

**SOME POINTS OF INTEREST IN THE WORK OF
REV. FRITZ RAMSEYER**

**COMPILED FROM DOCUMENTS IN THE RAMSEYER
TRAINING CENTRE ARCHIVES**

This short history was compiled from the documents in the Ramseyer Training Centre archives by Rev. Bruno Bassi

RETYPE

By Ms. Rose Adjoa Amofoa Yeboah

Ramseyer Training Centre, Abetifi

August 26, 1992

SOME POINTS OF INTEREST IN THE WORK OF REV. FRITZ RAMSEYER TRAINING CENTRE - ABETIFI ARCHIVES

The time of Ramseyer Ministry in the Country was a time of tension between the Ashanti, the Colonial English Authorities and other tribes. Ramseyer had to feel that when he was working in Anum on a mission station. In 1868, the Ashanti forces captured the towns of Anum and Ho, burned the missionary station and took the Basel Missionaries Rev. & Mrs. Ramseyer with their baby. A mission trader Mr. Kuhne was also captured.

What is the background of the mission trade?

In Anum e.g. they had a cotton ginning and buying company. English Missionary had early got involved in trading after the second start in Akropong with six West Indian families they were much occupied with house - building, plantations and trading for their own use.

Main Export:

Palm oil, main aim was not finance but examples of Christian methods in trade and training of Africans for business. No guns, gunpowder,

Workshop for craft training in Christianborg:

Fifty missionaries, two carpenters and a chariot maker, blacksmith, shoemaker, mason, potter and hat maker, after ten years, twenty - eight Africans were working with them.

Model farm product in Akropong:

Fruit trees were introduced in the Country by the West Indians e. g. Mango. Ramseyer and Kuhne were brought through the Afram Plains, Abetifi, Agogo to Kumasi. The baby

died at 4½ years. Allowed to preach and speak against local customs. The British realized that only and invasion into Ashanti could stop the repeated attack upon the tribes of the protectorate. It was by the English that the Missionaries were released.

In February 1874, the British forced to enter into Kumasi. Town burned to ground, the treaty of Fomena.

Kwahu was designated as the Ramseyer's new sphere of work after their return from Europe. They and Werner and Weiner were ready at Kibi. Political situation with Ashanti unclear they waited.

From Kibi Exploration in Kwahu:

Received in Abetifi with suspicion until they made it clear that they were not from the Accra Government, impressed by the industriousness of the people; they saw them weaving, spinning, drying carving, blacksmith, Pleasant weather. They journey on foot. Tents buying antelopes and monkey flesh of the way

Where to erect stations

Ramseyer had lived a few days in Abetifi on his way into Captivity Adontenhene had seen missionary stations in the Volta Region during the Krepi war Kwahu didn't like any longer the confederacy with the Asantehene

In the end of a choice had to be made between Obo and Abetifi. But Obo was found not to have a suitable place for Mission house whilst in Abetifi and excellent place had been found. The decision was made in favour of Abetifi, which is after all only three hours distance from Obo. Additionally, word might have been said about the Kwahu's desired to leave the Ashanti confederacy. There were several points of complaints, e.g. the Ashanti's policy of controlling and taxing salt and gunpower trade or the fact that when going to war one had to pay for munitions afterwards.

Alliance with Juaben, Nkoranza and others against Ashanti, declaration of independence after the English and destroyed Kumasi in 1874. That in welcoming the missionaries there was government gets clear in a statement or Kwahuhene in his address to the missionaries on their exploration journey in 1875

“My whole land lies before you and what pleases you later to take for a settlement no one will object to. I and my land have suffered a lot from Karikari, and I have decided to put myself under the protection of white man so that now white men are to be warmly welcome in the land”.

It was in January 1876, that the missionaries in Kibi (Ramseyer, Werner and Weimer) were ready to start their Mission into Kwahu with a station in Abetifi in view. The political situation was not settled. The Ashanti's were at war with the Juaben's and there were rumor that the Kwahu's also get involved. A messenger was sent to the Chief of Abetifi to ask if the missionaries should come.

