establish the Presbyterian Church in Asante. According to Kwamena-Poh (n.d:13), Ramseyer's preaching at the palace had a great impact on the King to the extent that the king at times will request prayers from the missionary. There is another discovery by Kwamena-Poh which states that, during the four and a-half-year enforced stay in Kumasi, Ramseyer and his accomplice were given an average subsistence allowance of gold which was equivalent to nine dollars every fortnight when the Asantehene celebrated the *adae* festivals.

In addition, they received occasional gifts of sheep and food supplies also from the King. Kwamena-Poh again reported that, Ramseyer had much assistance from the Bantamahene (a divisional chief in Kumasi) whom the writer described as a "friend of the missionary." It was therefore no surprise when Ramseyer was given a vast parcel of land at Bantama where he first built his mission station. These show the extent of which the missionary's mission to the palace contributed to the achievement of his goal.

4.10 RAMSEYER AND THE CULTURE OF THE PEOPLE

It would be appropriate to examine in this paper, how Ramseyer related to the people and their culture. This section would examine how Ramseyer learnt the language of the people and how he used it, how he handled their belief system and their social organization.

According to Smith (1966:28), the first four Basel missionaries who were sent to work in the Gold Coast were given specific instructions as:

- (1) To acclimatized with the indigenous people and be careful in selecting of permanent site for the mission.
- (2) To master the local language at all costs.
- (3) To begin actual mission activity by founding a school, and lastly, to present the Gospel with love and patience.

Guided by the instructions given to the first disciples, learning of the local language became an integral part of the life of all Basel missionaries who came to the Gold Coast. For example, Smith (1966:39) reported that, while at Akropong, missionaries like “Widmann addressed himself with such energy to the Twi language that by the middle of 1844 the first Twi hymn was sung and the first sermon was preached without an interpreter.”

Ramseyer who was first sent to head the boys’ school at Akropong when he first came to the Gold Coast is believed to have started learning the Twi language there and continued vigorously at Anum. This assumption is based on the way he quoted

some local vocabularies directed to him by his captives as they marched to Kumasi. For example he narrated how Ageana the escort leader was so abusive to them and met him with the reply *duom, duom* (forward, forward) any time he petition him for rest (Ramseyer.1875:21).

In another instance he showed his level of knowledge in the *akan* language when he retorted “Yes” to Ageana’s shout on them “white men, are you asleep?” Apparently while they were not asleep but were lying down in an attempt to catch some sleep.

He explained his action in line with the meaning of the *akan* word *da*, which he did excellently (Ramseyer.1875:28).

In an interview with Cecilia Addo the granddaughter of Opanin Kwame Wura who hosted Ramseyer at Kwaso, she narrated that, at Kwaso, Ramseyer was ironically referred to as “*pusupusu taa tum.*” Literally, with continuous shake of the pawpaw tree, the fruit falls. She explained that it was the description Ramseyer gave to pawpaw. She narrated that on his way to Kwaso with his captors, Ramseyer saw a ripe pawpaw and pointing to it he said “*pusupusu taa tum, medi.*”, “this is pawpaw, I will eat”, which the soldiers kindly obliged and fetched it out for him.

According to Addo, because of his interest to learn more of the local language, Ramseyer was given two people, Agya Appea and Opanin Dwemena who were close associates of Opanin Kwame Wura as his instructors in the *akan* language. They taught him some simple *akan* vocabulary and also served as translators as he used the sign language to preach. The story has it that, with his desire to enrich his

vocabulary in the local language, most people took a liking for Ramseyer and were always around him and this enabled him understood most of the local vocabulary very quickly, which also positively contributed very much in his missionary work.

From the interview with Cecilia Addo, it was noted that Ramseyer did not only accustom himself with the local language but almost everything they did as a people. He mastered the use of the local things which was at his disposal, for example, he used the *k]ntoa* – a local water bottle, and the *apakyie*—a big calabash used as bucket for bathing and many others and ate the local food to their admiration.

Ramseyer's aculturation to the local food could be traced back to his days as a prisoner of war. He ate fufu and even turned to supply his fellow prisoners when they were in need (Ramseyer.1875:47). From his own narrations, the Ramseyers had an attendant who prepares their food for them. He cited Bosommuru as telling him, to have his food cooked according to his orders (Ramseyer.1875:51). This might have been the reason why Ramseyer could supply fufu to others.

On the social organisation of the people, Ramseyer became very familiar with most of the festivals that he was able to give a narrative account of some of the festivals (Ramseyer.1875:53). This acclimatization of Ramseyer to the culture of the people among whom he stayed and worked earned him much respect and acceptance in his work. We have no doubt therefore to believe that this adaptation contributed immensely to the missionary work of Ramseyer. In an interview with Prempeh, “the mere presence of a white man who our people saw as friendly, one who ate our local

food fufu, took part in our social activities was itself a contributory factor to whatever success he achieved as a missionary”.

As regard to the belief system of the people, at both Abetifi and Kwaso Ramseyer lived peacefully with fetish priests without coming into conflict with them. In Kumasi during his first visit, he joined the celebration of the Adaye festivals. He stated, “On January 12th 1871, the little Adaye was celebrated, we paid our respect in the third court of the palace, and received the customary nine dollars from Bosommuru.” (Ramseyer.1875:61). Eventhough he holds a contrast belief from the community where he stays, Ramseyer had a peaceful coexistence with the people.

4.11 CONCLUSION

After 44 years of struggle, determination and commitment, notwithstanding the loss of lives and property, the work of Ramseyer in the introduction of Presbyterian Christianity in Asante could be described as outstanding. He was a man who used his stumbling blocks as stepping stones. He was a person whose determination to influence the course of social change was beyond the boundaries of his own society. Shaping the cultures of others could be said to be his defining organisational goal. Sometimes, his intervention called for the complete transformation of indigenous lives and social institutions. Ramseyer although shared a contrast belief system with the communities where he stayed, yet, he used shrine drums and other native accoutrements to his advantage.

