

The Pen-Pictures of Modern Africans and  
African Celebrities by Charles Francis Hutchison

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VOLUME 7

The Pen-Pictures of Modern Africans  
and African Celebrities  
by Charles Francis Hutchison

A Collective Biography of Elite Society  
in the Gold Coast Colony

*by*

Michel R. Doortmont



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## EDITORS' INTRODUCTION

Charles Francis Hutchison's *The Pen-Pictures of Modern Africans and African Celebrities* is a well-known source for the history of the Gold Coast, modern Ghana. It contains biographical sketches, photographs and additional biographical data for many members of the non-European Gold Coast elite. Hutchison, as a businessman and member of the elite, had intimate personal links to many of the people he described, resulting in biographies with much personal detail not available in any other published source. Originally published in the late 1920s, probably by the author himself, there are now very few copies left of this unique and intimate portrayal of West African coastal elite society in the early twentieth century. However, it is not just the biographical information that makes Hutchison such an important source. We can also reach conclusions about early twentieth-century Gold Coast society more generally by examining the specific themes that the author chose to highlight, and through analysing the specifics of style and organisation of the book.

At the time when Hutchison was writing *The Pen-Pictures*, during the 1920s, the Gold Coast was going through a period of profound social, political and economic change, affecting the position of the members of the group portrayed. The non-European Gold Coast elite described by Hutchison had its origins in the centuries of trade between the coast of West Africa, Europe and the Americas. Many of the families mentioned by Hutchison can be traced back to the eighteenth or nineteenth century, when they made their wealth through trade, either in slaves or in agricultural and other products. This group was at the same time well connected to local traditional rulers, often through marriage, and oriented towards Europe. Many families can point towards a European ancestor, usually a Dutch, Danish or British trader who had married a local woman, often from an influential local family, and therefore Gold Coast elite families often had Dutch, Danish, or British names. Hutchison's own family includes both Scottish and Dutch ancestry, and one of the recurring themes in *The Pen-Pictures* is the celebration of 'whiteness', which in this case should not be read as a consequence of colonialism, but as that of a much older and much more personal interaction. The children, not only of Euro-African families, but also of other elite families, were often sent to Europe for education, and members of this group at times also lived in Europe for some time at an older age, usually for business or to take care of family matters. Not surprisingly, it was amongst this group that most of West Africa's first generations of lawyers, doctors and engineers emerged. When other groups, such as the *akonkofo* (businessmen from Asante, who spent time in coastal towns and there adopted aspects of European culture), gained wealth through trade, it was through Western education that this group continued to define itself as separate and superior. Therefore, Hutchison's emphasis on the value of education

throughout *The Pen-Pictures* has origins that precede colonial and missionary discourse on the importance of Western-style education.

The position of these families as a group largely remained intact after the abolition of the Slave Trade in the beginning of the nineteenth century. This is not to say that individuals did not incur losses, but as a group, through employing an existing network of knowledge and contacts to new trading ventures, the Gold Coast trading elite emerged successfully out of the transition from Slave Trade to 'legitimate' trade in agricultural and mineral products. More generally, the nineteenth century was a period in which elite families became very wealthy, and also lost huge fortunes with changing terms of trade, for example through their engagement with the boom-and-bust economy of the palm-oil trade, or the gold-mining frenzy of the 1880s, which left many with useless concessions. *The Pen-Pictures* contains many references to this period. It places great emphasis on entrepreneurial acumen and goes to great lengths to stress the respectability of trading. This includes many discussions of mining as an important economic activity, in spite of the losses incurred through investing in the mining industry by many of the families portrayed. During the eighteenth and nineteenth centuries, African merchants had close and usually profitable connections with European trading firms or individual traders operating in West Africa. The African traders would receive imported goods from the European traders, normally on credit, and sell these in order to acquire agricultural and other produce that they sold to these same traders. With the coming of the steamship in the middle of the nineteenth century, some African merchants dealt directly with suppliers and buyers in Europe, but they remained a minority. Indeed, *The Pen-Pictures* contains a number of portraits in which a later successful African entrepreneur starts out working for a European trader before striking out on his own. This pattern began to change around 1900, when European firms moved into the hinterland, opening up branches and by-passing the African traders to deal directly with the producers. Former European business partners now became competitors. This theme of competition between African and from European firms is another recurring topic throughout *The Pen-Pictures*.

The move into the hinterland of the European trading firms had become possible as a result of the establishment of the Gold Coast as a British colony. European nations held small footholds on the West African coast for centuries, but it was only towards the end of the nineteenth century that the colonial conquest of the whole of what is now modern Ghana was achieved. The territorial expansion of the Gold Coast went through a number of stages, starting around 1840 and picking up momentum with the transfer of the Dutch possessions on the Gold Coast to the British in 1872. While the Gold Coast elite expressed unhappiness about the handover of territories between European powers, on the whole the elite did not oppose the colonial expansion, as it was to be expected that this would open up job opportunities and possibilities for trade. Indeed, in the early decades of colonial rule, members of this Western educated elite fulfilled a number of positions in the colonial administration,



sometimes rather high-ranking ones, and Hutchison draws our attention to individuals like James Bannerman, who in 1851 became Lieutenant-Governor of the British Gold Coast, and Hendrik Vroom, who, as Travelling Commissioner, was instrumental in the final subjugation of Asante in 1896. However, this soon began to change, as with the further expansion inland of the territory the British colonial administration preferred to rely on local traditional rulers as allies, rather than to use members of the coastal elite. At the same time, positions that initially had been open to Africans now became restricted to European colonial officers. As a result, the first organised protests against colonial rule emerged in the 1890s, and *The Pen-Pictures* celebrates a number of those involved. From 1900 onwards, in addition to loss of political influence and diminishing opportunities to secure positions within the colonial administration, members of the Gold Coast elite also faced trade competition from European firms that had a larger capital base and could benefit from the opportunities offered by the new colonial transport and banking infrastructure. As a result, members of the educated elite became involved in a number of nationalist activities, and these are duly recorded and praised in *The Pen-Pictures*.

This emphasis on African nationalism and the criticism of European business practices seem at variance with the celebration of 'whiteness', Europe and modernity. However, this apparent contradiction can be understood when we take into account the specific social group described by Hutchison and his own family background, in the context of which 'whiteness', for example, does not simply refer to the colonial period, but to a much older interaction. When reading *The Pen-Pictures*, we should bear in mind that themes such as that of 'whiteness', 'education', 'mining' and 'competition from European firms' are present throughout the book as a result of the specific combination of the organisation and social stratification of the Gold Coast at the time of writing, and the personal history of Hutchison. They may be regarded as offering insights into the specific character of the Gold Coast colony. At the same time, they also point towards the importance of developments preceding the establishment of colonial rule, show the roles played by African actors in this process, and indicate that the colonial period itself is not homogenous. The historical changes that took place during the colonial period need to be taken into account when using this source: the book provides us with a snapshot, or rather a family portrait, taken at a specific moment. This moment was of importance, because, as will be discussed in more detail in the introduction, at the time of publication of *The Pen-Pictures*, the Gold Coast was on the eve of important changes. These changes partly stemmed from global economic repercussions of the Great Depression, and were partly the results of local political and economic developments in the Gold Coast. These were changes that Hutchison could not have foreseen. Indeed, this book yields us much more information than was intended by the author, and it can therefore be used in many different ways.

How unique is this source, and to what tradition does it belong? Hutchison explicitly introduces his book as a praise song and locates the work in an

African tradition of oral literature. However, *The Pen-Pictures* is also part of a long tradition of written biographies of great men that emerged in coastal West African towns in the last quarter of the nineteenth century. This tradition had drawn part of its inspiration from the genre of biographies of great black men that had emerged in the United States as a part of the slavery emancipation movement. As the tradition emerged at a point in time when the West African Western educated elite lost power and influence with the establishment of colonial rule, it may be seen as an instrument of emancipation. However, as has been discussed, the specific moment of publication makes *The Pen-Pictures* extra relevant as a source within this tradition: it is possible to read the portraits in *The Pen-Pictures* alongside those in earlier and later collective biographies, not simply to verify factual information about individuals, but also to trace changes in emphasis, changes in what is considered achievement worth mentioning, and to analyse who was included when and why.

This new edition of *The Pen-Pictures* offers much more than a welcome reprint of a rare African historical source. In line with the policy of the African Sources for African History series, this edition comes with a valuable critical introduction to the text and its author. While Hutchison's original text has been reproduced without alterations, Michel Doortmont has introduced extensive footnotes adding a wealth of additional biographical information. The footnotes are the fruit of years of research in Gold Coast family history, incorporating information derived from oral history interviews, various archives, newspapers and other printed sources. While part of the value of *The Pen-Pictures* is Hutchison's intimate personal knowledge of many of the individuals he describes, the biographical information in this reprint is much more complete and systematic, adding significantly to its usefulness as a scholarly resource. The scholarly apparatus is further completed by the new, extensive indices on name, place, subject and author, which cover both Hutchison's original text and the added footnotes, and replace the very limited original index.

## ACKNOWLEDGEMENTS

The publication of a new annotated edition of C.F. Hutchison's *The Pen-Pictures of Modern Africans and African Celebrities* is a project that originated in an ever-growing scholarly irritation that this important book was not easily accessible for research purposes. While working in the Public Records and Archives Administration Department (PRAAD) in Accra, I discovered one of the few extant copies in a bad state of repair. At the same time, during my research into Gold Coast urban elites in the period 1850 to 1950 I ran into *The Pen-Pictures* time and again as a source, to the extent that it had passed into oral tradition with the quaint phenomenon of being repeatedly cited as a 'foot-note' in oral presentations. The irritation about its inaccessibility eventually provided a compelling reason to embark on the project of publishing a modern scholarly edition of the book.

The completion of this project would not have been possible without the assistance of many people in different stages of the work, from research to publication. In the first place I wish to thank the management and staff of PRAAD in Accra and Cape Coast, especially Mr. Augustus Mensah, Chief Records Officer, and Mr. Kenneth Sowah, of the Reading Room, both in the Accra repository, for their untiring assistance in providing me with the necessary documents and allowing me to scan the archive's copy of *The Pen-Pictures*. I also wish to thank Mr. S.P. Ankrah, Head of the Central Registry Office at Accra, who put at my disposal an office and the services of his personnel for several weeks in 1998, to enable me to study the Birth and Death Records of Cape Coast and Elmina.

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Groningen, April 2004

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## ABBREVIATIONS

*General*

A.R.P.S.	=	Aborigines Rights Protection Society of the Gold Coast
B.A.	=	Bachelor of Arts
B.C.L.	=	Bachelor of Civil Law
B.L.	=	Barrister-at-Law
B.Sc.	=	Bachelor of Science
C.B.	=	Companion of the Order of the Bath
C.E.K.	=	Commander in the Order of the Oak Crown ( <i>Commandeur in de Orde van de Eikenkroon</i> )
C.M.G.	=	Companion of the Order of St. Michael and St. George
C.M.S.	=	Church Missionary Society
Ch.B.	=	Bachelor of Surgery
D.D.	=	Doctor of Divinity
E.B.K.G.	=	Medal for Important Military Action with the clasp Guinea ( <i>Ereteken voor Belangrijke Krijgsverrichtingen met de gesp Guinea</i> ), 1869-1870
F.R.M.C.S.	=	Fellow of the Royal Medical-Chirurgical Society of England
G.C.B.	=	Knight Grand Cross of the Order of the Bath
G.C.M.G.	=	Knight Grand Cross of the Order of St. Michael and St. George
Hon.	=	Honourable
I.S.O.	=	Imperial Service Order
J.P.	=	Justice of the Peace
K.B.E.	=	Knight Commander of the Order of the British Empire
K.C.B.	=	Knight Commander of the Order of the Bath
K.C.M.G.	=	Knight Commander of the Order of St. Michael and St. George
Kt.	=	Knight
LL.B.	=	Bachelor of Laws
M.B.E.	=	Member of the Order of the British Empire
M.B.	=	Bachelor of Medicine
M.Ch.	=	Master of Surgery
M.D.	=	Medical Doctor



M.K.	= Metal Cross ( <i>Metalen Kruis</i> )
M.R.C.S.	= Member of the Royal College of Surgeons of England
N.C.B.W.A.	= National Congress of British West Africa
Rev.	= Reverend
R.N.L.	= Knight in the Order of the Netherlands Lion ( <i>Ridder in the Orde van de Nederlandse Leeuw</i> )
Rt. Rev.	= Right Reverend
W.A.S.U.	= West African Students Union

#### Sources

ADM	= Administrative Records (file classification in PRAAD).
BL	= British Library, St. Pancras, London (U.K.).
CO	= Archives of the British Ministry of the Colonies ('Colonial Office').
CROA	= Central Registry Office, Accra.
CWAS	= Centre of West African Studies, University of Birmingham (U.K.).
EBD	= <i>Easton's Bible Dictionary</i> .
GCDB	= Gold Coast Data Base of information about persons living on the Gold Coast in the eighteenth and nineteenth century, collected and collated by M.R. Doormont [cited as Doormont GCDB].
GCI	= <i>Gold Coast Independent</i> .
GCL	= <i>Gold Coast Leader</i> .
GCMT	= <i>Gold Coast Methodist Times</i> .
HDP	= Archives of the Netherlands Division of the Ministry of the Colonies in Paris ( <i>Hollandse Divisie van het Ministerie van Koloniën te Parijs</i> ), 1810-1814.
LCA	= Lands Commission, Lands Registry Office, Accra.
LWR	= <i>Lagos Weekly Record</i> .
MvK-I	= Archives of the Netherlands Ministry of the Colonies ( <i>Ministerie van Koloniën</i> ), 1814-1840.
MvK-II	= Archives of the Netherlands Ministry of the Colonies ( <i>Ministerie van Koloniën</i> ), 1840-1900 (1932).
NA	= National Archives of The Netherlands, The Hague, The Netherlands.
NBKG	= Archives of the Netherlands Possessions on the Coast of Guinea ( <i>Nederlandse Bezittingen ter Kuste van Guinea</i> ), 1637-1872.
OED	= <i>Oxford English Dictionary</i> .
PF	= Personnel Files of officials employed by the Gold Coast Government, ca. 1890-1957.
POS	= Protocol of Original Documents ( <i>Protocol van Originele Stukken</i> ).
PRAAD	= Public Records and Archives Administration Department, Accra, Ghana (formerly National Archives of Ghana).
PRAAD-CC	= <i>Ditto</i> , Cape Coast repository.
PRO	= Public Record Office, Kew, London (U.K.).
RAB	= Archives of the Netherlands Council of the American Possessions and Establishments ( <i>Raad der Americaansche Bezittingen en Etablissements</i> ), 1801-1806.
St. Secr.	= Archives of the Secretary of State ( <i>Staatssecretarie</i> ) of the Kingdom of the Netherlands, 1813-1840.
SOAS	= School of Oriental and African Studies, London (U.K.).
UBL	= University of Birmingham Library, Birmingham (U.K.).
WIM	= Archives of the West Indian divisions of the Netherlands Ministry of Trade and Colonies 1806-1807 ( <i>Ministerie van Koophandel en Koloniën</i> ) and the Netherlands Ministry of the Navy and Colonies, 1808-1810 ( <i>Ministerie van Marine en Koloniën</i> ).
WMMS	= Wesleyan Methodist Missionary Society.



## INTRODUCTION

### *A Gold Coast 'Who is Who' of the 1920s*

In the late 1920s the Gold Coast businessman Charles Francis Hutchison presented to the world the first volume of his book titled *The Pen-Pictures of Modern Africans and African Celebrities*. The book is 207 pages long and contains 162 biographical sketches in blank verse and prose, accompanied by portrait photographs of almost all the individuals described, as well as additional photos of houses of some of them, and added biographical information in the form of lists of famous deceased people and others.

In publishing *The Pen-Pictures*, Hutchison completed a tremendous task, on which he must have worked for many years in his spare time. His own life history shows him as an enterprising person, who set up and led several successful businesses. These professional activities cannot have left him with much time for extensive research. However, the book, and every person in it are on the whole very well researched. This can be deduced from the biographies of the better-known individuals, where the facts can be compared to other published and unpublished source materials. Much of the research done was original research, fieldwork so to say, as can be gauged from the highly detailed and personal information Hutchison gives in many of the descriptions.

On top of the known facts, Hutchison often provides numerous snippets of information that are the product of intimate personal knowledge of the individuals described, and give the reader a detailed and very private insight into the life and times of the Gold Coast educated elite of Hutchison's own generation, and that of his father, making the book both a historical biographical dictionary and an intimate sketch of upper class Gold Coast society in the early twentieth century, that is to say, Hutchison's interpretation of it.

*The Pen-Pictures* is a well-known source for the history of the Gold Coast, modern Ghana, cited and quoted by both professional historians and interested lay-people. In effect, *The Pen-Pictures* is an important social-historical document. The format, the style of presentation, the intimacy of many of the life histories, the overview offered of non-European Gold Coast society in the 1920s, all allow for multiple analyses by historians, sociologists, social anthropologists and scholars of language and literature.

### *A New Edition*

Why do we need a new edition of *The Pen-Pictures*? For one, the first edition of the book is currently quite rare. Three copies in public repositories have been used for the preparation of this edition, namely those in the Public Records and



1. Portrait of Charles Francis Hutchison, ca. 1920. Photo by Holm Photographers, Accra. Source: MacMillan 1920 (1968): 212.

Archive Administration Department (PRAAD) in Accra and the Balme Library of the University of Ghana at Legon, which are damaged, and the one in the British Library in London, which is in a fair condition. Possibly there are more copies available to the general public in Ghana, but these could so far not be traced. Computer searches in several integrated library systems world-wide only brought up one copy of *The Pen-Pictures* (in the British Library) and no other titles by Hutchison anywhere in an electronically searchable public repository. The rareness of the book in relationship to the usage seems reason enough to publish a new edition.

In the second place the book is a unique publication, which gives valuable information on many individuals that cannot be found elsewhere, and provides a singular image of West African colonial society, more particularly of the Gold Coast, from the late 1920s backwards, in text and photographs. It is a unique and very personal collective biography or even prosopography of elite society in the Gold Coast Colony during the lifetime of the author, set in a social-historical context.<sup>1</sup> In this respect *The Pen-Pictures* is an important source for the student of West African colonial, political and social history.

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<sup>1</sup> Prosopography, from the Greek word *prosopon* or 'face', is described by Lawrence Stone as 'the investigation of the common background characteristics of a group of actors in history by means of a collective study of their lives' (Stone 1971). Although in historical literature the terms collective biography and prosopography are often used interchangeably – sometimes together with 'elite studies' – making a distinction is methodologically useful. The difference between the two is then that a prosopographical study *explicitly* identifies and draws relationships between various characters or people within a specific historical, social, or literary context, whereas in a collective biography the relationships are at best *implicit*, implied by the fact that the people studied are consciously grouped together. It is my feeling that Hutchison's original effort hovers between the two – sometimes he explicates common characteristics, sometimes he does not – and that this second annotated and introduced edition makes the book a prosopography.

In the third place, *The Pen-Pictures* fits into a strong literary and historiographical West African tradition, which goes back to the mid-nineteenth century, and was still there in the mid-1970s: the biography concomitantly as eulogy and history. Both as a historical literary source and as exponent of a literary and historical genre, *The Pen-Pictures* deserves to be presented in a new scholarly edition.

In the fourth place, a new edition of the *The Pen-Pictures* offers a valuable opportunity to examine – both in a historical and in a theoretical manner – the genre of historical biography that seems so prominent in Anglophone West Africa.

Before coming to the genre, we will first study the form and content of the book itself, the biographical facts and figures of the persons who gained their place in Hutchison's posterity, the life of the author and his background, the history of the Gold Coast as implicitly presented in the book, and the social and cultural themes described through the individual pen-pictures.

### *The Book*

What kind of book is *The Pen-Pictures*, and how was it published? What can we learn from its composition and publication history? As a book, *The Pen-Pictures* is well published, printed on heavy quality semi-glossy paper in octavo format. On the title page it reads 'published by The African Library Press', with underneath: 'Sales Agents: Crowther & Goodman, 124, Fenchurch Street, London, E.C. 3'. At the very last page of the book, the same Crowther & Goodman are identified as (the) printers. Further research into the publisher did not yield any additional information. The African Library Press was most likely one of the many ephemeral African presses of the time, set up and paid for by the author himself. The London-based printer-distributor, Crowther & Goodman, is not listed as a recognized book trader, which tallies with the fact that the book itself is not listed in the annual overviews of books published in Britain.<sup>2</sup>

The publishing date of the book is not certain either, as there is no date mentioned in the book itself. The copy of *The Pen-Pictures* in possession of the British Library in London is stamped with an acquisition mark, however, which gives the date 17 September 1930. It is therefore likely that the book was published shortly before that date, say in late 1929 or early 1930. This agrees with the information we can derive from the content of the book.

In several hidden messages in the body of the text, Hutchison himself gives indications about the publication history. In the pen-picture of Nana Kwamin Bassayin he tells us that he wrote the book in Accra (he is hundreds of miles

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<sup>2</sup> Weedon and Bott 1996; *The English Catalogue of Books*, the only index available for this period, was checked for the years 1926-1935. I wish to thank Dr. G.C.M. Bott of the University of Reading, the expert in the field, who kindly assisted me, but was equally unable to find any additional information about the publisher or printer (personal communication 20 January 2004). On the African Library Press see also note 11 below.

away from Wassa in the western Gold Coast). He also gives hints about the period in which he finished *The Pen-Pictures*, but the information is not unequivocal.

In the biographical sketch of the last pre-colonial king of the Asante, *Otumfuo* Osei Agyeman Prempeh I, Hutchison inserted an 'Addendum' in which he describes how '[b]efore these lines had gone to press [...] Governor Guggisberg restored Prempeh I to his state and legions'. This fragment refers to the return of Prempeh I from exile in the Seychelles in 1924, and his subsequent installation as *Kumasehene* in an elaborate ceremony on 26 November 1926.<sup>3</sup> This would mean that Hutchison had intended to finish his manuscript in 1925 or early 1926, and that it was to be with the publisher in 1927. However, in the entry for Alexander Konuah the author gives an age of fifty-six and 1870 as birth date, bringing the completion date proper to 1926.<sup>4</sup> In the entry for Alfred Mensah a firm birth date of March 1852 is given, and Hutchison mentions in the text that Mensah is seventy-six years old. This would mean that Hutchison did not finish work on *The Pen-Pictures* before March 1928.<sup>5</sup>

Indeed, it seems that it was Hutchison's intention to finish the book in 1926 and publish around 1927/'28, but eventually he did not, because the book was not entirely ready yet.<sup>6</sup> This took another two years or so.<sup>7</sup> From what we know about Hutchison's work schedule, in combination with the format of the text, the full production process of the book, from the collection of the data to printing, probably took many years. Also, it may well be that Hutchison had hoped for a commercial publisher to pick up the book, and when this did not work out, he decided to publish it privately, but under the guise of a publishing house.<sup>8</sup> This argument is supported by the statement by Hutchison himself, in

<sup>3</sup> Prempeh I arrived on the Gold Coast from the Seychelles on 11 November 1924, when he landed at Sekondi. He took the oath as *Kumasehene* on 24 November 1926 and the 'ceremonial assembly' described by Hutchison took place two days later (cf. Sampson 1969: 188-189).

<sup>4</sup> This coincides with the addendum to the entry for Miss Harriet Simons, in which he announces the death of her mother, who died 12 June 1926.

<sup>5</sup> See also T.H. Sam, born 1864, sixty-four years old at time of writing (=1928).

<sup>6</sup> Cf. the biography of J.C. de Graft-Johnson, who was awarded the Certificate of Honour, '[b]efore we had gone to press'. The certificate was awarded in 1927 (cf. Ephson (III) 1969-1973: 243). Henry van Hien is mentioned as a member of the Legislative Council of the Gold Coast, which means that the entry was finished before the end of 1927, as Van Hien resigned his post that year (cf. Ephson (II) 1969-1973: 135). This also corresponds with the death of Van Hien on 4 July 1928, which Hutchison does not mention in either main text or an addendum, nor in the added separate list of errata to the book. It does *not* conform to the entry for C.E. Reindorf, however, whom Hutchison mentions to be 'M.D.' in the regular text; Reindorf only acquired this degree in the second half of 1928. Finally, the death of J.E. Casely Hayford on 11 August 1930 is *not* mentioned, which at least conforms to the date on the British Library acquisition stamp.

<sup>7</sup> Cf. addendum to the entry for A.W. Kojo Thompson: 'The foregoing sketch was written two years ago' and the entry for Nene Sir E. Mate Kole, whose knighthood of 1929 is mentioned.

<sup>8</sup> Long periods of negotiating and waiting before a book was published (if at all) were not uncommon in the West African book trade in this period. Elucidating is the Nigerian example of the *History of the Yorubas* by Samuel Johnson (now a standard work with more than twenty official reprints), which took over twenty-two years to appear in print for the first time (first submitted in 1899, finally published in 1921). Especially in Nigeria, but also in the Gold Coast, private publications and local ephemeral publishing houses were the rule rather than the exception in the late nineteenth and early twentieth century (cf. Johnson 1921: vii-x; Doormont 1994: 38-47, passim).

the ‘Dedication’, where he thanks Th. Hutton-Mills, F.V. Nanka Bruce and A.J. Ocansey for their ‘kindness’, which ‘aided the author in the *early publication* of the Book’ [my italics; MRD].<sup>9</sup> It looks as if financial constraints almost prevented the publication altogether. In the light of what has been said above, stating that the book had an ‘early publication’ seems ludicrous.

In this respect we need to take a look at Hutchison’s list of other publications as well. Immediately after the title page of *The Pen-Pictures*, we find an overview of ‘Works by Charles Francis Hutchison’. This list, which reads as an advertisement, includes references to two volumes of *The Pen-Pictures*, *A Eulogy of White Celebrities of British West Africa*, *African Cameos: A book of entertaining stories*, and *Shades of Africa: Reflects Life, Scenery, and Psychology*. About *The Pen-Pictures* it is said that ‘Each Volume contains over 150 Photographs’, and the *Eulogy* is apparently a ‘white’ complement to the two ‘black’ volumes of *The Pen-Pictures*. Hutchison refers to the second volume of *The Pen-Pictures* in several places in volume I, even to the extent that one would think the book had already appeared.<sup>10</sup> Research in public repositories and in private libraries in Ghana and elsewhere did not bring a copy to light, so far. This is also the case with the other titles mentioned, except for *A Eulogy of White Celebrities of British West Africa*. The library of the Institute of African Studies of the University of Ghana possesses a copy of this book. It also contains a list of titles by Hutchison, including two additional books, namely *Man of Genius: A book on the miracles of the subconscious mind*, and *The Problem of Progressive Africa: Corrective monologues of African psychology*. So, whether the list should be read as an announcement of future publications or as a list of books already published remains uncertain.<sup>11</sup>

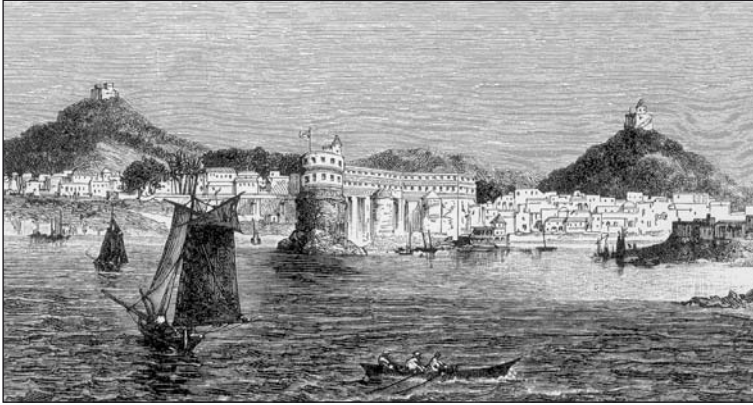
*The Pen-Pictures* was produced with much attention for detail. The book starts with a ‘Preface’ in which Hutchison explains the book to his readers. Then follow a ‘Dedication’ (see above), a poem honouring ‘The Paramount Chiefs of the Gold Coast’, a list of ‘Paramount Chiefs’ (thirty-four), and a ‘Prologue’ in verse. The main body of the text with the individual pen-pictures is the next part, which in turn is followed by three appendices. Appendix I and II are addenda in the form of five very brief pen-pictures (photo and caption). Appendix III is more substantial, as it holds a list of 113 men, whom Hutchison describes as ‘The Illustrious Dead of British West Africa’. Like the list of ‘Paramount Chiefs’, the list of ‘Illustrious Dead’ is preceded by a poem. An index concludes the book.

The content of the book is well balanced and shows that the author, as he also indicates himself, thought long and hard about its composition. The

<sup>9</sup> All three men have their own pen-picture.

<sup>10</sup> See references to Volume II in entries for M.S. Crentsil, J.C. de Graft-Johnson, J. McCarthy, and in the Preface and in Appendix I and II.

<sup>11</sup> *A Eulogy of White Celebrities* was also officially published by The African Library Press, based at P.O. Box 488, Accra, but printed in Britain, by Hood & Co., Ltd. of Middlesbrough. None of the other titles was found. Possibly Hutchison actually finished some or all of these works, but could not find a publisher and/or funds to publish them. There is a slight possibility that the manuscripts are extant and in private possession.



2. The town of Cape Coast seen from the sea-side, 1873/74.  
 Printed lithograph from the London Illustrated News.  
 Private collection M.R. Doortmont.

approach to the subject is almost programmatic, as the ‘Preface’ illustrates. Hutchison first outlines ‘the form and content’ of the book, commenting on the poetic form of the pen-pictures as ‘an African art’. He singles out the more historical biographical sketches in the book – called ‘Pages of Honour’ – written in plain prose.<sup>12</sup> Why he chose to make this distinction remains uncertain. Hutchison then continues with a discussion of the content of Volume I and the elusive Volume II. It was Hutchison’s obvious intention to present to the world a fairly comprehensive overview of celebrities of British West Africa, with Volume I covering the Gold Coast, and Volume II the other British colonies in West Africa (Lagos, Sierra Leone, and the Gambia), together with the leftovers from the Gold Coast. As it is, Volume II never materialized, and what we therefore have is just a description of (prominent members of) Gold Coast society in the 1920s, without the benefit of a wider contextualization. This is important, because, as we shall see, Hutchison had the tendency to focus very much on his own peer group and personal acquaintances. It would be interesting to know if he took, or was indeed able to take, a similar approach to the other colonies.

### *The Photographs*

What makes *The Pen-Pictures* special, as a 1920s publication, is the fact that portrait photographs accompany almost all biographical sketches. The photo-

<sup>12</sup> It concerns a total of twenty-six individuals of whom twenty-three are indeed historical in the sense that they were not of the author’s generation and were long dead when he wrote the book: C. Bartels, P.W. Bernasko, G. Blankson, J. Hutton Brew, G.F. Cleland, T.W. Cochrane, S. Essien, T.B. Freeman, J.A. Garshong, King Ghartey IV, F.C. Grant, E. Hayford, R. Hutchison, J. McCarthy, J.L. Minnow, J.S. Parker, P. Quarcoe, W.E. Sam, J. Sarbah, J. Simons, F. Smith, A.W. Thompson, J.A. Williams. The exceptions are: Nana Ayirebi Acquah III, C.A.A. Barnes, and Nene Sir E. Mate-Kole.



graphs show many proud men (and three proud women), mostly posing for the camera, dressed in their best suits and ties, their academic gowns and hats, or wigs (in the case of the lawyers), or chiefly robes.

The task of collecting all these photographs cannot have been a light one. By 1930 the Gold Coast already had a lively photographic tradition, which went all the way back to 1847, when the first commercial photographer landed on the coast.<sup>13</sup> At least one of the photographs in the volume – but in the form of a lithograph – can be linked to the 1847 photographer's visit. It concerns Hutchison's great-great-grandfather Carel Hendrik Bartels, who died in 1850.<sup>14</sup> There are several other individuals from the same age group of whom a picture is published: James Bannerman, Acting Governor of the British Gold Coast in 1850 († 1858), George Blankson († 1898)<sup>15</sup>, and Robert Hutchison († 1863), the author's grandfather. In the second half of the nineteenth century especially the Basel<sup>16</sup> missionaries (mainly based in Accra and the eastern regions) were very active photographers, who also sold their pictures in the form of postcards.<sup>17</sup>

Three of the biographies concern Gold Coast photographers, all from the same age group as the author: Robert Cann (born 1870), F.R.C. Lutterodt (born 1871),<sup>18</sup> and Isaac Vanderpuye (born 1876). It seems very likely that these three men, through their networks, assisted Hutchison in the task of collecting the photographs for his book. However, at no point in the book does Hutchison explain or indicate how he got by the photographs. He may have hired a photographer to provide him with additional material, like the photographs of houses for instance. Most of the portrait photographs were probably collected from the subjects themselves, or from their families, in the case of people already deceased. The fact that Hutchison worked mainly on his own peer and age group must have helped him in acquiring these photographs.

Some of the portraits published are well-known icons of celebrated Gold Coasters, which were (and are) used over and over again, and therefore have become part of the public demesne. Examples are the portraits of John Mensah Sarbah, George Ekem Ferguson, J.E.K. Aggrey, J.E. Casely Hayford, and James Bannerman. Other pictures are drawn from series of photographs we

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<sup>13</sup> Cf. Yarak 1995. For a discussion of early photography on the Gold Coast see Behrend and Wendl 1998: 8-16.

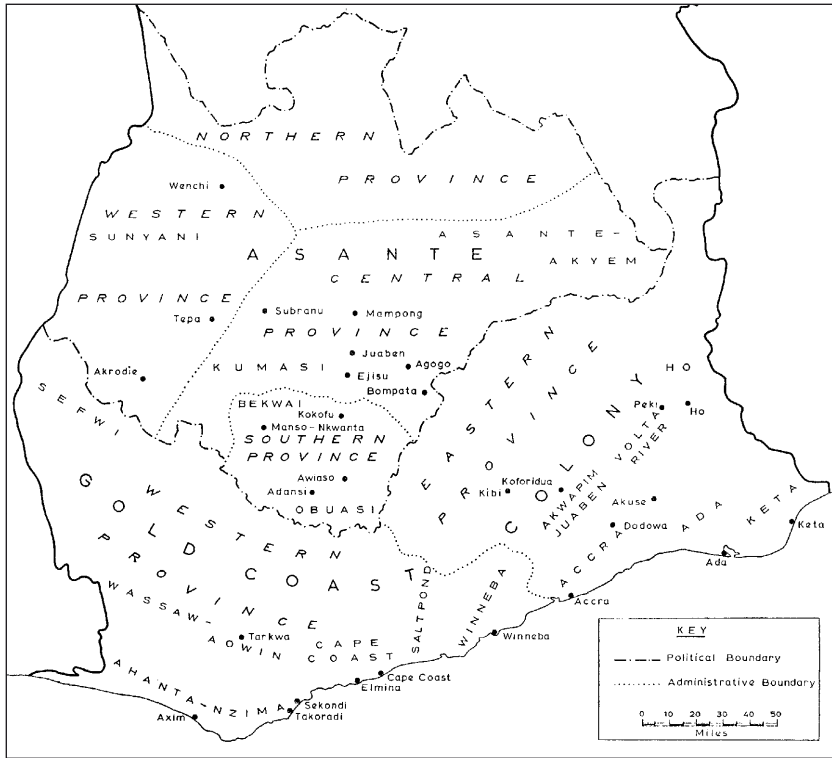
<sup>14</sup> *Ib.* and see below; he is mistakenly listed as 'Carl Bartels' in the pen-picture.

<sup>15</sup> But a much older photo.

<sup>16</sup> The official spelling of both the Swiss town and the mission of this name is 'Basel', which is followed here in the Introduction and footnotes. However, Hutchison consequently used the English spelling: 'Basle'.

<sup>17</sup> The Basel Mission Picture Archive is available online at [www.bmpix.org](http://www.bmpix.org), but does not contain all postcard material.

<sup>18</sup> Lutterodt is specifically identified by Allister MacMillan as a photographer who supplied many of the Gold Coast photographs for his 1920 publication. (cf. MacMillan 1920 (1968): 211). This book is a contemporary publication to *The Pen-Pictures* and equally lavishly illustrated with photographs. The Lutterodt studio in Accra had its origin in the 1890s (Behrend and Wendl 1998: 15, fig. 14, see also pen-picture).



**Figure 1. Map of the Gold Coast and Asante, 1913. Source: F. Agbodeka, *Ghana in the Twentieth Century* (Accra: Ghana Universities Press, 1972).**

also find in (semi-) official publications, like the books commemorating the visit of the Prince of Wales to the Gold Coast in 1925.<sup>19</sup> The pictures of the Prince of Larteh are examples of this, for instance, and the source is acknowledged.

Most of the photographs are formal, posed portraits, showing head and shoulders of the portrayed against a neutral background. The quality of the reproductions is poor. They are small-sized, and have a coarse 'screen' (the dots in a printed photograph). Nevertheless, they evoke a powerful image and enhance the textual biographical sketches.

### *Biographical Facts and Figures*

Who and what does Hutchison describe in his book? In a series of short articles, *The Pen-Pictures* lists a total of 162 individuals. Most articles consist of a written biography, accompanied by a portrait photograph of the person or persons eulogized. In a small number of cases, one article treats more than one person, in most cases members of one family (Fori brothers, Ofori brothers, the Vanderpuye brothers, Quartey-Papafio family, Quashie brothers). One article holds a pen-picture of two unrelated men (F.L.J. Cato and S. Baidoo). Sometimes photographic portraits are missing, while a frame is still inserted. In some cases a portrait with a caption only is inserted. The latter is the case with three chiefs in Appendix I, and two merchants in Appendix II, but also with several people in the main body of text.

The basic information in the headers of the entries is limited and hardly standardized. Hutchison gives the full names and titles (for chiefs), and he adds academic degrees and social appellatives for all individuals. Each heading is concluded with a 'motto', generally descriptive in nature and referring to either

**Figure 2. Pen-Pictures by Profession**

Category	Number	Percentage
Mercantile / Business*	62	38.3%
Colonial Civil Service**	29	17.9%
Lawyers	27	16.7%
Chiefs	21	13.0%
Clergy	8	4.9%
Education***	6	3.7%
Medicine	4	2.5%
Engineers****	3	1.9%
Independent	2	1.2%
<b>Total</b>	<b>162</b>	<b>100.0%</b>

\* Including 3 photographers and 1 pharmacist.

\*\* Including police, military, and magistrates.

\*\*\* Including the 3 only women with a separate entry.

\*\*\*\* 1 engineer, 1 architect, 1 surveyor.

<sup>19</sup> E.g. Adcock n.d. [1926]; Deakin 1925. For an overview of the British colonial photographic tradition in West Africa see Allison 1988.

Figure 3. Pen-Pictures by Origin (Place of Birth)

Place of Birth	Number	Perc.	Place of Birth	Number	Perc.
<b>Gold Coast (general)</b>			<b>Nigeria</b>		
Aburi	1	0.6%	Abeokuta	1	0.6%
Accra	36	22.4%	Badagry	1	0.6%
Addah	1	0.6%	Lagos	1	0.6%
Anomabu	9	5.6%	<i>Subtotal</i>	3	1.9%
Arkraah	1	0.6%	<b>Sierra Leone</b>		
Asante	1	0.6%	Freetown	6	3.7%
Axim	1	0.6%	Not specified	2	1.2%
Ayamaim	1	0.6%	<i>Subtotal</i>	8	4.9%
Cape Coast	19	11.8%	<b>The Gambia</b>		
Dixcove	1	0.6%	Bathurst	1	0.6%
Elmina	12	7.5%	<i>Subtotal</i>	1	0.6%
Koforidua	1	0.6%	<b>British West Indies</b>		
Keta	1	0.6%	Barbados	1	0.6%
Saltpond	7	4.3%	Not specified	2	1.2%
Sekondi	1	0.6%	<i>Subtotal</i>	3	1.9%
Shama	1	0.6%	<hr/>		
Winneba	2	1.2%	<b>Total</b>	<b>162</b>	<b>100.0%</b>
Not specified	33	20.4%	<hr/>		
<i>Subtotal</i>	129	79.0%	<i>Total Gold Coast</i>	147	90.7%
<b>Gold Coast (chiefs)</b>			<i>Total non-Gold Coast</i>	15	9.3%
Accra	1	0.6%			
Asante - not specified	3	1.9%			
Akropong (Akwapim)	3	1.9%			
Beyin (Appolonia)	1	0.6%			
Fomina (Adansi)	1	0.6%			
Kebbi (Akyem Abuakwa)	2	1.2%			
Koforidua (New Duaben)	1	0.6%			
Kumasi (Asante)	1	0.6%			
Mampong (Asante)	1	0.6%			
Manya Krobo	1	0.6%			
Wassaw - Lower	1	0.6%			
Wassaw - Upper	1	0.6%			
Winneba	1	0.6%			
<i>Subtotal</i>	18	11.0%			

the person's profession or his character. In many cases, a birth place or stool town (for chiefs) and/or a birth date is mentioned. However, as we can see from figure 3 and 4, these indications of origin and date of birth are lacking in detail. In thirty-two cases (almost 20 percent) Hutchison omits the birth place; for forty-four individuals (over 27 percent) he gives no date of birth. In general, these omissions run together, although in some cases either a birth date or birth place is given.<sup>20</sup>

It is obvious that for the well-known people in *The Pen-Pictures*, this information was readily available through other publications, or known as a common fact. In the case of the author's family members and named friends, the

<sup>20</sup> On the basis of research undertaken for this publication, it is possible to give more complete and accurate figures. However, we have chosen to work with Hutchison's own information only here.

same is true, of course. For some of the older individuals the information is often inaccurate.<sup>21</sup> For the chiefs, information about their birth is only given sparsely, but instead of this the information about their stool is more detailed. For the three ladies with a separate entry (Miss M. Clerk, Miss M.K. Quartey-Papafio, and Miss H. Simons), birth dates are omitted completely, possibly as a matter of courtesy.