Reply:” don't be frightened by the Ashanti's. In fact the Ashanti delegation had been sent back by the Obo's and they were even imprisoned by the Abetifi Chief”. The missionaries decided to travel, but not before having sent an explanation letter to the Ashantihene about what they were going to do in Kwahu. They assured him of their love for the Asante and stated that the mission in Kwahu would be a link between the coast and the later mission in Ashanti. At the end of the same month they started from Kibi and they were given in Kwahu friendly welcome. In Mpraeso e.g. 600 people were listening. The first business was to get land in Abetifi for a mission house. The opposite the two seemed to be ideal to the missionaries and they remarked that there are plenty of stones for the building. The purchase proceedings took a whole week because of Chief was not used to selling the land. He rather would have linked to lease it. In the end they got the whole later Salem land for 110 dollars

The first thing to erect was a living house. The rooms they had rented in town were rather expensive (4 dollars per month) and there are in the whole of Abetifi town no rooms with doors and shutters. (Thus hurt in which Ramseyer had lived as prisoner for two days in ruins).

Personal Biographies - Fritz August Ramseyer

He was born October 7, 1840 in the French speaking part of Switzerland (Neuchatel). His father had been a building contractor and he also learned this profession. When he was sent into a college to learn German, he attended the regular evening prayers and then he is speaking of a conversion. Then he was 18 years old. He became a member of a Christian Youth Group and found here good friends who helped him a lot, especially during the time of military service. At the age of 21, he entered into the Basel Missionary Service and was then commissioned for working in the then Gold Coast. He was ordained only on coming for home - leave after the 4 years exile in Kumasi, in 1875 which means only year before coming to Abetifi.

Rosa Louise Ramseyer Bontems

His wife was of the same age as Ramseyer himself (7th July 1841). She gave birth to 8 children of whom 4 survived infancy, the two other missionaries coming with Ramseyer were both about 10 years younger than him. That's interesting to note because Ramseyer felt always to be the head and leader of the mission in Abetifi.

Jacob Weimer (9th February 1850)

Had been a carpenter before entering the Mission Seminary in 1873 and left for the Gold Coast two years later, He was ordained after 8 years Ministry on the mission field.

Christian Eugene Werner (8th April 1851)

His profession had been Dyer but after missionary training he came to the Gold Coast as ordained missionary the end of 1874. He had in fact intended to work as a dyer in the Basel Trading Company, but there was no need of a dyer at that time.

These three missionaries went about to erect the mission-house which must have been a courageous enterprise, of course there were some helpers coming with them from Akropong and Kibi, but these people were not as keen as Ramseyer would have liked them to be.

Stones had to be brought to the spot, the boards and planks were at difficult to get. The Odum-tree were felled at about 20 minutes walk from the house at three different places which again were about 10 minutes walk at 200 boards 1" thick and 20 feet long.

For the local people it was also the first time to do this type of work. It was for the first time that wages-labour was asked. The workers who had come from the south also didn't give a very good example and that the strike of the young men for four weeks. They refused to work for 6 pence a day, only after those hours daily (6 - 11 a.m. / 1 - 4 p.m.) 9 pence are paid.

A difficulty on the part of the missionaries was the language. They all had to make an effort in studying English and Twi. For evangelism they have to rely on the Catechist, but anyhow it was difficult beside the building work to proceed with missionary work. The morning services were not well attended nor were the street preaching. The great fetish Atia had moreover forbidden sending children to the missionaries for training.

The building took 2 years. During this time Mrs. Ramseyer gave birth to twins of whom one died. She was by the childbirth paralysed on the left side and her husband had to return home with her for a time.

Another trouble was that in 1877 a thunderstorm was undoing about of the work completed so far. The second storey walls were destructed (damaged 60). But then some additional carpenters were sent who helped a lot in completing the building.

Rough Building Accounts

Tools and materials	120 (118)
Transport	105 (106)
Clearing of station	
Temporary housing	50
Carpentry	450 (447)
Masonry	280 (262)
Shingles	105
Swish	90
Black-smithery/locks	<u>50</u>
	<u>1230</u>

A nice garden was arranged and after a few years the missionaries were even getting some cows from Salaga which moved then freely with bells round their neck in the Swiss-style. At the time Ramseyer was apparently also in the position to sit under the shades of their vine-plants (it wine was produces is not mentioned).

In the same period the Chapel also was constructed and it was consecrated on the 16th June 1878. Some Christians begun to build their houses on the land of the mission station they were attending services on Sundays as well as Tuesdays Bible Studies and Thursdays prayer meetings. The missionaries and African catechist were now freer for working in the congregation, preaching at outstations etc, Horse from Salaga. They were getting proficient in Twi. What to them was a major problem was the social organization; the missionaries complained that no one of their workers was free to decide about sending their children to work “slavery”.