Ramseyer was a very resilient and a heart-warming missionary who did not allow the crude nature of his captors to deter him of achieving his missionary goals. As

Kwamena-Poh (n.d; 25) described him, Rev. Ramseyer was probably one of the most remarkable missionaries who ever worked on the Gold Coast and particular in Asante.

As if he was under an oath to establish a mission station in Asante, Ramseyer defied all odds and achieved his aim. Where others felt as not conducive for missionary work, Ramseyer saw it as fertile grounds. This is why presbyterians up to now will like to associate with him. Ramseyer is an embodiment of inspiration for those who would like to go into missions. He remains a major figure in the history of the Presbyterian Church of Ghana in area of evangelism. The monumental work done by Ramseyer in opening up of Asante to missionary work, revamped of education, artisan training, introducing new design buildings and sending the Gosple message of Christ to the palace is still outstanding. Rev. Ramseyer remains probably one of the most incredible missionaries who ever worked on the Gold Coast and in Asante. He was an achiever and a faithful servant of God and the Basel Mission Society.

From the findings of the research, it was noted that, Ramseyer built a good relationship between himself and the traditional authorities with whom he shared the Gospel message. This commitment to traditional rulers earned him a great honour among the people wherever he worked and this accelerated his missionary pursuit. Ramseyer left a legacy of a strong commitment for mission work which must be the desire of all true Presbyterians, especially those in Asante.

The research sees the “Mission to the Palace” concept of the Asante presbytery as a return to their roots which is highly commended, because it is still a relevant strategy

for missionary work of the Church. That was the extent of the achievement made by
of the man called Ramseyer.

KNUST



CHAPTER FIVE

SUMMARY OF ANALYSES, RECOMMENDATIONS AND CONCLUSION

5.0 INTRODUCTION

From the previous chapters we have discussed the missionary journey of Ramseyer which took us to Anum in the Volta Region where he was arrested; his march across the Volta and Afram rivers to the Kwahu Mountains through the valleys to Agogo in Asante-Akyem then finally to Kumasi.

The study led us to the discovery of Ramsey's stay at Kwaso which hitherto was not known to researchers. We also found out about his four and a-half years stay in Kumasi as a prisoner of war and how he used that period to lay the foundation for his missionary work in Asante. The work again examined his release from captivity and the subsequent return to Kumasi to formally establish the Presbyterian Church. Finally, we examined the legacies of Ramseyer which contributed to the growth and development of PCG in Asante. In the concluding part of the study would be a summary of responses to the questions which motivated this study, the recommendations of the study and conclusion.

5.1 SUMMARY OF ISSUES EMERGING OUT OF THE FINDINGS

From the data received it was noted that at Anum, Ramseyer had hoped that should the unexpected happen, his family and their friend Kuhne could at least be protected by the influence of the Akwamuhene on whose behalf the Asante army were fighting due to the latter's knowledge of them as missionaries. Nevertheless, the

Akwamuhene turned deaf ears and blind eyes to them in their moment of anxiety and failed to prevent their arrest by the Asante army and on June 12th 1869 the Ramseyers and their friend Kuhne were arrested and sent to Kumasi against their wish, will and plan.

We also noticed from the study how Ramseyer capitalised on his situation as a prisoner of war and preached the good news of Christ to the very people who captured him and as a result established the Presbyterian Church of Ghana in Asante where hitherto was shut up for the Basel missionaries.

The research findings further revealed that Ramseyer made certain contributions which accelerated the growth and development of PCG in Asante. Among those contributions were the establishment of a School, skill training and manpower development, introduction of new design buildings, acquisition of lands, good relation with traditional authorities and the zeal for evangelism.

5.2 ANALYSES OF THE ISSUES

5.2.1 Establishment of School

Available records on the school Ramseyer established, did not indicate the level of education it afforded its students however, oral source has it that the school produced people like ‘Teacher Agyei’ and Rev. Seku who became very resourceful to their communities. For example, it was discovered that ‘Teacher Agyei’ taught in most of the villages and towns in and around Asante-Bekwai and served as an inspirational figure for the community.

Our findings however, revealed that, most indigenous Asantes were reluctant to be enrolled in the school. This compelled Ramseyer to engage other people like Seku from the North to the School. We also realized that as part of the educational training introduced by Ramseyer, his wife Rosa also taught the girls who enrolled in the school how to sew and perform other domestic chores like baking. Again it was realized that even though the present Presbyterian educational institutions in Kumasi are not the direct offspring of the school established by Ramseyer; we could not also rule out the influence it had on the spread of Presbyterian education in Asante. In the words of Smith (1966:127), by the year 1900, there were fifteen Basel mission schools in Asante. This is an indication which shows that the introduction of Basel mission school in Kumasi by Ramseyer spread to other areas.

5.2.2 Artisan Training

We again found out that Ramseyer, who joined the Basel Missionary in the then Gold Coast as a carpenter and a builder used his skills and knowledge in building to an unusual advantage in the cause of his missionary work in Asante. He trained people like Papa Mends who became known as ‘Carpenter Mends’ and Agya Oduro the skills of carpentry. Further, he introduced a new technology of building houses to the admiration of the people including the then Asantehene Kofi Karikari who even requested Ramseyer to build him one of such houses which he referred to as “European house” (Ramseyer1875:118). As stated in this work, Ramseyer was the first person to have introduced the use of stones for building houses as well as storey buildings at Abetifi. He also introduced the use of wooden doors and windows and also wooden shingles for roofing houses. According to our findings, the wooding

shingles for roofing houses became popular and later replaced the traditional long-grass or bamboos which were used as roofing materials by the indigenous people.