The third type of basic information – after name and origin – is the occupation or profession of each individual discussed. Here we reach the core business of *The Pen-Pictures*, namely the description and analysis of the social position of each individual in his or her own right, and in relationship to each other. So, as figure 2 shows, we can determine an occupation for all 162 entries. It must be noted here, however, that some of the occupations are hidden inside the text, rather than explicitly stated in the header of the article.

In terms of occupation, with a total of sixty-two (38.5 percent), most individuals fall into the category of ‘mercantile / business’, Hutchison’s own peer group and natural social circle. In these men, Hutchison describes his own professional sphere, as he himself was a businessman throughout his adult life. If we look at the dominant age-groups in the book (1861-1890; fig. 4), the conclusion presents itself that these men were not only his peers, but in many instances his business partners, personal acquaintances, and even friends. This is corroborated by a further analysis of the individual pen-pictures. Interestingly enough, the majority of the businessmen described are not very well known, and through them, Hutchison sings the praise of the large African business community, which was still fairly successful in the wake of the all-encompassing British economic imperialism of the first three decades of the twentieth century.<sup>22</sup>

A good second is the group of colonial civil servants with twenty-nine (18 percent), closely followed by lawyers, and the category of traditional Gold Coast chiefs. The civil servants are without exception high-posted successful individuals in the British colonial service on the Gold Coast, but not necessarily Gold Coasters by birth. Many of the lawyers stood in the forefront of the nationalist movements of the 1890s and 1920s, the Gold Coast Aborigines Rights Protection Society (A.R.P.S.), and the National Congress of British West Africa (N.C.B.W.A.) respectively, and these can equally be qualified as statesmen or politicians.<sup>23</sup> The chiefs or traditional leaders seem to be put in by Hutchison for good measure more than anything else. There is no distinguishable pattern in the qualifications needed for inclusion here and the eighteen chiefs come from all over the Gold Coast Colony and Asante territories. It may be that he saw the incorporated chiefs as ‘Modern Africans’ in their own right,

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<sup>21</sup> Wherever more accurate information is available, errors in the text are amended in a footnote in this new edition.

<sup>22</sup> MacMillan 1920 (1968), the most complete published description of the British West African economy of the late 1910s only mentions some of them; cf. Hopkins 1973: ch. 4.

<sup>23</sup> These are the people that figure on many pages of Kimble’s *magnum opus* on Gold Coast nationalism between 1850 and 1928 (cf. Kimble 1963); see also below.

that is to say, in their relationship to British colonial rule and processes of colonial globalization. The chiefs that are included invariably co-operated loyally with British rule, or were even appointed by the British authorities. The remainder of the pen-pictures (20 men, 3 women) include ministers, teachers, medical doctors, ‘engineers’, and men of independent means.

In terms of origin (fig. 3), Accra (36), Cape Coast (19), and Elmina (12) top the list, with the coastal towns of Anomabu and Saltpond following at a distance. If we take into account that most of the educated (or ‘modern’) men from outside the Gold Coast also resided in Accra, *The Pen-Pictures* is first and foremost a collective biography of the educated African community in colonial Accra. The large number of Cape Coasters can be explained in terms of the historical significance of the town (former British capital and settlement since 1663), which yielded a large number of historically important figures in the nineteenth century. In the late nineteenth and early twentieth century, Cape Coast became an important centre of learning, with numerous secondary schools for both boys and girls. Besides, Hutchison’s family hailed from Cape Coast, and a significant number of his relatives receive a pen-picture (fig. 5 and 6). The same is true for Elmina (former main Dutch settlement, 1637-1872), where Hutchison spent at least part of his boyhood. A significant number of personal friends from the author’s schooldays have their own pen-picture, as well as (locally) well-known Elmina figures of the late nineteenth century.

In terms of age (fig. 4), it is significant that most individuals for whom a birth date is known hail from Hutchison’s own age group or generation: 31 from 1871-1880; 86 from 1861-1890. Over 90 percent were born between 1841 and 1890. In other words, Hutchison studied members of his own generation, their fathers, and in some cases their sons.

This quantitative analysis of the content is far from conclusive, but indicative. A qualitative analysis of Hutchison’s ‘heroes’ can confirm the general pat-

**Figure 4. Pen-Pictures by Date of Birth**

Date of Birth	Number	Percentage
before 1801	2	1.2%
1801-1810	1	0.6%
1811-1820	0	0.0%
1821-1830	2	1.2%
1831-1840	3	1.9%
1841-1850	9	5.6%
1851-1860	11	6.8%
1861-1870	32	19.8%
1871-1880	31	19.1%
1881-1890	24	14.8%
1891-1900	2	1.2%
no indication	45	27.8%
<b>Total</b>	<b>162</b>	<b>100.0%</b>

tern and offer a context to the question who and what Hutchison described in his book. An effort at such an analysis will be made below. Before we come to that, however, we have to take a look at the person of Charles Francis Hutchison, his life, and his family.

*The Author, his Family and Social Context*

The author of *The Pen-Pictures*, Charles Francis Hutchison, was born in Cape Coast in 1879 and received his education in England in the 1890s. He was trained as a surveyor and returned to the Gold Coast where 'he was for many years the leading land surveyor'.<sup>24</sup> According to one report Hutchison was compelled by illness to give up his profession. Instead he went into business and in 1914 he founded the H.M.S. Produce Co., Ltd., of Kumase, a commercial trading company. The same source informs us that Hutchison also took part in 'big mining negotiations'. This probably means that he had a hand in the procurement, initial development, and sale of mining concessions in the Gold Coast hinterland, an activity in which many Gold Coast businessmen participated in the 1890s and 1900s.<sup>25</sup> By 1919 Hutchison was ready for an even bigger enterprise, and he set up the Swan Mount Trading Co., Ltd. In this firm several Gold Coast and European relatives and friends of Hutchison participated, making it one of the few mixed – and successful – African-European business enterprises of the period. By 1920, a year after its establishment, the



3. Section of premises of the Swan Mount Trading Company,  
C.F. Hutchison's firm at Accra, ca. 1920.

Photo by Holm Photographers, Accra. Source: MacMillan 1920 (1968): 212.

<sup>24</sup> For this information and other facts about his business activities recounted here see MacMillan 1920 (1968): 212. Note that C.F. Hutchison had nothing to do with the firm of C.F. Hutchinson & Co., general merchants in Lagos (Nigeria) in 1920 (*ib.*: 112)

<sup>25</sup> Dumett 1998 does not mention Hutchison in connection with the mining industry.

firm had a Head Office in Accra, with a new factory being built, and branch offices in Winneba and London. Charles Francis was Managing Director with a Chief Assistant in Accra in the person of his cousin W.C. Arthur, a man with 'very extensive knowledge and experience in the produce trade'.<sup>26</sup> What Hutchison did in the 1930s and after, we do not know (did he retire, and when?; did he settle in Britain, and where?) and his death remains shrouded as well.<sup>27</sup>

Looking at his life-career, one can wonder how and why Hutchison became involved in such an extensive biographical research project as *The Pen-Pictures*. The answer to this question may be found in the family background of Hutchison and is also visible in the subject matter of *The Pen-Pictures* itself.

In the second half of the nineteenth century, a significant part of coastal Gold Coast society was dominated by the urban elites of Cape Coast, Accra, Elmina, and some smaller towns. These urban elites were strongly anchored in a tradition of contacts with Europe on the one hand, and contacts with African social, economic, and political networks on the other. They were the middlemen of the Atlantic slave trade in the eighteenth century and of the export trade of agricultural produce in the nineteenth. Their attitude to life was cosmopolitan in outlook, embracing European modernities, overseas travel, European education and Christianity<sup>28</sup>. At the same time they were also integrated into local social spheres, traditions and values, embracing African modernities as well as maintaining their hinterland (read: rural) social networks. The latter was as much by way of necessity as by way of choice, stemming from their position in-between the African continental and the European Atlantic world. Many members of the group had physical European links, in the form of a European parentage or a European ancestor somewhere further away in the family tree. This social trait is specific to the urban centres of the Gold Coast, where this group of Euro-Africans, although always small in number, formed a strong power base and had much influence both over the nature of the European presence on the coast and over the relationship between the hinterland and the coast.

In his study on the development of Gold Coast nationalism, Kimble states about the importance of the urban elite:

'There was a tendency sometime to overlook the relative size of the educated African minority; in fact, there could hardly have been as many as 200 Gold Coast Africans at that time who had received a higher education or travelled overseas. [...] But this small group included several men of high calibre, and if their right to leadership was rejected, certainly there was no one else who even claimed to represent the interests of the African population generally.'<sup>29</sup>

<sup>26</sup> MacMillan 1920 (1968): 112 and Jenkins 1985: 582.

<sup>27</sup> It is certain that in the period 1928-1964 no probate was registered in the Gold Coast (Ghana), which in itself is curious, as we could expect him to have extensive possessions there, even if he did settle in Britain. Maybe he died after 1964? (cf. PRAAD, SCT 5/4/264-266, High Court Cape Coast, Probate and Letters of Administration.)

<sup>28</sup> See for a recent analysis of modernity and the state from a comparative African perspective Comaroff 2002 and specifically for the Gold Coast context Rathbone 2002.

<sup>29</sup> Kimble 1963: 92.





4. Accra beach, Post Office and James Fort with Light-house, ca. 1905.  
 Postcard photograph, Basel Mission Book Shop, Accra (original in colour).  
 Private collection M.R. Doortmont.

Kimble's statement is one of fact, but we may ask if it is the right approach to the urban elite as a social group. It looks as if Kimble isolates the group, emphasizing its educational level and physical international experience as something special. However, at the same time this trait qualifies them as the only capable group to lead the African masses in the colonial era, although being quite separate in terms of social, political and economic positioning, again, according to Kimble's view. This approach seems to be too much inward looking. It was the nature of the wider social network, which included specific family and business relations as well as the extended family and the close-knit Gold Coast urban community, which defined political, social and economic relationships of power, influence, and interdependence. Augustus Casely Hayford has understood this very well, as he shows in his study of social relationships in Cape Coast in the nineteenth and twentieth century, pointing out the complexities of urban society and the intricate linkages between the different social groups as well as individuals. He links the educated elite of Cape Coast – the same group Kimble is studying – to the protracted and recurring power struggle around the paramount chieftaincy of the town and in doing so makes abundantly clear that the 'educated elite' can not be studied in isolation. Casely Hayford also shows that the intricate social web, of which the 'educated elite' was only one element, can be laid bare through a genealogical – or rather prosopographical – analysis.<sup>30</sup>

So not only was this small group extraordinarily influential in a direct and indirect sense, the group as such should not be seen as a social group in its own

<sup>30</sup> Casely Hayford 1992.

right, but much more as the tip of a social iceberg.<sup>31</sup> How this iceberg was shaped exactly, and how it moved, remains largely unstudied, however. Kimble only scratches the surface, as do authors like Priestley,<sup>32</sup> Dumett,<sup>33</sup> and Gocking.<sup>34</sup> Casely Hayford's study of Cape Coast goes further and deeper, providing both theoretical and empirical context, as John Parker does for Accra.<sup>35</sup> However, the only way to answer all questions is to undertake an even more profound prosopographical study – which is extremely difficult – and take a more comparative approach, (1) in terms of urban history and the sociology of African towns in the second half of the nineteenth century in the light of the colonial experience,<sup>36</sup> and (2) in terms of linkage between the educated groups and others, elite and non-elite, occupying the same social framework.<sup>37</sup> It is not the object of this introduction to tackle this research topic, so for now we will concentrate on the person of the author and his family.

Charles Francis Hutchison was himself a member of one of the most prominent Euro-African families of the nineteenth-century Gold Coast, namely the Hutchison-Bartels clan of Cape Coast and Elmina. Charles Francis's paternal great-grandfather was William Hutchison, a Scot, who served with the British

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<sup>31</sup> Another issue worth further research in this context is the role of domestic slaves in the social set-up of the Gold Coast towns, also in relationship to the importance of dependency, clientage and patronage in relationships in these otherwise cosmopolitan, globalized, open communities. Hutchison refers to the (economic) importance of slaves once in the pen-picture of his cousin C.H. Bartels. The military importance of slaves, for instance in local military organizations, like the 'traditional' Asafo companies, but also in the 'modern' Gold Coast Rifle Volunteer Force, needs to be considered as well (cf. Parker 2000: 60).

<sup>32</sup> Priestley 1969 is a pioneering but on some issues rather one-dimensional study of the Brew family, based on extensive and detailed research in original sources.

<sup>33</sup> In an economic analysis of Gold Coast merchants in the nineteenth century, Dumett exacerbates the impression that we are dealing with a very small and exclusive group by focussing on formal and documented connections and relations (cf. Dumett 1983: 672; Lynn 1997: 141).

<sup>34</sup> Gocking 1999, like Casely Hayford 1992, deals predominantly with social-political relations in Cape Coast, much in the same manner Kimble 1963 does, be it in a moderate Marxist rather than a liberal political and social theoretical setting. Gocking focuses on the relationship of the 'educated elite' to the colonial authorities on the one hand, and 'indigenous' society on the other, hence the title of his book: *Facing Two Ways*. In creating this dichotomy in social and political relations, he seems to lose the opportunity to explain the many idiosyncrasies in these relations somewhat.

<sup>35</sup> Casely Hayford 1992; Parker 2000. It must be noted here that where Casely Hayford describes the extreme complications in social relations in Cape Coast politics and elite society between the late eighteenth and the middle of the twentieth century very well, he is not completely successful in his efforts to analyze these relationships, because of a relative lack of contextualisation. Parker does provide this through discussions of parallel historical developments and a clear positioning of Accra in the wider world (Gold Coast, British colonial policies in West Africa, developments in the hinterland).

<sup>36</sup> Important comprehensive monographs on the urban experience with colonialism elsewhere in sub-Saharan Africa which take this route, but all from different vantage points, include Bickford-Smith 1995 on Cape Town, Martin 1995 on Brazzaville, and Sheriff 1987 and Sheriff and Ferguson 1991 on Zanzibar.

<sup>37</sup> Doortmont, Everts and Vrij 2000 offers a preliminary prosopographical analysis of the complex social relationships in four eighteenth and nineteenth-century Euro-African families of Elmina; Baesjou 1979, Yarak 1989/'90, and Doortmont and Everts 1997 present complementary analyses and discussions on slavery, the specificity of judicial frameworks, and probate and inheritance in connection with the Elmina elite respectively.

government on the Gold Coast in the early nineteenth century, and was a member of T.E. Bowdich's expedition to the Asante capital of Kumase in 1817. Hutchison stayed behind as Resident and kept a diary from September 1817 till January 1818. He was then recalled to Cape Coast, where he occupied a regular government post. In the 1820s he took an active part in the Asante wars the British fought in this period, with battles at Asamankow (1824)<sup>38</sup> and Katamanso (1826)<sup>39</sup>. William Hutchison finally established himself as an independent merchant, based at Anomabu. He probably returned to Scotland in 1832, and died in 1834.<sup>40</sup> The European connections of the family remained alive well into the twentieth century. William's children, and many of his grandchildren and great-grandchildren were educated in Britain and some settled there permanently.

With his wife, Adelina Williams,<sup>41</sup> William had two sons, Robert and Thomas Charles, and one daughter, Emma Hutchison. Both sons were educated in Britain, and returned to the Gold Coast around 1848, where they were involved in trading activities in Anomabu and Cape Coast. In 1851, Robert married a girl from Elmina, called Anna Sophia Swarte. She was the daughter of Dutch official and Acting Governor of the Netherlands Possessions on the Coast of Guinea,<sup>42</sup> Martinus Swarte, and an Elmina lady called Charlotte Bartels. The latter, in turn, was the granddaughter of a Dutch governor<sup>43</sup> and eldest daughter of the most powerful Elmina merchant of the second quarter of the nineteenth century, Carel Hendrik Bartels (1792-1850). The marriage between Robert and Anna Sophia forged an economic and social link between

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<sup>38</sup> The Battle of Asamankow of 21 January 1824 was an encounter between an Asante army and a column of British troops and Gold Coast auxiliaries led by Sir Charles MacCarthy, Governor of the British Possessions in West Africa. The British were defeated and MacCarthy was killed in action, beheaded and his head taken to Kumase as trophy (cf. Wilks 1975: 175, 313-314; Wilks 1993: 266-267).

<sup>39</sup> The battle of Katamanso was a confrontation between on the one side the Asante army invading the coastal areas of the Gold Coast and on the other the combined forces of the British and the mercantile community and chiefs of James Town and Dutch Accra. It took place on 7 August 1826 near a place called Dodowa, some 32 kilometres northeast of Accra. It ended in defeat for the Asante army (cf. Parker 2000: 50, 54-57, 168, 217; Wilks 1975: 182-183).

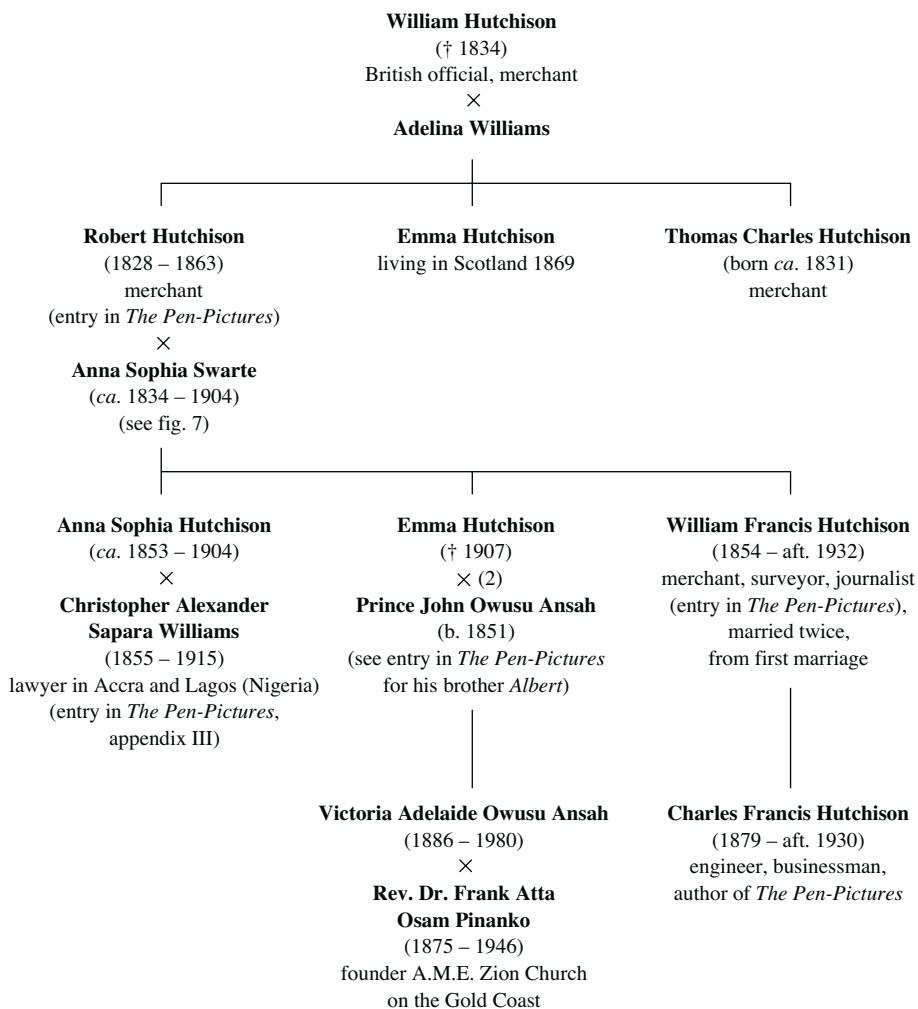
<sup>40</sup> Jenkins 1985: 582-583 and sources mentioned there; Kimble 1963: 267-268; Dupuis 1824 (1966): ix; Bowdich 1819: *passim*.

<sup>41</sup> As yet, the family background of Adelina Williams could not be established. However, it seems certain that she stems from one of the leading Cape Coast mercantile families; Ephson calls her 'a lady of respectable Cape Coast family' (Ephson (I) 1969-1973: 50).

<sup>42</sup> In Dutch: 'De Nederlandse Bezittingen ter Kuste van Guinea', the official name of the Dutch Gold Coast, with its headquarters at St. George d'Elmina. The official was Martinus Swarte (1813-1835), who served on the Gold Coast from March 1830 to December 1833. Anna Sophia was named after her Dutch paternal grandmother, Anna Sophia Swarte, née van der Aa (Doortmont GCDB).

<sup>43</sup> Cornelius Ludewich Bartels, of German origin, official on the Dutch Gold Coast from 1789 onwards and Governor-General from 1801 till his death in Elmina in 1804 (cf. Van der Zwan 1982; Doortmont GCDB).

Figure 5. Genealogical table Hutchison



the two families for the remainder of the century.<sup>44</sup> Personal links between the Hutchison and Bartels families survive until the present day.<sup>45</sup>

Robert Hutchison (1828-1863) was Charles Francis's grandfather. He was a leading member of Cape Coast community throughout the 1850s, and a very influential figure. He was one of the main palm oil exporters of the period, with extensive European contacts. He acted as the principal agent for the British trading company of Messrs. F. & A. Swanzy Brothers, as well as for the important Dutch trading house of Van Rijckevorsel & Co.<sup>46</sup> In public life he was among the first members of the Cape Coast Municipal Council, he was Mayor of Cape Coast (1859), an unofficial member of the Gold Coast Legislative Council (1861-1863), a Justice of the Peace and a Judge in the Cape Coast High Court. He was co-founder of the first Freemason's Lodge in West Africa (Cape Coast 1858)<sup>47</sup>, and co-founder of the Gold Coast Rifle Volunteer Force (1863), set up to organize the Euro-African elite of the British Gold Coast in the defence of the territory against the Asante, in which he had the rank of Captain. With the Volunteer Force he found his early death – at the age of thirty-four – at the British military camp at Mansue in 1863, set up in fear of an Asante invasion.<sup>48</sup> He died of dysentery.<sup>49</sup> He was buried in the oldest town cemetery of Cape Coast, in Royal Lane, which has since been cleared. His gravestone survives to this day in an outside wall of the Anglican Christ Church Cathedral in Cape Coast.<sup>50</sup>

Charles Francis' father, William Francis Hutchison, was born in Elmina in 1854, and went to school in Britain in the 1860s, where he attended university, with a career in medicine intended. He did not graduate, however, due to problems with his late father's estate.<sup>51</sup> In the early 1870s he was back in the Gold Coast, where he traded in all sorts of produce, especially palm oil products, rubber, commercial agriculture-foodstuffs, and coffee, was active in manufacturing, and became an entrepreneur, involved in the mining business in

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<sup>44</sup> The marriage followed a period of three years in which Robert Hutchison had been the Kormantin storekeeper for Carel Bartels, Charlotte's full brother, and by 1851 the head of the Bartels family. After 1851 Robert set up as an independent merchant with offices in Elmina and Cape Coast, and his brother Thomas Charles later acted as agent for the Bartels family at Elmina (Doortmont GCDB; NA, NBKG 976, fol. 73, power of attorney from C. Bartels to T.F. Hutchison, document registered 2 March 1855).

<sup>45</sup> M.R. Doortmont and L.W. Yarak will discuss this and other topics, only briefly referred to here, in detail in a forthcoming publication on the Bartels family of Elmina.

<sup>46</sup> Cf. Lynn 1997: 141; Doortmont GCDB.

<sup>47</sup> Together with his cousin Carel Bartels of Elmina and European 'brothers' they established Gold Coast Lodge No. 773 (cf. Ephson (I) 1969-1973: 51-52).

<sup>48</sup> See Wilks 1975: 216-218.

<sup>49</sup> Hutchison inaccurately says that he died of malaria.

<sup>50</sup> Career and personal information for the Cape Coast period can also be found on this gravestone (inspected April 1995; January 2003); cf. Jenkins 1985: 582; Doortmont: GCDB. See also Ephson (I) 1969-1973: 50-52, who is the only author to establish a firm birth-date for Robert Hutchison: Cape Coast 23 June 1828.

<sup>51</sup> According to his biography in *The Pen-Pictures*. At his death, Robert Hutchison left an insolvent estate. However, it seems strange that in this situation his son was able and allowed to enter university at all. See PRAAD, SCT 5/4/297, Supreme Court Cape Coast, Insolvent Record Book, 1855-1873, nos. 56, 57, 59, dated 16 June 1864, 7 February 1865.

Tarkwa in the Western Province (1897). In between, William Francis Hutchison worked as a surveyor (1882), went into government service as an Inspector of Roads (*ca.* 1888 – *ca.* 1895), and acted as economic adviser to the Colonial Government and British traders (writing reports on agriculture and roads, railways and harbours, including Takoradi). In 1887 he was an extraordinary member of the Legislative Council of the Gold Coast.<sup>52</sup> During the British Asante campaign of 1873-1874, he was an officer in the Gold Coast Rifle Volunteer Force, as his father Robert was before him. Besides all this, William Francis was a newspaperman and a journalist. He wrote for and possibly edited *The African Times and Oriental Review* in the period 1912-1914 and 1917-1918, and *The African and Orient Review* in 1920. He also wrote other articles, reviews, and booklets concerning the Gold Coast and West African affairs in general in the 1920s.<sup>53</sup> He may well have been the main inspiration for his son to start writing.

William Francis' ties with Europe were strong. He most likely left the Gold Coast to settle in Britain around 1898, and stayed there till 1919, before returning to West Africa.<sup>54</sup> There are indications that at some point in time he acted as the British agent for his son's business.<sup>55</sup> He finally died in Britain, somewhere in the 1930s, probably in 1934.

The careers and cosmopolitan life-style of the author's paternal ancestors are indicative for the character of the social group they stem from, and which is so deftly described in *The Pen-Pictures*. On the other hand, Hutchison's identification of modern Africans is very parochial as well. Indicative here is the Elmina connection of the author and his family, which is quite strong and explicit throughout the book. This may have to do with the fact that both the author's father and the author himself grew up in Elmina, in the Bartels-Hutchison residence of Mount Pleasant.

We find a total of six directly identifiable family members of the author among the entries, all with their roots in Elmina.<sup>56</sup> Outside the immediate family, the Elmina connection is prevalent in the circle of (boyhood) friends of the author (four),<sup>57</sup> and in the high incidence of Gold Coasters of Elmina origin, or with explicit Elmina connections (nine).<sup>58</sup> Taken together, the 'Elmina contin-

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<sup>52</sup> Kimble 1963: 456; Jenkins 1985: 581-582, and sources mentioned there. Apparently he wrote a positive report on the foundation of a modern harbour at Takoradi, as his son refers specifically to the fact that by the time *The Pen-Pictures* were published this plan has finally come to fruition. Even today, Takoradi Harbour is the second international port of Ghana, after Tema.

<sup>53</sup> Jenkins 1985: 581-582, and sources mentioned there; *GCL* 6 November 1909.

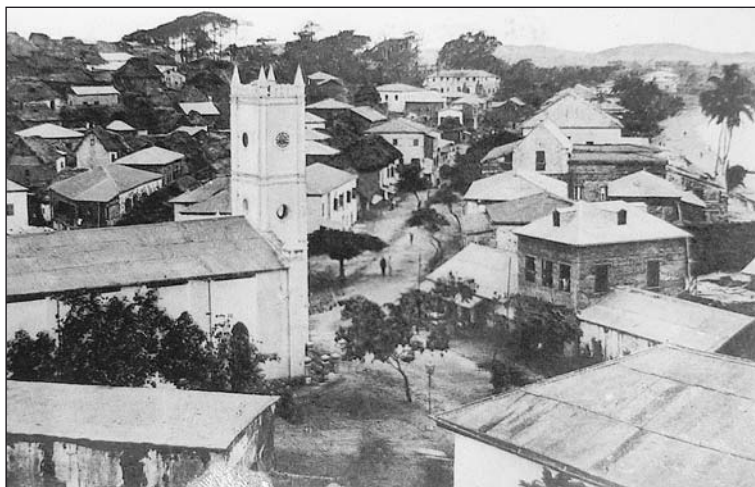
<sup>54</sup> Kimble 1963: 546 mentions 'an absence of over twenty years' on his returning to the Gold Coast in 1919 (*cf.* *West Africa* 30 August 1919). W.F. Hutchison does not appear in the 1901 census for England and Wales, but he may of course have lived in Scotland at the time.

<sup>55</sup> Jenkins 1985: 581-582.

<sup>56</sup> J. Anthony-Mensah (cousin), C.A.A. Barnes (cousin), C. Bartels (great-granduncle/great-great-grandfather), C.H. Bartels (cousin), R. Hutchison (grandfather), W.F. Hutchison (father).

<sup>57</sup> J.S. Bruce-Vanderpuy, J.S. Erbynn, W.L. Phillips, W. Plange.

<sup>58</sup> Although not all born in Elmina; the list includes: A. Mensah, J.L. Minnow, J. Simons, J.J. Simons, H. van Hien, H. Vroom, J.W. Yorke. Explicitly named as connected to Elmina are: F.E. Ekuban, T.B. Freeman.



5. View of High Street, Elmina from St. Jago Hill, with front-left the Methodist Chapel and in the centre in the distance Mount Pleasant, the house where C.F. Hutchison in part grew up.  
Postcard photograph, ca. 1905. Private collection M.R. Doortmont.

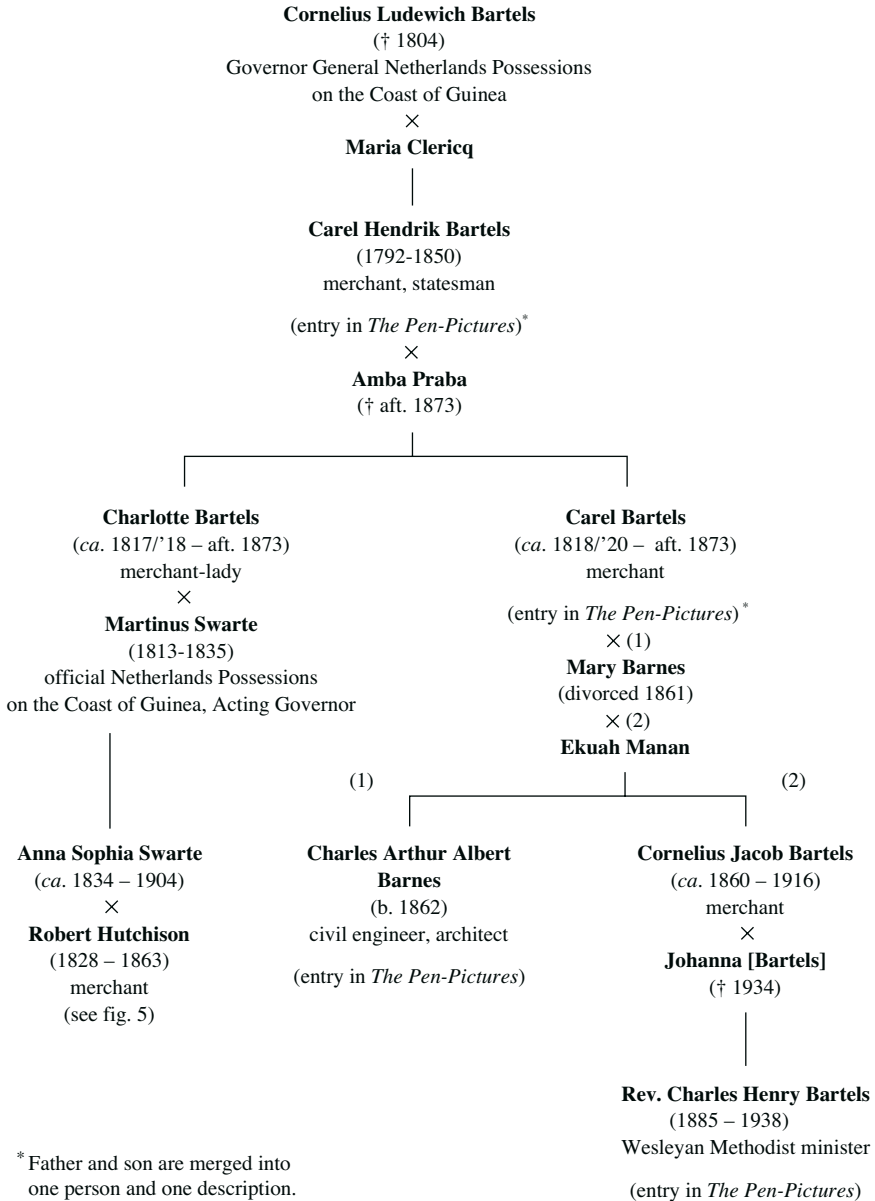
gent' makes up 15 percent of the Gold Coasters in the book, and 12 percent of all entries.

The author's physical and emotional ties to the Mount Pleasant family house of the Hutchison-Bartels family clan are evident. In the pen-picture of Carel ('Carl') Bartels he describes it as 'the once beautiful marble-hall and park which is known as Mount Pleasant.' From the biographical sketch of his cousin Charles Henry Bartels we learn about the glory of the house before the abolition of domestic slavery in the Gold Coast Colony, and the demise of the house thereafter.<sup>59</sup> The builder, Carel Bartels, was the uncle-in-law to Robert Hutchison, the author's paternal grandfather. He built the house in the early 1850s, but went bankrupt in 1861 and almost lost the property. His full sister Charlotte, the author's great-grandmother, bought the house back from the estate, and it became the Elmina family house for several lines of the extended matrilineal family or matriclan (*abusua*), of which Charles Francis Hutchison was a member.<sup>60</sup>

<sup>59</sup> The alleged collapse of the (household-based) economy due to the abolition of domestic slavery in the Gold Coast Colony by the British in 1874 seems a social discourse rather than an economic one, as research into export volume and values points out. That Hutchison picks up on the theme in the 1920s, almost fifty years on, shows how deep this shake-up of social relations ran with the slave-owning elites of the Gold Coast. Cf. Dumett and Johnson 1988: 78-82, *passim*.

<sup>60</sup> NA, NBKG 988, Notarial Archives 1857-1871, sub 1858, no. 30: mortgage on Mount Pleasant 28 March 1859, with note of re-acquisition by Charlotte Bartels 1 October 1861; *Ibid.*, sub 1861, no. 63: inventory, management and sale of bankrupt estate of Carel Bartels, 28 September 1861; Doortmont GCDB. I especially wish to thank Larry Yarak, who did the original research on this episode and discussed the matter with me extensively.

Figure 6. Genealogical table Bartels



\* Father and son are merged into one person and one description.



In Hutchison's time, Mount Pleasant was the epitome of his family and its history. It is inextricably linked to the history of the Bartels family of Elmina. Ideally, to counterpoise the patrilineage connected to a European ancestry and traditions, the Bartels' line should represent the matrilineage (*abusua*) and Akan tradition. However, Charles Francis himself was technically not a member of the Bartels matrilineal family; the last one in his line was his father, William Francis (see fig. 5). And of course, if we look carefully at the key players in the Bartels family, we can conclude that the matrilineal elements contributed substantially to the coherence of the family – there were some extraordinarily strong women in charge for instance –, but did not define its identity and character. The character is hybrid, the identity linked first and foremost to the town of Elmina and a 'Dutch common past', and only in the second instance to Akan family law and custom. This is reflected in *The Pen-Pictures* in the position Hutchison gives to the family house (Mount Pleasant) and the town of Elmina as a whole.<sup>61</sup>

As indicated before, the number of people in the book with an Elmina background is quite high. In terms of identity this can be explained by the fact that Hutchison lived in the town at a crucial stage in his life. However, this does not explain his extreme utterances of praise about the town. In the pen-picture of W.R. Phillips, Hutchison writes:

'Elmina, the historic town that supports her loads with thorns and carries  
her water in a sieve;  
Where strangers once feared to stay,  
And the denizens were overwhelmed with hospitality.

The brave Elmina –  
Where, except the chastisement from your fathers for political recalcitrance,  
The conquerors' guns have never reached –  
Salutes you.'

Here he emphasizes the bravery and harshness of the (inhabitants of the) town, making it a place of fear for its enemies and a place of welcome for those who know it, a place punished by the British for its political opposition (most of the old town was bombarded and burnt down in 1873), but never conquered. In the sketch of Alfred Mensah, he elaborates on the theme, referring to the transfer of the town from Dutch to British rule as a 'sorrowful memory', Elmina being in the 1920s only a shadow of its former self, full of 'ruined and [...] erased palaces'. In the pen-picture of J. Anthony Mensah, Hutchison reiterates: 'Elmina the bravest of the braves!'

It is not only bravery Elmina is praised for, however. In the pen-picture of William Plange, Hutchison dwells on the economic importance of the town in another era:

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<sup>61</sup> We will discuss the way in which Hutchison deals with matrilinearity below.

'Elmina, the once Liverpool of the Gold Coast, with the Benya as her Mersey,  
Has played a handsome part in the commercial life of West Africa.'

Altogether a picture emerges of Elmina as a special place. Neither Cape Coast, nor Accra, or even Kumase – with which town Hutchison also had a special bond – emerges from the book like Elmina does. The idea of Elmina being different, special even, is not surprising in the light of its peculiar history as a main port, the headquarters of the Dutch settlements on the Gold Coast, and a longstanding ally of the Asante state. The idea is also not limited to Hutchison. I.S. Ephson, publishing his own biographical dictionary in the 1960s, writes about the famous lawyer, politician, and playwright Kobina Sekyi, also of Elmina extraction: '[T]he late Kobina Sekyi had the prestige attaching to an ancient family of Elmina.'<sup>62</sup>

The Hutchison-Bartels family house, Mount Pleasant, as many other landed properties in the coastal towns of the Gold Coast at the time, was of commercial as well as of social value to its owners. Economically the value lay in the possibility to turn the property into collateral for commercial loans and activities. In the case of the real estate of the Hutchison-Bartels clan this happened in the 1850s with Carel Bartels, and again in the late 1880s. Then the author's grandmother, Anna Sophia Hutchison, mortgaged Mount Pleasant to finance the business enterprises of her son, William Francis Hutchison, the author's father.<sup>63</sup> Around 1900, in Hutchison's younger years, the house was still a social focal point for the family, even though many members had already moved elsewhere.<sup>64</sup> In the 1930s, under the control ('tutelage', in Hutchison's terminology) of Victoria Osam-Pinanko, née Owusu-Ansah, dereliction set in. After decades of neglect, the house is currently in ruins and on the verge of collapsing completely. This pattern seems rather common to larger nineteenth-century properties in the coastal towns<sup>65</sup> and can be connected to the econom-

<sup>62</sup> Ephson (I) 1969-1973: 123.

<sup>63</sup> A.S. Hutchison mortgages the house to the Manchester firm of Brierly & Co., Ltd., in order for that firm to supply her son 'with goods, wares and merchandise' to the maximum sum of £ 3,500, repayable every six months on 5 percent interest. LCA, Indentures etc., Vol. 1889-1894, p. 605-612, record no. 29.

<sup>64</sup> Newspapers reported big local social events held in Mount Pleasant around 1900 (e.g. marriage of J.E. Condua to Charlotte Adams, C.F. Hutchison's cousin, in 1902: *GCL* 4 October 1902; constituent meeting of A.M.E. Zion Church in 1909: *GCL* 13 February 1909). Even in the 1930s and 1940s the house had a special attraction to the family, and several members still sent their young children to live at Mount Pleasant, as was the case with the author himself in the 1880s. Cf. interviews held with C.B.K. Zwennes at Accra (1995, 1998, 2000, 2002), who was born in Nigeria (where his father worked) and was sent to Elmina at school-going age to live with his paternal grandmother, Mary Bartels, at Mount Pleasant.