The congregation had only communicants and 6 baptism-candidates when despite of the threatening of the fetish a school was opened with 14 boys between 8 and 14 years, (September 5, 1877) a year later it was opened as a boarding school (July 1, 1878) with 12 pupils. Journeys were made to recruit more boys. The people did not generally like the idea of schooling. Many felt that the missionaries had to pay for l

they took their boys who could help on the farm. Prices up to 4 which was the usual price for a man had been asked. When there was an instance of a boy dying in 1844 the school had to face a severe crisis because the heathen relative of the boy had asked the fetish the cause of the death. And of course it was attributed to his being at the missionary school. Many other parents then wanted to withdraw their boys from school. Then there was e.g. a decision that the pupils were given cloths only once a year. That caused a revolt of the pupils and they refused to work for their lessons.

In that time of difficulties and struggle the Missionaries were affected by serious illnesses and in May 1879 Werner and Lodneltiz died whilst the Ramseys' were suffering from yellow fever. 3 days after Werner's death 7 youths were baptized, thus the Christian community had a moving history with ups and downs.

If we want to look closer at the growth of the Christian community we may consider three aspects: - The economical aspect, the sociological and the spiritual aspects.

- a. The Economical Aspect: The financial situation of the Christians was problematic. As they were expected to settle on the mission land they were completely out from the natural economical unit of the town. Ramseyer suggested coffee-plantations and there was some achievement, but it was not the solution of the whole trouble. The missionaries felt responsibility to help the people to earth their living, this especially because they stressed the virtue of persistent work. Whereas Ramseyer was used to preach the 4th commandment with a stress on the seventh day being a holiday, here he had to stress: "Six days shalt thou labour". But what when there was not enough job to do?

As in the coastal area and in Akim good experiences had been made with trading, they tried to take up the trade in Kwahu also. Some people were entrusted with fetching textiles and other good in the Mission Trading Company ware-houses in the South and to bring them to Abetifi. Others were encouraged to retail these granted credit facilities. In a similar way the produced coffee was transported to the coast.

There were some jobs which were not liked by the missionaries: many people were going to hunt in the Afram Plains and others went to collect Indian rubber. That meant that they were staying away for weeks and the Missionaries were not able to keep control. For that the missionaries felt that to live in the Christian community ranges before a profitable job.

- b. The Sociological Aspect: With our today's knowledge we realize that there was a clash of cultures between what the people were used to and the missionary preaching. The missionaries brought a new way of believing God and worshipping him. But the implications of accepting this new faith were nothing less than to leave the community in which one was at home and to join a new community.

At a certain time, Ramseyer complained that only three Christians were living on the station land. Many more were prepared to take the step but their heathen wives wouldn't allow them to move to the "Salem".

Ramseyer himself accounted that what held people back from converting to Christianity was not the belief in fetishes, but the real problem was the church law concerning polygamy and what was now called "irregular sexual relations". Many people in fact said that the Christian religion was true, but they felt it was understood by the missionaries as moral weakness. Every year, exclusions from the Christian community were made for such reasons.

For quite a number the missionaries brought an offer for things which they couldn't have got otherwise. They were for instance brought into a position to pay some debts back then to work for the amount. Others had nowhere to stay and found shelter at the mission house.

Ramseyer himself was very much concerned with the standard of life of his Christians and he expected very much from the members of the congregations. This being so it means really a lot when he is able to write in 1890 that he felt that the Christian village is becoming an example. "Even heathens feel proud of the place". At that time all Christians but one old lady were living at the place and more heathen wives of Christian husbands were attending baptismal lessons.

- c. The Spiritual Aspect: Besides all the circumstances described it cannot be overlooked that many a people were really inspired by the new Christian life. The move onto the mission-land was for many positive changes in their life. It is clear to us that it was extremely difficult for them to change their habits of life from one day to the other.

"One Missionary wrote in a report that he feels in traditional society the love and respect in human relationships were widely missing and that caused much suffering for many people. He felt that here the Christian teaching could bring about a real change in the lives of people. For him not the poverty, and

illnesses were the deepest troubles of the society but the insensibility; greediness, cruelty and harshness”.

The interest for new faith is shown etc, in the growing attendance to street-preaching. In the beginning not many people were attending regularly, but after some years 300 people under some big trees were a normal number for Abetifi. The catechists and missionaries were also welcomed in their house to house visits. Missionaries were also welcomed in their house to house visits. Also in the chapel attendance to the daily prayers and to Sunday services was encouraging.