It was discovered that, Ramseyer taught most of his converts how to build new houses which replaced their traditional “poles and beam thatch” houses. This is seen in most of the Christian quarters called “Salems” which the missionaries instituted. Ramseyer built the present Administration block of the Anum Presbyterian Senior High School, the Basel Mission House in Kumasi which now serves as a guest house, the present Adum chapel named after him and the mission station houses (Salem) at Adum in Kumasi which are still being used by the descendants of some of his converts like Andreas Kofi Karikari, Rev.Seku and Abraham Anane.

5.2.3. Acquisition of Land

On the acquisition of land, it was discovered that, Ramseyer left behind a vast parcel of land to the Presbyterian Church of Ghana at Adum in Kumasi and other places like Abetifi and Bompata which had contributed to the rapid development of the church. As stated previously, the land acquired by Ramseyer at Adum in Kumasi had been a great asset to the Church with a lot of Church projects and edifices stretched over it.

We however discovered that, most part of the land acquired by Ramseyer has been lost to certain companies and individuals due to poor documentation by successive sessions (the governing body) of the the Ramseyer congregation of the Prebyterian Church in Kumasi who serves as the immediate custodians of the property.

We therefore humbly suggest to all sessions of the Presbyterian Church to adequately document all their lands to avert such occurrence.

5.2.4 Ramseyer and Traditional Rulers

One of the discoveries of this work is the relationship that existed between Ramseyer and the traditional authorities at wherever he stayed. The findings revealed that, Ramseyer had a cordial relationship with the traditional rulers and authorities of the towns and villages he stayed as a missionary. For example, at both Kwaso and Abetifi, Ramseyer stayed with traditional Preist-}k[mfo]. He also had a good relationship with the King of Asante and the chiefs of Okwahu and even preached to them at their palaces. This led to the mission to the palace concept which the Asante Presbytery has embarked upon.

This mission to the palace idea of the Asante Presbytery is seen as a revisit of the cause initiated by Ramseyer. He carried the Gospel message to the traditional authorities of his time and succeeded in winning their support which contributed greatly to the development of his missionary work. Evidently, one would not be far from right to state that, the PCG in Asante has its umbilical cord at the Asantehene's palace where it is believed Ramseyer started his preaching ministry (Kwamena-Poh n.d:13).

5.2.5 Ramseyer's Evangelistic Zeal

One wonders whether it was the mission strategy of Ramseyer to stay with traditional priests. As stated earlier on, at both Kwaso and Abetifi, Ramseyer stayed with traditional priests and used their influence to his advantage. We noticed from our findings that, as the traditional priest used the traditional drums to assemble the

people to listen to messages from the gods of the land, Ramseyer also adopted the same method and draw the people to him self and preached to them.

We discovered that, Ramseyer succeeded in his missionary work mostly because the religio-cultural setting of the people among whom he worked was accommodative. It should therefore be the concern of the Church to create enabling environment for other faiths as we do mission in a world of religious pluralism.

The findings revealed that most Presbyterian congregations are associated with Ramseyer due to his tenacity in evangelism. The passion he had for evangelism compelled him to defy all odds and established the Presbyterian faith in Asante which most congregations try to emulate.

Ramseyer is an embodiment of inspiration for the studies of missions. His missionary work in Asante can be described as a repetition of Church history, when the apostle Paul was sent to Rome as a prisoner but yet evangelized Rome. Ramseyer also came to Asante as a prisoner but he capitalized on that ill-fated situation and established the Presbyterian Church in Asante.

5.3 RECOMMENDATIONS

Considering the sacrifices made by Ramseyer in getting the Presbyterian Church of Ghana planted in Asante, we acknowledge the efforts made so far by the Church in immortalizing him by the numerous church buildings and other institutional houses which are named after him. However, we are of the view that the church could do more to get this great missionary, his wife Rosa and their little boy names engraved on the hearts of Presbyterians. Therefore, the following are recommendations for the consideration of the Church at both the National and the Presbytery level.

NATIONAL

1. We recommend that a day be set on the Church's calendar as Ramseyer's day where lectures will be given in honour of this great and committed missionary. For someone who was able to break through the stringent restrictions and conservative society such as Asante needs to be more remembered than only naming edifices after him. It is our belief that, the lectures will give the younger generation of Presbyterians the opportunity to be informed about Ramseyer and be inspired to do exploits for the Lord.
2. From the study, we realised that, the Kwaso story about Ramseyer is only told at Kwaso, there had not been any efforts by the Church's historians to add Kwaso to the list of places where the missionary stayed and worked. Fortunately enough, Kwaso remains the only station where artifacts which were used by the Missionary are still kept intact. We therefore recommend that the PCG should take the necessary steps to negotiate with the custodians of those items to reclaim them for proper preservation for both academic and tourist purposes.
3. By means of the research, the route from Kwahu Bokuruwa to Abetifi where the Asante army who captured Ramseyer marched him through on their way to Kumasi was discovered. The route has interesting tourist sights like the *Oku Abena* water fall which served as the source of drinking water for Ramseyer when he settled at Abetifi waiting for his re-entry into Kumasi. There is also the stone chair purported to have been carved through incantation by Okomfo Anokye the

great traditional priest of Asante during the reign of the first Asante King Osei Tutu in the 18th century.

According to the historic narrative, the stone chair was used as a resting place for the priest whenever he trekked on that route to Kumasi. Even though the focus of this work is not on Okomfo Anokye, we believe the discovery will be of great benefit to future researchers who will like to write on the activities of that great traditional priest.