<sup>65</sup> As became clear from a study of the occupation history of old town houses in Cape Coast in the Heritage and Conservation Project executed in that town by the NGOs US-ICOMOS and Conservation International in 1998-2001 (cf. <http://hitchcock.itc.virginia.edu/CapeCoastArchive>, consulted March 2004). A striking example is the huge house of F.C. Grant in the town of Axim in western Ghana, built in the closing years of the nineteenth century in response to the new business opportunities in this region. It still commands the town from a hilltop, but only an empty shell remains (personal observation May 2001; MRD).

ic and social events in the Gold Coast that characterized the period between 1850 and 1930, but also to the chosen format of *The Pen-Pictures*. The importance of houses as a characteristic ‘of modernity’ is mirrored in *The Pen-Pictures* in the nineteen photographs of real estate Hutchison included.

*The Pen-Pictures as History and Sociology*

The timeline of the history of Mount Pleasant and the family history of the Hutchison-Bartels clan as summarily described in the last paragraph coincides surprisingly well with the format of *The Pen-Pictures*. The 1920s, when Hutchison wrote his book, can be seen as the definitive end of an era which started in the middle of the nineteenth century. In the eighteenth century and the early decades of the nineteenth century, the economy and social-political structure of the coastal towns of the Gold Coast were shaped by the trans-Atlantic slave trade. This era finally came to an end around 1820 and was followed by a period of transition characterized by a shrinking European presence and economic malaise. This lasted until the late-1830s, when the palm oil trade boomed, under the influence of the accelerated growth of the industrial economies in Europe, reaching a high point in the 1850s.<sup>66</sup> Around the same time the Asante gold and ivory exports through the coastal ports grew considerably as well.

The coastal urban and mercantile elite of the Gold Coast was able to exploit the new opportunities provided by the growth of trade and to negotiate favourable economic positions. The oldest generation in *The Pen-Pictures* – including Hutchison’s grandfather Robert Hutchison, great-great-grandfather Carel Hendrik Bartels, and great-granduncle Carel Bartels – represents this development.<sup>67</sup> The income from palm oil generated economic growth, which in the urban setting translated into large investments in real estate in the towns, especially in the building of large private houses in a new style for this part of the world: in stone and brick, with two floors on the main building, facing the street, with an open yard and outhouses at the back, and with ample living space for the family and servants, as well as a business section, usually including a shop and warehouse.<sup>68</sup> The economic prosperity made conspicuous consumption possible, in combination with a wish for ‘modern living’. This resulted in travel to Europe (especially in the case of the Euro-Africans), the foundation and membership of global organizations like freemason’s lodges

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<sup>66</sup> Law 1995: Introduction; Lovejoy and Richardson 1995; Lynn 1995; for figures see Lynn 1997: p. 23, 30-31, *passim*.

<sup>67</sup> Other names from this group are: J. Bannerman, G.K. Blankson, G.F. Cleland, F.C. Grant, and J. Sarbah.

<sup>68</sup> The history of the development of the towns of Cape Coast and Elmina – and to a lesser extent Accra – from the middle of the nineteenth century onward was part of the original WOTRO research project from which this book also stems; a separate publication on the subject is in preparation; MRD.

and other similar societies like the Odd-Fellows and Free Gardeners,<sup>69</sup> and membership of the newly established Christian churches<sup>70</sup> (mainly the Methodist and Basel Missions), as well as expenditure on luxuries like photography, home decorations, musical instruments, clothes, and imported food and drink, among other matters.<sup>71</sup> This first generation of Hutchison was indeed a generation of ‘Modern Africans’.

The two generations after that, those of Hutchison’s father and himself – making up the bulk of the pen-pictures in the book (fig. 4) – in their younger years floated on the prosperity of the first generation, be it that the growth of the palm oil trade flattened out during the 1860s and 1870s, and was subject to reorganizations which directly affected the Gold Coast merchants.<sup>72</sup> New opportunities arose in the 1880s, when the colonial state was firmly established, the trade in rubber and wood developed rapidly, gold mining grew into an important speculative activity, and eventually cocoa became the principal export. These developments are a highpoint in many pen-pictures.

With the growth of the physical European presence on the Gold Coast after the establishment of the Gold Coast Colony in 1874, the educated elite, and more specifically the Euro-African section of it, first saw its influence on the administration grow, as – for about two decades – they became the local agents of the infant colonial state.<sup>73</sup> From the 1890s onwards, their position weakened considerably, however, as Europeans filled more and more positions, and racism and segregation became an integral part of the colonial state.<sup>74</sup> We find

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<sup>69</sup> On freemasonry and other societies and their meaning in nineteenth-century Gold Coast society see Casely Hayford 1992: 180-181, 229-234; Casely Hayford and Rathbone 1992.

<sup>70</sup> Looking upon the conversion to Christianity and the membership of mission churches in terms of ‘an act of modernity’, set within a sociological and historical-theoretical rather than a theological framework seems to have received limited attention in the case of Ghana. In contrast, for Nigeria, there has been a debate on the subject since the early 1970s (cf. Horton 1971; Ifeka-Moller 1974; Horton and Peel 1976; Peel 1990). For Ghana there are efforts at a discussion of the historical and sociological context of conversion by Casely Hayford 1992: 111-120 and Newell 2002a: Introduction.

<sup>71</sup> Examples: In 1847, at least thirty-five people in Elmina were prepared to spend £ 6 on a Daguerreotype portrait (Yarak 1995); Marianne Varlet, a Euro-African lady from Elmina owned a flute (NA, NBKG 988, Notarial Archives 20 July 1864, no. 84) and several families in Cape Coast are known to have owned piano’s in this period; the estate of the Ruhle family of Elmina contained eleven paintings and engraved silver cutlery in 1847 (NA, NBKG 975, Notarial Archives, f. 21, record 20 August 1847, no. 12). We have to consider here that some of the possessions might have been acquired much earlier, as the pattern of conspicuous consumption and large investments was not unique for the 1840s and 1850s. For instance, the period from the 1770s to the early 1790s was also one of prosperity. Then the trans-Atlantic slave trade provided independent Gold Coast merchants with huge profits, which resulted in investments in urban real estate as well as overseas travel and the import of luxury products from Europe too (cf. Doortmont 1984: 90-103, *passim*; Doortmont and Everts 1996; Doortmont, Everts and Vrij 2000). Maybe we should re-evaluate this earlier period also in relationship to the use of terms like ‘modernity’ and ‘modern living’. In this respect Rathbone 2002 provides a scaffolded framework to work with, emphasizing the necessity of a re-evaluation of the role of Africa and Africans in the shaping of the Atlantic world.

<sup>72</sup> Lynn 1997: 151-170, *passim*.

<sup>73</sup> Cf. Kimble 1963: 93-98.

<sup>74</sup> *Ib.*: 99-105.

this development mirrored in *The Pen-Pictures* in the biographical sketches of seven early African District Commissioners. These colonial officials epitomized the formation and spread of the colonial state, in the sense that they directly represented imperial might at the local level.<sup>75</sup> Hutchison remembers their importance and refers to their ‘fidelity’ and ‘noble services’ (H. Vroom), their ‘ability and dignity’, and ‘the respect [they] held of the citizens and chiefs’ (A.W. Thompson). P.W. Bernasko is called ‘one of the best officers of the State’, and in the pen-picture of J. Swanzy Parker Hutchison reminds his readers that these ‘privileged few who became prominent in the infancy of the government service [...] had done great things for the race’. The tension between the oppressive nature of the colonial state on the one hand and the perceived civilizing role the educated elite played – and still had to play – in the development of a modern society is glaringly visible here. Indeed, Hutchison complements the pen-pictures of the seven District Commissioners with twenty-two other colonial officials (fig. 2), who are all praised for their achievements through hard work and their unassuming personalities.

Economically, the advance of the colonial state had repercussions for the elite group central to the book too. After 1900 the economic power of the independent African merchants and businessmen was more and more curtailed by the influx of European businesses on the Gold Coast, which were favoured by the colonial authorities, and usually had more capital at their disposal, better access to overseas markets, and better European contacts. In Hutchison’s time as a businessman, the early twentieth century,

‘[...] the common assumption [among the African leading businessmen] was that the implementation of colonial notions of partnership and assimilation would present them with more opportunities for advancement than they had enjoyed previously.’<sup>76</sup>

However, ‘the reality was rather different’, and by the early 1920s ‘it was clear that African import and export merchants had suffered a serious decline relative to their European rivals’.<sup>77</sup> The economic achievements of his fellow businessmen Hutchison wrote about in this very same period were thus in a sense more historical than actual in character. In this respect, one could say that Hutchison tried to show his readers that even by the mid-1920s not all was lost. The introduction of several novelty products and other modernities is denoted and attributed to the intelligent entrepreneurship of Gold Coast businessmen. Examples include the introduction of the cinema (A.J.K. Ocansey, W.R. Phillips) and the motorcar (Ocansey again), auctioneering as a modern instru-

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<sup>75</sup> It concerns, in alphabetical order, P.W. Bernasko (1850/’60-1906), D.C. 1903-1906; J.L. Minnow (ca. 1855-1923), Acting D.C. (1909); J. Swanzy Parker, D.C. 1880s; J. Simons (1844-1900), D.C. 1880-1894, in service till 1900; A.W. Thompson, D.C. 1889-1907; H. Vroom (1850-1901), D.C. 1880-1901; and J.A. Williams, D.C. from 1889 (see pen-pictures and Kimble 1963: 94n.5).

<sup>76</sup> Hopkins 1973: 255.

<sup>77</sup> *Ib.*: 255-256.

ment in trade (J.A. Garshong, F.C. Grant), modern agricultural practices (C.H. Dickson, W.F. Hutchison, E. Mate-Kole, J.M. Vanderpuye), and photography (see above). In general, Hutchison praises the entrepreneurs in his own age group for their astuteness in economic management, leading to (relative) success.<sup>78</sup>

It was not only in the economic and administrative spheres that the Gold Coast urban elite lost position around the turn of the century. On the political front the 1890s saw the first organized protest against the colonial government and its policies, in the form of early nationalist movements, culminating in the foundation of the Gold Coast Aborigines Rights Protection Society (A.R.P.S.) in 1897, over the Lands Bill.<sup>79</sup> For the next twenty-five years the A.R.P.S. dominated national politics in the Gold Coast Colony, and Hutchison presents many – but not all – of the main players to us in *The Pen-Pictures*. They include the co-founders J.W. Sey, J.P. Brown, J.E. Casely Hayford, and J. Mensah Sarbah. The first three were also early Presidents of the A.R.P.S. and the book also includes the later Presidents J.E. Biney, H. van Hien, and W.E.G. Sekyi.<sup>80</sup> However, Hutchison is far from complete, and although the A.R.P.S. is an important factor in his presentation of the Gold Coasters' (political) abilities and independence of mind, there is no agenda behind it: the individuals were important to Hutchison for a myriad of reasons, of which the A.R.P.S. was only one.

After a relative lull in the political opposition in the early twentieth century, in which the A.R.P.S. became somewhat part of the colonial establishment, the 1920s saw a flurry of activities, instigated by the new phase of colony-building the British entered into in this period. These included a shift in the political roles allowed to 'traditional chiefs' and the 'educated elite'. This new political framework led to the formation of the National Congress of British West Africa (N.C.B.W.A.) in 1920 and a more active and volatile type of participation in the political process of the colony, most vividly clear in the urban centres. Again, ripples of this are visible in the individual pen-pictures, where we find the protagonists of the N.C.B.W.A. – and other new nationalist political bodies – presented to us, and their palmary deeds eulogized.<sup>81</sup> The political power-struggle between the different organizations (A.R.P.S., N.C.B.W.A., Rate Payers' Associations, Chiefs, etc.) and individuals is never the object of the eulogies here. If at all, polarities are presented in the most covert way, with

<sup>78</sup> Compare in this respect the remark made above that MacMillan 1920 (1968) lists a very different set of businesses than Hutchison does.

<sup>79</sup> The Lands Bill was an effort by the Gold Coast Government to vest control over 'public land' in the colonial government, rather than African authorities. The Bill ran into strong political opposition from many parties and resulted in a delegation to the government in Britain by the leaders of the opposition movement, with Cape Coast merchant J.W. Sey in charge (cf. Kimble 1963: ch. 9, *passim*).

<sup>80</sup> Other pen-pictures with references to A.R.P.S.-membership include: Nana Annor Adjae II; Dr. J.E.K. Aggrey, Chief Secretary, G. Amisshah, Officer; Rev. S.R.B. Attoh-Ahuma, Secretary; W.W. Brew, Vice President; Hon. Dr. F.V. Nanka-Bruce; Dr. E.J. Hayford, Executive Member.

<sup>81</sup> On the N.C.B.W.A. see MacMillan 1920 (1968): 140 (group portrait); Kimble 1963: ch. 10; Ephson (III) 1969-1973: 231; Eluwa 1969/'71; 1971a; 1971b; 1972; Ebo 1981.

mere hints of strife and struggle, which have to be read in between the lines. Obviously, Hutchison did not see himself as a political commentator, and his approach is one of inclusiveness and pacification. The only direct references to 'The Congress' (the N.C.B.W.A.) are in the pen-pictures of J.E. Casely Hayford, initiator and co-founder (and first Vice-President) of the organization, and W.W. Brew. In the pen-pictures of other co-founders and early officials T. Hutton-Mills (President), F.V. Nanka-Bruce (Secretary), A.B. Quartey-Papafio and H. van Hien (Treasurers), A. Sawyerr, and W.E.G. Sekyi, we find no reference to their role in the N.C.B.W.A. whatsoever.<sup>82</sup> Neither do we hear about Nana Ofori Atta's vehement opposition against the Congress in his pen-picture.<sup>83</sup>

The eighteen chiefs who have a pen-picture in the book are presented as 'modern Africans' in their own right. Almost all stem from Hutchison's own lifetime and the younger generation has strong ties with the colonial government. Most prominent are the big men of the 1920s, the paramount chiefs who took up positions in the administration of the colony, and were amply rewarded for it by the British: Nene Sir Emmanuel Mate-Kole (1860-1939), who was twice a member of the Legislative Council in the 1910s and 1920s, and Nana Sir Ofori Atta (1881-1943), who had been a colonial government official before becoming paramount chief of Akyem-Abuakwa, and led the opposition against the N.C.B.W.A in the Legislative Council in the 1920s. Less prominent, but equally significant are figures like Nii Kojo Ababio IV, who played a key role in Accra town politics, and Nana Osei Bonsu, *Bantamahene* and *Mamponhene* of Asante, who loyally co-operated with the British in the pacification of Asante after 1901 and helped establish colonial rule in the territory.

In others, modernity and tradition as complementary cultural traits are highlighted, to prove his point that the Gold Coast, a country 'in the throes of her first civilization', showed impressive 'endeavours and attainments of her notables [...] worthy of encouragement'.<sup>84</sup> King Ghartey IV of Winneba is remembered as the father of Fante unity in the nineteenth century. He is introduced to us as a driving force behind the Fante Confederation of 1868-1873, the first nationalist effort at political self-determination in the Gold Coast, in which the educated urban elite and the chiefs of the Fante polities worked together.<sup>85</sup> Hutchison presents the episode as one of successful political modernization that set the tone for the later events. The dethroned and exiled *Asantehene* Osei Agyeman Prempeh I, who returned from the Seychelles in 1924 to become an appointed chief in the colonial system, is remembered for the powerful and independent position he held before 1896, as last independent ruler of the Asante Empire. He is, however, also lauded for his adoption of Christianity,

<sup>82</sup> Cf. Kimble 1963: 382-383.

<sup>83</sup> The N.C.B.W.A. was rather elitist in character and mainly an organization of the 'educated elite' who saw their political position threatened by the inclusion of 'traditional authorities' in the colonial system (cf. *Ib.*: 389-396).

<sup>84</sup> See Preface to the book, and further comments below.

<sup>85</sup> *Ib.*: ch. VI.

and for being a 'modern' chief, in whom traditional African loyalty merges with support for (the colonial) King and Empire. In the person of George Owoo, later the Ga chief Nii Owoo II, the longstanding relationship with the Danes is remembered, as well as modernity in education, business (rubber trade) and Christianity, and traditional chieftaincy. John Patrick Ofori, alias the Prince of Larteh, a businessman become chief, receives a lengthy biographical sketch. Highlighted is the event where, in his capacity as Prince of Larteh, he received the Prince of Wales in his demesne in 1925. The occasion is meted out widely by Hutchison, and illustrated with several pictures from other publications.

The success story of the 'traditional chiefs', as told by Hutchison, fits the general image of a modern Gold Coast he wanted to present to his readers. It links into the descriptions of his successful fellow businessmen, who were able to withstand the onslaught of the colonial economy, of the medical doctors who were as good as their European counterparts, of the lawyers and officials who shaped the colonial Gold Coast in the nineteenth century and continued to do so into the twentieth, and of the nationalist politicians, who carved a niche for themselves in the colonial structure, while being passionately nationalist and anti-colonialist at times.

What we have to ask, as we did in part already, is which and whose history Hutchison is writing here. His understanding of the historical processes that shaped the Gold Coast of his lifetime is a very private version of events. The people in *The Pen-Pictures* were for a large part already historical figures when Hutchison gave them their page of fame. This obviously holds true for the pioneers of the modern Gold Coast state, who had died long before Hutchison touched them, and also for those who had reached old age by the 1920s. However, for the younger generation of men, in the prime of life in the 1920s, the life stories are deeply historical too. The economically active headed for the Great Depression and loss of business or bankruptcy. The nationalist politicians and the politically active traditional rulers found themselves in a whole new playing field and game by the mid-1930s, with new rules and players, new political parties, new sorts of activism, and a new goal: full independence. Of course, Hutchison had no way of foreseeing the rapid changes that heralded in a new era – although some were starting to become visible already by 1927 – and consequently his frame of reference is that of a present that lingered in the past. To historians now Hutchison's work offers a unique document, which shows a social construct and a worldview that had currency among the elite of the Gold Coast at a point when the world around them was changing rapidly and irreversibly.

Within the historical framework, Hutchison discusses a number of recurring sociological themes and topics, some implicitly, some explicitly. Together they provide a sociological framework for the study of Gold Coast elite soci-

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<sup>86</sup> A likely approach for further analysis would be to look at Gold Coast urban society in this era as an 'imagined community' (cf. Anderson 1991).



ety in the 1920s as perceived by the social group Hutchison represented.<sup>86</sup> It would go too far to discuss all the topics addressed in the context of this general introduction, but we can highlight several. Some have already been dealt with above, including Hutchison's ideas on modernity, economic 'independence' and success of Gold Coast businessmen, and the political and administrative achievements of his peer group.

An important aspect in the life of the Gold Coast urban elite – also closely linked to modernity and civilization – was education. A recurrent theme through all pen-pictures is the level of education that individuals have received: Wesleyan or Government primary school for boys and girls, secondary education in the prestigious Mfantshipim School at Cape Coast,<sup>87</sup> university education in Britain. All levels receive due attention from Hutchison and it is obvious that he regards education as an important part of life. In that sense his attention for traditional chiefs who received western style education is indicative for his view on society. Founders of specific schools receive an extra accolade, like Dr. J.E.K. Aggrey, the first Vice Principal of Achimota College in Accra, founded in 1924,<sup>88</sup> Rev. S.R.B. Attah-Ahuma, and J.K. Mills, founders of a Grammar School and the Royal School in Accra respectively. The number of only six educationalists listed in figure 2 is misleading, because many other individuals listed in the book, from different walks of life, were involved in education and the subject is dealt with extensively in all cases. Hutchison's cousin, the Rev. C.H. Bartels, is praised for promoting education in the western regions of the Gold Coast, by establishing schools there. The role of women in education is illustrated by the inclusion of three female teachers, Miss M. Clerk, teacher in Kumase, Miss H. Simons, Assistant Head Mistress of the Government Girls' School in Kumase and foundress of an Infant School in that town, and Miss M.K. Quartey-Papafio, Head Mistress of the Government Girls' School in Cape Coast.

Another theme that runs right through the book is the superiority of Western civilization in which the Gold Coast needs to determine its own position. Here Hutchison takes a two-pronged approach. On the one hand he gives central stage to Western civilization and the civilizing process the colonial state is offering as the engine of development for the Gold Coast citizen and Gold Coast society as a whole. On the other hand he tries to align western civilization and 'traditional' elements – for instance the role of the chiefs in the modern state – as co-constituent parts of the new society he saw being forged in his own lifetime. The 'traditional' element does take a back-seat all the time, however. This can be illustrated by the attention – or rather the lack of it – Hutchison gives to matriliney as a core component of Gold Coast social organization. All through the book, Hutchison shows a patrilineal and locality-based bias, which is reflected in the limited number of references to the matrilineal connections of the individuals he describes. Perhaps Hutchison found this sys-

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<sup>87</sup> See Boahen 1996.

<sup>88</sup> See Williams 1962.

tem not 'modern' enough? In nineteen cases a reference is made to the family of the pictured person, of which only one certainly (W.Z. Coker) and two possibly (J.S. Parker, A.W. Thompson) to the *abusua* or matriclan, three to the family of the wife, and the remainder to the patrilineal family. In disregarding the Akan *abusua*, Hutchison misses some important intricacies of what he deems modern developments. In his *Gallery of Gold Coast Celebrities*, Ephson makes the *abusua* part of biographical descriptions and duly notices the social importance of the matriclan.<sup>89</sup> Other authors too take the matriliney into account when explaining social and political relationships. Casely Hayford actually uses the matrilineal and patrilineal family and family relations in combination as a starting point for his analysis of Cape Coast politics. J.A. Langley notices the matrilineal clan-relationship between political activist and 'modern African' E.J.P. Brown and Nana Ofori Atta. Their common membership of the Nsona *abusua* was at least an additional reason for the men to team up and form a political alliance that vehemently opposed the N.C.B.W.A. of J.E. Casely Hayford.

Another thread that runs through the text is Hutchison's obsession with the 'whiteness' of his subjects. Why – as a West African – he focuses on this element is not clear, but he obviously sees it as an outward and inward mark of modernity and civilization. In the pen-picture of H.F. Ribeiro the inner whiteness is highlighted:

We have come to an imposing stage,  
The edifice of your manhood;  
This you have constructed in the pure white way,  
By living the gentleman's life.

In the case of W.R. Phillips, who had a fair amount of European blood in his veins, the outer shade of pale is subject of praise:

'If you choose, you can call yourself black,  
If you choose, you need not be black;  
You are as white as if you were from Saxony,  
Our whiteman from Elmina.

You mother was an octoroon;  
Your father, a pure whiteman;  
But you are as white as the snow,  
Willie Philips, our able benchman.'

In the case of the – also quite pale-faced – nationalist leader Henry van Hien, who had a Dutch father, Hutchison emphasizes the whiteness of the soul as indicative for progress and personal advancement, in the context of free choice in man to be 'pure or shady'.

The term 'octoroon', used in the case of Willie Phillips, refers to 'a person having one-eighth black blood'.<sup>90</sup> This terminology for persons of mixed-race

<sup>89</sup> Ephson 1969-1973.

<sup>90</sup> Cf. *OED*.

descent is typically American and Caribbean, in the sense that it belongs to the social structure of a slave society, where exact race distinction was an important instrument for social segregation. It does not fit the West African societies so well, where social relations between white and black were never rooted in a master-slave relationship based on colour. In that sense it is peculiar that Hutchison adopts the terminology. In all probability, his mindset on this topic had an American origin. Especially in the United States the debate about 'whiteness' was current among urban intellectual African Americans at the time.

In the West African context, we may ask if 'white' had a set of local meanings attached to it, in addition to the range of Eurocentric meanings? For instance, if a baby was born pale-skinned, was this regarded either as 'white' or as 'good', and did this kind of 'whiteness' signify a local moral economy that existed in tangent with the European significations? For example, how was white cloth used ceremonially outside and/or alongside Christian usage, and was it regarded as the *same* 'white' as the European racially determined whiteness? In the Gold Coast play *The Blinkards*, Kobina Sekyi builds up a comical scene around the Fante meaning of 'clear skin' (transparent, see-through), over and against the European meaning of 'clear skin' (healthy, healthy-looking). This makes clear that 'whiteness' was indeed a subject in Gold Coast literary and social discourse, and therefore also a social issue. What kind of issue it was deserves further scrutiny.<sup>91</sup>

In *The Pen-Pictures*, the references to 'whiteness' become farcical sometimes (but are not meant to be!), as the following phrases illustrate: J. Anthony-Mensah's 'life is written in white'; J.E. Biney has a 'white manhood'; J.G. Duncan 'had the white traits that pushed [him] in the lead of modernity' and of photographer F.R.C. Lutterodt it is said that '[t]rue to blood, [he has] shown similar white manhood.' Socially more substantial is the statement that for the children of A. Lincoln Cudjoe their education in England gave them the opportunity to identify 'themselves with the ideals of the whites,' so that '[t]hey may raise themselves as examples.' The list can be extended and is a reflection of Hutchison's ideas about the path of (Western) civilization on its way into Africa. The opinion about whiteness is in effect an elaboration of Hutchison's views on Western civilization as an engine of modernizing developments, and again, it is likely that he vented opinions more commonly held by the urban elite of the Gold Coast.

Lastly, Hutchison's distinction between 'modern Africans' and 'African celebrities' has a twist. Most celebrities are indeed well known personalities, both in Hutchison's time and after. In terms of his 'modern Africans' Hutchison often uses his pen-pictures to highlight the persona and life of fairly obscure people. In incidental cases he even takes the less well-known person of a pair

<sup>91</sup> I thank Dr. Stephanie Newell in Brighton for her insightful contribution on the theme of 'whiteness', from which I derived this part of the argumentation. Cf. Sekyi 1915 [1979]; S. Newell, personal communication (e-mail), 3 June 2004).

to shower praise upon.<sup>92</sup> We can only guess the reason for this approach. Hutchison himself gives no explanation for the how and why of his choices. Some figures are so ‘ordinary’ that one can only think Hutchison tried to prove the excellence of Gold Coast achievements – at least in part – by praising normality.

In conclusion we can say that as a history and sociology of the ‘modern’ (read: colonial?) Gold Coast elite, Hutchison offers his readership a layered and very private view. It consists of a (social) history of great men and their achievements, as well as the world he himself grew up in, and the history of his family and friends, set in the broader context of the matured Gold Coast Colony of the 1920s. Further analysis of the individual texts, and the context they are set in, may offer more precise answers to some of the questions posed here. In individual cases, the explanatory footnotes in the new edition give additional analyses. In the next section we look at the issue from the viewpoint of the literary qualities of the book.

### *The Pen-Pictures as a Literary Genre*

In the 1920s British West Africa had a well-established publishing tradition, in the form of a lively newspaper press, as well as a book press that tackled many subjects and had many forms.<sup>93</sup> For the Gold Coast, best known with the general public are authors like John Mensah Sarbah and J.E. Casely Hayford, who engaged the early colonial state head-on, in their political, sociological and legal treatises and pamphlets. The newspaper press was important in this respect too, with, in the late nineteenth century, a man like James Hutton Brew, and in the early decades of the twentieth century, J.E. Casely Hayford and William Francis Hutchison as leading editors.<sup>94</sup>

*The Pen-Pictures* addressed a different public and a different subject, however, than the newspaper press and the abounding political treatises of the same period. The author is particularly interested in singing praise about the achievements and virtues of the non-European Gold Coasters of his own day and of the two generations that came before. These achievements and virtues are manifold and include colonial service, economic success, high social and moral profiles, and assistance in the establishment of the colonial state, as well as leadership of nationalist movements. Hutchison does not discriminate against any personal affiliations, political points of view, or social contexts. He names and praises the early Gold Coast officials, who helped the British in conquering the Asante kingdom and establishing the trappings of the modern colonial state. He also names and praises the nationalist (gentleman-) activists, who

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<sup>92</sup> E.g. Vernon Buckle instead of his more famous brother Vidal Buckle, Albert Owusu Ansah instead of his brother John Owusu Ansah, and A.D. Ellis instead of his father, the mining pioneer J.E. Ellis.

<sup>93</sup> Cf. Jones-Quarley 1975; Newell 2002b.

<sup>94</sup> See the respective pen-pictures; Jones-Quarley 1975.

resisted the ever-stronger European colonial influence in their lives and in society at large. As a third category traditional chiefs are named, who also fall into different sub-categories. On the one hand there is Nana Prempeh I, former *Asantehene* (king of Asante), who was deposed and exiled by the British in 1896, and allowed to return to the Gold Coast in 1924, to be installed as chief of Kumase, subaltern to British overlordship. On the other hand we find figures like Nana Sir Ofori Atta and Nana Sir Mate-Kole, who fully co-operated with the British authorities in the establishment of Indirect Rule over the Gold Coast.

Looking at the people eulogized and the tune of praises sung, it can once more be established that Hutchison did not pursue a political agenda with his publication. The benevolence of colonialism in terms of the spread of civilization in West Africa stands next to the bravery and prestige of traditional rulers, and the resistance against some aspects of colonial rule by Gold Coast nationalists. What does Hutchison want to achieve with his book then? What were his intentions and why did he embark on such a big project as *The Pen-Pictures* in his obviously very limited spare time? In the preface to the book Hutchison gives some clues. He first explains that this book is the first of two volumes, which

‘covers the Gold Coast Colony and all her distinguished coloured residents from the British Dominions – Lagos, Sierra-Leone, Bathurst, and the British West Indies.’

Volume II then covers

‘the Gambia, Sierra-Leone, Lagos, and the remaining celebrities of the Gold Coast, the churches and professions, as well as the high officers of the Civil Service, the Banks, Commerce and the Press.’

So Hutchison had an educational purpose in mind with the book(s), a view compounded by the preface. Here he explains to the reader his intentions with the book. He presents to his audience ‘an African art – an elevated prose in the verification of Free Verse.’ What he means to say with this is that the book is in effect a eulogy of the elite of ‘his’ West Africa, written and presented in the tradition of the ‘Hausa man’ and ‘other artists’, who for centuries have eulogized the chiefs and other ‘high personages’ of West African societies.

The main aim of the book, as stated by Hutchison, is to show the reader that West Africa has its own heroes with their own attainments, which are ‘worthy of encouragement’.<sup>95</sup> Indeed, Hutchison links up with several West African literary traditions. The praise-song or eulogy in which the achievements of notable individuals are sung is a well-known and well-established tradition, practised in many African cultures. The praise-song is an important element in the formation and consolidation of local, regional, national, and ethnic identi-

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<sup>95</sup> Preface.

ties. However, Hutchison adapts the tradition beyond recognition, as he invents his own format and fixed and variable content (phrases, themes, topics) for his collective eulogy. In this he is quite unique.<sup>96</sup>

The format used for the eulogies is that of blank verse. The recurring phrases include the 'tendering of' or 'surrounding with' bouquets (of flowers) and the inclusion of the individual in 'the Gallery of Celebrities'. Now, especially the reference to bouquets of flowers is intriguing, as there seems to be no Gold Coast (Ghanaian) custom of honouring outstanding individuals with flowers (neither 'traditional' nor 'modern'), except at funerals.<sup>97</sup> The 'Gallery of Celebrities' may evoke a stronger image, but in effect, the gallery is of course nothing more, or less, than the book itself. As such, Hutchison does not only create a monument for his 'heroes', but also for himself. His presence in style and form is so overbearing and so unique, that *The Pen-Pictures* has become a singular monument for Gold Coast biography and 1920s views on modernity.

In essence, the biographies or pen-pictures are personal praise-songs that set the book in a longstanding tradition of West African oral literature.<sup>98</sup> At the same time, it fits into a tradition of written biographies of 'great black men' dating back to the middle of the nineteenth century and strongly linked with the abolition of slavery in the United States. Wilson Armistead's *A Tribute for the Negro* from 1848 and Henry Gardiner Adams' *God's Image in Ebony* from 1854 are the trendsetters here.<sup>99</sup> Their work came forth from the American emancipation movement and used the story of the humanity and achievements of Africans as a tool in the battle against slavery in the United States. The late nineteenth and twentieth-century tradition of biographies of 'great men' and their achievements linked into the struggle of the (West) African intelligentsia against racism and political and economic exclusion in the wake of colonialism. As a genre, the works of Armistead and Adams, and those of Ghanaian biographers Attoh-Ahuma (1905), Hutchison (1930), Sampson (1937) and Ephson (1969) are comparable.

Hutchison's *The Pen-Pictures* is central to a tradition of written biographies, which started in the coastal urban centres of West Africa in the last quarter of the nineteenth century, among the Western educated elite, and continues

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<sup>96</sup> In Yoruba historiography (Nigeria) we find a strong tradition of translation and transliteration of eulogizing oral traditions into text, unknown in Gold Coast literature. However, unlike Hutchison, these Yoruba examples always stay with the original subject matter, closely follow the original format, and address the same social groupings as the oral versions. Cf. Johnson 1921, with analysis in Doortmont 1994: 77-82, and another explicit example in Akinyele 1911 and Akinyele 1946, with modern adaptation in Morgan n.d. and analysis of all texts in Falola 1991.

<sup>97</sup> Conclusion based on an informal survey among some twenty Ghanaians of different age groups and gender, with and without exposure to European and American customs through travel (January 2003).

<sup>98</sup> Namely set in the various traditions of praise singing for the chiefs and other rulers of pre-colonial West African states and communities (cf. e.g. Barber 1991; Doortmont 1984).

<sup>99</sup> Armistead 1848 (1970); Adams 1854.

to this day.<sup>100</sup> As such the book can be seen as an instrument of emancipation, of social improvement, in a world that was changing rapidly, and in which the Western educated elite lost much of its influence over the way in which society was shaped and formed. In her recent book on literary culture in colonial Ghana, Stephanie Newell provides a thorough and beautifully concise analysis of reading culture and genres. She hints strongly at the importance of the biography as an educational and political instrument, used by members of the nationalist ‘educated elite’.<sup>101</sup> Newell puts much emphasis on fiction in her analysis, and looks less at real-life biography. Here we will expand on Newell’s general findings in a brief comparative study of real-life biographies, published between the mid-nineteenth and the late-twentieth century, focussing on the Gold Coast, and with *The Pen-Pictures* on central stage. One of the points of attention here is the similarity between the biographical genre, and the oral tradition of praise singing, prevalent in many West African societies.

In her book Newell follows the development of the biographical tradition through several stages, emphasizing the position taken by Samuel Smiles’ book *Self-Help* which originally dated from 1859.<sup>102</sup> This book provided a motivational text and a guide for many Gold Coast school children well into the twentieth century, promoting ‘[...] achievement through hard work and through the emulation of great men and women [which] meshed perfectly with [Gold Coast] conceptions of the self-made individual.’<sup>103</sup> In the 1930s, the book was even named as ‘favourite book’ by school children. Smiles’ *Self-Help* provided the inspiration *and* framework for numerous authors of biographical studies.

On the Gold Coast, the tradition of written praise-songs – in book form – was started by S.R.B. Attoh-Ahuma, newspaper editor and Christian minister, who published his book *Memoirs of West African Celebrities, Europe &c. (1700-1850), with special reference to the Gold Coast* in 1905.<sup>104</sup> Attoh-Ahuma explicitly linked his work to that of Armistead in his introduction and a number of the biographies befit the American tradition of the abolition of slavery much better than they do the cause of ‘Christian civilization’ in the Gold Coast. Nevertheless, Attoh-Ahuma’s work was a landmark in the development of a biographical tradition in the Gold Coast.

After Attoh-Ahuma, E.W. Smith’s biography of J.E.K. Aggrey (1929) and Hutchison’s *The Pen-Pictures* follow in these non-fictional footsteps for the Gold Coast, while J.E. Casely Hayford’s *Ethiopia Unbound* can be seen as a

<sup>100</sup> These originally appeared mainly in the form of society news and obituaries in the Sierra Leone, Gold Coast and Nigerian newspaper press, but soon also in book format (cf. Doormont 1984; Jenkins 1985; Newell 2002a).

<sup>101</sup> Newell 2002b: 135-156 and *passim*.

<sup>102</sup> Smiles 1859; the latest recorded edition is from 2002.

<sup>103</sup> Newell 2002b: 90.

<sup>104</sup> Atto-Ahuma 1905. Like J.E. Casely Hayford and J. Mensah Sarbah, Attoh-Ahuma also dealt with Gold Coast nationalism in his writings (cf. Attoh-Ahuma 1911).

**Figure 7. Hutchison compared with Sampson (1937) and Ephson (1969-1973)**

Title	Total number of biographical sketches	Overlap with Hutchison
Hutchison's <i>Pen-Pictures</i>	162	
Sampson's <i>Men of Affairs</i>	25	19 (76%)
Ephson's <i>Celebrities</i>	116	37 (32%)

powerful fictional variant.<sup>105</sup> An interesting point made by Newell is the fact that African authors in this period departed from the Eurocentric and overly Christian missionary character of the general booklist (of which the biographical text was part and parcel), 'whilst retaining the genre of biography for precisely the qualities applauded by Smiles'.<sup>106</sup> *The Pen-Pictures* fits this characterization, both in a historiographical sense, as the result of a long development of the genre starting in the mid-nineteenth century, and in the context of contemporary 1920s literature. In this respect we need to take a look at Hutchison's immediate successor in time and style, Magnus Johannes (or: John) Sampson, who published his *Gold Coast Men of Affairs (Past and Present)* in 1937 (but already finished it in 1932).<sup>107</sup> Like Hutchison, Sampson was a member of the Gold Coast educated elite, although of a less well-entrenched family, and his social frame of reference was akin to that of Hutchison.<sup>108</sup>

Both *The Pen-Pictures* and *Gold Coast Men of Affairs* are modelled on Smiles' *Self-Help*, be it that Sampson is explicit about it, where Hutchison is not. Also, both authors take on a nationalist stance, moving away from the missionary and Eurocentric character of earlier books. In his preface, Sampson is hoping that:

<sup>105</sup> Newell concentrates on the development of the biographical tradition through fiction, which brings her to Casely Hayford 1911 (cf. *Ib.*: ch. 7).

<sup>106</sup> See for examples Newell 2002b: 141. Most strikingly Eurocentric is Gollock 1928, partly because contemporary to Smith and Hutchison (*Lives of Eminent Africans*). Attoh-Ahuma 1905 was strongly positioned in the missionary camp.

<sup>107</sup> Sampson 1969a: 46; preface dated Winneba, October 1932. The 1969 edition of the book is a facsimile reprint of the first edition.

<sup>108</sup> Ephson (III) 1969-1973: 264-266: Sampson attended Anomabu Methodist School and Mfantsipim School at Cape Coast, studied at Fourah Bay College at Freetown (Sierra Leone), and was awarded an M.A. degree from the affiliated University of Durham 1922; joined the colonial service, Cadet Inspector of Schools, Secretary to the Central Province Council of Chiefs 1925, promoted in the same function to the Joint Provincial Council of Chiefs. Became involved in politics in 1948 when he was appointed representative of the Joint Provincial Council of Chiefs in the Legislative Council, in 1949 he became a member of the Coussey Committee on Constitutional Reform, which prepared a constitution for an independent Gold Coast state, created M.B.E. 1950, member of the newly created Legislative Assembly 1951-1954, stood as a candidate in the election of 1954 representing the Ghana Congress Party and lost. Sampson was also an educationist, who in his spare time lectured in the three big secondary schools in Cape Coast: Mfantsipim, St. Augustine's and Adisadel. Apart from *Gold Coast Men of Affairs*, he published a number of other books on the history of Gold Coast journalism, politics, and the anthology *West African Leadership... Public Speeches delivered by the Honourable J.E. Casely Hayford* (Sampson [1951]).



'[...] writing a book of eminent aborigines who have rendered devoted services to this country in manifold ways [will awaken] a passionate patriotism [...] in the breasts of the Gold Coast youths, and to foster an ardent affection for their motherland.'<sup>109</sup>

While Hutchison surmises in his preface that:

'[t]he celebrities of Africa may not rise to the heights of the celebrities of the old worlds of Europe, but in a young country as in West Africa – a country in the throes of her first civilization – the endeavours and attainments of her notables are worthy of encouragement.'<sup>110</sup>

Here, the similarities as well as the differences between the two works become evident. Sampson's approach is assertively educational in terms of developing both knowledge and patriotism. Hutchison's approach starts from the premise that the actual or historical example should be enough to encourage emulation, and offers in a sense a historical-biographical retrospective. Where Sampson is very clear about his intended audience ('the Gold Coast youths') and purpose (awaken patriotism, foster nationalism), Hutchison is never explicit about whom he wants to reach and with what specific purpose in mind.