The missionaries would many a times have had reason to give up. After the building problems there were the illnesses and the cases of death, then the struggle with the local community but Ramseyer was strong in his purpose and never gave up.

Many people felt that he was too harsh and they specially didn't like that he would check Christians who do wrong publicly in the street. They sometimes called him “the principal of this town” or they compared him with the Asantehene, with whom as we heard, the Kwahu's weren't on speaking terms. It seems to be general true that pioneers are mostly self-styled men: they are good leaders out had co-workers. Ramseyer was really a pioneer and it is unthinkable that there wouldn't have been negative reactions.

The disapproval of some people was expressed in the “Abetifi Petition” sent to the home board of the Mission in January 1883. They accused Ramseyer of mistreating them. They complained about low payment (4½ pence) for work in Abetifi 10 shillings for masonry work from here to Accra and back. He does not allow them to go to Akwapim for work, is checking people in streets. He drives heathens away from the station but has some close heathen as friends.

Ramseyer reaction, he reckons that one particular man is behind the whole thing, a man of bad character. He admits that on many occasions he may have lacked patience with the Christians. He judges unfairly that they wrote he was treating them “like animals”, but he has never laid hands on anyone. He also doesn't understand why the things were not brought at the occasion of general meeting before communion at the end of the year. Then he had asked them if there were any complaints and nobody had said anything.

Ramseyer looked upon himself clearly as the leader of the mission in Abetifi and he complains at other occasions that younger missionaries didn't respect him as superior.

The Christian community made remarkable progress as years went by. The register indicates for 1890 for Abetifi and 8 outstations over 200 members and 8 schools with 100 children.

A report of the Mission Anniversary in 1892 shows how much by this time the Christian community was recognized. Some weeks before the festival the bulk of the men had left to gain some money for the mission festival, they were hunting, fishing, and carrying loads. The houses were being white-washed and men's and women's choir was practicing. On the day of the Anniversary the Omanhene, the Adontenhene and the Mpraesohene came with blowing horns and drums in full state. They even contributed to the collection which amounted to 21 pounds.

Bringing the Gospel to Kumasi: As it seemed by that time a valuable beginning of the mission in Kwahu had been made, Ramseyer was more and more concerned with carrying on to Kumasi. In fact ever since he had been for 4½ years in Kumasi in exile he was looking forward to going to the place again and to erect a mission-station.

There had already been previous contacts with the Ashanti Andreas Riis had traveled to Kumasi as early as 1840. He then felt that the time was not yet ripe for the mission in Ashanti. This in fact was true, because for example the Methodist had already started working but they had to abandon their efforts in the 1880s. The Basel Mission was concerning Kumasi decided for a cautious policy.

The war of the English with the Ashanti got publicity in Europe and America and through that funds were raised for missionaries work in Ashanti (6,000 pounds).

Ramseyer was not pleased by the hesitating attitude of the Basel Mission home board. He felt that the period of captivity was a personal call to work in Kumasi. He also had promised to do so and he didn't want to keep too long. Moreover, he got to know that the Catholics were planning to set up a mission station and he thought that since the Catholics were established it would be much more difficult to start the work.

As a matter of fact Ramseyer was prepared to leave Abetifi for Kumasi already towards the end of the 1870s. His wife had accepted to come with him for the three of four first weeks. There were also a number of the workers of Abetifi who were prepared to move to Kumasi.

There was also political thought at the back of Ramseyer's mind. The mission work in Kwahu and particular the mission house in Abetifi was still threatened by the Ashanti. A war between the Kwahu and the Ashanti would have brought the whole work in

danger. For this reason a mission station in Kumasi could allow negotiations in time and would be a safeguard.

Rumours about the Ashanti coming into Kwahu were heard again and again. In 1881 Ramseyer wondered if he shouldn't bring his wife in security.

1. After other missionaries had traveled to Kumasi in the early 1881. Ramseyer and a colleague of his went there again toward the end of the year to explore the situation (arrival September 5). They were tried given a magnificent reception and were able to see the Asantehene (September 9). They tried to make clear the objection of the planned mission. It's not a matter of politics, but of simply preaching the word of God (John 3:16). The Asantehene replied that he was glad to see Ramseyer in Kumasi again but that he was not able to give a certain answer. Ramseyer himself comments the visit. "It was a tremendous satisfaction for me that I heard from my own mouth how much I love Ashanti and its people."