We therefore recommend that, since the PCG has a Training Centre at Abetifi where most of her agents and workers are trained, the route from Bokoruwa to Abetifi be developed as a mission route or tourist route for ministerial students to experience the Ramseyer factor in terms of doing missions. This could also serve as educational field trip for scholars.

PRESBYTERY

For the Asante Presbytery, we recommend the following:

1. Ramseyer had a burning zeal to evangelise all including those on the streets.

This zeal, he described as “troubling” (Ramseyer 1875:75). In response to this disposition of the founding father of the Presbyter, we recommend that the day he launched his first open air preaching (1st October) be adopted as mission day for the Presbytery. We suggest that open air preaching should be organised either by the Presbytery or by the Districts on the day to commemorate the burning zeal of Ramseyer.

2. Looking at the role being played by our traditional authorities in our social set ups, we recommend that the mission to the palace idea which the Presbytery has started should be encouraged. The concept should be embraced by all congregations within the Presbytery. With this we hope it would build a good relation between the Church and the traditional rulers. We also believe that if the concept is given the necessary attention, it would serve as an advantage for church growth; hence there is a call through this paper for all to embrace it in our quest for Church development.

5.4 CONCLUSION

From the study, we noticed that, Ramseyer made a deep impression in planting the Presbyterian Church in Asante. There is no gainsaying the fact that he made an immense contribution towards the history and development of the Presbyterian Church in Asante. Ramseyer will forever be remembered for the sound foundations he laid for education, vocational training, property acquisition and the mission to the palace idea which gave great impetus for the establishment and development of the Presbyterian Church of Ghana in Asante.

We also noticed with concern that not only did Ramseyer share the Gospel of Christ with the people of Asante, but he also shared his life as well. At the time the Basel Home Committee was trying to prevent him from making another venture to Kumasi for fear of his life, Ramseyer defied the odds and made a second entry to the surprise of all. That was a man who was

determined to accomplish his God ordained purpose without counting the cost.

The numerous sacrifices he made before planting the Presbyterian faith in Asante cannot be overemphasized. Regardless of the unpleasant treatment meted out to him and his family as war captives; Ramseyer passionately seized the opportunity in captivity to preach the Gospel of Christ to the very people whose cruel activities led to the death of his innocent son.

The work of Ramseyer in spreading the the Gospel of Christ which led to the birth of the Presbyterian Church in Asante did not depend on him alone. He had the support of other missionaries and certain devoted Ghanaians. Names like Nathanael V. Asare and S. Kwafo who helped Ramseyer to start the mission work afresh in Kumasi after the Yaa Asantewa war needs not to be forgotten. The likes of Samuel Otu, Maxwell Okanta and Helena Sakyiama who died as a result of the Yaa Asantewa war could not be left out of the story either. We will forever be grateful to Samuel Boateng who Ramseyer put in charge of the Bompata station to work faithfully for the growth of the station. All these faithfulls did not count their lives as worthy of saving it. They endured hardship, some suffered martyrdom and others also died as a result of hunger all in pursuit of the establishment of the Presbyterian Church in Asante.

A Church whose foundation was laid by the Crucified Lord must for ever remain a cross bearing Church; amidst much strife and tribulation, under the

pressure of constant trial, her members must grow and increase. Such was the measure of Ramseyer's contribution to the development of the Presbyterian Church of Ghana in Asante.

The researcher is not in any way suggesting that the Ramseyers should be idolized but hope that their memory and that of the early missionaries and their Ghanaian counterparts whose sacrifices and commitments gave birth to the Presbyterian Church in Asante be honoured as we reflect upon their suffering and conquest.



APPENDIX A

Rev. Fritz Augustus Louis Ramseyer

&

His wife Rosa Bontemps Ramseyer

SOURCE: Basel Mission Archives (BMA)

QS-30.003.0417.04



APPENDIX B

The Ramseys being marched to Kumasi by the Asante army.

Ramseyer with his baby, followed by his wife, Rosa and Kuhne.