The two different approaches translate more clearly in the type of description in either book, than they do in the type of person described. Sampson limits himself to twenty-five biographical sketches of more or less contemporary (historical) figures, which played an important role in the formation of the modern Gold Coast in terms of their political activism, economic achievements,<sup>111</sup> or early connection to Christianity.<sup>112</sup> Altogether nineteen of them also figure in *The Pen-Pictures*, but the stories attached are of a very different nature. Sampson's work is that of an academic, reporting the results of historical and sociological research. He analyses these results against the background of a nationalist political agenda, turning his book into a political treatise.<sup>113</sup> Hutchison hardly mentions political affiliations, and never analyses them (which is different from showering praise on political achievements), concentrating as he does on the presentation of an inclusive image of Gold Coast society *as he knew it*, in the poetical style of a dilettante.

One issue we need to look at here is in how far Hutchison and Sampson consciously took divergent routes towards the presentation of a coherent image of Gold Coast society and its achievements through the format of the collec-

<sup>109</sup> Sampson 1937: 41-42.

<sup>110</sup> Preface.

<sup>111</sup> The most notable addition in this field is Tetteh Quarshie. Now, he is generally accepted as the man who introduced commercial cocoa farming on the Gold Coast, but in the 1920s and 1930s this view was still contested by the colonial state, who claimed this feat for itself (cf. Sampson 1937: 206-211; Ephson (I) 1969-1973: 63-64).

<sup>112</sup> Philip Quaque, first African Christian minister of Cape Coast, is presented here – more so than in *The Pen-Pictures* – as the pioneer of the Christian mission on the Gold Coast (cf. Sampson 1937: 194-202).

<sup>113</sup> Sampson spends on average six pages on one description.

tive biography. As already stated, Sampson's approach is academic in nature. He deliberately positioned himself in an academic context as researcher and author, by means of a thorough historiographical and theoretical introduction to the book (the Preface).<sup>114</sup> On top of that, he invited the leading Gold Coast lawyer, political activist, and publicist J.B. Danquah, to write a twenty-nine page introduction, enhancing the historical importance of the individuals described further, and providing and even stronger general academic framework.<sup>115</sup>

Hutchison departs from a different venue. In his Preface – it has already been indicated before – he links himself consciously to the *African* tradition of praise-singing, and *not* to a Western academic style of writing. The essential difference between the 'Western' and the 'African' style of biographical sketching seems to be the way in which factual information is presented to the reader, both in terms of form and content. The 'Prologue' to *The Pen-Pictures* is a good illustration in this respect. This text, in blank verse, counts fourteen stanzas of four lines each, and describes in great detail what Hutchison is going to present, how he is going to do it, and why. In form, the prologue, like many of the pen-pictures, is a text to be declaimed to an audience, more than to be read in silence. In content, all information the reader needs to form an opinion about research method, researched materials and type and quality of the information provided in the rest of the book, is present. However, an articulate historiographical or theoretical introduction it is not.

What we need to ask here is whether Hutchison's style can be connected to some sort of public practice of praising the ancestors among the coastal Akan of the Gold Coast, especially because of his attempt to write poetry, as in a libation. The form and cadence of the prologue and the pen-pictures – poems in their own right – bear a much stronger resemblance to oral praise-songs than to written eulogies. However, this is not the place to go into this in any detail. Let it suffice to say that the issue of the relationship between European biographical literary traditions and Gold Coast – West African – (name-) praising practices deserves a great deal more exploration.<sup>116</sup> The question here is not if and/or which European models were accommodated locally in West Africa, but how texts such as Samuel Smiles' *Self-Help*, which so influenced Sampson, found a place within existing discursive traditions of name-praising, public speaking, and honouring local personalities. In what ways did existing genres accommodate the Christian-influenced, printed eulogies promoted by missionaries? Also, in a context of culture and identity, the opposition of styles between Hutchison and Sampson (and others) gives rise to questions about issues of modernity and globalization in a historical context. Why does

<sup>114</sup> Sampson 1937: 41-46.

<sup>115</sup> *Ib.*: 9-38.

<sup>116</sup> As it stands, very little research seems to have been undertaken in this field. One exception might be a forthcoming study by T.C. McCaskie of the University of Birmingham (Great Britain) on Akan obituaries. This material was not available yet at the time this book went to press.

Hutchison on the one hand exert himself to praise the importance of Western (British) education and civilization for the intellectual and moral furtherance of the Gold Coast, and why is whiteness such an issue, while on the other hand he presents his views to us in a form which is so abundantly 'traditional' and 'un-modern' (but perhaps not 'uncivilized') when set in that same intellectual framework?<sup>117</sup>

In a sense, it is this constant opposition between style and content which makes *The Pen-Pictures* so unique. Historically speaking, Hutchison's work shows us a lost world where Sampson – only five years later – deals with the start of a new world already. In terms of literary style, Sampson appealed more to the 'modern' academically schooled Gold Coasters than Hutchison. It explains why Sampson's book was reprinted in both Great Britain and Ghana in 1969 and why the Ghanaian paperback edition is available to this day and still used as a standard work of Ghanaian biography in Ghanaian schools and universities. It also explains why I.S. Ephson, when he compiled his own three-part *Gallery of Gold Coast Celebrities* in the 1960s, based himself heavily on Sampson's format, at some points copying Sampson almost verbatim.<sup>118</sup>

Ephson stepped into the tradition of Smiles' *Self-Help* and in the format of Sampson. Hutchison and Sampson celebrated the ingenuity of the Gold Coast elite in an economic, social and political contest with the colonial state. Ephson also celebrates national ingenuity, but within the framework of the independent national state, and in terms of national identity. He dedicates the first volume of his *Gallery of Gold Coast Celebrities* to:

'Our traditional rulers, statesmen, scholars, and soldiers of old. The early christian missionaries, public servants, adventurers, merchants and others, whose assiduous efforts, zeal, loyalty and determination made possible the birth of our beloved state – Ghana.'<sup>119</sup>

His sketches are more businesslike and matter-of-fact than both those of Hutchison and Sampson; history needs to speak for itself, he seems to state.<sup>120</sup> The research project is even more academic in nature than that of Sampson. The three volumes all have an extensive bibliography, and footnotes provide additional references. All in all, Ephson covers much more ground than either of his predecessors, as the three volumes of his book contain a total of 116 sketches, which were all individually researched. Interestingly enough, Ephson's collective is very different from that of Hutchison. Where we would expect a fair overlap between the two, only thirty-seven pen-pictures also appear in Ephson's gallery, and these are the best-known and most important historical Gold Coast figures. It makes clear how singular Hutchison's selec-

<sup>117</sup> I wish to thank Larry Yarak and Stephanie Newell for their important contributions to this section, which to my mind can form the basis for a research project in its own right.

<sup>118</sup> Ephson (I-III) 1969-1973.

<sup>119</sup> Ephson (I) 1969-1973: Preface

<sup>120</sup> Due to the detailed factual historical information the book provides, Ephson's work formed a welcome source in the production of this edition of *The Pen-Pictures*.

tion of modern Africans was, and how important it is to have *The Pen-Pictures* available as an alternative published biographical source for the history of the Gold Coast Colony in the late nineteenth and early twentieth century.

The genre of biographical narrative, developed in the nineteenth century in a missionary and colonial context as a means to bring civilization through emulation has taken root in Ghanaian literary tradition, and has developed its very own style and form. Hutchison, Sampson and Ephson are currently still the undisputed leaders in the field of the collective biography. In 1972, the journalist and educationist C. Bartels tried his hand at a renewal of the genre, in the form of a full-blown Ghanaian *Who's Who*.<sup>121</sup> In the foreword, Bartels gives as motivation for the publication that a *Who's Who* will put Ghana on the map, and is long overdue. Although the intention was to publish this work annually, only one volume appeared. It is easy to see why: to get to the first issue, with a total of 650 biographies, the editor sent out 8,900 questionnaires...

Since Bartels' *Who's Who*, no new efforts at the publication of a collective biography have been made in Ghana. Sampson is regularly reprinted and is still the standard publication in the field. This new edition of Hutchison's *The Pen-Pictures* might be interpreted as a historiographical effort at the revitalization of the genre. However, more importantly, this new edition is a valuable source for academic research in the field of West African literature, history and society.

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<sup>121</sup> Bartels 1972.

## EDITORIAL NOTES

### *Text*

The text of *The Pen-Pictures* is presented here as much as possible in the same format as in the original publication. However, line-breaks in long sentences in the blank verse are not always made at the same point as in the original. This has to do with the different page size of this publication and the fact that Hutchison (or his publisher) was not very consistent in breaking off lines.

Obvious minor errors in the original text, mainly punctuation marks, capitals and small misprints, have been corrected without further comment. Linguistic changes that may affect the content are annotated and explained. No substantial changes have been made in the content as such. Erroneous dates or birthplaces, and such, are left as they were in the original, but are corrected in footnotes.

For each biographical entry in this edition of *The Pen-Pictures*, the original pages are given for the sake of consistency and external reference purposes only. In this publication, all references to page numbers are to the new numbering.

The original partial name index of the first edition is not reproduced here, but replaced by a new list of entries at the beginning of the text, and a set of four comprehensive indexes, namely by person, by geographical reference, by subject, and by author, at the end of this volume.

### *Annotation*

Wherever possible, each entry is more or less elaborately annotated in terms of additional biographical information in a factual sense. Hutchison is sparse with this type of 'hard' information, which often makes it difficult for the modern reader to understand the intricacies of the pen-pictures. In most cases, a 'master footnote' provides extensive information about birth and death of the person eulogized, about his education, career, religious background, social life and social connections, political convictions, achievements and failures. Where opportune, additional information is given about family relations between individuals and with the author. Much of the additional information comes from published material, but original literary and archival research has been undertaken as well.<sup>122</sup> References to other sources complete the 'master footnote'.

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<sup>122</sup> For many of the Gold Coast officials mentioned in *The Pen-Pictures*, it is possible to reconstruct their careers from the (Native) Personnel Files kept in PRAAD. Recently these records have been made accessible by way of an index. For Wesleyan Methodist ministers one can piece together their careers from the records of the Wesleyan Methodist Mission, which are kept in the library of SOAS. Such reconstructions are a research project in their own right, however, and have not been undertaken consistently for this publication.

Where the ‘master footnote’ starts with the phrase ‘(Mainly) Summarized from the entry:’, additional research did not yield (much) extra information, and Hutchison is our main source of knowledge for that individual. In these cases, the information given by Hutchison is factualized and reiterated in a concise form. In this way the reader can easily check up on chronology and career, et cetera, of the person in question.<sup>123</sup>

Obscure and problematic words and statements, queer remarks, and quotations in the original text are annotated and explained where possible, using the online-edition of the *Oxford English Dictionary* as a starting point.<sup>124</sup> Other individuals mentioned in the entries are identified whenever possible, and given a brief description when useful. All persons are cross-referenced by name, and page-numbers can be obtained from the index.

*The Pen-Pictures* presents a private image of the Gold Coast and Gold Coast society. This is reflected in the annotation. It proved quite difficult to find additional information about some of the people Hutchison describes, especially when they fall into the category of personal acquaintances and friends. For the annotation I used my own *Gold Coast Data Base*, a compilation of data with (interpreted) information about persons living in the Gold Coast towns of Accra, Cape Coast and Elmina in the eighteenth and nineteenth centuries. References to this database (‘Doortmont GCDB’) are only made to indicate that more circumstantial and contextual evidence is available for a certain individual, and that a full analysis of this information would take up too much space here. Wherever possible, original sources are referred to, however.

In a sense, this edition of *The Pen-Pictures* is a work in progress. For many of the entries, additional information, both factual and contextual, will be available in archives, family collections and oral tradition. Accessing this information was not always possible in the process of preparing this publication. As such *The Pen-Pictures* remains a research document in the true spirit of the African Sources for African History series.

### *Photographs*

Most of the photographs reproduced in the first edition of *The Pen-Pictures* are of moderate to poor quality. The screen used to print the pictures in the original edition is extremely coarse, and the grey-shading is harsh. The pictures from the first edition were all scanned at a medium to high quality resolution, de-screened where possible, and finally digitally enhanced. In some cases this has not led to an improvement, however, and the quality of the pictures is therefore not always as one would expect in a modern publication.

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<sup>123</sup> In almost all cases it is indicated whether the person was alive or dead at the time the picture was composed (ca. 1928); this is done for completeness only and has no bearing on a surmised state of health or life expectancy of the individual concerned.

<sup>124</sup> Second edition (1989); [www.oed.com](http://www.oed.com).

In the original edition of *The Pen-Pictures*, the images of houses are printed in random open spaces, mostly far away from their owners' pen-picture. In this second edition, these photographs are reunited with the owners and inserted in the appropriate place, but with reference to the original page position.

### *Orthography*

In the new introduction to the text, as well as in the annotation, modern West African orthographies are used. In the text of *The Pen-Pictures* the orthography used by Hutchison is followed, including discrepancies and mistakes. This also applies to the spelling of personal and geographical names, which was far from consistent in the Gold Coast, as indeed it still is in present-day Ghana. In the indexes reference is made to both the standardized and the odd spelling, but all entries (except personal names) are in the standard spelling. Traditional titles are *italicized* and printed with an initial Capital.





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**The Pen-Pictures of Modern Africans  
and  
African Celebrities**

Volume I.

By

**CHARLES FRANCIS HUTCHISON**

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CHARLES FRANCIS HUTCHISON

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“The Pen-Pictures of Modern Africans and African  
Celebrities,” in 2 Volumes.

Each Volume contains over 150 Photographs.

\*\*\*

“A Eulogy of White Celebrities of British West Africa.”

\*\*\*

“African Cameos”: A book of entertaining Stories.

\*\*\*

“Shades of Africa”: Reflects Life, Scenery, and Psychology.



## PREFACE

In the form of the contents of this book, the author presents to his readers an African art – an elevated prose in the versification of the Free Verse. Its tenor is akin to the “apostrophe” of the English prosody, and its trend is in the direction of an eulogy. This art is practised by the Hausaman who eulogizes his Chief or a high personage: by the “Akrodo” or “Castanet” man; by the “Adankoom” woman; by the martial singers and other artists.

The Pages of Honour are in plain prose.

The book is divided into two volumes: Volume I covers the Gold Coast Colony and all her distinguished coloured residents from the British Dominions – Lagos, Sierra-Leone, Bathurst, and the British West Indies; and it has an appendix of the names of all the illustrious dead of British West Africa. Volume II covers the Gambia, Sierra-Leone, Lagos, and the remaining celebrities of the Gold Coast, the churches and professions, as well as the high officers of the Civil Service, the Banks, Commerce and the Press.<sup>136</sup> It closes with an appendix of the celebrities in parts of Africa, other than in British West Africa.

The celebrities of Africa may not rise to the heights of the celebrities of the old worlds of Europe, but in a young country as in West Africa – a country in the throes of her first civilization – the endeavours and attainments of her notables are worthy of encouragement.

After the Preface, the Prologue, and the Paramount Chiefs, the names in the book are in alphabetical order.

The Appendix of “The Illustrious Dead of British West Africa” closes the first volume.

C.F. HUTCHISON.

---

<sup>136</sup> See the Introduction for a discussion of the status of Volume II.

*[Page 5]*



6. Charles Francis Hutchison, author of the Pen-Pictures.

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## DEDICATION

The author dedicates “The Pen-Pictures of Modern Africans and African Celebrities” to the Honourable Thomas Hutton-Mills, Dr. Frederick Victor Nanka Bruce, and Mr. A.J. Ocansey, whose kindness aided the author in the early publication of the Book.



[Page 9]

THE PARAMOUNT CHIEFS OF THE  
GOLD COAST.

Sires,  
You are the rulers of our world;  
Time immemorial is your calendar;  
There are no ancient lights obscuring your traditional rights.

There were days, when the banks of your subjects  
Were your perquisites to draw upon  
Than kingship, in due excellence,  
Might reign for the commonwealth.

These are days, when a subject may be a millionaire,  
And his treasury is a right inviolable,  
But his knees are ever at your disposal  
To bend in homage of obedience.

Your subjects are not unmindful;  
They acknowledge your exalted position,  
And your guardianship of their destiny,  
By opening their Gallery of Celebrities with your great names.

THE PARAMOUNT CHIEFS:

	<i>District.</i>
NANA OTU ABABIO	Abura
NANA YAO BOI	Accra
NANA KOBIBINA FORI	Adansi
NANA BENTENTU II	Aowin
NANA APPIAH	Ajumaku
THE HONOURABLE NANA SIR OFORI ATTA K.B.E.	Akim-Abuakwa
NANA ATTA FUA	Akim-Kotoku
NANA KWA APPIAH ( <i>Regent</i> )	Anamabou
THE HONOURABLE NANA ANNOR ADJAE II	Appolonia (Western)
NANA KWAW KOJO	Appolonia (Eastern)
THE OMANHIN OF	Assebu
THE OMANHIN OF	Assin
THE FIA OF	Awoonor
NANA KWAMI POKU	Bekwai

NANA KOHO BANIER	Berekum
NANA MBRA III	Cape Coast
NANA KOJO TSIBU II	Denkera
NANA EBU TAKYI	Eguafo
NANA KOFI BUATENG	Juabeng (Ashantee)
NANA WEKY BYATENG	Juabeng (Koforidua)
NANA KOFI ADU	Kofofu
THE HONOURABLE NENE SIR E. MATE KOLE, KT.	Krobo (Manya)
NANA EDWARD PREMPEH	Kumasi
THE OMANIN OF	Kwahu
NANA OSSEI BONSO	Mampong (Ashantee)
THE OMANHIN OF	Mankessim
THE HONOURABLE NANA ESSANDOH III	Nkusuku
NANA KOFI EGAY	Sefwhi Anwiaso
NANA KWEKU DUA	Sefwhi Bekwai
NANA KWAMI TANO	Sefwhi Wiososu
NANA YAW KRAMO	Tekiman
NANA KWAMI BASSAYIN	Wassaw (Upper)
NANA INTSIFUL-ESSEL II	Wassaw (Lower)
THE HONOURABLE NANA AYIREBI ACQUAH III	Winnebah

PROLOGUE

The stranger who passes the country's gates,  
We pray, may show his sympathy  
To the Gold Coast:  
The lands of Nanas and Elders,

Of Chiefs and Kingdoms  
That are now derelict, through the emancipation,  
Now in the broils of changes,  
And in an evolution.

The Gold Coast Colony  
With honour unsullied, with a past inspiring,  
With traditions of civility and hospitality,  
And with citizens of reputable names!

There were days,  
When houses were princely,  
And the "Heads," with tried and unimpeachable character,  
Were bankers for their clans.

There were African Trading Houses,  
Which gave vast credits and rolled all the palm oil and kernels,  
And alone loaded vessels  
To European shores;

Traders who, without foresight,  
Looked only on barter as change;  
Only on gold from their mines as exchange,  
But were heedless of the European evolution that was knocking  
at their gates –

An eversion<sup>137</sup> which needed the massing of currency  
To stabilize a name,  
Whether it is of a king or a commoner,  
For regard and prestige in a community.

---

<sup>137</sup> 'An overthrow, overturning' (*OED*).

Progeny is a word;  
The blood that runs in the arteries is life;  
Heredity can bequeath virtue;  
The Gold Coast inherits her own.

Out of the ashes of Nanas and Elders, we have collected a debris  
And assembled in the county's Gallery of Celebrities,  
Personages, some potential Chiefs, Princes, Dukes and Elders,  
Most of whom, in the midst of European civilization, have abandoned their  
titles.

Sacred names of the past, we have not enrolled.  
A number of Omanhenes or Paramount Chiefs may appear.  
Marble halls and mansions were the legacies of some of the celebrities,  
Relics that are now vanished or in dilapidation,

Single handed and unguided,  
Men are modelling a new life;  
Some from the most noble families  
Have turned mere mechanics,

In the hope that the advanced mind,  
Which is greater than pomp and ease,  
May accord them dignity  
In the civilization of the world.

In the divine possibilities of creation,  
In the divine possibilities of humanity,  
In the possibilities of evolution,  
By the grace of Great Britain, the Gold Coast can be equal to her part.

To Great Britain, the Foster-father,  
All eyes look for sympathy;  
From the sons of Britain, we beseech magnanimous hearts  
In their tenure of office as the governing race.



[Page 11-12]

NEE KOJO ABABIO IV.<sup>138</sup>

Born at Accra, 1874. Chief of James Town, Accra.<sup>139</sup>

— Your Kingdom by Your Purse. —



7. Nee Kojo Ababio IV.

Nee,<sup>140</sup>

The history of your “stool” contains some inspiring themes;  
 You are the descendant of Weche<sup>141</sup> – the commander from the East  
 Who nobly served the country and sought an anchorage on the Korley.<sup>142</sup>

Your ancestors, by gallantry,  
 Made an entry into the hearts of a nation,  
 And, by their gold,  
 Held a sway over a Kingdom.

<sup>138</sup> Nii Kojo Ababio IV, Alata *Mantse* (or ‘King of James Town’) 1892-1938 (formerly: Amoako Atta), born Accra 12 October 1873, educated at Government School Accra, member of the Anglican Church, key political figure in Accra colonial politics. Sources: Kimble 1963: passim; Parker 2000: 139-145, 152n.126, passim.

<sup>139</sup> James Town (Nleshi) is one of the three constituent parts of the historic Gold Coast town of Accra, the others being Ussher Town (also Dutch Accra or Kinka), and Christiansborg (Osu). The three sections, each with its own political and military organization, coincide with the European presence of the British, the Dutch (until 1868), and the Danes (until 1850) respectively.

<sup>140</sup> ‘Nee’, now commonly spelled ‘Nii’ is a chiefly title with the Ga-Dangme ethnic group that has its historic base in and around Accra.

<sup>141</sup> Wetse Kojo, eighteenth-century founder of the Alata polity in James Town (cf. Parker 2000: 10-17).

<sup>142</sup> The Korle is the main river of Accra town flowing into the Korle Lagoon; it is situated on the north-west and west side of the old town, which is the side of James Town.

A name divides with you the chivalrous tradition –  
 The spirit of the conqueror, the spirit of your martial royals:  
 That rival is your cousin, Nana Otu Ababio, the Chief of Abura,<sup>143</sup>  
 Whose ancestors were the champions of weaker clans

This is the greatest service in manhood,  
 Worthy of approbation,  
 That a man should risk his life  
 For the security of the country of others.

A throne, a country, and lands,  
 These were the perquisites of your prowess,  
 Spiritual head of the Weches –  
 The exponents of the manly art.

If we turn to leisure, your festivals are Olympic;  
 Your displays at these Odwira<sup>144</sup> carnivals are grand and picturesque;  
 Indeed, they are imposing pageants.  
 In you regalia, no statelier one can outvie you.

Your royal figure,  
 Your gait and mannerisms,  
 And the cultivated civility of your speech,  
 Depict the characteristics of your heroic ancestors

The noble forms of your Asafoachemei<sup>145</sup>  
 Are enhanced by their intelligence;  
 The Honourable Hutton-Mills, the Bannermans, and the Hansens<sup>146</sup>  
 Are some of your illustrious Captains.

In good spirit,  
 You have shown exemplary obedience.  
 Your compliance with government orders in the Accra plague<sup>147</sup>  
 Was wisdom that heightened you in estimation.

---

<sup>143</sup> Nana Otu Ababio II, *Omanhene* of Abura, was member of the Legislative Council in the late 1920s (cf. Kimble 1963: 398, 445-446, 501).

<sup>144</sup> A Ga festival.

<sup>145</sup> The 'Asafoachemei' is the army of a Ga state. The first part of the term, 'Asafo' is commonly connected with the military organization of Akan ethnic groups along the Atlantic coast ('Asafo Companies'), but was also current among the Ga (cf. Datta 1972; Chukwukere 1980).

<sup>146</sup> A reference to the fact that many of the educated Euro-Africans of the period – as described in this book – were also an integral part of Accra (Gold Coast) society, in this case as captains in the traditional army of the chief.

<sup>147</sup> A reference to the catalytic plague that hit Accra in 1908, and set in motion a long process of colonial inner-city renewal, which was accompanied by forced removals and resettlements of part of the town population (cf. Parker 2000: 198ff). Later in the pen-picture Hutchison refers to the beauty of the new lay-out of the town around the palace square in James Town, and the harbour. This area was redeveloped in the 1920s, and only completed shortly before Hutchison wrote his text.

In recognition of the foregoing,  
 You were awarded a medal,  
 It is worthy of record that, in the footsteps of your ancestors,  
 You have shown unswerving allegiance:

Your reign of thirty-eight years has been brimful of service.  
 Your liberal contribution of levies for the Ashantee expedition of 1896<sup>148</sup>  
 Was a creditable act of devotion to the State.  
 In the Great World War, your subjects also freely enrolled.

All your actions are sagacious;  
 The deliberations in your courts bring peace to the populace;  
 Far and wide, your good name is mentioned;  
 Your tact endears you to all.

The South-Western outpost of Accra is in your jurisdiction.  
 Your palace stands in the square of Allah's Garden,  
 The immortality of which is crowned by the Cenotaph  
 And by life ozone that wafts from the sea.

The approach to the Customs from the quay is a spectacle for a  
 stranger's heart.  
 The view gives the hope of life upon landing on your soil.  
 Beautiful Accra with beautiful "Ababio's Square"  
 Is a picture in our mind of European esplanades.

This is a compliment to Accra and the Government  
 And to rulers of your type,  
 Who have helped to improve the country.  
 There is a brighter future for West Africa.

Nee, we will advert to the troublous times of the fifties, sixties, and  
 seventies,  
 When your ancestors loyal with guns and men,  
 With their courage,  
 Were heroes on the march for battle, in support of the Government;

And at your feet, we will place the country's Bouquets,  
 And ask posterity,  
 In salute of your ancestors,  
 To recall the number of guns

---

<sup>148</sup> The British military expedition which led to the definitive conquest and annexation of the Asante empire.

Which were boomed  
By the order of Governor Andrews,<sup>149</sup>  
On the Presentation of a Sword of Honour to Nee Ababio III,  
For martial services and loyalty.<sup>150</sup>

---

<sup>149</sup> Probably the local British governor or commander of Accra, as he could not be identified as a Governor of the Gold Coast (cf. Henige 1970: 120).

<sup>150</sup> Nii Kojo Ababio III, Alata *Mantse* ('King of James Town') ca. 1844-ca. 1871, predecessor of Kojo Ababio IV. He took part in the Awuna wars of the 1860s against the Anlo-Ewe people in the eastern part of the Gold Coast (around Adda). The British rewarded him for his loyal assistance in these campaigns with a ceremonial sword (cf. Parker 2000: 59-61, 82, 175). The European powers on the Gold Coast had a long tradition of honouring their African allies with ceremonial swords and batons.

[Page 13]

The Honourable NANA AYIREBI ACQUAH III.<sup>151</sup>

Paramount Chief of Winnebah.

— Odebikesi. —

Mottoes: “Ababrense.” “Katamansuwura.”



8. Nana Ayirebi Acquah III.

A page of honour is dedicated to this illustrious Chief, the history of whose kingdom is part of the record of the vicissitudes and progress of the Gold Coast Colony.

“Ababrense,” the first motto of the young chief, is parabolic. The meaning is significant of the burden that, in remote days, was borne by the ancestors of Nana Ayirebi Acquah III in the struggle of the Fantees with the various unfriendly states.

The second motto, “Katamansuwura,” was derived from the adulation of his subjects for the prowess of Nana Ayirebi I at the Battle of Katamansu. The meaning of the motto is “master of Katamansu.”

In 1826, Nana Ayirebi I, with his men, marched to Dodowah and fought in defence of Accra.<sup>152</sup> He was awarded a medal and chain for this service. The Stool of Winnebah has valuable relics of this kind. The sword that was held by Nana Ayirebi I at the battle of Katamansu is much prized among the regalia.

“Odebikesi,” the epithet of the town of Winnebah, literally means “the once

<sup>151</sup> Nana Ayirebi Acquah III, *Omanhene* (king) of Winneba, alias Albert Mould Sackey, member of the Ayirebe Acquah stool family of Winneba, educated at Mfantsipim School in Cape Coast, Methodist schoolteacher at Nyakrom, elected to the stool of Winneba with support of the colonial government, elevated his position to that of *Omanhene* (paramount chief), elected member of the Legislative Council 1926, member of Central Provincial Council. Sources: Kimble 1963: 446, 501; Gocking 1999: 164-166.

<sup>152</sup> For Dodowa and the Battle of Katamansu see Introduction.

great"; and, indeed, Winnebah was once a flourishing town with some eminent rulers.

The last statement recalls the forming of the Fantee Confederation. The leading spirit of this transcendent movement in the politics of the Gold Coast was King Ghartey IV of Winnebah. Nana Ayirebi, with the same blood in his veins, in his own State Council or in the Legislative Council, supports measures that are conducive to the welfare of his subjects. He was most influential in the constituting of the Native Administration Ordinance.

There are prospects before this handsome ruler. The port of Winnebah, despite Takoradi Harbour, we understand, is to be kept open. The port is a base for heavy shipment of cocoa.<sup>153</sup>

His lands offer mining capitalists a new territory for search. The archean rocks, which are the chief features, carry indications of gold, tin, mica and other minerals. The Mankwadi-Range is in his district.<sup>154</sup>

A very old town, Winnebah has a good percentage of educated men.

The place is very congenial, owing to its open surroundings.

The country salutes Nana Ayirebi Acquah III and tenders him her Bouquets in her Gallery of Celebrities.

---

<sup>153</sup> In the 1920s new harbours and port facilities (including a railway connection) were established at both Accra and Takoradi. These ports were an enormous improvement on the cumbersome system of ships anchoring out at sea and surfboats tendering cargo and passengers. As a result other main Gold Coast harbours, like Winneba, Cape Coast, Elmina and Axim, lost much of their trade. Today, Tema (which replaced Accra in 1960) and Takoradi are the only two international ports of Ghana.

<sup>154</sup> Despite Hutchison's hopes for a future mining industry around Winneba, it never developed.

[Page 14-15]

J. ADDO-VANDERPUYE, Esquire.<sup>155</sup>  
 Born at Accra, September, 1869. Merchant  
 — Equanimity. —



9. J. Addo-Vanderpuye.

Blood Royal of Accra!  
 One cannot trace a genealogy  
 And point to a more elevating tradition,  
 If you are the great-grandson of Ababio, the Loyal,<sup>156</sup>

That escorted Sir Charles McCarthy  
 With his two sons,  
 Who, in the battle at Insimankaw, side by side of that gallant,  
 Left their bodies on the field.<sup>157</sup>

<sup>155</sup> Jacob Addo-Vanderpuye, born Accra 1869 [Hutchison] or 1870 [MacMillan], mercantile clerk with F. & A. Swanzy, Ltd. for eight and with the African Association, Ltd. for twelve years, before becoming Chairman of the Anyinam Syndicate, Ltd. In 1919 he became the Managing Director of the Dawa and Anyinam Corporation, Ltd. (an export and import firm, based in Cromer Road, Accra, which was formed after a merger), member of the N.C.B.W.A., supporter of the Wesleyan Methodist Church, † after *ca.* 1928.

The Van der Puye family (also Van der Puije, Vanderpuye) on the Gold Coast traces its patrilineal ancestry back to Jacobus van der Puije († Accra 1781), a Dutch West India Company official and company merchant, who was for many years Governor of Dutch Accra, and from 1780 till his death President of the Council (Acting Governor) of the Dutch Gold Coast. The Van der Puye family hailed from Middelburg (Zeeland, The Netherlands), where they were wine merchants.

Sources: MacMillan 1920 (1968): 140, 202 (with portrait and photo of business premises); Doortmont GCDB; NA, NBKG 314, POS 1781, f. 109; NBKG 335, Register of wills 1762-1789, no. 74; NBKG 310, POS 1777, f. 165.

<sup>156</sup> A James Town chief (*Mantse*).

<sup>157</sup> The battle of Asamankow (1824); see Introduction.

Nor can one dispute princeliness,  
 If you descend by your mother,  
 From Nee Tacky Komey, the paramount Chief of Accra –  
 The Marshal who kept Accra triumphant at the battle of Katamansu.<sup>158</sup>

Of your trials and endeavours,  
 In the storm that blew on the aftermath of the war,  
 And in the havoc that swept over our Golden Shores,  
 Atlas could not bear a greater burden than your load of sufferings.

Your Dawa and Ayinam Corporation was the biggest native combination;  
 Alas! maniacs obtained inroads into the market  
 And brought destruction upon commerce.  
 That you have surmounted the catastrophe in the eloquence of equanimity.

With the “Combine” at Adorso, Mangoase, and Koforidua<sup>159</sup>  
 Through your keenness,  
 Fidelity was crowned with success,  
 And your services were amply rewarded.

Branching out of the “Combine”,  
 Among the enterprising few, you opened Ayinam to intensive cocoa farming.  
 Your plantation has been under modern and healthy supervision,  
 In the hands of your agriculturist brother, J. Mensah-Vanderpuye.<sup>160</sup>

In the Eastern Province,  
 You have carried away most of the prizes at the Agricultural Shows  
 And proved that your cocoa fetches the highest price,  
 By reason of good brand.<sup>161</sup>

The Vanderpuye brothers are an intellectual set.  
 The engineering genius of Accra is C. Annan Vanderpuye,<sup>162</sup>  
 Who was the architect of your fine residence –  
 Adorso House.<sup>163</sup>

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<sup>158</sup> Nii Taki Kome, *Ga Mantse* (‘King of the Ga people’) ca. 1826-1856, established himself as a new political power in Accra in the 1820s and especially made a name for himself as the hero of the battle of Katamanso (see Introduction).

<sup>159</sup> The African & Eastern Trade Corporation, Ltd. formed in 1919 after the merger of the African Association, Ltd. with the firms of Millers Bros. & Co., Ltd. and F. & A. Swanzy, Ltd. In 1929 the company came to an agreement with Lever Bros. and became part of the United Africa Company (U.A.C.) (cf. MacMillan 1920 (1968): 216; Hopkins 1973: 199).

<sup>160</sup> See pen-picture under Vanderpuye.

<sup>161</sup> The Eastern Province of the Gold Coast Colony, roughly equal to the modern Eastern Region of Ghana, is the main cocoa producing area.

<sup>162</sup> See pen-picture under Vanderpuye.

<sup>163</sup> Identical to Adawso House, mentioned by MacMillan 1920 (1968): 202, who states that in 1920 it was occupied by the trading firm of Messrs. Grace Bros. & Co; earlier it had been the headquarters of the Anyinam Syndicate.



Adorso House is the monument of a life well lived.  
 Energy unruffled well used,  
 And a status which you have maintained to this day,  
 As one of our sound men.

Sire,  
 You have not overlooked the arts and sciences.  
 The training of your daughter in Europe  
 Is part of the evidence.

This is only a trifle compared to the benefits intended for your son,  
 Jacob Abraham,  
 Who did not live to grace your name,  
 And to regard your kindness forwards his medical education:  
 He was fully ten years in England.

You are an admirable citizen,  
 A Christian gentleman, leading in life and manners.  
 The Wesleyan Church thanks you for your present to the grand-toned  
 piped-organ –  
 A luxury in music.

In this autumn of your life,  
 May Fortune embrace you and retrieve all your losses.  
 In her Gallery of Celebrities,  
 Your country tenders you her Bouquets for your honourable career.

*(See C. Annan Vanderpuye and Brothers.)*



10. 'Adorso House. The property and residence of J. Addo-Vanderpuye' (orig. p. 16).

[Page 15-16]

E.B. ADDY, Esquire.<sup>164</sup>

Born at Accra, 27th April, 1854. Retired Assistant Treasurer – Nigeria.  
– Gentleman. –



11. E.B. Addy.

Sire E.B. Addy,  
That bears an honoured name,  
The grandson of Captain Addy,  
The commander of the Accra main army that routed the Ashantee invaders!<sup>165</sup>

When in 1892, you married Miss Bruce – the daughter of T.F. Bruce<sup>166</sup> –  
Fate ordained honours for Africa.  
The bad health of your wife, and the advice of the late Dr. Quartey-Papafio,  
Caused you to seek transfer from the Treasury of the Gold Coast to that of  
Nigeria.

The change has borne good fruit; the wife is in better health;  
There have been four beautiful children; one is now in the Lord;  
And noble gentleman, with a pension and increased prestige,  
You are back to your home, as stately as ever.

You are an epitome of dignity –  
Manhood superb;  
A type of the African Chief,  
Civil as from an academy.

<sup>164</sup> Summarized from the entry: E.B. Addy, born Accra 27 April 1854, in Government service on the Gold Coast and in Nigeria, as customs officer, lastly as Assistant Treasurer, † after *ca.* 1928.

<sup>165</sup> Probably a reference to the Battle of Katamanso in 1826; Captain Addy could not be further identified (see Introduction).

<sup>166</sup> See Appendix III.

The descendants of the aristocracy of all climes have the inbred suavity;  
Hearts are gold,  
Yielding in mercy and consideration –  
Characteristics that suit them for their claims.

Sire, you may claim a throne, but you claim respect from all.  
Your dignified appearance and bridled tongue compel recognition,  
As these qualities compelled them in the State Service of Nigeria,  
To raise you into the staff appointment of Native Assistant Treasurer.

On the sands of time, you have helped, by loyalty and fidelity,  
To place on record  
The quota of the Gold Coasters  
In the foundation of Nigeria.

The onerous position you held  
Was a crown of interest,  
Not of gold,  
But of integrity.

Others of West Africa,  
In holding their appointments,  
Did not shed tears of regret,  
But they left their willing bodies in graves,

To manure the growth of magnanimity  
In the heart of Britain,  
That she may concede to our race,  
Mercy, on call of necessity.

Congratulations,  
Grandson of a victorious commander,  
Accept for your services to your country,  
Her welcome and her Bouquets.

[Page 17-18]

The Honourable NANA ANNOR ADJAE II.<sup>167</sup>  
 Born at Kwaman, Upper Wassa, 19th July, 1876.  
 Paramount Chief of Beyin – Western Appolonia.  
 — Motto: Brekuam-Kotoko —



12. Nana Annor Adjae II.

The story of your ancestors  
 Is a white book in itself;  
 Heir of the king of adventurers,  
 King of kingdoms old!

Ackaah, the historic name of your forebear,  
 May still inspire some awe in the land of Appolonia,  
 And with good reasons:  
 History has recorded the power of this monarch.

Kweku Ackaah – Obisi Mokrato –  
 In the days of despotic challenges,  
 Brooked no opposition,  
 But first launched the assault.

Trained as mariners,  
 Often in huts aloft rivers,  
 Ackaah the mobile and his men,  
 Were unbeaten in guerrilla warfare

<sup>167</sup> Hon. Nana Annor Adjae II, *Omanhene* of Western Nzima, born Kwaman (Upper Wassa) 19 July, 1876, political activist, member of the A.R.P.S., member of the Western Provincial Council, member of the Legislative Council 1928, author of the book *Nzima Land* (1931). Source: Kimble 1963: 160, 393, 503, 539.

In the end,  
 Fate overtook your ancestor, in a brush with the British.  
 Kweku Ackaah, the famous,  
 Died, in exile, at Cape Coast.

Appolonia, Brekuam – Kotoko,  
 Never shielded the sword;  
 But defeat came at last,  
 As it had come to all warring nations.

The war of Afru and Amkyu caused your mother the royal sister of the stool  
 to be taken captive,  
 Hence you were born in the royal house of Upper Wassaw.  
 Your mother married the Chief's nephew,  
 And you were begotten into the world to succeed the celebrated name.

As an "Idol of the gods,"  
 You were not to remain in darkness;  
 You were sent to the Wesleyan School at Dixcove for your education.  
 There you added to your kingly mind.

Nana, your inclinations in office are educative;  
 One is the exaction of details.  
 He who oppose your rulings,  
 Will be shocked by your trained mind.

You are the chief of the industrious tribes of the "West."  
 Your subjects hold the key of the timber trade.  
 The Anco, the Humi and the Tano, the three waterways,  
 Annually hum the praise of your Herculean Logger-Kings.<sup>168</sup>

Your subjects, men and women, are inclined to be handsome.  
 Stalwart men once abounded in your kingdom,  
 And Appolonia can still produce them.  
 The silky Ethiopian hair is common among Appolonian women.

Nana the Kotoko, the King of Logger-Kings,  
 As an educated Akan-Royal, comments on your functional grandeur can  
 be curtailed.  
 It is sufficient to say,  
 That your faultless administration and prudent politics distinguish you;

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<sup>168</sup> The forests of the western part of the Gold Coast had supplied the coastal settlements for centuries with timber for building purposes, but with the growth of the mining industry and the colonial economy in the late nineteenth century, the timber trade grew rapidly.