An interesting incidence had occurred during the visit: At the end of Ramseyer's speech he presented a Twi Bible to the Asantehene, but it was not accepted. But this was in fact not unwelcome. If the Bible had been presented first with the customary gifts it surely would have been accepted. But to accept it after the speech would have meant agreement with the proposal made.

2. As no definite answer had been given, Ramseyer traveled again to Kumasi the following year. He was accompanied by three African Christians and a supporting train of 25. It took them 8 days to go there. But Ramseyer realized that the town was more fallen down than the previous year. Many of the men were absent due to war, after a week they were called to the Asantehene (19 August) Ramseyer presented to him a musical box with a ship rocking on the waves when the music played. He stated that if permission was granted by the Asantehene for a Basel Mission settlement it would be started immediately. Then they were taken from the room to allow the Asantehene discussion with his people. When they came back the following answer was given; I understand your embassy, but as you see the town is not what it was before. The houses are in ruins (at that the linguist struck himself as a sign of unhappiness). When my men return and the town rebuilt and then someone will visit me and approach me with this request, I will grant it.

“Ramseyer; nevertheless, I will never forget Kumasi” Expenditure of journey (66 pounds). Gold dust received from Asantehene - 7½ pounds).

For the following 14 years nothing was achieved. In fact the Ashanti were continuously struggling with the English. The tension came to its climax in September 1890 when the Governor accused the Asantehene of breaking the treaty of Fomena. There was no opening for discussion and the British decided to send the army. At that time the Asantehene sent three messengers to Ramseyer in Abetifi asking him to use his good offices with the Governor. The Asantehene stated that he was prepared “to come under the white men’s rule”. It was too late.

A few months later the British reached Kumasi and the Asantehene knelt before the governor without sandals, agreeing to submit to the British demands. But the governor refused; instead they took the Asantehene, the Queenmother and other Chiefs to the coast.

It was now the governor who sent to Ramseyer at Abetifi telling him that Kumasi would now be open to the mission. Ramseyer didn’t delay at all, only a month later he arrived with Perregaux, another missionary, in Kumasi. It was 22 years after his release from the exile that he re-entered the town, this time to build mission station.

That was the moment in Ramseyer’s life, for which he had been waiting so long a time. We could expect that his life - work was now going to be crowned but there were troubles in store for them. Before the missionaries own needs were care for, a British Officer brought about 40 released from the exile that he re-entered the town, this time to build mission station.

But Ramseyer tried hard to start the evangelistic work. In his reports he praised the African catechist and teachers who had come with him, mainly from Akwapim and Akim. They were working under great difficulties; the first Ashanti baptism by Basel Missionaries was in 1897. At that time already 3 schools had been opened. Within 3 years times the number of school rose to 15.

The building up of the Christian community was interrupted by military sanctions in Kumasi again. Actually the British had come in 1900 to finally subdue the Ashanti. They told them never to expect Prempeh back; and annual tribute of 34,000 pounds was expected and moreover it was announced that the Golden Stool now belonged to the Queen.

This was possible only because the English didn’t understand really the meaning of the Golden Stool. They thought it was a mere political symbol. It is understandable

that the British soldiers who went in search for the stool had to face bitter hate and they were severely attacked.

From May 15 of the year onwards for two months the fort was being besieged. During the rights the missionary building were destroyed and the Christian dispersed, one teacher was murdered. Before Christmas 1901 Ramseyer and Bellon stood before the ruins of the mission house, but they were still full of hope. The work was started again.

Three years later (1904) Ramseyer was relieved by Perregaux. He left the country after more than 55 years service. He was then 64 years old.

He was able to do so because the foundation of the Ashanti Mission was laid. 10 years after he had left there were already 20 congregations in Ashanti with 800 converts. They had also 17 school years old.

Ramseyer is historically an important man, in the same way as Andreas Riis had been the missionary pioneer in the coastal area, and in Akuapem, Ramseyer was the pioneer in Kwahu and Ashanti. And in similar way Riis had to face extremely difficult situation in Akropong, Ramseyer also was getting involved in all sorts of political and personal struggles. Through all that, he finally succeeded in getting Christian communities firmly rooted at the respective places.

Ramseyer is also as a person impressing. The mere fact that after 4½ years he didn't leave the service or at least refuse to go into Ashanti again, but that he had a desire to carry his work to this very Kumasi, shows the greatness of his mind. He was expecting a lot from the people and sometimes he was hard with them and we have heard that many complained about that. But we have also to see that he was expecting the most of himself. Only by that he was able to achieve what he achieved in fact.