Source: BMA

QD-30.001.0011



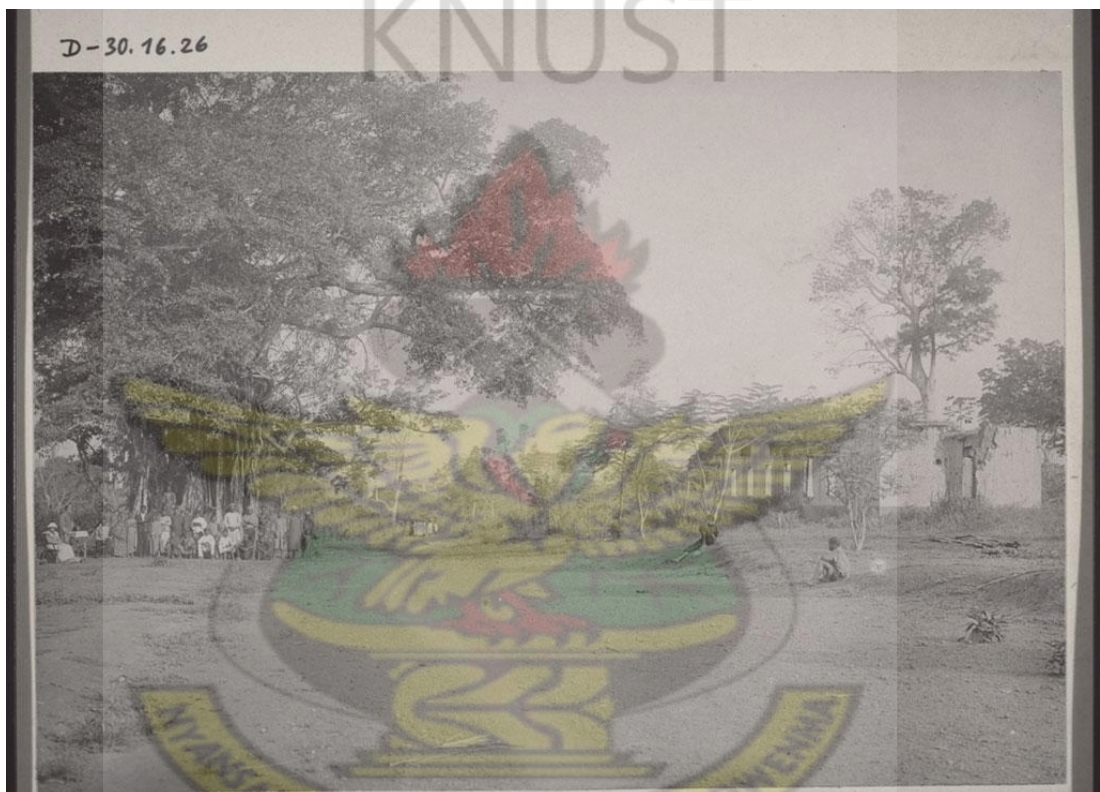
APPENDIX C

Ramseyer, preaching under an old tree in Kumasi.

On the far right was his ruined chapel building.

Source: BMA

QD 32.024.0131



APENDIX D

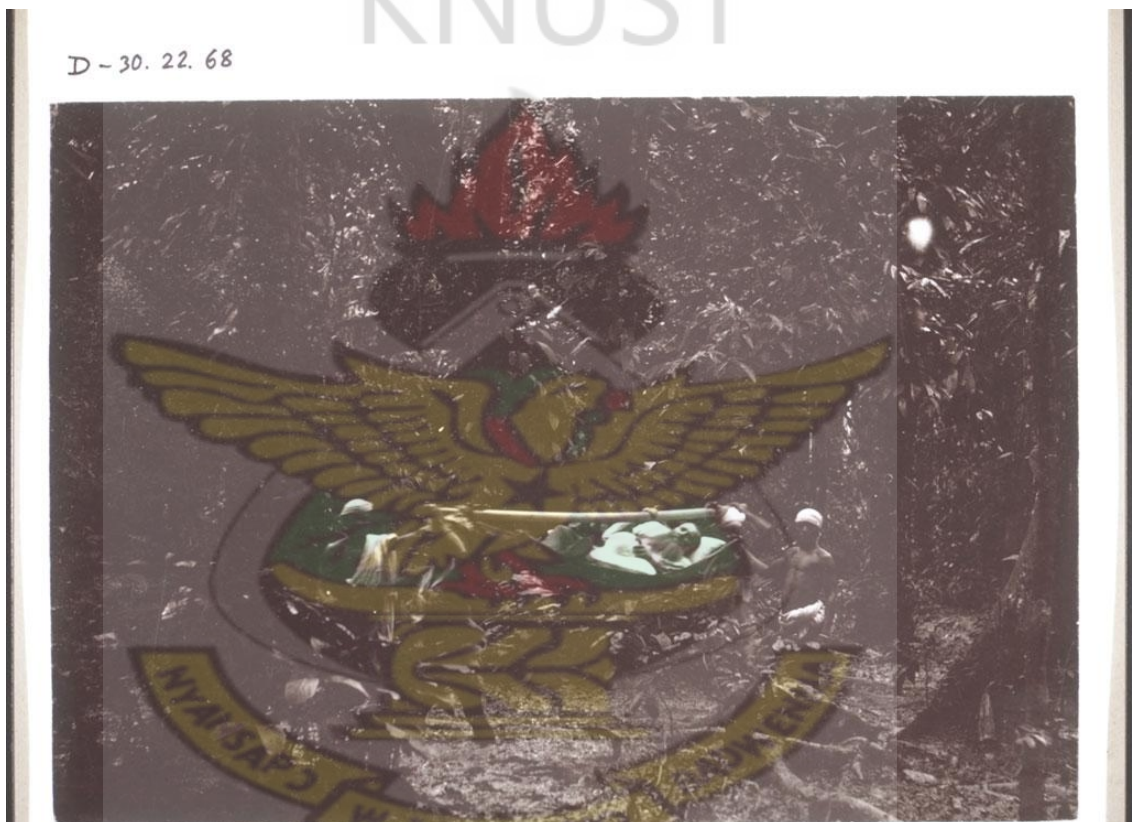
Ramseyer being carried through the bush during one of his treks in Kumasi.

This shows the contributions played by the indigenous people in the missionary work of Ramseyer.

Source: BMA

QD-32.024.0169

Date: 1888/ 1908



APPENDIX E

Ramseyer standing back row second from left with school pupils and other missionary