That your “stool” paraphernalias are imbued with age;  
And that your traditions of glory, and ancestors of renown,  
The country and your subjects surround your name with Bouquets.  
In their Gallery of Celebrities.

As an illustration of the composition of a native court,  
We append the names of your dignitaries  
Who help to dispense justice  
In the old kingdom of Beyin

Linguists: – Tanueh Kangah, Assima Blay.  
Councillors: – Kofi Akosey II, Samuel Ackah,  
Ampu Kofi, M.A. Amrehia, Ackah Amu,  
G.P. Matteer, J.C. Badoe, Thomas Andoh.

Yamkeh Norsica,  
Kuow Sam, Kyinah Essua,  
Amyima Kuow Ackah, Ackah Mensah,  
And Kwesi Amu.

[Page 19-20]

Dr. J.E. KWEGYIR AGGREY, M.A., D.D., Ph.D.<sup>169</sup>  
 Born at Anamabou, 18th October, 1875.  
 Vice-Principal of the Prince of Wales's College – Achimota.  
 – “The Case for The Missing Links.” –



13. Dr. J.E. Kwegyir Aggrey.

Moses of Israel shepherded his flock to the parapets of the Promised Land.  
 Whereas Moses of Israel, in despair of his faith,  
 Could only view Canaan, the “land of milk and honey,”<sup>170</sup>  
 From an unchosen coign,<sup>171</sup>

Our Moses, Dr. Aggrey, with an unwavering faith  
 That his flock had gone before him,  
 Proceeded to America to assure them,  
 That the “missing links” were not apes;

<sup>169</sup> Dr. James Emmanuel Kwegyir Aggrey, alias ‘Aggrey of Africa’, son of Kodwo Kwegyir, chief linguist in the court of the *Omanhene* of Anomabu, and Abena Annuah of Ajumaku. He was born Anomabu 18 October 1875, baptized (Wesleyan) 24 July 1883, pupil Wesleyan School Cape Coast, assistant teacher at Abura-Dunkwa and Cape Coast, teacher and headmaster (1889) at the Wesleyan Memorial School at Cape Coast, successfully completed examinations for all Teacher’s Certificates, Secretary and Chief Secretary of the A.R.P.S., publicist, soldier in the Asante war of 1896, pursued a career in education in the United States between 1898 and 1923, was registrar and professor at Livingstone College, elder of the Zion Methodist Church, a pastor, and obtained doctoral degrees in theology (Hood Theological Seminary) 1912, and philosophy (Columbia University) 1923, founding staff member and Assistant Vice-Principal of Achimota College, Accra 1924, sat on many committees, † New York 30 July 1927. Sources: Smith 1929; Sampson 1937: 58-71 (‘As an Educationist’); Kimble 1963: passim; Sampson 1969b: 142-152; Ephson (I) 1969-1973: 103-109.

<sup>170</sup> Exodus 3:8; 33:3, passim.

<sup>171</sup> ‘In the Shakespearian phrase *coign of vantage*: a position (properly a projecting corner) affording facility for observation or action (The currency of the phrase is app. due to Sir Walter Scott.)’ (*OED*).

But they were brothers in Africa,  
 Who were at heart with them,  
 Who shared their sorrows and tears,  
 And who joyed in their progress and achievements.

And that, if there were any doubts,  
 He was sent to become a Roman,  
 And to develop in their midst, what was most valued by man –  
 Culture.

If they still disbelieved him,  
 He was to climb to the heights of intelligence,  
 Pluck the plums there were,  
 In any science or art,

That the flock may not belittle Africa  
 Which had refrained  
 From the use of the oldest mind –  
 The heritage of the heirs of Ham:

Ethiopia, the eldest of the races,  
 Is now in simulated quiescence,  
 Lying low from the tumble and turmoil of life;  
 For she is the reserve of God's nobility.

Who on this earth shall say,  
 When he has probed his centre,  
 That he knows a whit more  
 Than his bother with the closed door?

Is the soul of man not on guard in the pagan,  
 As he is in the devout Christian,  
 With all the Treasures of God, to give to his ward,  
 For the asking in prayer or in silence?

Doctor Kwegyir Aggrey,  
 We have heard you;  
 We have good reports of you;  
 We have the belief

That the Ark of God has been opened by you  
 With the Key of Faith –  
 A key which was held level on the Pentecostal Day,  
 And which, to man, is still free.



If so, glory be to you on the highest;  
 If not, glory be still to you.  
 With your fervent faith,  
 With your advanced mind,

You may yet open the Great Door  
 To taste cosmic consciousness,  
 And joy in tears,  
 Ere you unbuckle your sword;

An exaltation which will be an example to the flock,  
 To whom you went to appeal,  
 That they may condescend to return to Canaan –  
 Canaan, our Western Shores;<sup>172</sup>

It will prove to the “links” that there is a Great Light –  
 The Concord of Life –  
 That illumines all souls,  
 For all that is, is God;

And that God is the mind –  
 The Omnipotent, the Omniscient, and the Learned,  
 Which can exhibit wonders  
 For all,

In Phases that are bewildering,  
 When the Gate is ajar,  
 Till we were satisfied that we were better blind  
 Than attempt to break the boundaries,

And know on the earth plane  
 The marvels of creation,  
 The greatness of God,  
 And the levelness of humanity.

Dr. Kwegyir Aggrey, our African Moses,  
 There has been compensation for your endeavour.  
 Your acquisition of the arts must gladden your heart,  
 As much as your return to Africa.

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<sup>172</sup> I.e. Canaan, being the promised land to which Moses led his people, compared to the ‘Western shores’, or West Africa where Aggrey delivers his people through education.

Triumphant and unexcelled,  
You are acclaimed by your countrymen,  
Who, at every step,  
Beg to show their homage.

West Africa embraces you and tenders you her Bouquets,  
For your mission to America which has demonstrated her manhood;  
For your exalted mind which has borne high her escutcheon,<sup>173</sup>  
And for your shepherding of her children at the Prince of Wales's College.

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<sup>173</sup> 'The shield or shield-shaped surface on which a coat of arms is depicted' (*OED*).

[Page 21]

JOSEPH LATILEWA AKIWUMI, Esquire.<sup>174</sup>  
 Born at Lagos, 1881. Merchant.  
 — One of The White Rocks of West Africa. —



14. J.L. Akiwumi.

The adage that, on the altar where an ox is offered, blood will not be wanting.

Is confirmed by the favoured circumstances of the Akiwumis.  
 Princes, by descent, from the ancient house of Abeokuta,  
 All that the Akiwumis touch respond to their wishes and yield  
 the “Guinea” Gold.

Joseph Latilewa, after his education, became a compositor,  
 And rose to the position of head printer in the office of the  
 “Lagos Standard,”

The prosperity of his brother S.O.A. attracted him to the Gold Coast,  
 Where he did not lack the genius to wield the “sesame” of commerce.

If there are afflictions in the mercantile world for others,  
 For Latilewa, there are not;  
 Mercantile is true to its meaning,  
 It produces under his wand.

Joseph Latilewa Akiwumi,  
 For twenty-six years, you have been engaged in the greatest profession;  
 You have shown, in commerce, a faculty  
 That can compare with the acumen of the merchant princes of Europe.

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<sup>174</sup> Summarized from the entry: Joseph Latilewa Akiwumi, born Lagos 1881, compositor, printer and head printer for the *Lagos Standard* newspaper in Lagos, settled on the Gold Coast *ca.* 1902, independent merchant, investor in real estate, † after *ca.* 1928. Brother to S.O. Akiwumi (see pen-picture).

With you,  
 It has not been a struggle;  
 Because your tact transcends the canyons  
 That divide success from failure.

The story of your attainments could be interesting reading.  
 It will suffice, if we point out that Latilewa chiefly operates at Kpong and  
 at a few branches,  
 And that as an example, one need not be among millions to amass riches;  
 One can, in a small town, accumulate sufficient wealth.

Our hero is now in middle life.  
 And has all the comfort that man may need.  
 He is a landed proprietor with five valuable houses at Accra.  
 He has investments in England, as also shares in the A.E.T.C.<sup>175</sup>

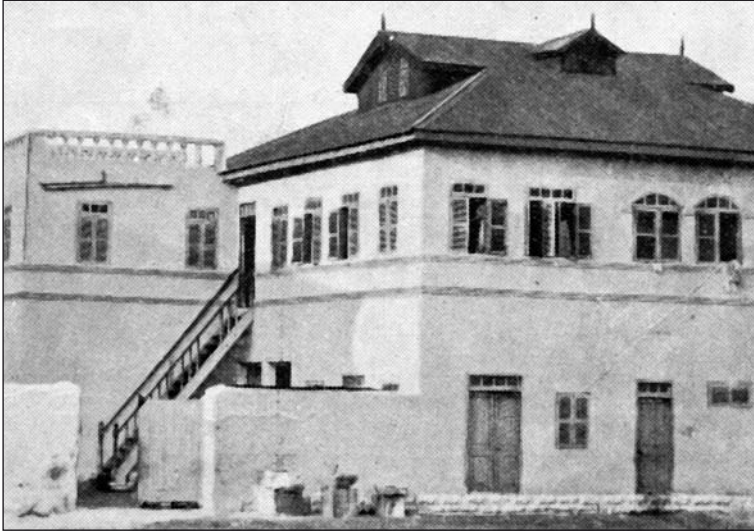
There are five children,  
 To whom he is giving a sound education.  
 The girls, Miss Bamjoko and Miss Moronkunbi, are still at the Wesleyan  
 Girls' High School.  
 The boys, Nathan Bandelay, Alfred Jayeola, and Festus Omoshola,  
 have finished their course in the King's College, Lagos.

Nathan and Alfred are engaged in commerce.  
 Festus is in training at the Gold Coast Hospital.  
 The first two are gaining experience in the world,  
 But the road to professional heights can be easily paved by the father's  
 purse.

Friend Latilewa, your success is as great a credential as your pedigree.  
 Your success is the pillar on which, in your honour,  
 West Africa hangs her Bouquets  
 In the Gallery of Celebrities.

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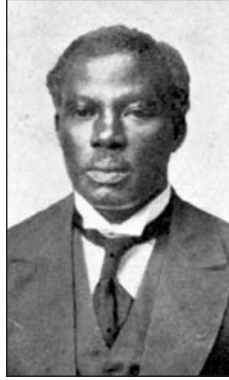
<sup>175</sup> The African & Eastern Trading Corporation, formed in 1919 (cf. Lynn 1997: 149).



15. 'The property and residence of J. Latilewa Akiwumi' (orig. p. 167).

[Page 22-23]

S.O. AKIWUMI, Esquire.<sup>176</sup>  
 Born at Abeokuta, 1858. Merchant.  
 — “Your Praises we will Sing.” —



16. S.O. Akiwumi.

Lineal of the royal house of Lagos  
 Lineal of the chiefdom of Abeokuta,  
 Associate of all houses of honour,  
 Salutations from the Gold Coast Colony!

“Grit” is the vehicle of endeavour,  
 Endeavour, the vehicle of progress,  
 Progress, the motor of civilization.  
 All are your qualities fourfold.

Piled in your blood is grit  
 Which moved you on the vehicle endeavour:  
 Your progress, in commerce was remarkable,  
 But your bid for civilization was high.

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<sup>176</sup> S.O. Akiwumi (his first names are not mentioned) was born in Abeokuta or Lagos (cf. MacMillan 1920) 1858, was a student at Wesleyan High School in Lagos (Nigeria), and a store-keeper for the Public Works Department in Lagos. He became a general merchant in Accra in 1887, went into cocoa trading from 1891 onwards under the designation of ‘S.O.A.’, which became a mark of quality. Most of the cocoa came from the Mangoase and Pakro Districts. In 1912, Akiwumi gave up his general trade and specialized solely in cocoa. In 1920 his trading address was Hephzibah House, Chapel Square, High Street, Accra. He was the chairman of the Accra Native Club in 1917 and 1918, and Vice-President of the Gold Coast Red Cross League in 1918. Akiwumi’s father ‘belonged to the Lagos nobility and was a chief of Abeokuta,’ his mother was connected ‘to the Royal Family of Lagos’. Sources: MacMillan 1920: 201 (portrait), 208; Kimble 1963: 136n.

We will defer your commercial attainments and comment on your  
 educational effort;  
 Two thousand a year, you spent on your children in England;  
 Not for a day, not for a month, but for years,  
 You bore this Herculean task for the advancement of Africa.

Moladi Akiwumi, M.A. of Cantab., L.L.B.,<sup>177</sup>  
 Is a credit from your loins.  
 The ladies will adorn homes  
 And bring honours to your house.

Africa will sing your praises;  
 Character is not begging for exhibition;  
 The qualities that you expose are rare  
 In one frail human.

You were a cocoa magnate, unblemished in your transactions.  
 Your sincerity of purpose was carried to the grading of your produce.  
 In extensiveness of business,  
 The white houses that excelled you were very few.

Gloomy days have passed over the affairs of men;  
 Cocoa magnate, you were not scatheless.<sup>178</sup>  
 Many rich houses were ruined,  
 But, by retrenchment and sacrifices, you have survived.

We have watched your cautious steps;  
 This is the line of action of a matured mind.  
 Better days are in store;  
 "S.O.A. " will soar again through the appreciation of a mark whose  
 excellence sold itself.

To the world,  
 We present the flowers from your garden –  
 The Princes and Princesses of Culture  
 Cultivated by your kind heart and purse:

Moladi Akiwumi – M.A., L.L.B. Barrister-at-Law  
 Abiola Akiwumi – B.A. of Cantab., Barrister-at-Law,  
 Akiwande Akiwumi – A Mining Engineer and Licensed Surveyor,  
 Akuyemi is assisting his father in commerce.

<sup>177</sup> Moladi Akiwumi married Helen Ocansey, daughter of A.J. Ocansey (see pen-picture).

<sup>178</sup> 'Without scathe; unharmed' (*OED*).

Miss Bamjoko Akiwumi – now Mrs. Awire  
Miss Motilewa Akiwumi – seamstress and proprietress of the “Lamode.”  
Miss Olaonipekum Akiwumi – teacher in the Government Girls’ School.  
Miss Olanunsi – teacher in the Government Girls’ School.

The honouring of your children is the grand finale of life’s duty.  
Time will grant the children strength  
To emulate the father,  
And to bring recompense.

The country’s greetings to you, for a well fought life among them.  
The country’s thanks to you, for your trained children among them.  
Your life is a great example of the needed service  
To advance civilization in Africa.

Charity is the highest blessing that can be passed from man to man.  
Mankind leans on this attribute for breadth, and S.O.A. gives freely.  
In virtue of your good work,  
May the Infinite Mercy restore you to the colossus you were in commerce.



[Page 24-26]

The Honourable NANA KWESI AKUFFU.<sup>179</sup>  
 Born at Akropong, 21st June 1863.  
 Paramount Chief of Akwapim.  
 — “The Iron-Bar.” —



17. Nana Kwesi Akuffu.

The consecration of a Chief  
 Was a solemn state function  
 That was brought down from old Egypt  
 By the clans of the Akans.<sup>180</sup>

With your cousins the Ashantees and Fantees,  
 With your cousins the Akims,  
 You have observed the ceremonies  
 Which justify the pride of an old race.

Nana, the spiritual exponent of an ancient dynasty,  
 You have been twice ritualized;  
 You have been twice washed in the Nile of the Mountains;  
 Your person and mind are sacred with blessings from ancestral throne  
 rooms.

<sup>179</sup> Nana Kwesi Akuffu (formerly F.W.K. Akuffu), *Omanhene* of Akwapim, born Akropong 21 June 1863, member of the Eastern Provincial Council, provincial member of the Legislative Council 1926, † 1927. Source: Kimble 1963: 389n., 446, 503n.

<sup>180</sup> Reference to the Hamitic myth of migration of West African tribes from Egypt and the Middle East (cf. Sanders 1969; Zachernuk 1994).

In the grove of the departed Kings,  
 In sincerity and strength,  
 You have made declarations  
 To uphold your country's rights.

Though fate has juggled with you,  
 None can injure you, a priest of the soul,  
 When your "centre" is on guard.  
 Your country adores your tenacity.

You are the great "Iron-Bar" of our parable:  
 "Where the iron bar is laid, it is there laid for a reason"  
 The iron-bar is the "king-builder,"  
 The girder that strengthens walls.

Your strength is as great as that of the iron-bar.  
 Time has annealed your mind  
 To weld great walls together –  
 The great walls of your enlightened race.

Adonten, Nifa, Benkum, Kyidom, and Gyase,<sup>181</sup>  
 All are brimful of intelligence,  
 Only a Solomon can govern Solomons  
 And bring unity and progress unto them.

That your country so much loved by you,  
 Should twice give you occasion for the exhibition of a virile character,  
 There is destiny in your affairs,  
 And the majority is on your side.

Nana, while you and your predecessors have been occupied in State  
 affairs,  
 For the welfare of your people,  
 Your subjects have proved themselves industrious,  
 By fostering the cocoa tree.<sup>182</sup>

One cocoa pod from abroad, in the hands of your intelligent farmers,  
 Has raised the millions of trees and the thousands of men to affluence  
 and respect.  
 Thus, Nana, your nation shares your wisdom.  
 By leading in labour, your nation has led the country in possessions  
 and benefits.

<sup>181</sup> Districts under the control of the Akwapim stool.

<sup>182</sup> The Eastern Province (now Eastern Region) was – and is – the main cocoa producing area of Ghana, and the origin of the industry in the 1880s.

The cocoa industry thanks you,  
 The revenue of the country thanks you,  
 For the endurance of your men who, in hopes of a reward that was then  
 remote,  
 Toiled and brought prosperity to the Gold Coast.

We turn attention to your politics.  
 Your policy is peace and order.  
 You have education and experience to guide you,  
 In leading your country aright.

Timely suggestions to your nation –  
 Suggestions of remunerative pursuits,  
 Of the conversion of their wealth into other products besides cocoa,  
 Would be warmly welcomed.<sup>183</sup>

For instance, Nana, there is the palm tree, which is a belt in your belt.  
 By this, Nana, we mean that the palm is indigenous and abounds in  
 your forests;  
 And that when pest have destroyed the stranger cocoa,  
 The palm, the king, like yourself will still reign.

Glancing at your nation, we find it replete with civility;  
 With a language compatible to its good manners;  
 One that can read and write in its own tongue;  
 A Christian nation; indeed, an adorable nation.<sup>184</sup>

With such material in your hands,  
 A written propaganda on useful industrial topics  
 Could reach most for digestion  
 And ensure desirable ends.

We must not forget your women.  
 With cultivated habits.  
 They are graceful in their movements and speech,  
 And most of them are also educated.

Comely and faithful, with a knowledge of moral vows,  
 They are great mothers of a great country.  
 All that your women do meet with approbation,  
 Even to their soft voice.

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<sup>183</sup> This stanza and the next show an interesting foresight on the part of Hutchison, as in more recent times, cocoa production has been impaired by plant disease. However, the production of palm-oil never managed to make up for this loss.

<sup>184</sup> Reference to the early contact with the Basel Mission from the middle of the nineteenth century onwards, and the successful establishment of Christianity in this area.

Their civility and courtesy  
 Have often called reflection  
 Of the good work of the Basle Mission.  
 The country wishes as much success to the new mission.

Nana,  
 There is the pleasure of recording in the bravery of your ancestors.  
 They distinguished themselves at the battle of Katamansu<sup>185</sup>  
 And took spoils that are much prized among your regalia.

On the Mountains of Health and Oxygen, things are done in excelsior.<sup>186</sup>  
 Your State was the first to grasp the Christian religion from Basle.  
 In hospitality and in state functions,  
 You emulate your ancestors.

The “Iron-Bar” !  
 There is reason for our epitome;  
 May your wisdom assist you in raising your intelligent men still higher,  
 As patterns for their kinsmen.

Strength comes from security;  
 Wisdom from experience;  
 Prosperity from the muscles;  
 The country compliments you and your nation for exemplary  
 industriousness.

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<sup>185</sup> See Introduction.

<sup>186</sup> The mountains of the Akwapim Ridge, among the highest of Ghana, are well-known for their health-restoring, cool atmosphere.

[Page 26-27]

EDWARD HECTOR AMBAAH, Esquire.<sup>187</sup>  
 Born 4th December , 1869.  
 Senior Native in the “Combine” Stores – Ashantee.  
 — “The Race is not for The Swift.” —



18. E.H. Ambaah.

He who went the farthest,  
 He who went the earliest,  
 He who took the first step,  
 Which is the oldest in the discovery?

Ambaah, sedate and calm,  
 Meditates for the “Combine,”  
 In the immortal way of I am first  
 But the last to leave my post.

Agents with automobiles may hurry;  
 Agents may go and come;  
 The banks may fill their gains,  
 But these are no concern of Ambaah.

“We want to make you an agent”  
 This has happened more than once;  
 “Though we want to make him an agent,  
 That is no concern of Ambaah.”

<sup>187</sup> Summarized from the entry: Edward Hector Ambaah, born 4 December 1869, of southern Gold Coast origin, storekeeper in Asante and the Northern Territories, (senior) native employee of the African Association, Ltd., after 1919 amalgamated into the African & Eastern Trade Corporation, Ltd.. (the ‘Combine’), awarded Certificate of Honour, † after *ca.* 1928. (cf. MacMillan 1920 (1968): 216).

Says Ambaah, “You want to make me an agent,  
When I am your very chief agent;  
What are you going to do with customers,  
When the chief tactician is gone?”

Storekeeping is an art,  
And a very essential one;  
The faculty of tact and courtesy  
Alone can clinch a bargain.

American systems are behind,<sup>188</sup>  
Where Chief Ambaah is posted.  
Practical salesmanship is a lost art,  
When Ambaah leaves his post.

From Gambaga and Tamale,  
From Wanchi and Bronu,  
From Ahafu and Bechem,  
Ambaah’s customers stream to his door.

Each day some old friends arrive  
And add to the routine of attraction  
That livens the life of Ambaah,  
The imperturbable of storekeepers.

The epitome on the top,  
Is “the race is not for the swift.”  
What maintains Ambaah is the moral –  
“Hasten slowly for your profit.”

Peace is better than money,  
And the agent without peace  
Is better dead than alive;  
This the “abstract”<sup>189</sup> sometimes proves.

From his “captain’s poop”<sup>190</sup> set on a hill,  
Ambaah with a Christianly heart,  
Looks on the bustle and hustle of Ashantee  
And breathes his peaceful life.

<sup>188</sup> Obscure phrase, may refer to American systems of bookkeeping and/or store organization.

<sup>189</sup> Obscure usage.

<sup>190</sup> (Captain’s) poop = ‘A cabin built on the after part of the quarter-deck; a round-house. *rare*’ (OED), here used figuratively for Ambaah’s office.

“Mind your own business” is a saying that is worth learning by many;  
Ambaah minds his own  
And leaves the idlers to meddle  
With the guillotine of success.

Edward Hector Ambaah,  
Your character is written in your service which contains a certificate  
of honour.  
Your sincerity was rewarded with a visit to England,  
A change that increased the light in you sublime nature.

You are the leader of the Fantees, that teem to Ashantee for life;  
But you are also a leader of the “Pilgrims,”  
Who join in the honour,  
As your country tenders you her Bouquets in her Gallery of Celebrities.

[Page 27-28]

GEORGE AMISSAH, Esquire.<sup>191</sup>  
 Born at Cape Coast, 20th April, 1875. Merchant.  
 — Independence a Prize. —



19. G. Amissah.

The eagle, the king of birds,  
 Perishes in a cage;  
 It may be golden,  
 But a cage is asphyxiating to eagle.

“It may take forty hours to fend  
 “The eagle says, for commons;  
 But he would rather perish,  
 Than be victualled in a cage.

George Amissah,  
 One admires your resting your caravan  
 In a composed atmosphere,  
 Even at home sweet home;

For you are an Amissah,  
 A cadet of one of our ruling houses;  
 A descendant of the aristocrat and Chief  
 That Cape Coast served and honoured.<sup>192</sup>

<sup>191</sup> Summarized from the entry: George Amissah, born Cape Coast 20 April 1875, employed in Gold Coast Government service, lastly as Registrar of Courts, went into private business as a merchant, based in Cape Coast, officer of the A.R.P.S., Warden of the Anglican Church at Cape Coast, † after *ca.* 1928. Additional source: Kimble 1963: 373n.

<sup>192</sup> Unidentified.



The country awards you her Bouquets,  
 For circumspection and a peaceful life,  
 And for the ploughing of your lonely furrow,  
 Characteristics which have won her esteem.

The foregoing is in reference to your commercial life.  
 It would be beneficial to many, if they followed your methods  
 That relieve the firms of risks,  
 And must cause a saving to them.

You have graced life in many spheres;  
 In all, you have walked with caution.  
 You served the Government as a Registrar of the Courts,  
 Before retiring for your chosen path.

The State Church of England thanks you for your allegiance;  
 You are a warden of ability and purity.  
 Your typically commendable life in industry and citizenship  
 Is one worthy of remark for emulation.

In matters political,  
 Amissah the circumspect  
 Would only interfere,  
 If the matter were national.

In matters educational,  
 The scholar Amissah  
 Would strain every nerve,  
 To give his best support.

Thus, you are an admirable citizen  
 With the love of peace as your canon.  
 In living rightly,  
 You encourage rectitude.

Though you are in middle life,  
 You are still handsome,  
 In your younger days,  
 You were a classic figure.

Your wife, Eva, was once the Venus of Cape Coast,<sup>193</sup>  
 By your side, she was a beautiful doll.  
 The country congratulates her, for her earnest collaboration,  
 And supports your endeavours.

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<sup>193</sup> Unidentified.

[Page 28-29]

Prince ALBERT OOSOO ANSAH<sup>194</sup>

Born at Cape Coast.

— Gentleman. —



20. A. Owusu Anseh.

Albert Oosoo Anseh, Prince of Ashantee!  
 O'soo, The Fount of Cascades Cool!  
 Prince Albert Oosoo,  
 A Prince of Fate!

You were born a Prince,  
 History has the record of vicarious duties of your father in the affairs  
 of the Ashantee kingdom.  
 No discussions are necessary as to your royal antecedents,  
 Not to your princely personage – a gentleman.

<sup>194</sup> Albert Arthur Owusu Anseh, born Cape Coast 1850s, supernumerary clerk on the staff of Governor Rowe 1881, clerk in the Telegraph Office 1883, resigned 1884, set up as merchant in Cape Coast, then partner in the firm of Johnson & Anseh in Axim, Asante nationalist and pamphleteer for that cause, † after *ca.* 1928. He was, with his older brother, John Owusu Anseh, active as an Asante diplomat in the 1890s, and represented the government of Asante in London in 1894-1895. With his brother he was forbidden to live in Asante after the failure of their diplomatic intervention, and thus settled in Britain in 1896, where they lived for the rest of their life.

Albert's more prominent brother John (1851-1909) was married to Emma Hutchison, full paternal aunt to C.F. Hutchison (see Introduction). John and Albert were sons of Prince John Owusu Anseh († 1884), first Asante-born Wesleyan missionary, trained in Great Britain, who acted as a diplomat for the Asante in the 1870s, and Sarah Boxell. John Owusu Anseh, Sr. was in turn the son of the *Asantehene* (king of Asante) Osei Bonsu (reigned 1800-1823).

Sources: Kimble 1963: 153n., 269, 283-289, 292-296, 298, 315, 351; Ephson (II) 1969-1973: 126-130 (on his brother, Prince John Owusu Anseh); Wilks 1975: 632-633, 638, 659, *passim*; Lewin 1978: 186, 190, *passim*; Adjaye 1996: 124-125, *passim*.

The orientation of a kingdom from independence to serfdom  
 Has isolated your heart from your dear fatherland.  
 The love of your subjects is not alienated,  
 Or their memory oblivious of your services.

The sincerity of man – his chief attribute of virtue –  
 When it is challenged, can break an iron-heart;  
 But the sincerity and loyalty of a Prince,  
 When unacknowledged, can estrange a royal heart.

In exile, self imposed,  
 You are from sorrows of fate,  
 With your head in aches  
 For your country.

Weep not, Prince,  
 The hand of destiny is the hand of God.  
 Weep not, Prince,  
 Providence is greater than choice.

In the sphere of mortal men,  
 In the sphere of mighty nations,  
 Providence reconciles  
 And brings compensations to heal hearts.

We invite you to the picture of Ashantee as you left it,  
 And to the picture of Ashantee as it is to-day.  
 Compensations have been ample, Prince Oosoo,  
 To cheer you English heart and wipe away all griefs.

Your sacred town of Kumasi  
 Is a city in embryo,  
 The centre of a future civilization  
 Planned by a gracious Government.

Your city is the city to be,  
 The London of the Gold Coast Colony,  
 With all commercial ways abutting.  
 With prosperity rampant.

Providence  
 Has reconciled,  
 And rehearsed in sacred solemnity  
 The re-installation of your cousin,

Nana Prempeh,  
 The Spiritual head of your Kingdom,  
 One whom you served in sincerity.  
 Prince, break not your heart with grief.

Kumasi, your ancient and gallant city  
 Recalls you to her bosom,  
 Prays you to embrace her,  
 Before you pass

Into your sarcophagus,  
 Embalmed in your Egyptian fashion,  
 Like a true and a Royal Prince –  
 A Royal of the kingdom of Tutus.<sup>195</sup>

Providence is greater than choice;  
 While He has been organizing a new Kingdom in Ashantee,  
 He has lived you in the folds of your white ancestors  
 And found you the ‘manna’;<sup>196</sup>

He has added to your princely qualities,  
 The enlightened ways of England.  
 A gentleman you were before you embarked for England,  
 A gentleman still you are.

Your friends black and white,  
 Have the reminiscence of you,  
 In an only light,  
 As the Gentleman and Courteous Prince.

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<sup>195</sup> Meaning ‘the Kingdom of Asante’, Tutu being a common name of the kings.

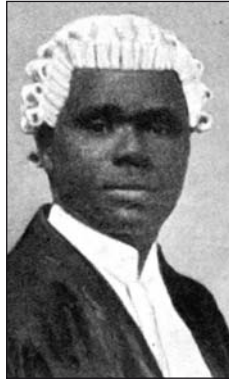
<sup>196</sup> A rather cryptic description that finishes a passage in which Hutchison makes much of the fact that where the Owusu Ansah brothers failed in their diplomatic efforts to broker an independent position for Asante in 1895, leading to their voluntary exile in Great Britain, Nana Prempeh’s return to Kumase in 1924 was the start of a new period of prosperity for the town and country.

[Page 29-30]

JOSEPH ANTHONY-MENSAH, Esquire, B.L.<sup>197</sup>

Born at Elmina, 1869.

— “Ambition.” —



21. J. Anthony-Mensah.

Three states have honoured you  
With the confidence of their despatches;  
Your clients rely on your ability  
For the dispatch of their opponents.

With methods unapproachable,  
You conducted your secretarial duties,  
To deserve the approbation of Governors,  
And draw attention to yourself.

Eyes could not glance,  
Without observing the systematic man.  
Your calligraphy was like a parchment  
From the hands of the great Aristotle.

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<sup>197</sup> J. Anthony-Mensah, born Elmina 1869, educated in the Wesleyan and Roman Catholic primary schools in Elmina, employed in the Government Secretariat, Accra 1887, shorthand writer and official reporter, transferred to Lagos as confidential clerk to the Governor and clerk to the Legislative Council 1898, Chief Clerk to the Colonial Secretary in The Gambia 1901, studied privately, member of the National Home-Reading Union, London 1896-1910, resigned his commission 1910 and travelled to Great Britain to read law, called to the Bar at Middle Temple June 1913, practised law at Elmina, and later at Sekondi, † after *ca.* 1928. Sources: MacMillan 1920 (1968): 163 (portrait), 221; Doortmont GCDB.

You were the favourite of Sir Frederic Hodgson<sup>198</sup> in the Secretariat  
of the Gold Coast  
And the Confidential in the Secretariat of Lagos.  
Through your prestige,  
As chief clerk, you were transferred to the Secretariat of Bathurst Gambia.

During your office at Lagos,  
A Governor esteemed you merits  
And mentioned you in despatches, for trustworthiness and efficiency.  
This is an undying record.

Such devices were sufficient to retire you  
In comfortable pensions and honours;  
But we still admire the ambition  
That wheeled you into the law.

Your ambition has been achieved;  
You are a practising barrister;  
With you matured and staid mind,  
Success should be always on your side.

Your life is written in white,  
You have a passion for truth.  
Anthony-Mensah, in his youth, was spruce  
And is still as immaculate as his character.

You are the blood of your ancestor,  
The great Tekyi-Mensah of Elmina, the Ashantee ambassador,<sup>199</sup>  
The noble  
That brooded no criticism.

Son of Elmina,  
Elmina the bravest of the braves!  
You have graced statesmanship with the law,  
Your country admires you and honours you with her Bouquets.

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<sup>198</sup> Sir Frederic Michael Hodgson, K.C.M.G. (1851-1925), started his career with the Post Office, and was Postmaster-General of British Guiana before being appointed Colonial Secretary of the Gold Coast 1888-1898, Governor of the Gold Coast 1898-1900, afterwards Governor of Barbados and British Guiana, had an active military career as a volunteer, and raised (1892) and commanded (in the rank of Major) the Gold Coast Rifle Volunteer Force. Source: *Who was Who II* (1916-1928): 502-503.

<sup>199</sup> Chief Tekyi Mensah is most probably Anthony-Mensah's paternal grandfather. He was a merchant from Elmina, with strong connections in Asante. In 1857 he led an embassy from Elmina to Kumase. Chief Tekyi Mensah was married to Charlotte Bartels, C.F. Hutchison's maternal great-grandmother (cf. Yarak 1993; Doormont GCDB; see also Introduction).

[Page 30-31]

THE ASSISTANT TREASURERS; (NATIVE).  
 F.L.J. CATO, Esquire, Born 11th June, 1880<sup>200</sup>  
 and  
 SAM BAIDOO, Esquire, Born 25th March, 1881<sup>201</sup>  
 — “The Ramparts of the Civil Service.” —



22. Probably F.L.J. Cato.

Well done, Cato and Baidoo,  
 Africa has waited long for your kinds to raise a banner,  
 As conquerors,  
 On the ramparts of the service.

Irrespective of age,  
 Men from the professions may hold high offices;  
 But when the plums of the Civil Service of our colony  
 Are won by toil.

We congratulate you.  
 The journey to your goal has been tedious.  
 What must be the exhilaration  
 On the review of the strain of you ascent?

What was the pulsation of heart,  
 When you reached the point of the diminishing climbers,  
 And the ladder began to sway,  
 Through seniors ahead?

<sup>200</sup> Summarized from the entry: F.L.J. Cato, born 11 June 1880, employed by the Gold Coast Government, lastly as Assistant Treasurer, † after *ca.* 1928.

<sup>201</sup> Summarized from the entry: Sam Baidoo, born 25 March 1881, employed by the Gold Coast Government, lastly as Assistant Treasurer, † after *ca.* 1928.

Ability is the giver of crowns.  
 The goal is yours;  
 You have overstepped all competitors;  
 Age limit and death alone can rob you of your prize.

F.L.J. Cato,  
 As was your brother John,<sup>202</sup> so, now, are you at the heights in the service.  
 You idiosyncrasy, the noiseless child,  
 Indicated latent energy which has risen and promoted you.

Your father dying early, your brother John became a father,  
 John dying in the prime, the responsibilities devolved on you.  
 We are glad that a gracious government has recognized merit  
 And compensated your house for the untimely death of your brother.

At your age, we consider you are young;  
 Therefore, for carrying her banner to the heights,  
 The country compliments you  
 And tenders you her Bouquets in her Gallery of Celebrities.

Sam Baidoo,  
 Our mind noted you as an unassuming young man.  
 Your castle of success was built under the ægis of rectitude.  
 This enabled you to climb to the heights to beseech your Father  
     for competence.

The art of scaling Ramparts is in hard words;  
 The art of constructing Ramparts is in talent.  
 Thus, conscious of your task,  
 You discreetly scaled the ladder.

You and Cato are of the Napoleonic type:  
 Mind instead of body.  
 While all were falling,  
 Without distress of brag, up, up, you went, with the country's flag.

In the Gallery of Celebrities,  
 Your country congratulates you and accords you the highest praise,  
 For your untiring struggle  
 That has carried you to the Ramparts of the Service.

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<sup>202</sup> Unidentified; possibly Hutchison was befriended to the family. See also the private details below.



[Page 32-35]

The Honourable NANA SIR OFORI ATTA, K.B.E.<sup>203</sup>

Paramount Chief of Akim, Abuakwa.

Born at Kebbi, 11th October, 1881.

— “The Idol of the Gods.” —



23. Nana Sir Ofori Atta.

Ofori Atta, Nana, an appellation greater than kingship!  
 Nana, the spiritual exponent of the rights of a thousand years:  
 A dynasty spanned by the unwritten records of twenty-four thrones,  
 Sufficient unto the day you were born!

You are the fortunate of the fortunates of human beings  
 That are born with silver spoons in their mouths;  
 Maharajahs alone can vie with you,  
 In possessions in the British Dominions.

Golden spoons were not enough,  
 Adamant brilliants your soul did bid  
 To suit the event of the installation of the Idol of the Gods  
 In his ancestral halls.

<sup>203</sup> Nana Sir Ofori Atta I, K.B.E., alias Kwaku Dua, born Kyebi 11 October 1881, pupil Basel Mission School in Anum, Kyebi, Abetifi and Begoro (Eastern Province, Gold Coast), student at the Theological Seminary at Akropong for a year, solicitor's clerk with Hon. Thomas Hutton Mills (see pen-picture), clerk in H.M. Customs Department, volunteer in the Asante War of 1900, Chief Clerk in the Governor's Office until 1903, to Kyebi to organize the state offices there, elected paramount chief of Akyem-Abuakwa 1910, member of the Legislative Council 1916-(1926), in opposition against the formation of the N.C.B.W.A., unofficial member of the Executive Council of the Gold Coast 1942, created C.B.E. 1920, K.B.E. 1927, † Kyebi 20 August 1943.

Sources: Sampson 1937: 47-52 ('As a Statesman and a Man of Determination'); Kimble 1963: passim; Sampson 1969b: 154-159; Ephson (I) 1969-1973: 116-118; Rathbone 2003.

You are the monarch of six million acres:  
 The richest cocoa garden in the world;  
 And from peak to peak, and valley to valley,  
 Your lands enclose gold nuggets and diamonds.

Know you your wealth?  
 You know not.  
 The deep deposits of minerals exist  
 On your lands to be yet dug for.

The real diamond pipes à la Kimberley<sup>204</sup>  
 Lie exposed along the Attiwa range,  
 The agglomerates of which,  
 Annually turn for inspection.

Truth is stranger than fiction,  
 To be told Kimberley is in Akim;  
 But truth will repeat itself,  
 When experts have decried, as formerly they passed the diamonds.

Near Kobriso, a mile eastward,  
 Flanking the Attiwa range,  
 Are your pipes  
 Which geologically resembles Kimberley's.

The pipes may be empty of diamonds,  
 An argument not impossible;  
 But geology cries to you.  
 Prove them.

Nuggets are famous on your lands,  
 They will be more famous in years to come,  
 When improved shafts can probe your blues  
 To depths now unbreathable.

Below the dolerites<sup>205</sup> of your country  
 Are hidden your treasures untold.  
 Intermixed with your disintegrated diorites<sup>206</sup>  
 Are oxidized ores of gold

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<sup>204</sup> The centre of diamond production in South Africa.

<sup>205</sup> Dolerite = 'A mineral allied to basalt, containing feldspar (labradorite) and augite' (*OED*). It looks as if Hutchison knew his geological literature; the line is a variant of a line from the standard work by Sir Roderick Impey Murchison Bt, *Siluria. The History of the Oldest Known Rocks Containing Organic Remains, with a Brief Sketch of the Distribution of Gold over the Earth* (London, 1849; several later editions) xii, p. 254: 'Cut through by dykes and masses of dolerite'.

<sup>206</sup> 'A variety of greenstone, consisting of hornblende combined with a triclinic feldspar (albite or oligoclase)' (*OED*).

Along the Attiwa range, watch for your bigger plums.  
 There are gold reefs in parallels,  
 Payable and poor ores,  
 Accessible for giant exploitation.

The outcrops, the keys to these parallel reefs are not difficult to find.  
 There are silver ores extruded by dykes of doleritic rocks.  
 Your alluvial diamonds are now common property.  
 There are also indications of beauxite.<sup>207</sup>

Time has sped, Nana, and mighty deeds have been recorded, for which  
 we make obeisance to you.  
 On a crisis, on a battlefield,  
 You courageously upheld tradition for the honour of King and Country.  
 The incident was in the Ashantee War of 1900.