When the First World War came, the missionaries were suddenly in a new situation. As the English were at war with the Germans and since many of the Basel Missionaries were Germans, the missionaries met more and more resistance and distraction among the people.

It has to be said that the colonial authorities were for a long time in favour of the Basel Missionaries and would allow them to stay even after all one other German people were forced to leave. But there was the public felt that Germany was clearly guilty of the war and the everyday news would therefore stir up the people against the German teachers and pastors.

As the war dragged on and the submarine activity of the German navy did much damage to British shipping, it became Britain imperial policy to exclude from British colonies once for all any German influence.

The E. M. Trading Company had realized the situation very early and reorganized itself already. In 1914 as an entirely Swiss organization, all German personnel being dismissed, there was even agreement with English authorities on the company.

The church was at that time called **THE BASEL MISSION CHURCH**. It has reached its financial independence and there was more and more participation of African Pastors. But the removal of all the missionaries would surely bring major problem to the church if not the collapse of many congregation and institutions.

Here the international missionary co-operation began to play its part. In 1910, the first international Missionaries Conference had taken place at Edinburgh considering co-operation between the different missionary societies. The conference also elected a continuation committee.

This committee (under Dr. Oldham) saw that the work of the Basel Mission was in danger and contacted the British Colonial Office asking about the continuation of the work done. They would not bear leaving the 70 years efforts of the Missionaries on the Coast to itself. The colonial secretaries were at that time members of the Church of Scotland and so they asked officially the Church of Scotland to step in.

The Church of Scotland then sent the Rev. Dr. A. N. Wilkie and wife and the Rev. J. Rankin to the Gold Coast in January 1917, the Basel Mission had agreed on that and had written a letter of information to the missionaries in Ghana. Unfortunately that letter had not reached them when the Scots arrived. So it was a shock in the Basel Missionaries. They were never thinking of leaving the country. They thought that they were just not allowed to involve themselves into politics. However, they saw the good intentions of the Scots and in an atmosphere of Christian fellowship they visited the stations and discussed the future of the work.

In June 1916 the Basel Mission Home Board was informed that only native born Swiss were allowed to continue the work whilst all Germans should leave the Gold Coast. The Basel Mission was not prepared to take the step of disintegration, it wanted to maintain its historical and international character, then the foreign office in London decided that the Basel Mission would no more be allowed to operate in the Gold Coast.

THE OUTWARD CAUSES FOR THE DEPORTATION

- a. 50 years jubilee of the Boarding School (Middle) at Akropong. The Government accused the missionaries of having omitted to include in their report a declaration of loyalty to the crown. They were speaking of loyalty to the Continental Home Churches only.
- b. In the sea of Accra the great Boat APAPA was sunk by German submarines, at the same evening four mission traders happened to celebrate a birthday party. People who got to know that accused them of celebrating the sinking of the steamer and so the four men were deported.
- c. Basel Missionaries were often speaking vernacular to people and English officials got suspicious about what was being said.

These events led to the deportation of all German born missionaries and mission traders in December 1917. They were brought to prisons of war camps in England.

The Church of Scotland decided to come to the rescue of the Church in Ghana. Dr. Wilkie came to take over the church work, whilst Government would resume responsibility for the schools. After two years the Scots also took the schools back. Dr. Wilkie went ahead to organized the church. A Synod was constituted as the Supreme Court of the Church.

Office of the Moderator created - Rev. Peter Hall (Akropong)

Synod Clerk - Rev. N. T. Clerk (Larteh)

Synod committee

Committee of the Scottish Missionaries (Vito power)

- The new missionaries
- 28 African Pastors
- 24 Presbyters

The work was continued nicely and especially the education was carried on. After the war and the peace treaty of Verusailles, it was the Scots themselves who pressed that the Basel Mission should be re-admitted. The Colonial Office was not in favour for that and for many years the Scots had to carry on.

Dr. Oldham got at least in 1925 permission from the Colonial Office for the Basel Mission to resume work in Ghana, but it was restricted to Ashanti only. In December 4

Basel Missionaries arrived at Accra and were welcomed by Governor Guggisberg. They began to expand the Church into the inner Ashanti and Brong Ahafo, e.g. Dormaa Ahenkro.

In 1926, the Synod of the former Basel Mission Church and then Scottish Mission Church met at Abetifi and adopted gladly the name “**PRESBYTERIAN CHURCH OF THE GOLD COAST**”. Henceforth Basel and Scottish missionaries worked hand in hand within that independent African Church.