Credit: Kwahu-Bokruwa Community Centre

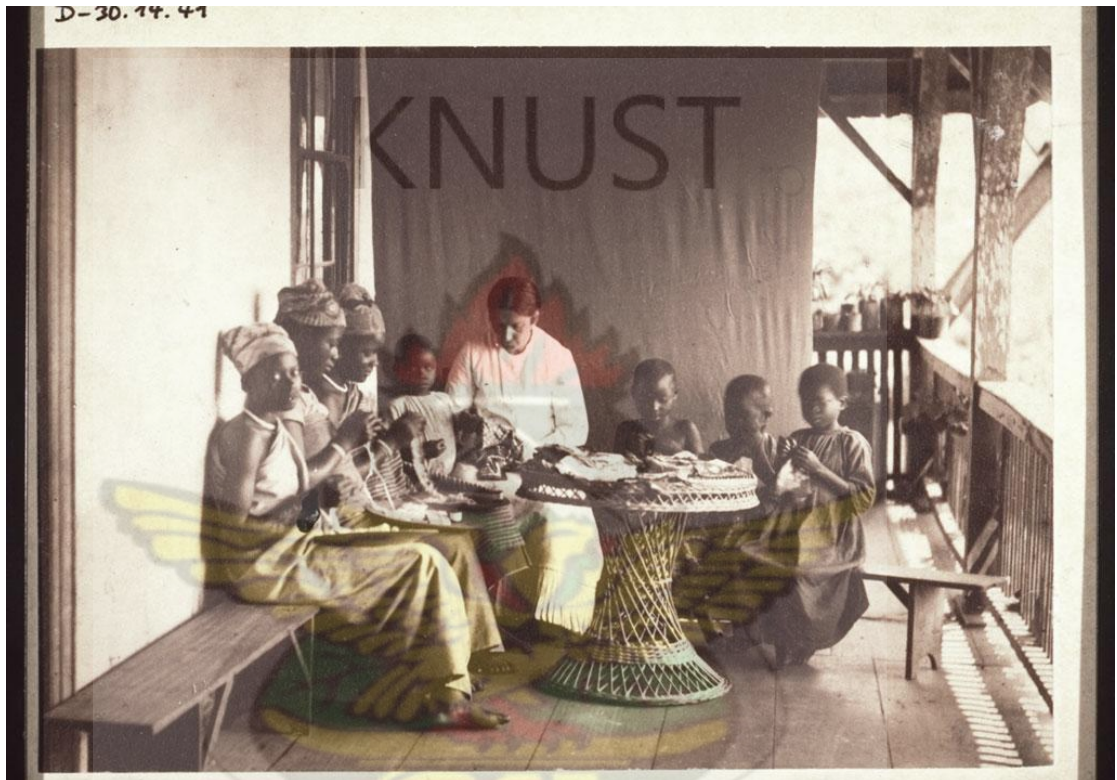


APPENDIX F

Sewing class with Mrs. Ramseyer at Abetifi, 1889

Source: BMA

QD- 30.001.0105



APPENDIX G

The Old Mission Station in Kumasi built by Ramseyer in 1898 and destroyed in 1900 during the Yaa Asantewaa war.

Source: BMA

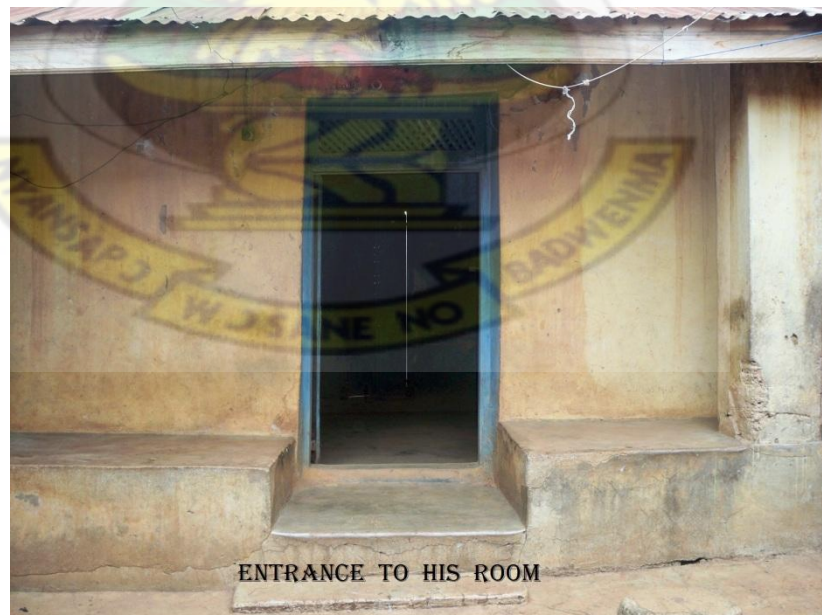
QD-32.024.0136



APPENDIX H

Researcher with custodians of Ramseyer's personal artifacts used at Kwaso and
entrance to his room

26th July, 2010



APPENDIX I

Ramseyer Memorial Chapel and the Basel Mission Station built by Ramseyer at
Adum-Kumasi in 1907

27th July 2010



APPENDIX J

The researcher at the Oku Abena water fall on the route from Kwahu-Bokruwa to Abetifi

Second Picture: The Stone chair purported to have been carved by Okomfo Anokye

20th November, 2010



SELECTED BIBLIOGRAPHY

Personal Interviews

Michael Oduro, Warden, Komfo Anokyi Sword Site, 25th August 2010.

Cecilia Addo Mrs. Granddaughter of Nana Kwame Wora of Kwaso 28th September, 2010

Nana Kwame Kwabea, Kokofo-Adwumamhene, 23rd October, 2010.

B.O Ntim, Catechist Presbyterian Church of Ghana Anum.5th January, 2010

Osei Adjei, Headmaster Presbyterian Senior High School, Anum.5th January, 2010

Nana Acheampong Otupiri Kwagyane II, Kubasehene (chief of Kubase) Abetifi-Kwahu.18th November, 2010.

Opong Wadie Peprah, Presbyter, Presbyterian Church of Ghana, Ramseyer memorial Congregation Adum, Kumasi. 20th November, 2010.

Kwaku Baah, Former Member of Parliament for Nkawkaw and a native of Kwahu-Mpreaso. 18th December, 2010

Comfort Ofori Darko, Retried Senior Nursing officer, former Presbyter Presbyterian Church of Ghana Kwahu-Bokuruwa. 18th December, 2010.

Atta Kofi, *Akyeamehene* (Chief Linguist) of Kwahu-Bokuruwa. 18th December, 2010.

Osei Kwadwo, Publisher and former curator of Manhyia Palace Museum. 23rd December, 2010

Adjei Opoku, curator at Manhyia Palace Museum. 24th December 2010.