In passing, we will fly to the times,  
 When your humble servant visited your uncle;  
 When he spent time with Prince Danquah<sup>208</sup> in the royal house of Kebbi;  
 When he was a favourite at your uncle's palace.

Koobir<sup>209</sup> is now grey  
 Through the march of life severe:  
 But he lives to sing the glories  
 Of your great dynastic nobilities.

Nana, you are the *crème de la crème* of blood royals.  
 The span of the twenty-four dynasties quoted is a bagatelle in time measure.  
 The retrospection of mind could not go further, or it would place Akim  
 Stone age:  
 There are many fragments of archaeological interest.

Akans are nobles, less cannot be said,  
 They come from old Egypt.  
 The Tutu of Ashanti and Elmina,  
 Is no other than the Tutu of the Tut-ank-amens.<sup>210</sup>

Who are the Akans?  
 The Akims, the Akwapims, the Ashantees, and the Fantees.  
 How is a race traced?  
 By research in anthropology.

<sup>207</sup> Sic; bauxite.

<sup>208</sup> Unidentified.

<sup>209</sup> *Ditto*.

<sup>210</sup> Tutu is a common name of the Asante royal dynasty, and here connected with the name of Tut, common in the ancient Egyptian dynasties; a reference to the Hamitic myth – also in the next stanza (cf. Sanders 1969; Zachernuk 1994). The connection with Elmina is rather obscure.

In the circumstance, no more need be said;  
 Ofori of an old civilization,  
 On your head, we place the cap of seniority,  
 Of the tribes that marched West.

Handsome is that handsome does;  
 You are the child of a beautiful mother – the Princess Royal of an ancient  
 house.  
 True to the traditions of the “stool,” your appearance carries weight  
 with your legions;  
 You are now heavier, but your beautiful face has been kept.

We are glad to see the enchanting smile of your younger days  
 Still exhibiting itself;  
 It is a proof of the heart of a good king –  
 The democrat’s own king.

Your principal characteristic, Nana,  
 Is this beautiful smile we have remarked;  
 Look into a mirror, Nana, and observe its effect.  
 The world will follow your smile.

When storms are brewing in matters political,  
 And you are in state,  
 Nana, stand and smile  
 Then speak the word of peace.

Some may hate it,  
 Some may like it,  
 Bur your smile is a magic-wand;  
 Smile to all parties.

As the act becomes the heir of a noble house who was destined for the  
 guardianship of a state,  
 You followed the ways of Europe and indulged in useful law;  
 Among your accomplishments, you are a jurist,  
 Knowledge gained under the bencher of the Temple of Yahoam.<sup>211</sup>

Education is a gift;  
 The soul of man, the æon – the ageless encyclopædia,”  
 When the “Gate is ajar,”  
 At pleasure, can impart to his ward.

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<sup>211</sup> See pen-picture of Th. Hutton Mills.

Your rhetoric ability is laudable,  
 And is a piquant as from the mouth of a Cicero.  
 In toga you emulate the Romans  
 To the picture of their emperors.

Great is he who challenges a debate with you and carries the honours away.  
 The forensic art is spontaneous in our royalties. It was a special tuition  
 in olden days.  
 Your eloquence at the Legislative Council  
 Daily throws you in silhouette of your ability and spikes your education  
 into your opponents.

Pomp and circumstance would be lost in history,  
 If the royals of Akan refused to robe;  
 Pomp and circumstance are the regalia of our clans,  
 And, Nana, in such functions, you lead most gloriously.

Your crown is the crown of Akim gold.  
 Gold sceptres and swords antique  
 Are moulded by the artifice of your craftsmen,  
 The secret of archaic guilds.

The Crown and Charity – if all our chiefs had your magnanimity,  
 They would implant the civilization of Europe into our world without  
 losing caste.  
 Your charity towards all noble purposes, your keen interest in education,  
 and your personal attention to the welfare of Africans,  
 Confer on you a Celestial Crown.

Loyalty – Your illustrious mind is transmural;  
 The veil across imperial evolution is transparent to you.  
 As a wise king, your vision guides you to be responsive  
 To all legitimate changes.

In the Imperial Federation, West Africa has nought to fear.  
 The country recalls your munificence in the Great World War –  
 Your contributions to the Red Cross funds,  
 And the gift of an aeroplane to the Empire.

Nana Sir Ofori Atta,  
 Accept the salute of West Africa:  
 Your country shares in the King's honouring you  
 With a Knighthood of the British Empire.

The world is at your feet, society is at your command.  
 You are a Christian king; and your nation has also partly embraced the  
 Christian religion;  
 Advanced nations owe their perquisites to the mercy of the All-seeing Eye,  
 Who arbitrates in the affairs of men as in the affairs of nations.

Firmly hold your trust in God,  
 and beseech Him for His grace  
 That life may be long.  
 And greatness increased in your noble self.

For your nation,  
 Let your prayers ascend  
 And, as it was unto Solomon,  
 All will be added,

Including wisdom,  
 That they may enjoy to the full  
 The gifts of your Lord Jehovah  
 Who hovers over you night and day.

Nana,

Our book was in the press when your sacred personage proceeded to  
 England as the King's guest.

We will not be doing our duty, if we omit the record and the impression you  
 have made on the minds of Englishmen – an impression that may be of addi-  
 tional benefit to your race.

For the first time in history, a ruling Chief of the Gold Coast has crossed  
 the seas. Custom would have awed an inferior mind to abandon this movement.  
 Only the volge<sup>212</sup> would hesitate at the statement that your elevated mind has  
 brought strength, not laxity, to tradition; and that by its ignoring the archaic  
 and stagnant tenet of the immobility of an African Chief, it had exalted the lore  
 itself for posterity.

The benefits of your mission:

We repeat that tradition has gained, and Africa has risen. The accolade,  
 which the King-Emperor bestowed upon you, is the symbol of the candid

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<sup>212</sup> Volge = 'The mob; the common crowd' (*OED*).

embracement of your race into the sacrament of the Pax Britannica. The ceremony was the "stroke of honour": the spirit of the King's sword lives on your shoulder to disarm the slaughterers of the good name of your race. Than this, you could not have rendered a greater service to Africa, but, by your fearlessness of the English climate, and your appearing before the Western World in the natural robes of your office, you have also dispelled one of the delusions that haunt friendly minds over civilized Africa as to the adoption of European clothes.

The Gold Coast owes you much. The day of your birth was the re-birth of West Africa. West Africa exults in your knighthood and welcomes you.

[Page 36]

The Reverend S.R.B. ATTOH-AHUMA, M.A.<sup>213</sup>

Born at Cape Coast.

— Educationist, Journalist and Patriot. —



24. S.R.B. Attoh-Ahuma.

The Reverend S.R.B. Attoh-Ahuma was a magnificent man, over six feet tall, and of a robust frame – a personage that exacted homage in every community.

He came from one of the first families of Cape Coast, and, on one side of his parents, he was closely related to the Chief of James Town Accra.

His father was a reverend minister; in the circumstance, his education was not neglected.

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<sup>213</sup> Rev. Samuel Richard Brew Attoh-Ahuma, alias Samuel Solomon, son of Rev. James A. Solomon, Wesleyan Methodist minister, was through his father connected with the James Town stool (*chieftaincy*) in Accra, and through his mother to the royal family of Cape Coast [according to Ephson, not mentioned by Sampson]. He was born Cape Coast 22 December 1863, pupil and student at Wesleyan School and Wesleyan High School, Cape Coast, started religious studies in Cape Coast 1886, continued at Richmond College, London, returned to Gold Coast in 1888 and preached until 1897, left the ministry and the church under a cloud, preached in Britain and studied at the British Museum, returned to the Gold Coast, principal of the Accra Grammar School, principal of the A.M.E Zion Church Secondary School at Cape Coast, engaged in writing, presented a thesis to University of Livingstone (U.S.A.) and acquired the degree of Master of Arts, editor of the *Methodist Times*, editor of the *Gold Coast Nation*, political publicist, Secretary to the A.R.P.S., re-admitted by the Wesleyan Methodist Church 1914 and appointed minister and manager in charge of education in several Gold Coast coastal circuits, founder of the Christ Little Band and the Guild Society, among others, † Cape Coast 15 December 1921.

Attoh-Ahuma married Wilhelmina Pietersen, mother – by her earlier marriage to John Gladstone Sackey – of the famous Gold Coast lawyer and playwright Kobina Sekyi (see pen-picture; see the annotation there for more information on the Pietersen family).

Sources: Attoh-Ahuma 1905; Attoh-Ahuma 1911; Sampson 1937: 77-82; Sampson 1969b: 74-79; Ephson (I) 1969-1973: 76-78; Doortmont GCDB.



The Wesleyan missionary, during that period, took interest in the training of a few Africans, and the Reverend S.R.B. Attoh-Ahuma was one of the selected. He was sent to Sierra Leone, and, afterwards, to England, where he qualified for his degree.

The Reverend S.R.B. Attoh-Ahuma was versatile in mind – an educationist and powerful journalist.

A Grammar School, at Accra, was his experiment. In this, he had the assistance of a clever comrade the Reverend Kobina Asaam.<sup>214</sup>

With ideal patriotism, in the nascency of the country's civilization, as Secretary of the Aborigines Rights Protection Society, the Reverend S.R.B. Attoh-Ahuma rendered valuable services.

As the editor of the organ of this Society – of a newspaper known as the “Gold Coast Nation” – he vehemently advocated the country's cause, in phrases that were possible only by his advanced mind.

An instance of the strength of this reverend scholar may be found in the book – “The Truth About The West African Land Question” (by the Honourable Casely Hayford).<sup>215</sup> In the appendix to this book, there is among other speeches, an extempore one of the Reverend S.R.B. Attoh-Ahuma, at the banquet of the Aborigines Rights Protection Society, in honour of Governor Hugh Clifford<sup>216</sup>. The theme and the able treatment were only sparks of the fire in this our Demosthenes.

The Reverend S.R.B. Attoh-Ahuma was one of the adorable sons of the country, and the nation, accordingly, places him in due prominence in its Gallery of Celebrities.

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<sup>214</sup> See Appendix III.

<sup>215</sup> Casely Hayford 1913.

<sup>216</sup> Governor of the Gold Coast 1912-1919 (cf. Henige 1970: 120).

[Page 37]

PAUL AZU, Esquire.<sup>217</sup>  
 Born 18th February, 1874. Secretariat Assistant.  
 — Devotion and Diligence. —



25. P. Azu.

You have well served the King to deserve your promotion.  
 Thirty-five years in harness is the buckling of a Trojan.  
 Your ardour was not confined to the Civil Service;  
 In the Gold Coast Volunteers, you have a record of twenty-one years.

Your avidity to serve is as keen as it was in your youth.  
 There is no wonder for your enthusiasm, for life is still buoyant in you.  
 Your countenance beams with the old smile that must be your panacea  
 And the attraction that has endeared you to all.

There is health in your surroundings.  
 The old Secretariat with its arboriculture was grand enough;  
 But the Secretariat of to-day  
 Is the miniature of ducal park:

The greens at the back,  
 The sea at the front,  
 Ozone wafting all day,  
 Can rejuvenate even in the senile.

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<sup>217</sup> Summarized from the entry: Paul Azu, born 18 February 1874, educated at a Seminary, in Government service from *ca.* 1893, lastly as 'Secretariat Assistant', officer in the Gold Coast Rifle Volunteer Force for more than twenty-one years, awarded Long Service Medal, † after *ca.* 1928.

We have, in place of the rectangular buildings,  
 Embellished quadrangulars,  
 Which are graced, in their front, by a Victory Gun –  
 A prize that proclaims the part of the Gold Coast in the Great World War.<sup>218</sup>

Paul Azu, with an education that was completed in a seminary,  
 You had ability to hold your post from the start.  
 Your beautiful handwriting,  
 In the absence of the now common typewriter, was a model for a King's  
 letter.

Our memory is green  
 Of the many happy moments at the old Secretariat,  
 Of the youths that held office that are no more,  
 And of the generous white officials that inaugurated this historic building.

In the country's Gallery of Celebrities,  
 As a senior officer of the Government, you are a privileged person,  
 The Volunteers have honoured you with their Long Service Medal;  
 The country also remembers your long services to the State and tenders  
 you her Bouquets.

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<sup>218</sup> In these three stanzas Hutchison describes the transfer of the Government Secretariat from its old buildings (in use since the 1870s) to a new area in the 1920s.

[Page 38-39]

CHARLES EDWARD WOOLHOUSE BANNERMAN,  
Esquire, B.L., O.B.E.<sup>219</sup>  
Born at Accra, 12th October, 1884. Police Magistrate.  
— Personal Excellence. —



26. C.E. Woolhouse Bannerman.

Officer of the Most Excellent Order of the British Empire!  
A leader of your race!  
We have far to go for the pairing of your personal excellence.  
You are the symbol of dignity, Your Worship, Woolhouse Bannerman.

Men have heard of names  
And created their fancies;  
Imagination would picture Napoleon as a giant,  
Whereas he was only a midget.

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<sup>219</sup> Charles Edward Woolhouse Bannerman, born James Town, Accra 12 [Hutchison] or 24 [Ephson] October 1884, educated at Roman Catholic School, Cape Coast from *ca.* 1894, read law at Middle Temple, London from 1910, called to the Bar 1913, in private practice 1914-1919, Police Magistrate of the Supreme Court of the Gold Coast 1919, temporarily held the posts of Puisne Judge and Chief Justice of the Gold Coast, created O.B.E. 1942, † Accra 1943 [Ephson].

He owned the house St. Edmunds in James Town, Accra, and was a son of Hon. Samuel Bannerman, J.P. († 1894), and his customary-law wife Daday. His father was a civil servant who occupied the posts of District Commissioner, Government Auditor, Comptroller of Customs, and Government Treasurer, as well as a member of the Executive and Legislative Councils of the Gold Coast. C.E.W. Bannerman's grandfather was also Samuel Bannerman, official in British service, his great-grandfather was James Bannerman, one time Lieutenant Governor of the Gold Coast (see pen-picture).

Sources: Sampson 1969a: 83-86; Sampson 1969b: 160-163; Ephson (III) 1969-1973: 237-239; Doortmont GCDB; PRAAD, SCT 2/4/349, High Court Accra, Civil Records, Probate and Letters of Administration, 1887-1915 (vol. 1), p. 21 (probate and will of Samuel Bannerman, 20 August 1894).

Your name is Woolhouse Bannerman,  
Conjecturers may conjure up size,  
But mind will receive satisfaction,  
When it meets with your ample form.

Your face is set in an aristocratic frame with a firmness indicative of  
strength.  
That strength is nor confined to the physiognomy,  
It is the essence of your mind,  
Which, in intellect, is in action for your country.

Men are born and bred;  
Ancestry is a herald of character.  
Hero of our verses,  
You are an elect for your post.

Lest it be forgotten, you are a Bannerman,  
Therefore, a descendant of a former ruling governor.  
There is merit in heredity,  
Through the blood that runs in the arteries.

In the judiciary, you have shone in your office.  
He who can surpass your achievements among the people of Cape Coast  
Needs honours for himself,  
And for the historically intelligent townsmen.

Wherever you go,  
Respect abounds for you.  
Your courts are packed with listeners,  
And your decisions are received in peacefulness.

By the undisputed acknowledgement of your magisterial authority,  
Additional proof has been given that we are law abiding,  
And that where there is talent,  
We are willing to obey and worship.

The forgoing is an illustration of law, rule, and order,  
And the fact dissociates us from the lower genera of society.  
Glory be to Africa, and to England;  
We have been placed in the balance and have not been found wanting.

Under the tutelage of England,  
 The ancient race of culture  
 With Christ on her cross,  
 There is room for aspiration for Africa.

In the footsteps of the Judge Francis Smith,<sup>220</sup> the learned James McCarthy<sup>221</sup>  
 and Maxwell,<sup>222</sup>  
 You have often acted as Puisne Judge.<sup>223</sup>  
 By your ascending this celestial seat, you have added to the niches on  
 your country's escutcheon,<sup>224</sup>  
 And sanctified the appeal of you country, for the concession of high  
 offices.

Patience removes mountains;  
 Worthy pioneers are the best arguments;  
 Your record is a testimonial to the country.  
 And the Government may advance her status.

With apologies,  
 We turn to your domestic affairs;  
 A Bannerman has married a cousin, a Bannerman.<sup>225</sup>  
 We look forward to the value of eugenics from the combination.

There appear peacefulness and happiness,  
 And you must be thankful for such a choice:  
 "Peace" has graced your home to give you serenity in your judicial  
 deliberations.  
 The country's greetings to your noble consort.

To your Worship,  
 In reverence of your good work,  
 Your country prays of added wisdom,  
 And tenders you her Bouquets in her Gallery of Celebrities.

<sup>220</sup> See pen-picture below.

<sup>221</sup> See Appendix III.

<sup>222</sup> Ditto.

<sup>223</sup> Puisne = 'Born later; younger; junior (in appointment, etc.). Now only in legal use'; official current definition of 'puisne judge' in English law (1877, Act 40 & 41 Victoria, chap. 9, par. 5): 'A puisne judge of the High Court of Justice means for the purposes of this Act a judge of the High Court other than the Lord Chancellor, the Lord Chief Justice of England, the Master of the Rolls, the Lord Chief Justice of the Common Pleas, and the Lord Chief Baron' (*OED*).

<sup>224</sup> See pen-picture of J.E.K. Aggrey.

<sup>225</sup> Namely a daughter (unidentified) of Charles James Bannerman, B.L., barrister at Accra, first president of the Accra Chapter of the A.R.P.S. and extraordinary member of the Legislative Council, himself a grandson of Lieutenant Governor James Bannerman (see pen-picture). Sources: Kimble 1963: 373, 455-456; Doortmont GCDB.



27. 'St. Edmunds. The property of Charles Edward Woolhouse Bannerman' (orig. p. 23).

[Page 40]

His Excellency JAMES BANNERMAN.<sup>226</sup>  
— Governor of the Gold Coast, 1850. —



28. J. Bannerman.

His Excellency James Bannerman is the one man, to whom the coloured people of the British dependencies of West Africa can point, as the Governor that has represented them.

In the eighteen-fifties, His Excellency led his troops to quell the Awoonor rebellion.<sup>227</sup>

<sup>226</sup> James Bannerman, J.P., born Cape Coast 1790, educated in Cape Coast and England, returned to the Gold Coast as merchant, appointed Justice of the Peace, was appointed Civil Commandant of Christiansborg, Accra 1850-1857, succeeded the deceased Governor Winniett as Lieutenant-Governor 1850-1851, helped introduce the Legislative Council as representative body, developed new fiscal policies, unofficial member of the Legislative Council 1850-1856, † 18 March 1858. Bannerman married Princess Yeboah of Asante, daughter of king Osei Tutu Kodwo, better known as Osei Bonsu (reigned 1800-1823).

James Bannerman was the grandfather of Thomas Hutton Mills (see pen-picture), and great-grandfather of Charles Edward Woolhouse Bannerman (see pen-picture).

Sources: Kimble 1963: 65-66, 405-406, 455, passim; Ephson (I) 1969-1973: 35-37, 84 (Kimble and Ephson are in conflict on several points).

<sup>227</sup> The term Awoonor war (modern spelling: Awuna war), is normally used for the military confrontation between the Ga-Dangme of Accra and Adda on the one hand and the Anlo-Ewe of the Volta River region on the other in the late 1860s. The most important confrontation was in 1866, but part of the Ga army stayed in the field until 1869 and hostilities went on until 1874. The designation 'Awoonor Rebellion' used here by Hutchison, and positioned in the 1850s, either refers to something else – possibly the resistance of the Anlo-Ewe against British efforts to impose taxation in this period – or points towards historical confusion on Hutchison's part. James Bannerman, Jr., son of the Lieutenant Governor and leading merchant in Accra in the 1860s, did play a part in the Awuna campaign of 1866. In the pen-picture of G.F. Cleland, Hutchison correctly mentions his involvement in 'the Awoonor War', as well as that of Kojo Ababio III, Alata *Mantse* of James Town, and therefore also positions the war properly in the 1860s (cf. Parker 2000: 57-63).



It can be said with pride that the sequence of governments that have led the Gold Coast to the present prosperity has had the administrative mind of an African.

#### THE HOPE.

Creation arose from chaos.  
The streaming nebulae<sup>228</sup>  
Are the worlds of tomorrow,  
As borne out by the story of the stars.

Orion, the belted giant,<sup>229</sup>  
Sails the skies to declare  
The existence of great worlds  
Now embryonic.

There is a hope;  
But, as example is better than precept,  
The appreciation of the tangible  
Must take preference over the symbolic,

And Africa, in her cloisters,  
Prays,  
For the incarnation of the Bannermans  
To uphold the honour of her side.

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<sup>228</sup> Nebula = 'an indistinct cloud-like, luminous object seen in the night sky, such as a cluster of distant stars, a galaxy, or a cloud of gas or dust' (*OED*).

<sup>229</sup> Orion = 'Name of a large and brilliant constellation south of the zodiac, figured as a hunter with belt and sword' (*OED*).

[Page 41]

C.A.A. BARNES, Esquire, Assoc. M.I.C.E., F.N.C.M.<sup>230</sup>  
 Born at Cape Coast, 1862.  
 — A Genius. —



29. C.A.A. Barnes.

A page of honour is dedicated to Mr. Barnes, a member of a family of landed proprietors of Cape Coast.<sup>231</sup>

Mr. Barnes's engineering record is exemplary. His record as a student at the Crystal Palace School of Engineering was held up as one for emulation. His ability as a professional man is attested to by many stately buildings. One worthy of mention is the Trinity Church at Accra – a monument of native work and art. The Church is virtually carved from the sandstones of Accra.<sup>232</sup>

His hobby is music. In this art, professionals may lower their flags before him. He plays almost every instrument and can score for an orchestra. A fellow of the National College of Music, he is the representative of the College, in Nigeria, to examine candidates for the award of diploma.

In his prime, Mr. Barnes was an ardent Officer of the Gold Coast Volunteers. He retired with the rank of Captain.

<sup>230</sup> Charles Arthur Albert Barnes, born Cape Coast 1862, educated in Cape Coast and in Great Britain, civil engineer, architect, musician, Captain of the Gold Coast Rifle Volunteer Force, associate member of the Institute of Civil Engineers, fellow of the National College of Music of Great Britain, † after *ca.* 1928. He was a son of Carel Bartels (see pen-picture) and Mary Barnes. Barnes Road in Accra is named after him. Source: Doortmont GCDB.

<sup>231</sup> Although not untrue, this statement is peculiar. Barnes was a distant but not unimportant relation of Hutchison, a grandson of Hutchison's great-great-grandfather Carel Hendrik Bartels, and a son of Carel Bartels, the full brother to Hutchison's great-grandmother Charlotte Bartels. It may be that a family row surrounding the birth of C.A.A. Barnes – and subsequent divorce of his parents; also the reason he is not called Bartels – triggered some form of 'amnesia' here (cf. Doortmont GCDB).

<sup>232</sup> The Anglican Trinity Church on High Street, Accra is probably Barnes' most important architectural feat.

[Page 42]

CARL BARTELS, Esquire.<sup>233</sup>  
 Born at Elmina in the year 1786, died 1850.  
 — Art and Science. —



30. C.H. Bartels.

A page of honour is dedicated to this worthy son of Africa. Born of a white father, in conformance with the polity of the Dutch Government, Carl Bartels was educated in Holland.<sup>234</sup> His mother was one of the wealthiest and important citizens of Elmina.<sup>235</sup> Her indulgence gave Carl scope for his genius. His love for astronomy and his skill in engineering were the admiration and the talk of a generation that the author met. He was the builder and owner of the once beautiful marble-hall and park which is known as Mount Pleasant.

<sup>233</sup> The story in this entry actually refers to Carel Hendrik Bartels (1792-1850), the wealthiest and most important merchant and businessman in Elmina in the second quarter of the nineteenth century, and equally the most powerful person in the town. He was the son of Carel Ludewich Bartels († 1804), Governor General of the Netherlands Possessions on the Coast of Guinea 1801-1804, and Maria Clericq (a lady of mixed descent).

The Carl [read: Carel] Bartels (*ca.* 1818-after 1874), merchant at Elmina and Cape Coast, to whom Hutchison refers as his great-grand uncle was a son of Carel Hendrik Bartels. It is not always clear to whom the achievements mentioned here should be attributed. It is certain that Carl Bartels built the house Mount Pleasant at Elmina after his father's death in 1850. The portrait is identified as that of Carel Hendrik Bartels.

Sources: Van der Zwan 1982; Yarak 1995 (for the portrait); Doortmont GCDB. See the Introduction for more information about the Bartels family and Mount Pleasant.

<sup>234</sup> This most likely refers to Carel Hendrik, who was indeed trained in the Netherlands for some years, before returning to the Gold Coast in 1814. Carel and his younger brother Willem were sent to England in the late 1820s, where they stayed for a considerable time, before returning to Africa via the Netherlands. It is uncertain whether Carel stayed in the Netherlands for any substantial period in relationship to his education (cf. Doortmont GCDB; NA, NBKG, Elmina Journal 9-12 August 1814; NA, St. Secr. 5661, no. 191).

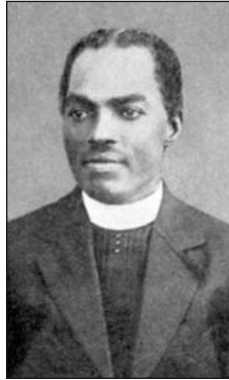
<sup>235</sup> This could apply to the mother of Carel Hendrik, Maria Clericq, who was obviously wealthy and posthumously may have provided her son with enough capital to set himself up in business. It could equally apply to Carel's mother, Amba Praba, who seems to have been a wealthy and influential lady in Elmina also, and who lived well into the 1870s (cf. Doortmont GCDB).

In Governor Maclean's Appolonian expedition, he accompanied the Governor, and as a Dutch subject, often risked the dissatisfaction of his own government, through his love for the British.

Carl Bartels is the author's great-grand uncle.

[Page 43-44]

The Reverend CHARLES HENRY BARTELS.<sup>236</sup>  
 Born at Cape Coast, 1885. Minister of Religion.  
 — “Pious Predilection.” —



31. C.H. Bartels.

Destruction has come to life  
 That you should toil;  
 Your sires were aristocrats,  
 In wealth, position, and strongholds

The house of a thousand slaves  
 Was Mount Pleasant of Elmina.  
 Heart shudders and records in tears  
 The glories of bygone days.

The emancipation  
 Wrought its ineluctable havoc,  
 That, to-day, the mansion is in ruins,  
 And its tutelage head is a woman.<sup>237</sup>

<sup>236</sup> Charles Henry Bartels, born Cape Coast 23 August 1885, clerk in a solicitor's office, Wesleyan Methodist minister, superintendent of the Obuasi Circuit (1928), † 8 January 1938, son of Cornelius Jacob Bartels and Johanna [Bartels], and grandson of Carel Bartels (see above). The story is highly symbolic, and refers to the dereliction of Mount Pleasant, the Bartels family house at Elmina, in the first decades of the twentieth century. Significant is the reference to the detrimental effect of the abolition of domestic slavery (1874), and the subsequent emancipation of the slaves, on the Bartels household economy (the theme is repeated in the pen-picture of P.E. Sampson, and see Introduction). Sources: Bartels 2003: 3-25, passim; Doortmont GCDB.

<sup>237</sup> Probably Victoria Adelaide Osam-Pinanko, née Owusu-Ansah (1886-1980), who was identified by her cousin C.B.K. Zwennes in Accra as the head of the family from at least the 1940s until her death in 1980 (C.B.K. Zwennes, interviews 1995, 1998, 2000, 2002). As a pastor's wife, she travelled from mission station to mission station throughout most of her life and had little opportunity to look after the house. Victoria Osam-Pinanko was the daughter of the Asante prince John Owusu Ansah and Emma Hutchison. The latter was the paternal aunt of the author (see Introduction).

No wonder,  
 That your young heart revolted  
 To be a prosperous lawyer's clerk,  
 And that you chose the pious path.

That the handsome young notary  
 Should decide to leave his wig  
 For the cloth and sackcloth of his flocks,  
 Hosanna to you name!

The Reverend Charles Henry Bartels –  
 Bartels, a ponderous name of ancient days!  
 Your cousin salutes you,  
 And mounts you in the country's Gallery of Celebrities

For your beautiful manhood;  
 For your sympathetic mind and kindness of ways;  
 For your purity of life,  
 And for your sincerity with the gospel of Christ.

In earnest, you have worked,  
 Wherever you have been stationed.  
 You are beloved by the country –  
 By Pagans and Christians.

It cannot be different,  
 Since your smiles added to the word of God  
 Will bring consolation to any aching heart.  
 Hosanna to your name!

The fruits of your labours are ripe at your stations;  
 Dunkwa, the dilapidated, has resurrected  
 With a house full at the bell,  
 At all religious meetings.

Obbuassi<sup>238</sup> is a pivot of possibilities and improvements.  
 Through your presence as superintendent of the circuit,  
 The Obbuassi church is glory to God,  
 And the Schools are a little under wonder for advancement.

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<sup>238</sup> Sic; read: Obuasi; a gold mining centre in the Western Province of the Gold Coast.

The exhilaration brought us  
In watching the children rehearse,  
In watching them drill and sing.  
Was soulful of rejuvenation.

This is a credit to you vigilance,  
To the Schoolmaster  
To the native supporters,  
And to the Mission.

Our praises are incomplete without an extension to Mrs. Bartels,  
Who in devotion, works with you,  
And has been constant by your side.  
God crown your union with heavenly and earthly blessings.

[Page 45-46]

NANA KWAMIN BASSAYIN.<sup>239</sup>  
 Paramount Chief of Upper Wassaw (Wassa-Amanfie).  
 — Wassa. —



32. Nana Kwamin Bassayin.

Nana,  
 There are hundreds of miles between you and your friend,  
 As he builds the pictures for the country's Gallery of Celebrities;  
 But he could not omit your great name, the monarch of six million acres.

Years have passed, since your friend visited you,  
 But the picture of your prolific land is clear in his mind.  
 You are the Paramount Chief of a very old habitation,  
 The repute of which goes as far back as the buildings of King Solomon's  
 Temple.

Wassaw, your great seat,  
 Contributed to the building of Solomon's Temple,  
 By presents of Wassaw gold,  
 The purity of which was the remark of the wise King.

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<sup>239</sup> Mainly summarized from the entry: Nana Kwamin Bassayin, *Omanhene* (king, paramount chief) of Wassaw Amanfie or Upper Wassaw, in the Western Province of the Gold Coast, controlling large gold supplies, which were traditionally mined by local farmer-miners for centuries. Bassayin received the Prince of Wales during his visit to the Gold Coast in 1925. Apparently, Hutchison was a personal acquaintance or even friend of the *Omanhene*. It is unclear if Hutchison's hopes for a better infrastructure in Wassaw, and more European investments in the gold mining industry, as explicated here, are his own wish, or vested in a published programme for the region in the late 1920s. Additional source: Dumett 1998: 44-45, passim.



The Guinea gold is stamped with your spiritual effigy;  
 For, from your ancestors' mines, the first gold that was exchanged  
 originated.  
 The vast land that stretches from the Oppon River to the Tanor, and  
 the Pampay with its majesty,  
 Are the bearers of your treasury.

Science is nought, without the aid of man.  
 Your sedimentary deposits offer more than the present finds.  
 The faith of your aborigines in honeycombing your lands with  
 prospects-shafts,  
 Is the invitation to the "Powers" to help your Kingdom with transport  
 facilities.

If we turn to your tradition,  
 Your equals in power on the Gold Coast can be counted on the fingers'  
 ends.  
 There is a pause in all growths;  
 Your dynasty has flashed its effulgence<sup>240</sup> for peace.

The literal meaning of "Wassa" is "we are on a battlefield."  
 This should suggest to philologists your importance in the life of the  
 Gold Coast.  
 When the northern states obtained supremacy,  
 You were aged and settled. The history of nations is on a parallel.

Nevertheless, Wassaws are honoured as the intellectuals  
 Who have the wisdom of reasoning before complying with orders.  
 Tradition has it, that Wassaws must never accept a "situation,"  
 Unless they deliberate upon it.

With the knowledge of your kingdom,  
 The author can say that, to unravel some of the archaic African rites,  
 One has to go to Wassaw to be satisfied.  
 Your lion's drum still roars in his ears.

The dignity of your state was amplified at the reception of the Prince  
 of Wales.  
 Support was given to the tradition of your position,  
 When you were the first Paramount Chief from the Western Province  
 To be introduced to the Prince by the Commissioner of the Ancobra.<sup>241</sup>

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<sup>240</sup> 'The quality of being effulgent, splendid radiance'; effulgent = 'shining forth brilliantly; sending forth intense light; resplendent, radiant' (*OED*).

<sup>241</sup> The Ankobra River, which runs through Wassaw.

The author has hopes  
That the Government will give attention to your roads and transport;  
And that, in time, your alluvial deposits and massive reefs  
Will come in for the investigation of capitalists.

Your old friend wishes you long life;  
To your subjects, he pays them his compliments;  
And the country unturbans<sup>242</sup> and salutes you as one of the guardians of  
her largest states,  
As she tenders you her Bouquets.

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<sup>242</sup> The *OED* gives no definition for the verb 'unturban', only for the adjective 'unturbaned', however, without shedding light on the (figurative) meaning.

[Page 47]

P.W. BERNASKO, Esquire.<sup>243</sup>  
 Born in the eighteen-fifties.  
 — District Commissioner. —



33. P.W. Bernasko.

A page of honour is dedicated to this worthy son of Africa, a member of a very well-known family of Cape Coast.

Mr. Bernasko was many years a Registrar of the Supreme Court at Cape Coast, before his promotion to the post of District Commissioner.

Handsome and tall, he was a favourite officer in the “Gold Coast Volunteers,” now the Gold Coast Territorial Force. His son F.G. Bernasko,<sup>244</sup> seems to have inherited the soldiering traits and has been appointed as the Government’s Drill Inspector of the Schools in the Central Province of the Gold Coast Colony.

The late Mr. P.W. Bernasko, away from his duties, had a very quiet disposition, and was one that only immediate friends knew his agreeableness.

He lives in the nation’s Gallery of Celebrities as one of the best officers of the State.

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<sup>243</sup> Peter William Bernasko, born 1850/’60, Deputy Registrar and Interpreter for the British Government at Saltpond and Anomabu, Registrar of the Supreme Court in Cape Coast 1889, Assistant District Commissioner 1903, District Commissioner of Winneba 1905, † Winneba 26 May 1906. He traces his ancestry to Pierre Bernasco, an Italian in the service of the Netherlands West India Company, born Lucca (Italy), on the Gold Coast since 1780, in charge of the Government saw-mill at Boutry (mentioned 1796, 1803), merchant at Elmina, † Elmina 8 December 1804. Sources: Sampson 1969a; Doortmont GCDB; PRAAD, PF 3/38/60 (Political).

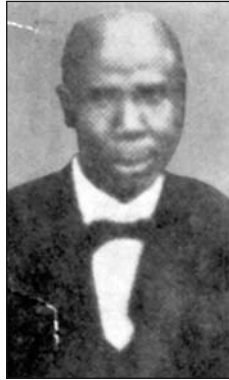
<sup>244</sup> George Francis Bernasko, born 19 January 1901, further details unknown (cf. Doortmont GCDB).

[Page 48-49]

Chief JOSEPH EDWARD BINEY.<sup>245</sup>

Born 1850.

— “The Christian Philanthropist.” —



34. Chief J.E. Biney.

The roll was called;  
 The roll was called not only of individuals, but also of nations.  
 The roll was recalled, but most nations and individuals  
 Had perished in life's battles.

With regret, we have to record  
 The unfortunate credulity of our countrymen  
 In the prospects of the speculation  
 That ruined Cape Coast.

The mining boom came;  
 It cannot be said that Cape Coast suffered form lethargy;  
 Cape Coast, with a fever, embraced the chance,  
 Till many were burnt in the furnace.

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<sup>245</sup> Chief Joseph Edward Biney, alias Tarkwa Biney, born Anyemaim nr. Saltpond 1849 [Ayensu] or 1850 [Hutchison] or 1865 [sic; Ephson], educated (with J.E. Ellis, see pen-picture of A.D. Ellis) at Cape Coast Wesleyan School 1871-1880, commercial clerk, independent businessman, owner of a retail shop in Saltpond, active in gold prospecting and digging, co-founder with J.E. Ellis of the Ashanti Exploration Company 1891 ((active in Obuasi, became the Ashanti Goldfields Corporation in 1897), also active in mining in Wassa (1895) and Denkyira (from 1896), active in Gold Coast politics (on the more conservative wing), supporter and Senior Vice-President and President of the A.R.P.S., financed the political delegation to London under the auspices of the A.R.P.S., philanthropist, co-founder (1903-1905) and strong supporter of Mfantsipim School in Cape Coast and supporter of the Wesleyan Methodist Church, † 1937.

Sources: Kimble 1963: 23, 373, 389, 398; Bartels 1965: 165; Ephson (II) 1969-1973: 168-172; Ayensu 1997: 11-13, 15; Dumett 1998: 280-283.

The reaction killed Cape Coast;  
 Nothing of importance has since happened;  
 But the comfortable homes some have erected  
 Are the pointers to a white manhood.

Sire, we hang you up in the country's Gallery for Circumspection –  
 A needed attribute for our race.  
 Thrift may be necessary,  
 But foresight is even more necessary.

While your comrades foamed and tumbled into extravagance,  
 While they attempted to over-reach themselves in riches  
 By over-speculation,  
 Sire, your circumspection saved you.

We would have been glad of more like you  
 As pillars of the State and churches;  
 You, whose purse has been free  
 For all needful improvements.

You have been a great supporter of the country's politics;  
 Your exchequer accompanied your heart;  
 As president of the Aborigines Protection Society,  
 You never limited them with supplies.

With a great strain on your time and age,  
 You have lent yourself to most deliberations.  
 Patriots are generally not understood,  
 They suffer desecration.

We are thankful that your fervour has not waned,  
 Chief Biney, the arch-pillar!  
 Nothing can be done without some funds,  
 And you are a liberal and noble backer.

Your philanthropic deeds are many;  
 Your course is the wisest one,  
 A little to everyone that appeals  
 Is better than your turning a usury shop.

Your grand age needs care,  
 So that no worry may come,  
 Rich men have often incurred ruin,  
 By their irrational acts of kindness.

Your donations to the Wesleyan Church are princely.  
 God will return you in manifold.  
 Any European country will be proud of you –  
 Great Warden of the church that freely gives in thousands.

You are a Chief in your own rights;  
 But you are a sane gentleman  
 Without any hankering after position.  
 Fortune's smiles on you are greater.

The mines have poured wealth into your lap.  
 As in the parable of the "talents", you have taken care of the gifts.  
 You even graced your name by the training of your son for law,  
 But death compromised with fate.

Mourn not,  
 Your griefs have been many;  
 Not only your son, but also your beloved wife has gone before you.  
 The grave is not life's journey.

We place you in the country's Gallery for posterity to know,  
 That in mines, as in commerce, the blacks led the way:  
 You were the arch-founder of the native combination that was the nucleus  
 For the prosperous Ashanti Goldfields Corporation Ltd.<sup>246</sup>

Your great name "Tuakwa"<sup>247</sup> resounds at Abura.<sup>248</sup>  
 Anyaman needs you for a "stool";<sup>249</sup>  
 But Cape Coast your beloved home  
 Needs you more than ever.

Chief E.J. Biney, great Christian philanthropist!  
 May life be longer, to carry on your charitable deeds.  
 In your old age, none can assail you with sacrilege,  
 Your Christ awaits you with a crown.

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<sup>246</sup> This stanza refers to the fact that it was Biney who used his existing mercantile contacts in London to involve the firm of Smith & Cade in the acquisition of the land concession in Obuasi, which was to become the nucleus of the Ashanti Goldfields Corporation (cf. Dumett 1998: 280-283).

<sup>247</sup> An alternative spelling for Tarkwa?

<sup>248</sup> Village near Cape Coast, now incorporated into the town.

<sup>249</sup> Anyiaman was probably his maternal home, hence the reference to the stool.

[Page 50]

The Honourable GEORGE BLANKSON.<sup>250</sup>  
 Born at Anomabu in the year 1809. Died 1898. Merchant.  
 — Patriot. —



35. G. Blankson

A page of honour is dedicated to this worthy son of Africa. In his day, he was a leader in politics and in the mercantile world.

The Honourable George Blankson was one of the few noblemen who, out of their own pockets, financed a military force to oppose the Ashantee invasion in the eighteen-sixties. His name is historical.