Augusta Adjei Sarkodea Mrs. A native of Anum daughter of Oko Adjei an elder of Anum 6th January, 2011

Cecilia Kuffour Boaitey (Mrs.) Great granddaughter of Anum Asamoah, 20th February, 2011

Nana Boadu Akyeamehene of Asokore. 21st February, 2011

Agyenim Boateng, Former Registrar Asokore Traditional Council. 21st February, 2011

Nana Kofi Adu, Otumfo] Atumtufo]hene. 20th April, 2011.

Sam Prempeh, Former Moderator, Presbyterian Church of Ghana. 22nd April, 2011

Oheneba Adusei Poku, Akyeampimhene of Kumasi. 29th April, 2011

Maame Alice Agyei, Daughter of N.V. Agyei a pupil of Ramseyer's school at Adum in the 1900s. 12th July, 2011

PUBLISHED BOOKS

ADAMS, F.K. (2010). Odwira and the Gospel: A Study of the Asante Odwira Festival and its Significance for Christianity in Ghana. Oregon: WIPF and Stock Publishers.

ADDO, D. (2004). The Institution of Chieftaincy in Ghana: The Future. Accra: Konrad Adenauer Foundation.

ADUBOFUOR, N.O. (2000). Asante The Making of a Nation. Kumasi: Cita Press.

AFRIYIE, K.D.P. (2005). The Legendary Komfo Anokye of the Asante Kingdom. Ghana: Oriental Bookshop Agency.

AGBETI, J.K. (1986). West African Church History: Christian Missions and Church Foundations 1482-1919. Leiden The Netherlands: E. J. Brill.

AGYEMANG, F. (2005). Our Presbyterian Heritage. Accra: Pedigree Publications.

AKUAMOAHA, O. (2007). The History of The Presbyterian Church In Abetifi. Accra-Ghana: Quick Service Books Limited.

AMPONSAH, K. (1977). Topics on West African Traditional Religion Vol. one. Accra: Adwensa Publications (Ghana) Limited.

ANNE, C.K. (1989). Presbyterian Missionaries in the Philippines: Conduits of Social change (1899-1910). Quezon city, Philippines.

ASIRIFI-DANQUAH, (2008). Ghana's Cultural Heritage in Retrospective. Ghana: Super Trade Complex.

BEEKO, A.A. (2001). From Synod to General Assembly: The Constitutional Journey of the Presbyterian Church of Ghana 1918-2001. Accra-Ghana: Smart line Publishing.

BEEKO, A.A. (2004). The Trail Blazers: Fruits of 175 years of the Presbyterian Church of Ghana (1828-2003). Accra, Ghana: Afram Publications.

BEDIAKO, K. (1999). Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa. U.K: Regnum Books with Paternoster Publishing.

BOAHEN, A.A, et al, eds., (2003). 'The History of Ashanti Kings and the whole country itself and Other Writings by Otumfuo, Nana Agyeman Prempeh I. New York: Oxford University Press Inc.

BUAH, F.K. (1980). A History of Ghana: Revised and Updated. Malaysia: Macmillan Publications Limited.

BUSIA, K.A. (1951). The Position of the Chief in the Modern political system of Ashanti: A study of the influence of contemporary social changes on Ashanti political institutions. London: Oxford University Press.

DANQUAH, J.B. (1968). The Akan Doctrine of God: A Fragment of Gold Coast Ethics and Religion. London: Frank Cass and Company Limited.

DEBRUNNER, H. W.(1967). A History of Christianity in Ghana. London and Colchester, Great Britain: Spottiswoode, Ballantyne and co Ltd.

DICKSON, K.A.(1984). Theology In Africa. Maryknoll, New York: Darton, Longman & Todd Ltd.

EKEM, J.D.K. (2009). Priesthood in Context: A Study of Priesthood in Some Christian and Primal Communities of Ghana and its Relevance for Mother-Tongue Biblical Interpretation. Accra: Son Life Press.

HAGAN, G. P., Odotei I.K. ed.(2001). The King has Gone to the Village. Legon, Ghana: Institute of African Studies University of Ghana.

KNISPEL, M, et, al, eds., (2006). Pioneers of the Faith: Biographical Studies From Ghanaian Church History. Accra: Akuapem Presbytery Press.

KPOBI, D. N.A. (1993). Mission in chains: The life, theology and ministry of the ex-slave Jacobus E. J. Capitein (1717-1747) with a translation of his major publications. Zoetermeer: Uitgeverij Boekencentrum.

KPOBI, D..N.A. (1995). Triple Heritage: Facts and Figures about The Presbyterian Church of Ghana. Accra-Ghana: Asempa Publishers.

KWAMENA-POH, M.A. (n.d). The Reverend F.A. Ramseyer and the Foundation of the Presbyterian Church in Kumasi. Kumasi: University Press.

KWAMENA-POH,M.A.(2011). Vision and Achievement: A Hundred and Fifty Years of the Presbyterian Church of Ghana (1828-1978). Accra-Ghana: Waterville Publishing House.

MBITI, J.S. (1969). African Religions and Philosophy. London &Edinburgh: Morrison & Gibb Ltd.

MILLER, J.(2003). Missionary Zeal and Institutional Control: Organizational Contradictions in the Basel Mission on the Gold Coast, 1828-1917. Michigan: Wm. B. Eerdmans Publishing Co.

NIEBUHR, H.R. (1951). Christ and Culture. U.S.A: Harper &Row Publishers Incorporated.

NKANSA-KYEREMATENG, K. (2003). The Presbyterian Church of Ghana (P.C.G.): History and Impact. Accra: Sebewie Publishers.

NKANSA-KEREMATENG, K.(2008).The Akans of Ghana: Their Customs, History and Institutions. Ghana: Sebewie Publishers.

NYARKOH, P.K. (n.d). Presbyters hand book. Kumasi: Cita Printing Press Limited.

ODAMTTEN, S.K. (1978). The Missionary Factor in Ghana's Development (1820-1880). Accra: Waterville Publishing House.

ODEN.T.C.(2007). How Africa Shaped The Christian Mind: Rediscovering African Seedbed of Western Christianity. United States of America: Inter Varsity Press, Downers Grove.

OMENYO, C. N. (2006). Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana. Netherlands: Boekencentrum Publishing House.

OPOKU, K.A. (1978). West African Traditional Religion. Awka: Kucena Damian (Nig) Ltd.

OSEI, K. (2000). An Outline of Asante History. Pt. 2 Vol 1 Second ed. Kumasi: O. Kwadwo Enterprise.

OSEI, K. (2002). A Handbook on Asante Culture. Kumasi: O. Kwadwo Enterprise.

OSEI, K. (2004). An Outline of Asante History. Pt.1 Third ed. Kumasi: O. Kwadwo Enterprise.

RAMSEYER, F.A. et al. (1875). Four Years In Ashantee. USA: J. Nisbet co.

RATTRAY, R.S. (1923). Ashanti. England: Oxford University Press.

RATTRAY, R.S. (1927), Religion & Art In Ashanti. England: Oxford University Press.

REINDORF, C.C. (2007). History of the Gold Coast and Asante. Accra: third ed. Ghana Universities Press.

SARPONG, P.K. (1998), Dear Nana: Letters to my Ancestor. Ghana: Franciscan Publications.

SARPONG, P. K. (2002). Peoples Differ: An approach to Inculturation in Evangelisation. Accra: Sub-Saharan Publishers.

SARPONG, P.K. (1974).Ghana In Retrospect: Some Aspect of Ghanaian Culture. Accra: Ghana Publishing Corporation.

SARPONG, P.K. (1971). The Sacred Stools of the Akan. Accra: Ghana Publishing Corporation.

SMITH, N. (1966). The Presbyterian Church of Ghana, 1835-1960: A Younger church in a Changing Society. Accra: Ghana University Press.

JOURNALS AND ARTICLES

ANKOMAH, B. (2009). "Ghana: A King of our Times." New African magazine, April, No.483.

ANTWI, D.J.(1998). "African Factor in Christian Mission Initiatives in Ghana", International Review of Mission, 87: 344, 55-66.

MILLER.J. (1990). "Class Collaboration for the Sake of Religion: Elite Control and Social

Mobility in a Nineteenth-Century Colonial Mission". Journal for the Scientific Study of Religion, Vol.29 (1):35-53.

PUBLISHED REPORTS

BUSIA, K.A (1955). 'The African World View'. Paper presented to a Conference of the Christian Council of Gold-Coast, Accra, 2-6 May.

GHANA STATISTICAL SERVICE.(2002), 2000 Population and Housing Census. Accra:

ARCHIVES

Native Customary Festivals. Public Records and Archives Administration Department. No. ARG 1/38/235.

Certificate of Incorporation of the Registered Trustees of the Presbyterian Church of the Gold Coast under Section two of the Ashanti Land (Perpetual Succession) Ordinance, 1933. Public Records and Archives Administration Department. No. APG.1/30/2/44.

UNPUBLISHED PAPERS

ARHIN, K. The Missionary Role on the Gold Coast and in Ashanti: Reverend F. A. Ramseyer

And the British Take-over of Ashanti 1869-1894.

BASSI, B. Some points of interest in the work of Rev. Fritz Ramseyer. Compiled from documents in the Ramseyer Training Centre Archives.

Christianity and African Culture: The proceedings of a Conference held at Accra, Gold Coast, May 2nd-6th, 1955, under the auspices of the Christian Council.

The Scottish Mission: Gold Coast and Ashanti. Report and Accounts for 1921 Synod Minutes, July, 1922.

JEHLE, A. The Basel Mission Centenary 1828-1928.

The Beginnings of the Presbyterian Church (The Basel Mission Work) in Kwahu 1976.

One Hundred years of the Presbyterian Church in Kwahu (1876-1976).

BOATENG, S. (1898). Report about the Bompata Station to the Committee of the Evangelical Mission Society in Basel Switzerland.

Presbyterian Church of Ghana 2009 statistics presented to the 10th General Assembly held at Takoradi Polytechnic. 6th -12th August, 2010.

Presbyterian Church of Ghana, Ramseyer Congregation, Bompata Asante Akyem. 120th Anniversary and Rededication of chapel Brochure. 1890-2010.

Presbyterian Church of Ghana, Ramseyer Memorial Congregation, Kwahu-Tafo. Dedication of Church Building Brochure. 12th April 2009.

Presbyterian Church of Ghana, Ramseyer Memorial Congregation, Adum-Kumasi. Centenary Brochure 1908-2008.

Presbyterian Church of Ghana, Kwaso Sub-District. Elevation Brochure 27th February, 2011.

Presbyterian Church of Ghana, Ramseyer Memorial Congregation Kwaso. Centenary Brochure 12th October, 2003.

OSAE, E.A. Anum Presbyterian Church, a brief background History. Brochure 1989.

Presbyterian Church of Ghana, Asante Presbytery In collaboration with Otumfo] Osei Tutu II (Asantehene). 1st Thanksgiving Service for Nananom for their contribution towards Church Growth in Ghana. 14th November, 2010.

ELECTRONIC MATERIALS

The Legacies of the Basel Mission in Ghana.

www.afrika/nocolonies/Omenyo.paper.rtf. (Accessed 2nd June, 2011).