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<sup>250</sup> Hon. George Kuntu Blankson, J.P., born Sodufu 1809, pupil Colonial School at Anomabu, later at Cape Coast, pioneer preacher of the Wesleyan Methodist Mission on the Gold Coast, manager of the Anomabu District 1837-*ca.* 1847, merchant and businessman at Anomabu and elsewhere, agent for Foster & Smith, Ltd., member of British missions to Asante in 1834 and 1866, first African unofficial member of the Legislative Council of the Gold Coast 1861-1873, Justice of the Peace 1857, and Commissioner of the Peace 1865 at Cape Coast, military commander of the Fante forces during the Fante-Asante War of 1862-1865, † Anomabu 23 August 1898, son of Chief Kuntu of Egyah (near Anomabu).

Sources: Sampson 1937: 101-108 ('As "The Commercial King" and a Patriot'); Kimble 1963: 64n. 455, *passim*; Sampson 1969b: 45-50; Ephson (I) 1969-1973: 38-41.

[Page 51-52]

NANA OSSEI BONSO.<sup>251</sup>  
 Omanhene of Mampong (Ashantee).  
 — The Silver Stool. —



36. Nana Ossei Bonso.

Nana, you are an heir of all that was great in Ashantee;  
 A paramount in that Kingdom:  
 The head of which was known as the “Golden Stool,”  
 And the foot, as the “Silver Stool.”<sup>252</sup>

The latter is your patrimony;  
 A dynasty which under your sagacious rule  
 Has been loyal to Britain,  
 In all recalcitrances.

In the rebellion of 1900,  
 You supported the government by courageous deeds.  
 In the Great World War,  
 You showed allegiance to the Crown.

<sup>251</sup> Nana Osei Bonsu, alias Osei Mampon, *Mamponhene* of Asante 1882, but removed from office and fled to the Gold Coast Colony where he became a wealthy rubber trader, appointed *Bantamahene / Krontihene* of Asante by the British 1901-1916, again *Mamponhene* 1916-1930, † 1930, son of Owusu Kwabena and paternal grandson of *Asantehene* Osei Bonsu (reigned 1800-1823). His mother was Akosua Atiaa, a Mampon royal, and *Mamponhemaa* (Queen-Mother of Mampon). Sources: Rattray 1927: fig. 16 (photograph); Wilks 1975: 406 (table 17), 475, 532; McCaskie 1995: 51 (with photograph).

<sup>252</sup> Appellative of the stool of Mampon, which is only second in status and importance to the ‘Golden Stool’ of Asante.



In recognition of your loyalty,  
 You own the Ashantee medal of 1900,  
 As also the medallion  
 For services in the Great World War.

In 1922, you were the recipient of honour  
 Of the King's Medal –  
 A further proof  
 Of your devotion to the Crown.

In passing, we will place on record  
 The love of your late sister,  
 Princess Ossei Akoto,  
 For all that was British:

She symbolized that love by her carving of the “presentation stool”  
 To Princess Mary;  
 A gracious act  
 Which endeared her to all hearts.<sup>253</sup>

Age encroaches on life.  
 In your prime, your manhood defined comparison;  
 The man that could stand in your natural sculpture,  
 Would come only from the folds of your ancestors.

A Herculean King with eyes of ardour –  
 Enchanting eyes;  
 With a perfect physical frame;  
 With the strength of a lion!

Your feat of simultaneously shooting two Dane guns,<sup>254</sup>  
 One in each hand –  
 The Dane which has the recoil of the mortar –  
 Was the display of a Samson.

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<sup>253</sup> Reference to the fact that Osei Akoto, alias Sewa Akoto, elder sister to Osei Bonsu, played a role in the state visit of the Prince of Wales and Princess Mary to the Gold Coast in 1925, in terms of the carving and presentation of a traditional stool. She was the mother of Nana Kweku Duah (see pen-picture).

<sup>254</sup> Dane guns are an eighteenth-century type of muzzle loading gun, imported into West Africa in large quantities through the slave trade. They were a prominent instrument of the Asante war machinery of the eighteenth and nineteenth century, and to this day have ceremonial significance in large areas of Ghana.

Nana, you are in the Gallery of Celebrities for royal dignity.  
Your ancestors were great men who upheld the prestige of Ashantee.  
King Osei Akoto, your grandfather, is reputed to have fought the  
historical battle of Katamansu.<sup>255</sup>  
And your own prowess has been proved in many battles.

A model Paramount Chief in the British Empire,  
West Africa surrounds your name with Bouquets,  
For your loyalty  
And splendid manhood.

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<sup>255</sup> See Introduction.

[Page 53]

PRINCE BREW OF DUNQUAH.<sup>256</sup>  
 Born at Cape Coast in the eighteen-forties.  
 — A Patriot. —



37. James Hutton Brew alias Prince Brew of Dunquah.

A page of honour is dedicated to this worthy son of Africa, the pioneer of West African journalism. His passionate love of his country caused him to abandon his practice as a lawyer for the enforcement of justice in other fields. He was known as “The Owl” or Brew “The Silent Worker.”

One of his memorable acts was his tendering of the resolution of the Fantee Confederation to the Governor of the Gold Coast Colony. Though the petition embodied in the resolution was fruitless, it marked an era in the political intelligence of West Africa.

Prince Brew, who attained a good age, ended his days in England.

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<sup>256</sup> James Hutton Brew, born Anomabu 13 July 1844, educated in Britain from *ca.* 1852, returned to the Gold Coast and became a ‘country lawyer’, licensed 1864, in private practice till 1880, activist and officeholder in the Fante Confederation of 1867-1872, as Under Secretary of the Executive Committee, he negotiated with the British Government at Cape Coast, became the pioneer of West African journalism in the 1880s, founded and edited several newspapers (*The Gold Coast Times*, *The Western Echo*, *The Gold Coast Echo*), cultural nationalist, migrated to Britain 1888, where he lived for the rest of his life, † London 21 April 1915.

James Hutton Brew was the son of Samuel Collins Brew (*ca.* 1810-1881), merchant, and Amba Opanwa, member of the stool (chieftaincy) family of Abura Dunkwa, hence the title. According to Priestley (1969: 166, 166n.2) the evidence about the use of the title is conflicting. It seems that Brew was in line for the stool, may have been appointed – but was not installed – and was perhaps not entitled to use the appellation ‘Prince’. In any case, it is known that he used the term regularly, also when he was living in Britain. There must have been ample reason for Hutchison to use the title, rather than the proper name, in the pen-picture.

The Brew family traces its paternal ancestry back to Richard Brew (*ca.* 1725-1776), an Irish trader who settled on the Gold Coast. J.H. Brew was the uncle of W.W. Brew, J.E. Casely Hayford, E.J. Hayford, and M.C. Hayford, who all have their own pen-picture.

Sources: Kimble 1963: 246-263, 419-420, 517-518, *passim*; Priestley 1969: 158-173, 200, *passim*; Jones-Quartey 1975: *passim*; Newell 2002a: 26-36; Doortmont GCDB.

[Page 54-55]

WILLIAM WARD BREW, Esquire, B.L.<sup>257</sup>  
 Born at Cape Coast, 1878.  
 — A Traditional Sentinel of The Cape. —



38. W. Ward Brew.

Nothing could be hidden from a Brew,  
 Niagara Falls, Victoria Falls, or a traitor falls;  
 For deep in the ocean run you.  
 The veritable submarine of thought.

The “ocean” has been chartered for you by ancestors;  
 Progenitors speak for you;  
 Where you may peacefully sail,  
 The law has mapped for you.

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<sup>257</sup> William Ward Brew, born 12 March 1878, educated at Wesleyan Boys’ School in Cape Coast till 1894, clerk at the Wesleyan Book Depot, Cape Coast, and from 1901 also teacher at the Wesleyan Girls’ High School in Cape Coast, read law at Lincoln’s Inn, London from 1902, called to the Bar 1905, in private practice in Cape Coast 1905-1906, in Calabar (Southern Nigeria) 1906-1917, and again in Cape Coast 1917-1943, counsel for the Oguuaa (Cape Coast) Traditional Area, member Cape Coast Town Council 1917-1935, extraordinary member of the Legislative Council for the Central Province 1934, member Gold Coast Board of Education 1934, Vice-President of the A.R.P.S., co-founder of the N.C.B.W.A. 1920, founder of the Scottish Masonic Lodge of the Gold Coast 1921, member of the District Synod Committee of the Gold Coast Methodist Society, and lay preacher, held several other official functions and was socially active in many societies, created M.B.E. 1930 and O.B.E. 1943, awarded King George V’s Silver Jubilee Medal, † Wardbury Gardens, Cape Coast 23 December 1943.

William Ward Brew was the second son of Albert Cruickshank Brew (b. 1847) and Madam Adjua Buabima of Cape Coast, Anomabu and Abura. His grandfather was Samuel Collins Brew, merchant-prince at Anomabu. He was a nephew of James Hutton Brew, and cousin to J.E. Casely Hayford, E.J. Hayford, and M.C. Hayford, who all have pen-pictures of their own.

Sources: Ephson (III) 1969-1973: 203-205; Priestley 1969: 161, 188-189, passim; Doormont GCDB; CROA, Death Register Cape Coast 1943-1944, no. 499.

Slow currents run deep;  
 Where they are deepest, sounds for a Brew.  
 Wisdom is not only from experience,  
 But also from heritage.

Anglers may make catches;  
 They may make hauls;  
 But they will want a very long line  
 To land a Brew from his depth.

Destroyers may put out their nets  
 To protect their armour from a Brew,  
 But, if a Brew chooses to dismantle,  
 His bombs can pierce his mark.

There are traditions of centuries behind Ward,  
 He is a citizen of renown.  
 He can well raise up his head,  
 For he is a member of the royal clans.<sup>258</sup>

Look at that long head,  
 The longest head at the bar,  
 Brew may have very little to say,  
 But that little contains his fiat.

*“Suaviter in modo, fortiter in re,”*  
 These combined with a charitable heart, are the characteristics of Brew,  
 His townsmen sing the praises  
 Of Brew the silent worker.

Brother Brew, your services to masonry have been indefatigable.  
 The Scottish Lodge at Cape Coast stands to your credit,  
 And you are the “Arch” of the First Chapter to advance the craft  
 in the colony.  
 Your attaining the degree of a Knight Templar is the pride of  
 African masonry.

The Aborigines Rights Protection Society thanks you  
 For your unwavering allegiance to its cause,  
 Your support of this noble institution should be publicly known  
 For the assessment of your civic value.

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<sup>258</sup> Correctly this would be through his mother’s ancestral line (unidentified), but Hutchison possibly refers to his paternal grandmother’s line (Abura Dunkwa).

The Congress will be remembered  
 As a shoot from your nursery;  
 Since it was through the combination of legal minds and your aid,  
 That it was able to steer in constitution.

Mate O'mine,  
 Mate of ours of London;<sup>259</sup>  
 Few of us are left,  
 To ruminate over the "battle of life."

We think your lot is luckier,  
 We think you chose the right path;  
 There is a little case at law,  
 When drawing contentions for others.

Zulu Pobee early gave up  
 In order to prepare our mansions.<sup>260</sup>  
 Vidal Buckle voted recently  
 To lead the "bar beyond."<sup>261</sup>

Peter Sampson is representing us at Winnebah;<sup>262</sup>  
 Charlie Stewart is a manganese magnate,<sup>263</sup>  
 Others not in the clique are all heaven-bound;  
 But Hoggenheimer looks on.<sup>264</sup>

We dedicate Cape Coast to you  
 And your charitable deeds.  
 Park Lane is still remote from Beulah –  
 Help that "town of prayer."

Remember us to your father,  
 The younger Brew of Dunquah –  
 The pioneer of the bar,  
 When emblems stood for motions in the presentation of a case.<sup>265</sup>

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<sup>259</sup> Apparently C.F. Hutchison was in London at the same time as William Ward Brew, and a personal friend.

<sup>260</sup> Unidentified; he was apparently another friend of Hutchison who died. The nickname 'Zulu' could refer to the man's activities in South Africa (?). As he is preparing the mansions (in heaven) for the group of friends, or 'clique', as Hutchison calls them later, he may have had something to do with the building business when he was alive.

<sup>261</sup> See the pen-picture of his brother Vernon Buckle. Hutchison refers to this eminent lawyer as now leading the Bar in heaven, rather than on earth, as he did in life.

<sup>262</sup> See pen-picture below.

<sup>263</sup> Unidentified; manganese mining was a lucrative enterprise in the Western Province of the Gold Coast in the first quarter of the twentieth century (cf. Hopkins 1973: 177).

<sup>264</sup> Unidentified; does not seem to be a Gold Coaster.

<sup>265</sup> This stanza refers to Albert Cruickshank Brew, who was the full (younger) brother of James Hutton Brew, the elder Brew of Dunkwa (see pen-picture). The literature provides no indications for his legal career that can corroborate Hutchison's remarks.

The Traditional Sentinel of the Cape!  
The welfare of the Central Province is in your hands;  
The country remembers you and all your services,  
And tenders you her Bouquets.

[Page 56-57]

The Honourable E.J.P. BROWN, B.L., O.B.E., F.I.G.C.<sup>266</sup>

Born 1872, Cape Coast.

— “Statesman.” “Pro Patria.” —



39. E.J.P. Brown.

A reminiscence of your youthful life is the walk to Saltpond with you.  
 With Tsibu chatting and entertaining, eighteen miles seemed ten.  
 To this day, all is in a haze to us,  
 Whether it was really Saltpond.

The scene was shifted;  
 You crossed the seas to England  
 For higher art and record,  
 For fame and glory for your country.

Assiduity, Honourable, was your characteristic  
 You attacked the curriculum of the universities;  
 You digested them to your satisfaction;  
 But you preferred to master the law.

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<sup>266</sup> Emmanuel Joseph Peter Brown, born Cape Coast 15 March 1872, educated at Wesleyan (Primary) School in Cape Coast 1878-1885, student at Government Boys' School and Mfantsipim School (where he also taught) at Cape Coast, worked as a clerk for F. & A. Swanzy, read law at the Middle Temple, London 1901-1904, called to the Bar 1904, barrister and solicitor of the Gold Coast Colony from 1905, unofficial member of the Legislative Council 1916-(1926), where he was a very active legislator, church organist, played the organs of the Methodist Chapel and Christ Church in Cape Coast for over twenty years, was awarded the Fellowship of the Royal Society of Church Musicians 1924, author of school text books, and member of the Board of Mfantsipim School, created O.B.E. 1922, † 10 May 1929. E.J.P. Brown was the son of Emmanuel Peter Brown, goldsmith at Cape Coast, and Madam Esi Andofoa 'of Nsona Clan in Asamasa, near Abakrampa (in the Abura Traditional Area)'. According to Ephson, his paternal grandfather was a Scotsman in British service on the Gold Coast, who retired to become a goldsmith in Cape Coast also.

Sources: Kimble 1963: 378, passim; Ephson (III) 1969-1973: 185-190 (Ephson follows Hutchison in part).



You were advanced in age,  
 When you moved to read for the bar,  
 So that a lesson of wasted energy  
 Could not be brought to your door.

The universe will break before the law drops its tail.  
 Litigants, like famous comets, once more, will come round,  
 That lawyers may re-construct their intentions.  
 From these come the welcome refreshers.

Honourable Emmanuel Joseph Peter Brown!  
 Member of the Legislative Council,  
 Member of the Aborigines Protection Society,  
 Member of the Municipal Council!<sup>267</sup>

By your quiet nature and your learning,  
 You were very early held in esteem.  
 You graduated in the judiciary  
 Under the eye of the Honourable T. Hutton-Mills,<sup>268</sup>

To pursue the law,  
 As already stated.  
 You obtained your wig and gown  
 And have been an honour to your country.

Your practice is based on truth.  
 You sift the wheat from the tare,  
 Before you approach the law  
 For the restoration of the rights of man.

In politics your achievements are creditable:  
 The examination of the Forestry Bill fell to you, the Honourable Casely  
 Hayford, and patriots,  
 And you were one of the ambassadors of state to the King.  
 The result of your mission has been nobly shelved in a noiseless abyss of  
 reward.<sup>269</sup>

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<sup>267</sup> The Cape Coast Municipal Council.

<sup>268</sup> See pen-picture.

<sup>269</sup> J.E. Casely-Hayford (see pen-picture) was Brown's political opponent in the 1920s, during the political upheaval of that period, in which Brown played an equally important role (cf. Ephson (III) 1969-1973: 185-190; Kimble 1963: passim).

Though you were young,  
 Your advancement to the Legislative Council was not a surprise.  
 Ten years' service in the Council  
 Is a record for your age.

You are an ideal statesman,  
 Moderate in your views;  
 You are the needed palliative  
 Between the government and opposition.

Where the country's honour is really at stake,  
 You are ever the Duke of Abura;<sup>270</sup>  
 Then there is no moderation,  
 But there are sledge hammer blows for the release of liberty.

You are an active worker in the Aborigines Protection Society;  
 The good fruits of the Society are well known.  
 The stability of that Society  
 Needs the support of your calm mind.

Honours are at every step showered upon you.  
 You are a member of the Municipal Council.  
 The improvement of Cape Coast is with your quorum.  
 May your hand be strengthened.

Away from offices, you are an honoured citizen;  
 You are beloved by your country;  
 And you have the State's recognition by an order entitling you  
 As an officer of the British Empire.

Last, but not least, we must record, you are a musician and an author.  
 Your hobby was to regale the Church with music,  
 And you charity has written valuable books for your country,  
 For which she tenders you her thanks and Bouquets.

God crown your works with glory,  
 Your family with blessings,  
 Your political thoughts with fruits  
 That will bear promise of a good future.

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<sup>270</sup> Refers to his mother's origins, the Abura area near Cape Coast.

[Page 58-59]

J.P. BROWN, Esquire.<sup>271</sup>  
 Born at Cape Coast, April, 1843.  
 — “Principle and Truth.” —



40. J.P. Brown.

Four generations have passed away,  
 But the Tree of Life stands firm;  
 It stands firm for the age to copy it  
 As a recipe for longevity and character.

As the prerogative of a high born child,<sup>272</sup>  
 Good education followed;  
 Brown imbibed truth honour –  
 The noble characteristics of our hero.

<sup>271</sup> Hon. Joseph Peter Brown, born Dixcove 6 April 1843, attended Wesleyan High School Cape Coast till 1862, Wesleyan preacher, student at Theological Institute, Freetown, Sierra Leone 1862-1864, teacher and headmaster 1870- Wesleyan High School, Cape Coast, chief clerk, agent and General Agent for F. & A. Swanzy, businessman, engaged in cocoa farming and mining, accountant of the Ellis Mine (set up by J. Biney and J.E. Ellis, as part of their Ashanti Exploration Company 1891 which was active in Obuasi, and became the Ashanti Goldfields Corporation in 1897), unofficial member of the Legislative Council 1904-1909, Sub-Lieutenant in the Gold Coast Rifle Volunteer Force in the Asante Expedition of 1873-1874, rose to the rank of Major, founding member of the *Mfantasi Amanbuhu Fekuw* (Fante National Political Society), forerunner of the A.R.P.S., founding member and President of the A.R.P.S., co-founder of the Collegiate School, Cape Coast, co-founder of the Wesleyan Girls' High School, Cape Coast, † Cape Coast 22 or 23 September 1932.

Sources: Sampson 1937: 96-100 ('As a Man of Character, a Veteran Methodist and a Patriot'); Kimble 1963: 456, passim; Sampson 1969: 106-110; Ephson (II) 1969-1973: 110-115; Ayensu 1997: 10-15; Dumett 1998: 281-283; *GCMT* 15 June 1897.

<sup>272</sup> A rather puzzling remark, as Brown's father was the son of a Wesleyan missionary of indistinct description, who died in 1854. No references were found to connect the family to an indigenous aristocratic family either (cf. Ephson (II) 1969-1973: 111).

Our George Washington of the Gold Coast, Brown early found his God,  
 And devoted part of his life to the service of the Wesleyan Missionary.  
 He has since lived in sincerity,  
 For the honour of his country.

Commerce was the profession that was later chosen by him;  
 He became prominent in it.  
 His connexion was nearly four decades;  
 Yet, old Brown<sup>273</sup> is pensionless.

There is an intelligence unperceived  
 That rules the affairs of men;  
 Providence still lives old Brown,  
 Though he is bereft of all most dear and loyal.

A glorification of manhood is father Brown's;  
 He was an honourable member of the Legislative Council;  
 He is honourable before God and man,  
 That no society is complete without him.

In youth, by clean living, Brown acquired alertness, a springy gait,  
 expressive of a vigorous life.  
 He combined duty with a little pleasure,  
 And took to the manly game of training soldiers,  
 Till he was a Major of the Gold Coast Volunteers.

Father Brown held his sword till the 20th century –  
 He is still a centurion –  
 From this and other activities,  
 He has lived a Sample Tree of Life.

The Spring of life has passed;  
 The Summer was crossed in splendour;  
 The Autumn came with its sadness;  
 But Brown heroically bears.

In importance for record are his charitable deeds,  
 And his pioneering of the Aborigines Rights Protection Society.<sup>274</sup>  
 Father Brown is a life member  
 Of this sacred body of emancipation.

---

<sup>273</sup> His affectionate nicknames in later life included 'Old Brown', 'Father Brown', or 'Paa Brown'.

<sup>274</sup> For a brief discussion see Introduction. Of the four founders, J.W. de Graft Johnson, John Mensah Sarbah, J.D. Abraham, and J.P. Brown, Hutchison only gives biographies of Sarbah and Brown in *The Pen-Pictures*. De Graft Johnson has a place in Appendix III (cf. Ephson (II) 1969-1973: 113; Kimble 1963: ch. IX, *passim*).

The deeds of the Aborigines Protection Society are well known;  
 Lest the age should forget,  
 When you have made your piles from cocoa,  
 Send a heartfelt donation to this Society.

There is a pride in every country  
 For types so high as father Brown –  
 Types who deprived of all their possessions  
 Could stand in virtue proud.

Father Brown was a President of Aborigines Protection Society  
 For your interests.  
 He is a precedent in character  
 For your reputation.

Sire, Robert Hutchison,<sup>275</sup> your departed mate, writes you these lines,  
 through his grandson Charlie.  
 A message from Robert: – “Tell J.P. to endure and fear not;  
 That all is serene for him for the honourable life he has lived;  
 And that he is a candidate for high honours in the Celestial Kingdom.”

Father Brown, you are, in the winter of your life;  
 Robert says be composed on the day,  
 When you are stepping to the other range –  
 The crest of the Great Divide.

The Christian faith you embraced,  
 You have adorned with sincerity.  
 The society of the missionary which enfolds you  
 Is incomplete without your venerable presence.

Your own fortitude is great;  
 You have been a model life.  
 The country thanks you for a pattern  
 Of Virtue, Service and Sanctity.

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<sup>275</sup> See pen-picture and Introduction.

[Page 59-61]

Dr. FREDERICK VICTOR NANKA BRUCE, M.B., Ch.B.<sup>276</sup>

Born at Accra, December, 1878.

— “Grand marshal of the Patriots.” “Imperturbability.” —



41. Dr. F.V. Nanka-Bruce.

Robert Bruce of Scotland,  
Akin to a renowned name,  
Sailed, on a exploration,  
To unearth the “Adder” of our country.

It was in the seventeenth century;  
Darkness ruled on the equator;  
Robert Bruce with a “Torch”  
Groped his way in Africa.<sup>277</sup>

<sup>276</sup> Hon. Dr. Frederick Victor Nanka-Bruce (son of Alexander Bruce, merchant of Accra, and Christiana Reindorf), born Accra 9 October 1878 [sic], educated in Government School in Accra 1885-1894, and at Wesleyan Boys' High School in Lagos till 1897, apprentice to a dispenser in Accra, member of the Kumase Expedition of 1899-1900, studied medicine at Edinburgh University from 1901, awarded M.B., Ch.B. 1906, employed at the London Hospital, returned to Accra 1907, private practitioner, Government advisor on public health, member of the Legislative Council for the Ratepayers Association of Accra in 1931-1935 and again member in 1946-1950, executive member of the N.C.B.W.A., member of the A.R.P.S., awarded the Ashanti Medal 1899-1900, founder 1918 and proprietor of *The Gold Coast Independent* newspaper, † 3 July 1951. During his studies he was strongly supported by his brother-in-law Thomas Hutton-Mills (see pen-picture).

Sources: MacMillan 1920 (1968): 222; Ephson (III) 1969-1973: 206-211; Sampson 1969: 178-182; Jones-Quartey 1975: 98; Gocking 1999: 185-186; Parker 2002: 192n.121; *GCL* 21 December 1907; Doortmont GCDB.

<sup>277</sup> Possibly refers to the original European ancestor of the Bruce family; Robert Bruce; the meaning of this stanza and the next is obscure.



42. 'Dr. F.V. Nanka-Bruce. At the present age.'

Robert's chief purpose  
 Was to exchange his Torch for a Cure  
 That he had heard was secreted in the head  
 Of the "Adder," our Nanka,

In order that the civilization of King Bruce  
 Might blend with that of Africa,  
 From such national compliment  
 As the acceptance of the "Light" of Europe.

Time has told its story,  
 Nanka Bruce is a doctor.  
 He is immortalizing Scotland  
 With the courage and prestige of a king.

Nanka, Hercules, Nanka the Hibernating Adder!  
 There is an amnesty,  
 That by nature you are retiring;  
 Nanka, Hercules, Nanka the Inoffensive Adder!

Nanka, Hercules, Nanka the Imperturbable Patriot!  
 There is a peace,  
 That by idiosyncrasy your fangs are asleep,  
 Nanka, unless you are stepped upon!

You are the epitome of a patriot,  
 By right of your birth, culture, and passion.  
 Your antecedents are second to none,  
 And your fervour is that of a lion

The crown of a patriot is moulded with thorns;  
 If that is your choice, prepare to wear;  
 Heaven alone rewards the faithful,  
 The stripes are from his countrymen.

Many things have occupied your mind,  
 And you have sanely dealt with them;  
 But the thickest battle in which you are engaged  
 Is the consideration of professional status.

The battle is forlorn and lonely;  
 You need greater support than the immediate;  
 We commend patience,  
 That you may win the battle without fight:

Aluminium comes from shale;  
 The corundum, which yields rubies, comes from aluminium;  
 The diamond comes from the mud-blues;  
 The diamond is merely a ritualized stock.

Rocks are not rocks, but a cohesion of clan-like matter.<sup>278</sup>  
 We may call them crystals;  
 Crystals are not crystals, but a cohesion of clan-like matter.  
 We may call them faces.

That faces that are like one another  
 Will tend to cleave together,  
 It is the law of nature,  
 For solidarity is the defeat of attrition.

The granite in its heap, the sandstone in its spread, the mud-mound in  
 its insignificance,  
 Are all nature's tectonics, that the world may be richer in thought.  
 Accept the difficulties with cheer;  
 One's difficulty can be a ladder of ascent.

We will pass to yourself, the Hercules,  
 The Nanka, the Hibernating Adder;  
 Hercules in frame and mind,  
 Grand Marshal of the Patriots!

---

<sup>278</sup> Obviously a comparison between the matter rocks (minerals) are made of, and the extended family or 'clan'; the meaning remains obscure, however.



You have manly attributes  
 And morality of the highest tone  
 To serve you  
 In maintaining equilibrium in your fights.

Any dirt thrown at you will rebound with some purity;  
 For Nanka, by nature never shifts.  
 The position "Nankas" take is one well known to hunters,  
 But, in your hunt, beware, lest on a fang, you shall tread.

Your professional career is admirable,  
 You are a steady worker.  
 Many have passed through your hands  
 To the roll of health.

Your skill in handling patients  
 Gives undoubted confidence.  
 You declare the merits of a case,  
 After the diagnosis of an adept.

Our own life is in your hands;  
 A truth which gives us the privilege  
 Of recommending your practice  
 And of praising your superb personality which is half of the doctor's  
 curative.

Doctor, your great pastime now is horse breeding;<sup>279</sup>  
 Time was when you did not mind speculating on them in England.  
 Do you remember poor Brown Arkah?  
 Do you remember Retriever?

"Play the 'game,' and learn to play it well"  
 Is the motto of the champions;  
 Thou patriot, and patron of the sport of Kings,  
 Canst at all times play the "game."

Blessings, your country asks for you,  
 In your handling of all national affairs;  
 Your newspaper, "The Independent," is not left out;  
 May Wisdom guide from the editorial seat.

---

<sup>279</sup> He was a horse breeder and a horse-racer, and an avid member of the Accra Turf Club. He won the Governor's Cup in 1925, which was presented to him by the Prince of Wales, and won the Gold Coast Cup in 1926. It is likely the horses mentioned here ('Brown Arkah' and 'Retriever') were the prize-winners (cf. Ephson (III) 1969-1973: 208).

Lest we should forget,  
We place it on record  
That you were with Governor Sir Frederic Hodgson in the  
Kumasi siege of 1899,  
And that you were awarded the Ashanti Medal of 1899-1900.

Au revoir, patriot,  
Forty-six inches round the chest,  
Six feet six in your socks, with the Nanka's soft heart;  
Nanka, the Imperturbable, Nanka, the Hercules, au revoir.



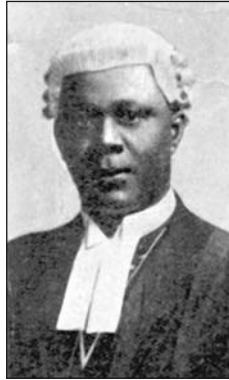
43. 'Liverpool House. The property and residence of Dr. F.V. Nanka-Bruce' (orig. p. 69).

[Page 61-62]

JACOB SILVANUS BRUCE-VANDERPUYE, Esquire, B.L.<sup>280</sup>

Born at Accra, 15th October, 1880.

— “Born with a Silver Spoon.” —



44. J.S. Bruce-Vanderpuye.

Whites have come and gone,  
 But a Bruce lives forever.  
 His progeny, in the embodiment of colour,  
 Are proving themselves giants.

---

<sup>280</sup> Jacob Silvanus Bruce-Vanderpuye, born Accra 15 October 1880, spent his early youth at Elmina, barrister and solicitor, was a director of West African Industries, Ltd., of 120 Beach Av., Station Valley, Accra, set up in 1919. This firm was founded 'with the object of undertaking industrial work and the development of industries in British West Africa, particularly the Gold Coast. Its primary [activities] are devoted to the purchase and sale of cocoa, palm-oil, kernels, and timber, the cultivation of cocoa, oil-palm, and other useful trees, trading agency and commission business, transport work by moor lorries (carriage of goods and passengers overland), the acquisition of gold, tin, and various valuable mineral and other concessions in the Gold Coast Colony and Nigeria, the Cameroons, and Togoland.' Other directors were Emmanuel William Kwatei Quartey-Papafio (see pen-picture), Joseph Nathaniel Abeohe Evans, and Joseph Edward Hammond, merchant and produce dealer, managing director of the firm. Source: MacMillan 1920 (1968): 207 (with group portrait).

You are a Bruce from a Bruce of the seventeenth century;<sup>281</sup>  
 And, maternally,  
 A Da Costa from a Da Costa,  
 A Dutch Governor who administered the town of Elmina.<sup>282</sup>

Thus, you are a high caste,  
 And an African royal,  
 The Chief of Otublohun's<sup>283</sup> "Agyasi"<sup>284</sup> –  
 Agyasi, the body of electors of their Chief.

Well, Friend Bruce,  
 How many years have passed since we were mates at the Elmina Castle;  
 When we met for company,  
 When we told tales of Araby?

Can you remember any of the jokes,  
 Or the reason for our castle trysts?<sup>285</sup>  
 Unless it is to grow to know that they have comrades in the world,  
 What is there in children's friendship?

---

<sup>281</sup> The exact family relationships and genealogy of the Bruce family remain to be researched; the family was originally based at British Accra (James Town), in the Sempe *akutso* (quarter) (cf. Parker 2000: 123, *passim*). The original European ancestor seems to be a Robert Bruce, who arrived in Africa in 'the seventeenth century'. Hutchison refers to J.S. Bruce-Vanderpuye as 'a Bruce', which gives rise to the question where and how he is linked to the Vanderpuye-family of Accra and Elmina (see below).

<sup>282</sup> The exact family relations are unclear here too, but it is certain that *no* member of the Da Costa family 'administered the town of Elmina' at any time. The oldest known ancestor is José Felix da Costa, born in Cajuelle (Brazil), who was registered as a labourer in Elmina from 1810 to 1818, but apparently also ran an inn (1808), and probably arrived on the Gold Coast well before 1808. The mother of J.S. Bruce-Vanderpuye may be a great-granddaughter of José Felix da Costa. Sources: De Marrée 1817-1818 (II): 17; Doortmont GCDB; NA, WIM 55e; HDP 42; MvKI 4031, f. 21, 65.

<sup>283</sup> Otublohun [sic] is one of the quarters of Dutch Accra (Ussher Town, Kinka). This is a reference to his Vanderpuye ancestry, which family was connected with the Otublohun quarter (cf. Parker 2000: 143).

The best-known nineteenth-century family member is Chief John Vanderpuye (1848-1925), merchant of Dutch Accra, made his fortune trading at Adda in the 1880s, returned to Accra to succeed to the *oblempo*n stool of his uncle Pedro Ankra 1888, member of the Legislative Council 1894-1904. He was a son of Chief Jacobus Vanderpuye of Dutch Accra and Elmina and Kale Ankra of Dadebanwe (cf. Parker 2000: 152n.131). His exact family relationship with J.S. Bruce Vanderpuye is not clear.

<sup>284</sup> *Agyasi* seems to be a Twi variant of the Ga-term *akwashon*, for the court comprising representatives from each *akutso* (quarter) of the town (cf. Parker 2000: xiii).

<sup>285</sup> Tryst = 'A mutual appointment, agreement, engagement, covenant'; rare, obsolete' (*OED*).

Nearly thirty-six years is the foregoing episode<sup>286</sup>  
 Which marked an era in or lives.  
 What have been the changes?  
 You have lost your uncle, but, in the spirit, he is with us.<sup>287</sup>

As a sensible youth,  
 You followed the fashion and trained yourself for the law.  
 Being independent of means,  
 You practise the law at leisure.

With a steady income, with your beautiful wife and pretty children,  
 You live a comfortable life.  
 Your mother's estate, which faces the railway, is a fortune in itself.  
 As you are the sole successor, your competency will be increased.

Philosophers are not always the best judges;  
 For, friend Bruce, we would have been a doctor,  
 If the too knowing "dad" had not thought of riches from the mines –  
 The pursuit of which Golconda has broken our back, through exposure  
 and exhaustion.<sup>288</sup>

Our eyes re-view our youth  
 From the grand Elmina Castle,  
 Monarchs of all we surveyed,  
 As we lay on the face of the parapets – giddy, giddy, height –

A prank, which now, through our nerves,  
 Would instantly descend us,  
 Upon our daring to climb it,  
 Let alone our reclining on it.

Our boyhood friend,  
 In memory of the past, let your mind take a resumé  
 And remember the versatile Charlie,  
 Who, with your countrymen, offers you Bouquets, in the Gallery  
 of Celebrities.

---

<sup>286</sup> I.e. ca. 1890/'92.

<sup>287</sup> Possibly his maternal uncle, who could be identified as Emmanuel Jozé da Costa (1843-1923), of Elmina, who is himself listed in Appendix III, and a grandson of José Felix da Costa, mentioned before (cf. Doortmont GCDB).

<sup>288</sup> Is this a reference to bad investments in the mining industry by both the father of J.S. Bruce-Vanderpuye and the author's father? Possibly the meaning is more complex, as 'dad' is printed in quotation marks, but equally obscure. Golconda = 'The old name of Hyderabad, formerly celebrated for its diamonds, used as a synonym for a "mine of wealth"' (*OED*).



45. 'The corner of the residence of Bruce-Vanderpuye' (orig. p. 49).

[Page 62-63]

VERNON BUCKLE, Esquire, B.L.<sup>289</sup>  
 Born at Accra, 16th December, 1882.  
 — An Aristocrat Among Men. —



46. V. Buckle.

We have no room  
 To place our epitaph  
 On the monument of Vidal,<sup>290</sup>  
 Your late esteemed brother,

But we mount on these pages  
 A Cenotaph of Words,  
 In honour of our Vidal,  
 Our London contemporary,

Who corresponding in physique,  
 In idiosyncrasy,  
 And in courage,  
 Was our fiend for boyish nocturnals.

<sup>289</sup> Vernon Lushington Buckle, born Christiansborg, Accra 16 December 1882, school teacher in Government schools, clerk in the office of the Governor, clerk in the Treasury Department 1901, Treasury clerk for the Northern Territories 1904, to Great Britain to read law 1904, called to the Bar (Middle Temple) 1911, in private practice with office in High Street, Accra, freemason, † after *ca.* 1928. The Buckle family was of Sierra Leonean origin. The father of Vernon and Vidal was James Buckle, Gold Coast merchant, fellow of the Royal Geographical Society, Imperial Institute, and Royal Colonial Institute. Source: MacMillan 1920 (1968): 222.

<sup>290</sup> Vidal James Buckle, born Accra 1880, educated in Accra and England, read law, called to the Bar (Gray's Inn) 1904, in private practice in Accra, † before *ca.* 1928. He built Ellen House at Ankrah Lane, Accra 1912, with an extension in 1918 and adjacent to his residence: Claremont House. He was married to Ellen Bannerman (hence Ellen House), daughter of Charles James Bannerman (see pen-picture). Vidal Buckle was obviously the more commanding of the two brothers. Sources: MacMillan 1920 (1968): 222; Doortmont GCDB; *GCL* 28 September 1907, *GCL* 25 January 1908.

The lights of London,  
 At our age, were the snare  
 Too magnetic to be evaded:  
 And we rollicked<sup>291</sup> to heart's fullness.

The boys of London liked lads with the full form of a man;<sup>292</sup>  
 And, with Vidal and us, you were safe.  
 The keys of society were with us,  
 And there was no distance between blacks and whites of our time.<sup>293</sup>

Friend Vernon, the foregoing is in memory of Vidal  
 In honour of yourself,  
 We hang you up in the Country's Gallery  
 As an aristocrat among men.

You are a gentleman by your breeding,  
 A gentleman by your ways.  
 The country would be enriched, if there were more of your type  
 To ease the life of man in the heat of the equator –

Men with mollified minds  
 To know our neighbour hates us not,  
 Our neighbour loves us not,  
 But our neighbour must not be sacrificed.

This is a frail description  
 Of live and let live,  
 Help where you can,  
 And be Mason and Gentlemen.

Vernon, you are already a Pillar;  
 The Harmonic Lodge owes much to you.  
 From the heights of that estate  
 Your intelligence governs.

We will not long dwell on your profession,  
 Because a quality man cannot fail in any sphere.  
 Apart from advocacy and your success at the bar,  
 You are an able Solicitor that acts for many white houses.

---

<sup>291</sup> 'To frolic, sport, or romp, in a joyous, careless fashion; to go off [...] in this manner' (*OED*).

<sup>292</sup> Verse with obscure meaning.

<sup>293</sup> The three stanzas above seem to refer to the mutual experiences of the author and the Buckle brothers in London, during their younger years, around the turn of the century. Interesting is the last remark about a lack of racism in that period.



In chamber work,  
You are a credit to your clients;  
You have sincerity as a password,  
And skill as the evidence.

A good character is greater than gold.  
In lieu of all what we should say of your career and good citizenship,  
As a mark of esteem,  
The country tenders you her Bouquets in her Gallery of Celebrities.

[Page 63-64]

JOHN BUCKMAN, Esquire, M.B.E.<sup>294</sup>  
 Born at Accra, 16th December, 1879.  
 Mechanical Engineer, Architect, and Surveyor.  
 — Strong and Ideal Manhood. —



47. J. Buckman.

The Crown of age is the Toy of youth;<sup>295</sup>  
 Prognostics often declare, the future president of a kingdom.  
 By the life of the youth,  
 By his aptitude and inclinations.

John Buckman,  
 Our honourable friend!  
 You have been our study  
 For the country's Gallery of Celebrities.

When you reached your manhood,  
 You exhibited rare talents  
 Which obtained you a scholarship  
 That caused your selection for Ceylon.

---

<sup>294</sup> John Buckman, born Accra 16 December 1879, educated at Government Elementary School, apprentice Government Printing Works, received scholarship and was trained as an engineer in Ceylon (now Sri Lanka) 1897-1901, draughtsman and road surveyor in the Public Works Department in Accra 1901-1911, in private business, surveyor of the Supreme Court of the Gold Coast, and valuer to the Bank of British West Africa, created M.B.E., † after *ca.* 1928.

MacMillan writes about his business: 'By 1911 his skill in many directions well justified him to launch out in business for himself, and he now operates as a land surveyor, valuer, architect, draughtsman and general contractor, artistic illuminator, ornaments and engrosser of presentation addresses, testimonials, texts, or quotations, also a painter of artistic signboards, banners, and photographers' backgrounds'. In 1920 the firm of John Buckman & Co. was based at Hultsdorf Chambers, Gravelmount, 14 Station Road, Accra. Source: MacMillan 1920 (1968): 201 (portrait), 207.

<sup>295</sup> Obscure phrase.

That was the Toy for the Crown.  
 The strength you unmasked –  
 After your success in your professional studies  
 And your service to the state –

In wheeling to independence,  
 In noiselessly overcoming difficulties,  
 And even impediments,  
 Is a character in self-determination.

A weakling would have been in paradise  
 To cross the seas to the shore of India,  
 To acquire competency in an art which was then scarce of masters,  
 And to secure government doles, till time turned him out with a pension.

We have the pleasure of saying  
 That the date goes back to our first association,  
 When we took the bearings of your angles  
 And carefully placed them away for protraction.

We had the impression,  
 That in you was a cultured mind,  
 A great mind:  
 In you was a father of the nation.

A gentleman, careful of his address,  
 Strict in decorum,  
 Orderly in life,  
 Choice in friendship;

With a serious purpose,  
 The leading of a respectable life  
 In the aspect of European ideals;  
 An exemplary and princely manhood.

The country is young;  
 Gauge not your achievements by the results of your endeavours.  
 The crown of a great manhood is still yours,  
 The crown which you toyed with by your earnestness in youth.

In a country young in pocket and taste,  
 The practice of the arts of Architecture and Surveying  
 Can only be as remunerative as the times show;  
 But one can be thankful for the chance of a gentleman's calling.

Your practice is sought after  
By banks, governments, and chiefs.  
In craftsmanship as an illuminator, your art has pleased Princes.  
In other matters, you are a favoured person.

Mrs. Buckman<sup>296</sup> is one of the handsomest women of Accra.  
She is an ardent church supporter as you are. The Saint Mary's Church  
thanks you.  
In recognition of true citizenship, the King honoured you with a  
Membership of the Most Excellent Order of the British Empire.  
The country, in her turn surrounds you and Mrs. Buckman with Bouquets  
in her Gallery of Celebrities.

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<sup>296</sup> Unidentified.

[Page 64-65]

JOHN AKYIN BUDU, Esquire.<sup>297</sup>

Born at Ayamaim, 1885. Agent, Messrs. McLaren Bros., Ltd.  
— Ambition. —



48. J.A. Budu.

Our friend with a Blucher head,<sup>298</sup>  
One sixth of your height –  
A head betokening abnormal intelligence;  
Our friend with a smile for everyone,

With a voice, the thunder of a lion,  
When in anger;  
With a natural tone,  
The bass of a “Pachman’s pipe organ”!<sup>299</sup>

What was the impulse that moved you  
From His Majesty’s Customs  
To the Mercantile,  
After fourteen years’ service,

<sup>297</sup> Summarized from the entry: John Akyin Budu, born Ayamaim 1885, in Gold Coast Government service with the Customs’ Department, factor, produce buyer and agent with the African & Eastern Trade Corporation, Ltd., agent of McLaren Bros., Ltd. based at Saltpond, † after *ca.* 1928.

<sup>298</sup> Refers to the physical size of his head, which like the head of Prussian Field-Marshal Blücher, of Waterloo fame, was extraordinarily big. The term ‘Blücher head’ is not listed in the *OED*.

<sup>299</sup> Probably a reference to the well-known early nineteenth-century Pennsylvania-based German pipe organ builder Philip Bachman whose name is then here confused with that of (Vladimir de) Pachman (1848-1933), who was a composer and pianist.

At a pioneering period,  
When the King's appointment would have gained you the salary of a chief,  
A pension,  
And comfort and ease, at an early age?

Are you satisfied  
That Ambition  
Can have better sway in commerce  
Than in the service of the State?

If so, please relate to your country  
The art of the successful merchant,  
The rule of the "game,"  
And the possibilities of a fortune?

For heavy is the toll of failures,  
Year by year.  
Many are the victims of delusion,  
That commerce is the road to riches.

The exception being the strength of a rule,  
We grant you, that in the stride of seven years,  
You've done much  
To warrant the wish for resigning the government.

In the great Firm of African and Eastern Trade Corporation Ltd.,  
None is more esteemed than you are –  
You who, from factorship and produce buyer,  
Have risen to the post of an agent.

Honours to you, friend Akyin Budu,  
For the stamina  
With which you have managed your affairs.  
Your slate is clean.

Pray, may we accept it from you  
That success  
Is in faith  
And a fountain of hope?

Prosperity cannot come to a man  
Who, in his visions, is prostrate  
Or is surrounded  
With empty coffers and coffins.

The art of psychology was at your disposal, at an early age,  
 And it may be that it has been a guide to your success,  
 Because with a panoramic view of affairs,  
 All is orderly under your Blucher command.<sup>300</sup>

There is also an entente cordiale<sup>301</sup>  
 Between you and your heads;  
 A desirable condition  
 That is conducive to peace and happiness.

Though we crave for riches,  
 And this target is the aim of “Mercantile,”  
 There is no heaven in a Bay or Gulf,  
 Where billows chafe and lash us.<sup>302</sup>

We congratulate you, therefore,  
 Sensible friend, for your primrose course<sup>303</sup>  
 Of respecting your heads  
 And enjoying a quiet life.

Ambitious Blucher, money is not all to you;  
 You have an ideal in life;  
 You have affection for friends;  
 And you are hospitable.

We hear you are crowning your purpose in life  
 By erecting a dwelling  
 In your commercial town of Saltpond.  
 We wish you the best of luck,

And stretch our hands to you,  
 In friendship and in praise of your ambition.  
 In concurrence of which,  
 The country tenders you her Bouquets in her Gallery of Celebrities.

---

<sup>300</sup> Another reference to the ‘Iron Duke’ Blücher (and one more to follow); one can read this stanza to say that Akyin Budu ruled his trading activities with foresight and a steady hand.

<sup>301</sup> ‘A friendly understanding, especially one between two or more political powers or states; specifically with reference to the understanding arrived at between England and France in 1904, and between these two countries and Russia in 1908’ (*OED*), here referring to Akyin Budu and his Heads of Department.

<sup>302</sup> Billow = ‘A great swelling wave of the sea, produced generally by a high wind; but often used as merely: Wave, and hence poetically for “the sea” ’ (*OED*).

<sup>303</sup> Fine approach, best method.

[Page 66-67]

WALTER CALLANDER, Esquire.<sup>304</sup>

Born at Barbados, British West Indies, 16th July, 1871.

Assistant Commissioner of Police.

— Diligence and Vigilance. —



49. W. Callander.

Brother from the Indies,  
The land of Africa's affinities,  
We beseech you to accept a place in Africa's Gallery of Celebrities,  
By living in its pages for service and merit.

The isles of the West Indies, with their beautiful fauna and flora,  
The Barbadian girls, with their beauty unsurpassed,  
May, in a reverie, entrance your mind;  
But the Jungle, The Queen Fauna-Flora, implores your heart to be lifted  
in prayer,

That Africa may recall some of her giants from the Indies  
To divide her riches with her aboriginals,  
In peace and pleasure,  
And love.

---

<sup>304</sup> Summarized from the entry: Walter Callander, born Barbados (West Indies) 16 July 1871, police officer with the British Guiana Police Force and the Gold Coast Police Force, lastly as Assistant Commissioner, awarded King's Police Medal 1926, freemason (Worshipful Master), † after *ca.* 1928.



In enrolling you in her Gallery of Celebrities,  
 West Africa is showing her appreciation of your personality and your  
 promotion to be a commissioned officer.  
 Your name is in the Gallery  
 Represents the interests of Britain, the West Indies, and the Jungle:

The last is the mystery land of promise which has lain opaque through  
 the lack of patronage,  
 But which is now transparent through the Christian light that Britain lent.  
 It is this light that has caused a reunion of the world,  
 And a reunion of your presence to elevate the name of the coloured man.

Your epitome is Diligence and Vigilance  
 You are a genius in the Police Force,  
 With imperturbable ways.  
 That are the dread of the criminal.

Your crafty reconstruction of crimes,  
 Your cool pursuit of clues,  
 And your tact,  
 Lay low Sherlock Holmes.

Your astuteness has been remarkable;  
 Dressed as a Mussulman,  
 You will mix with a crowd,  
 While at your elbow, walks your prey –

A ruse of your giving him the rope  
 To re-enact his stratagems,  
 So that he may be brought home on his knees.  
 The C.I.D. gives you credit.

Thus, in diligence and vigilance,  
 You are at your desk at the reveille,  
 At the patrol at all hours,  
 At the parade with the orders of the day.

These do not exhaust your routine.  
 In Kumasi,  
 In calmness, you will walk to the courts,  
 And acting as Crown Council, you will prosecute the criminals.

In sincerity to King and country,  
In sincerity to conscience;  
That Justice may not be bludgeoned,  
You have worked with firmness throughout the long years.

Your meritorious record has received the recognition of the British  
Guiana Police for long service and good conduct.

In 1926,  
Sir Ormsby-Gore<sup>305</sup> delivered to you an award of the King's Police Medal.  
The masons found you worthy and installed you as a Worshipful Master.

In the interest of the service, on the Gold Coast,  
The life of your first wife was sacrificed,  
We are thankful that your heart has been soothed  
By the choice of a suitable partner.

Sire Callander,  
The State thanks you;  
The country also thanks you and tenders you her Bouquets;  
And she wishes you and your fair partner lengthened days and happiness.

---

<sup>305</sup> Sir William George Arthur Ormsby-Gore, later 4th Lord Harlech, Parliamentary Under-Secretary of State for the Colonies 1922-1924, 1924-1929 (cf. Thurston 1995: 71).

[Page 67]

ROBERT CANN, Esquire.<sup>306</sup>

Born at 8th January, 1870 – Saltpond, Factor and Photographer.  
– “The Commercial Wake.” –



50. R. Cann.

Commercial Cann,  
With the keen commercial sense;  
Can trading be discussed without you,  
Who were bred in the commercial wake?

With vigour and intelligence, and the foresight of the prophets,  
The advent of commerce was hailed by your ancestors,  
That, to-day, the family of Canns, including your son,  
Are merchants, traders, or agents.

You are yourself an “Admirable Crichton,”<sup>307</sup>  
From A to Z in commerce.  
You are versed in all the intricacies of the trade,  
From bartering to the discount for cash.

<sup>306</sup> Summarized from the entry: Robert Cann, born Saltpond 8 January 1870, mercantile agent for European trading firms, active in trade in Kumase from an early date, amateur photographer, † after ca. 1928.

<sup>307</sup> Historic figure, Scotsman James Crichton (1560-1582), son of the Lord Advocate of Scotland, a scholar prodigy and proverbial Renaissance man, who was killed by his student, the son of the Italian Duke of Mantua. The name became synonymous with complete accomplishment. The main character in the comedy play by J.M. Barrie, *The Admirable Crichton* (1902), about a shipwrecked butler and his master, is only loosely based on the historic figure, but has caused the nickname to enter common parlance (cf. *Scottish Memories: Scotland's Magazine* no. 8, 1998).

In sincerity, you have held your post  
 For more than one English house,  
 With perspicacity<sup>308</sup>, you have traded  
 For the benefit of your firms.

With the lucid Fantee language  
 That can more than express the will of a salesman  
 And convince a customer,  
 You have piled sales upon sales.

Products are not strangers to you.  
 Brought up in the trade,  
 You grasped the theory of economics  
 And have dabbled in all commodities.

In the early trek to Ashantee,  
 You were with the leaders.  
 Your name is enrolled with the pioneers  
 In the development of Ashantee.

A good citizen,  
 You have lived the useful life.  
 You have shown your appreciation of your adopted town,  
 By investing money in its buildings.

In a suitable street,  
 Bekwai is graced by your nice residence, worthy of a factory.  
 It is the symbol for the trust due you  
 In any post, you may choose to hold.

But Cann begs not for a post;  
 The traditions behind him are sufficient credentials that a Cann can  
     always trade  
 To the best advantage,  
 Wherever he is placed, against any opposition, and in any competition.

Such qualities are your forte,  
 An excellent man with photography as a hobby.  
 You are in the country's Gallery of Celebrities as an all-round man,  
 And the country hands you her Bouquets.

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<sup>308</sup> 'Clearness of understanding or insight; penetration, discernment' (*OED*).

[Page 68-69]

ARTHUR ROBERT CHINERY, Esquire.<sup>309</sup>  
 Born at Badagry, – Lagos, 29th November, 1863  
 Retired Supervisor of Customs.  
 – Captain Courtesy of the Customs Fleet.” “Smiles.” –



51. A.R. Chinery.

On the high poop of the old Customs at Accra  
 Stood old Lutterodt,<sup>310</sup> the martyr,  
 As he watched the fight of the surf  
 With his boats and men.

The rugged surf of the old Customs beach  
 Had breakers that swamped the king's boats;  
 Had a tide that, on “lunny” days, rolled cyclonic billows  
 And brought destruction to Port Officers

In such a condition were the elements on the day,  
 When, despite all the whistles of the clever boatswain,  
 By his fri-ri-ri or frill,  
 A sound which had a meaning to the crews, to ease or rush the billows.

<sup>309</sup> The literature does not provide any references to him, and his pen-picture does not provide much factual information either, other than the following: Arthur Robert Chinery, born Badagry (Lagos Colony) 29 November 1863, in Government service since *ca.* 1896, lastly as Supervisor of Customs in Accra. In effect this pen-picture is more a eulogy of the port of Accra, which was a rough surf-port until the completion of the new breakwater and port facilities in the 1920s.

<sup>310</sup> Probably Chinery's predecessor as 'Port Officer' and/or Supervisor of Customs, died when his surf boat capsized off the Accra beach (see text); could not be properly identified.

Port Officer Lutterodt,  
 Returning from a steamer,  
 When only a neck from the beach,  
 Had his boat capsized

It entombed him;  
 It fractured his skull;  
 Lifeless, he was carried away;  
 The end of a brave officer.

Death never has had any fright for men,  
 When duty calls,  
 The bugle was sounded for Chinery  
 To hoist his flag on the poop.

Chinery responded.  
 The murderous waves still challenged with death,  
 But our hero the Captain Courtesy of the Customs Fleet,  
 Floated his flag in smiles.

Friend Chinery, Governor Guggisberg's<sup>311</sup> reference to you in council  
 portrays your career,  
 We will, therefore, condense our sketch and say that you were admirable  
 in the State Service;  
 You were kempt and concise in all you did;  
 You passed through your crowded duties with ease.

You were courteous to enquirers,  
 Passengers, and merchants.  
 And your respect was reciprocated.  
 All was orderly under your command,

With a fearless heart,  
 You cheated the surf and breakers,  
 Till the authorities had mercy,  
 And they constructed a breakwater.

---

<sup>311</sup> Brigadier-General Sir Frederick Gordon Guggisberg K.C.M.G. (1869-1930), had a military career as an engineer and surveyor, appointed to the Gold Coast to conduct a survey of the Gold Coast and Asante 1897-1902, Assistant Director, Director of Surveys, and Surveyor-General of Nigeria 1902-1914, on active duty in Europe during World War I, Governor and Commander-in-Chief of the Gold Coast 1919-1927, went on to become Governor and Commander-in-Chief of British Guiana 1928-1930. He was well-known for his policies aimed at the improvement of the general state of development of the Gold Coast Colony, as well as his often controversial political reforms. Source: *Who was Who* III (1929-1940): 565.

What a change from the rectangular small poop,  
To the beautiful Customs House that the stranger faces to-day?  
Your watch contributed to the revenue that brought about the  
reformation.  
The country thanks you.

You have improved your mind, by your visit to England, the Mecca  
of Civilization.  
With your beautiful manhood,  
You are an ornament to the country.  
And your children are dainty flowers of our race.

As stated above,  
The approbation of your countrymen has been echoed in the  
Legislative Council;  
Your retirement is viewed with regret.  
We reproduce the reference:

In the Governor's words – extracts –  
“The Customs has lost a good and faithful servant”  
“Mr. Chinery's career of thirty-one years is a fine example  
Of hard work, ability, and honesty of purpose and loyalty.”

Volumes cannot excel the above on character.  
For your quality as a gentleman,  
And for your sterling epitome,  
The country on her part, surrounds your name with Bouquets in her  
Gallery of Celebrities.

[Page 70]

The Honourable GEORGE FRANK CLELAND.<sup>312</sup>  
 Born at Accra, 1830. Died 1887.  
 — A Patriot. —



52. G.F. Cleland.

A page of honour is dedicated to this worthy son of Africa. He was an ardent patriot of advanced views. He assisted the government in many ways that brought light to his country. Among his useful works, was the training of his ward, Chief Ababio III, of James Town,<sup>313</sup> into the knowledge of the principles of good government. This infused the Chief with enthusiasm and made him a great help in the Awoonor war.<sup>314</sup> The Honourable Cleland with martial fervour took part in the aforementioned expedition, as well as in the Ashantee war of 1873.

He was a great leader who had the respect of his countrymen.

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<sup>312</sup> Hon. George Frank Cleland, J.P., born James Town, Accra April 1830, educationist, merchant, soldier and statesman, educated at Wesleyan Methodist School Accra 1837-1846, then teacher at that school and at Prampram, merchant from 1860, volunteer in the Asante wars of 1866 and 1873-1874, mediator in civil disturbances in Accra, Justice of the Peace for Accra 1884, unofficial member of the Legislative Council 1886-1887, regent for the *Alata Mantse* or king of James Town, Accra (who died) 1882-1887, † James Town, Accra 26 November 1887. He was the son of Frank Cleland of Christiansborg, a great-grandson of the *Alata Mantse* Kofi Akrashie.

Sources: Sampson 1937: 109-111 ('As a Philanthropist and Hard-Working Man'); Kimble 1963: passim; Sampson 1969b: 164-167; Ephson (II) 1969-1973: 75-77; Parker 2000: 66-67, 131-132, passim; Doortmont GCDB; PRAAD, SCT 2/4/349, p. 1 (will and probate).

<sup>313</sup> Kojo Ababio III (ca. 1844 – ca. 1871), *Alata Mantse* of James Town (cf. Parker 2000: 59-61, 82, 175).

<sup>314</sup> See the pen-picture of James Bannerman.



[Page 71]

Miss MARIAN CLERK.<sup>315</sup>  
 Born at Accra, School Teacher, Kumasi.  
 — Stately Queen of the East. —



53. Miss M. Clerk.

Stately Queen of the East  
 With almond eyes of cheer,  
 Our salutations to you,  
 For your existence on earth.

Your presence is exhilarating  
 Your voice of a dulcet tone,  
 With a characteristic all its own,  
 Is charming to all around.

The struggle for existence –  
 The contest for the survival of the fittest,  
 Cannot impair your form,  
 So stately and queenly made.

Honours to you, girls of our race,  
 That you seek to build for yourselves  
 Life desirable and independent,  
 “By the sweat of your own brows.”

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<sup>315</sup> The entry gives very little factual information about her, and no external information about an Accra-based family by the name of Clerk is available. She was possibly a personal acquaintance of the author. Summarized from the entry: Marian Clerk, born Accra, schoolteacher at the Government Girls' School in Kumase, unmarried.

You have helped to promote our womanhood.  
 You are teaching perseverance in the acquiring of intelligence.  
 Can you tell us of the patience involved in the art of teaching?  
 Can you impart to the world the secret of your happy disposition?

Stately Queen of the East,  
 A hundred little girls daily devour your law  
 On the three R's  
 And the road to good manners.

With avidity unquenched,  
 For years, you have held your post,  
 Helping the indefatigable Miss Simons<sup>316</sup>  
 To raise the womanhood of Ashantee.

There is a reward for self denial  
 And the patience of your art;  
 Hold on with fortitude  
 For the inevitable compensation

There is an abstract life  
 Higher than the material one we live;  
 Your kindness to our girls  
 Will be food for reflection in years.

God be with you  
 In mind and body to cheer you,  
 In your celestial path  
 Of imparting rectitude and the arts.

Stately Queen of the East  
 With almond eyes of cheer,  
 Our salutations to you,  
 For your guardianship of her children.

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<sup>316</sup> Harriet Simons, see pen-picture.

[Page 72]

T.W. COCHRANE, Esquire.<sup>317</sup>  
 Born at Christiansborg, Accra, 20th November, 1860.  
 — Accountant. —



54. T.W. Cochrane.

A page of honour is dedicated to this notable son of Africa. He is a descendant of an aristocratic white officer that helped in the early administration of the Gold Coast Colony.

On the African side, the position of the forebears of Mr. Cochrane, in the community of Christiansborg, was a strong one. The proximity of his home to the Christiansborg Castle bears out this statement.<sup>318</sup>

He married a woman of his colour, a mulatto lady, and by this union, the children of Cochrane are the pictures of himself. Some have blue eyes or grey.

Mr. Cochrane has always lived the aristocratic life. In the days, when commerce had not been invaded by nondescript firms and neophyte<sup>319</sup> clerks, he held his even way as the cashier and book-keeper at Messrs. F. & A. Swanzy's, Accra, and kept this position for many years.

<sup>317</sup> Summarized from the entry: T.W. Cochrane, born Christiansborg, Accra 20 November 1860, cashier and bookkeeper for F. & A. Swanzy, Ltd., † after ca. 1928. He was a descendant of a European officer. Cochrane was possibly a personal acquaintance of the author.

<sup>318</sup> Christiansborg (Danish Accra, Osu) is the former Danish settlement in Accra, also their headquarters from the seventeenth century to 1850. Christiansborg Castle, popularly known as The Castle, was taken over by the British in 1850, made the seat of government of the Gold Coast Colony in 1875, and remained such in independent Ghana up to this day.

<sup>319</sup> 'A person who is new to a subject or activity; a beginner, a novice' (*OED*).

A gentleman by birth, old Cochrane is still a bonhomie and pleasant company.

In the body of this Page of Honour, the country pays her respects to the Wulffs,<sup>320</sup> the noble relatives of Mr. Cochrane.

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<sup>320</sup> Goes back to Wulff Josef Wulff, a Jewish clerk (Reserve Assistant) in Danish service on the Gold Coast 1836-1842, † Christiansborg, Accra 16 December 1842, married Sara Malm of Christiansborg (cf. Nørregård 1966:210; UNESCO, Monuments and Sites in Ghana, digital file). W.J. Wulff may have been Cochrane's paternal or maternal grandfather.

[Page 73-74]

Chief WILLIAM ZACHEUS COKER<sup>321</sup>  
 Born at Cape Coast.  
 Tufuhin or Field-Marshal of Cape Coast.  
 — “The Impregnable City.” —



55. Chief W.Z. Coker.

Tufuhin,  
 The king of the seven posts of the “ancient crabs,”<sup>322</sup>  
 The sequestrator<sup>323</sup> of bad ensigns, the marshaller<sup>324</sup> of orderliness,  
 The country salutes you.

<sup>321</sup> Chief William Zacheus Coker was the son of a Sierra Leonean father who worked with the Gold Coast civil service since 1857 and a mother who was a royal member of the Cape Coast Anona *Abusua*. Coker was born in Cape Coast in the late 1850s, educated in Sierra Leone, clerk to the Queens Advocate in the Gold Coast 1879, Registrar of the Supreme Court 1882, found guilty of embezzlement in government service and sentenced to seven years ‘penal servitude’ 1889-1896, retained the position of *Tufuhene* (Field-Marshal) of Cape Coast he was appointed to in 1888 as successor to his maternal uncle (but deposed in political dispute in 1929), President of the Ratepayers Association of Cape Coast 1920s, took part in the Asante Expedition 1895-1896, in military service with the West African Frontier Force, fought in East Africa 1915-1918, awarded Asante Star, District Chief Templar at Cape Coast for the Star of Hope Lodge No. 8 of the Independent Order of Good Templars (mentioned 1907), † March 1932. Sources: Kimble 1963: 454; Casely Hayford 1992; Gocking 1994; Gocking 1999: 67-69 with portrait, passim; *GCL* 13 July 1929; ‘Obituary for the Late Chief W.Z. Coker, Tufuhene of Ogwaa,’ *GCI* 23 April 1932; PRAAD, ADM 11/1/1388.

<sup>322</sup> Refers to the traditional symbol of the town of Cape Coast, the crab, and the seven posts, or *Asafo* companies, of which the town was made up, and which were controlled militarily by the *Tufuhene*.

<sup>323</sup> ‘Figuratively: One who sets apart, a separator’ (*OED*).

<sup>324</sup> ‘A person who marshals; a marshal’ (*OED*).

We have said certain things in this book;  
 We confirm the resemblance of your race to the Egyptians,  
 The pristine type of which you are a model.  
 We add, in physiognomy, the length of your cranium, from chin to crown,  
 will dwarf most notables.<sup>325</sup>

Your form portrays your giant mind.  
 With a chest untappable,<sup>326</sup> the chest of two Hercules<sup>327</sup> with the combination  
 of strength and grace;  
 With true proportions of limbs, six feet tall in your socks,  
 You are an incomparable figure.

Your deep bass voice resounds in our ear;  
 We see the gesture of your mighty arms;  
 They are the harmonious echo  
 And the reflection of your nature.

Your smile is contagious.  
 Your face, if austere, would make all in your presence dumb.  
 You impart strength by your strength;  
 Ruin is the name of the citadel of your conqueror.

Nana,  
 If deeds fade, memory will recall that,  
 In the Great World War, you raised the name of your country,  
 When you embarked for the campaign in East Africa.<sup>328</sup>

You have always been a loyal citizen.  
 Your services during the Ashanti expedition of 1896 can be remembered.  
 The Ashantee Star was awarded you,  
 For your very important help.

---

<sup>325</sup> This verse refers to the 'science' of craniometry, the measurement of the skull, in its modern denotation of phrenology, the scientific study or theory of the mental faculties, through the study of 'the external conformation of the cranium as an index to the development and position of these organs, and thus of the degree of development of the various faculties' (*OED*). This 'science' gained notoriety through the use of it by some anthropologists to 'prove' the lesser development of the non-European races, and eventually the use of it by the Nazi's in the social classification of the German (Arian) and the Jewish race. Hutchison uses it here roughly in reverse, so to say, to illustrate that the African (*i.e.* Coker) can be deemed superior in mental capabilities simply by the size of his skull ('dwarf most notables').

<sup>326</sup> Sic; read: untappable = '[in]capable of being tapped or pierced for juice; [not] fit for tapping' (*OED*); rather obscure usage here.

<sup>327</sup> 'One who resembles Hercules, celebrated hero of Greek and Roman mythology, in strength; a man of prodigious strength; a big man' (*OED*).

<sup>328</sup> The West African Frontier Force fought in East Africa during the First World War.

If we advert to your family history,  
We find the ancient place of Bentil<sup>329</sup> has two seats for you  
By tradition there is a plume for valour for your parish;  
As you are a Field-Marshal, that plume is only one of the tufts in your  
turban.

With a handsome personality that accentuates your intelligence.  
With an education that is above the normal,  
And a tact that is unapproachable,  
You are more a Solomon than a War-Chief.

In the Gallery of Celebrities,  
The country tenders her Bouquets  
To you, the guardian of the Impregnable City,<sup>330</sup>  
For your loyalty and services in East Africa.

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<sup>329</sup> Quarter in the town of Cape Coast.

<sup>330</sup> Cape Coast.

[Page 74-75]

ALFRED AUGUSTUS COLE, Esquire.<sup>331</sup>  
 Born at Freetown, Sierra Leone, November, 1860. Merchant.  
 — Sincerity and a Purposeful Life. —



56. A.A. Cole.

Sire A.A. Cole,  
 A Purposeful Life is the theme of our dissertation.  
 You are the paragon of the strenuous life,  
 The academic model of endeavour.

We place you on a capstan of sincerity,  
 An attribute of virtue,  
 Which is the prime vehicle of your success,  
 And the innateness of you.

Can man be better bred,  
 Who in his dealings is ever square,  
 Who is true to his manhood  
 And to the All-Seeing Eye?

Let truth exists, declares our hero Alfred Augustus Cole,  
 The living of a triad of brothers – Rowland, Gladstone, and Alfred,  
 A glorified three, who as purposeful as ambition could aim,  
 Raised their names in the land of Accra.

---

<sup>331</sup> Alfred Augustus Cole, born Freetown (Sierra Leone) November 1860, educated at Grammar School in Freetown, worked for his brother in Freetown, independent merchant in Togoland for 10 years, storekeeper, and haberdasher and general merchant, owner of Gbami Store, High Street, Accra since 1903. Source: MacMillan 1920 (1968): 209 (with portrait and photo of his residence).



Crœsuses all<sup>332</sup>, they acquired their wealth by the simple recipe:  
 Endeavour,  
 Sincerity,  
 Justice.

Gladstone is no more, Rowland is no more;  
 But Rowland will live in memory as the first Postmaster of the Gold  
 Coast Colony.<sup>333</sup>  
 Rowland built himself a dukedom which is known to old and young, as  
 the Merry-Go-Round Villa.  
 This is now the property of Alfred.

The dead may bury their dead.  
 We make our obeisance, once more, to the only living brother,  
 Alfred Augustus Cole,  
 The epitome of Sincerity and Captain of the Purposeful Life.

Life can only be lived.  
 Sire, you have graced yourself in all its natural requirements,  
 To the dictates of civilization,  
 And to the demands of ethics.

The mansion of your brothers are second to your own dwelling,  
 Gbami House.  
 Your home is an index of your high type of mind,  
 Which set a defence for Africa,  
 That, to her, the link cannot be attached, on the theory of Darwin's  
 "Descent."

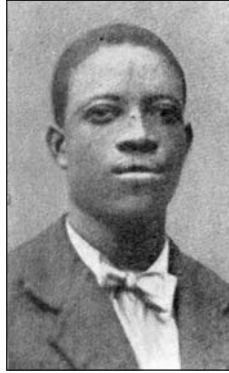
Your classic body  
 Is a manifestation of your idiosyncrasy.  
 You are scrupulous in all matters  
 To the guardianship of your body.

The Busy Bee Store, once owned by Rowland, was a model of attraction  
 for the boys of Accra,  
 But the Gbami Store in the present High Street of Accra,  
 Presents a kaleidoscope  
 That was created by the commercial genius of Alfred,

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<sup>332</sup> Crœsus = 'The Latin form of the name of a king of Lydia in the sixth century B.C., who was famous for his riches, [...] and hence typically for "a very rich person" ' (*OED*).

<sup>333</sup> E. Rowland Cole, born Freetown (Sierra Leone), Postmaster of the Gold Coast since 1870. Source: Kimble 1963: 94, 99.



57. D.O. Cole.

Who has drawn a special tangent,  
 That clings to its own circle;  
 In that, the goods of Alfred Cole  
 Are different from the goods of other houses.

The favourable returns  
 Of over twenty-five years' trading,  
 Are borne out by the comfort and ease  
 Of the house of Alfred.

Sire, a worthy son of yours  
 Is Daniel Olorungbami Cole,  
 Who at your advanced age  
 Is carrying on at the store.

It is a blessing  
 That by the merit of his training,  
 Your reliever is from your loins,  
 To make life sweet and easy.

Therefore, our salutation to the Coles,  
 The living and the dead;  
 And the country's Bouquets to Sire Alfred Cole,  
 The Captains of Sincerity and a Purposeful Life.

[Page 75-76]

MATHEW SAGOE CRENTSIL, Esquire.<sup>334</sup>

Born at Saltpond, July, 1876.

Agent for Messrs. African and Eastern Trade Corporation, Ltd.

— The Genial Friend. —



58. M.S. Crentsil.

Mathew Sagoe Crentsil,  
That bears an old name,  
You are a captain of the hosts of the Nkusukus;<sup>335</sup>  
In other words, you are a military officer.

A captaincy is an ancient commission with exacting ceremonies,  
A phase of some of the Osiris Masonic rituals.  
You have not been buried under the Pyramids, or passed through, the  
Nile thereunder,  
But the sacred ablutions and rites of the mystery of the captaincy

Stand you in as good a stead  
As an “archaic mason”  
Of a degree unnumbered,  
Under the triumphal arch of the guns of your legion.

<sup>334</sup> Summarized from the entry: Mathew Sagoe Crentsil, born Saltpond July 1876, mercantile clerk and agent for the African Association, Ltd. *ca.* 1895-1919, for The African & Eastern Trade Corporation, Ltd., then with the Tarkwa Trading Company, Ltd., and with G.B. Ollivant & Co., Ltd., freemason, probably *Supi* (captain) of an Asafo Company, † after *ca.* 1928.

<sup>335</sup> Probably referring to an Asafo Company.

We shall, en passant, add a line to the mysteries of the Osiris Cult –  
 The highest degree was the rite of the ablution by fire,  
 A mysticism, which is often practised by our fetish priests, who are past-  
 masters of the temple of the soul,  
 And who, by centring, hear themselves, in the manner, “Master, speak  
 thy servant heareth.”<sup>336</sup>

Friend, kindly excuse our digression.  
 We will turn to your princely manhood,  
 To your parentage,  
 And to your achievements.

By the proportions of your body,  
 You are an epitome  
 Of what one would call,  
 A fine man.

You are genial,  
 With a smile for a friend,  
 With a consideration  
 And an outlook for urbanity.

Your parentage  
 Gave you the privilege of your captaincy  
 In which we have philosophized  
 Into the mysteries of African rituals.

We understand,  
 You graduated, in commerce, under the tutelage of your father,<sup>337</sup>  
 And, in book-keeping,  
 Under Mr. William Halm,<sup>338</sup> who is under Efficiency in Volume II.<sup>339</sup>

The gods were early with you.  
 You have for twenty-four years been an agent for the great “Combine.”  
 You were with the African and Eastern Trade Corporation, then with  
 Tarkwa Trading Company.  
 By a change, you were with Messrs. G.B. Ollivant and Co., for a few  
 years.

---

<sup>336</sup> These stanzas refer to Crentsil’s apparent high status as a Freemason, alluding to Osiris (the Egyptian god who has special significance in Freemasonry), to several rituals, and to the high degree Crentsil possessed. The last phrase is of unknown origin (not biblical).

<sup>337</sup> Unidentified.

<sup>338</sup> Probably: William D. Halm, born *ca.* 1848, member Wesleyan Methodist church, † Cape Coast 1 January 1927 (cf. Doormont GCDB; CROA, Death Register Cape Coast 1927, no. 2).

<sup>339</sup> See the discussion in the Introduction about the status of Volume II.

We hang you up in the country's Gallery of Celebrities,  
For your worthiness in the community,  
For your Fidelity and Integrity in commercial matters.  
And tender you the country's Bouquets.

[Page 76-77]

A. LINCOLN CUDJOE, Esquire.<sup>340</sup>  
 Born at Accra, 1878.  
 — Agriculturist and Cocoa Magnate. —



59. A.L. Cudjoe.

God is the King of Physicians;  
 A corollary of your motto,  
 Ala Magani<sup>341</sup> –  
 God is medicine

God is medicine  
 And a great medicine, indeed,  
 To those who in faith  
 Imbibe Him for salvation

He is the medicine that heals,  
 The medicine that assuages;  
 When all cures have failed,  
 There is Ala Magani.

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<sup>340</sup> This pen-picture contains preciously little concrete information about the person described, who, judging from his age and business, may have been another personal acquaintance of the author. Summarized from the entry: A. Lincoln Cudjoe, born Accra 1878, agricultural entrepreneur and pioneer in the cocoa production and trade, owned a house in James Town, Accra, near the Korle river, † after *ca.* 1928. The repeated references to medicine are obscure.

<sup>341</sup> ‘Ala Magani’ is Hausa for ‘God [is] medicine’, as translated by Hutchison. It is uncertain why Cudjoe chose a Hausa text for his motto. In the early twentieth century, Accra had a considerable Hausa community, and the Hausa language was a *lingua franca*, especially in trade, in the Savanna area in the hinterland of the Gold Coast. It may be that some Islamic expressions in Hausa passed into the languages of the coastal area. However, there is no direct evident connection between Cudjoe and Hausa and/or medicine. I wish to thank Dr. P.F. de Moraes Farias of the University of Birmingham for his elucidating comments on the subject (personal communication, e-mail 26 January 2004).

A. Lincoln Cudjoe,  
 Apostle of industry!  
 You are an excellent manhood  
 Worthy of leading men in any arena of life

As nature ordained,  
 You have been a leader.  
 In the wealth of the country;  
 You have led in tens of thousands.

You are the single tree –  
 Compared to the single pod.  
 Of cocoa from abroad –  
 That has grown into the million:

For are you not the Lincoln Cudjoe,  
 The coast-native,  
 Who foresaw the wealth in cocoa  
 And early invested in farms?

Farms of dimensions,  
 Unwieldy, in the light of African enterprises;  
 Yet, with all their burdens,  
 You manned most profitably.

Can it be a disgrace to say  
 That your estates were worth a fifth of a million,  
 And that, for honour, you have sacrificed many  
 To satisfy trade disasters?

Can it be a disgrace  
 To point to your endeavours,  
 Princely all,  
 To the building of your mansions?

Can it not be an honour,  
 To say to the world  
 That Cudjoe once owned the building  
 Which encloses Anglo-Guinea?<sup>342</sup>

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<sup>342</sup> 'Anglo-Guinea' = The Anglo-Guinea Produce Co., Ltd. They were the most prominent European cocoa exporter in the Gold Coast in the 1910s and 1920s. The building referred to here is either their store in Station Road, Accra (purpose-built 'premises [...] that occupy an area of about 180 square yards, [...] capable of accommodating 120,000 bags of cocoa'), or their James Town store, 'with all the facilities of a connected railway siding' (cf. MacMillan 1920 (1968): 174). Apparently the reference here is meant to indicate that Cudjoe's premises were at one time bigger than those of the European Anglo-Guinea Produce Co., Ltd.

Would it be wrong  
To point to the mansion  
In the Korley Valley,  
The Ala Magani mansion?

Your bond stood for kingdoms  
In your palmy days;  
Provinces stood wrecked,  
But for your signature.

The value of wealth  
Is in its right use.  
Honours encircle your head  
For the training of your children

To England,  
You despatched your son and daughter,  
That, by their identifying themselves with the ideals of the whites,  
They may raise themselves as examples.

Ala Magani –  
God is medicine,  
The Great Physician of the Universe,  
Has raised Lincoln Cudjoe once more.

It was not your fault, Sire,  
You were never a waster.  
The misfortunes, after the war,  
Spared not the most circumspect.

We pray to the “God of Medicine”  
To heal your wounds effectively  
With a larger stock of medicine,  
In pounds, shillings, and pence.

For your magnanimous mind  
And beautiful manhood  
In her Gallery of Celebrities,  
The country tenders you her Bouquets.



[Page 78]

AMOS SILVANUS DADZIE, Esquire.<sup>343</sup>

Born at Sekondi, 1885.

Collector of Customs.

— “The Calliper versus The Gauging Rod.” —



60. A.S. Dadzie.

The gauging rod,<sup>344</sup> unopposed,  
Has assessed incalculable revenue,  
But was unable to save the excesses,  
Of the spherical contents of imports

The calliper<sup>345</sup> is the perfection of a gauge,  
And the curative of the revenue leakages  
Which with the rod were unpreventable,  
And with Plane Mensuration were unsolvable.

<sup>343</sup> Summarized from the entry: Amos Silvanus Dadzie, born Sekondi 1885, official with the Gold Coast Customs from *ca.* 1901/’02, stationed at Assini, Atwabo, and Adjua, Supervisor at Customs at Sekondi, Collector of Customs, † after *ca.* 1928.

<sup>344</sup> Gauging-rod = ‘An excise man’s instrument on the principle of the slide-rule for measuring the capacity or contents of a cask or other vessel’ (*OED*).

<sup>345</sup> ‘Usually in plural: callipers or pair of callipers: A kind of compasses with bowed legs for measuring the diameter of convex bodies; often with a scale attached for reading off the measurements; also a similar instrument with straight legs and points turned outwards for measuring the bore or internal diameter of tubes, etc. (*OED*).

Plane Mensuration,<sup>346</sup> like its sister, Plane Trigonometry.<sup>347</sup>  
 Can only assume three statics;  
 It cannot transcend relativity –  
 A problem for Spherical Trigonometry:

Grasped with ease, on the principle of the vernier,<sup>348</sup>  
 The calliper, in its fractional movement,  
 As it glides, side by side, embraces all;  
 Nothing can escape from the spherical contents.

Sir, the equation of the Spherical Trigonometry  
 Reduced graphically to Spherical Mensuration,  
 Is the office of the calliper,  
 The parallel has been competently demonstrated in your hands.<sup>349</sup>

Your manning the stations  
 Of Assinee, Atwabo, and Adjua,  
 And your being in charge of Sekondi as Supervisor,  
 Prepared you for your high post.

Your alert frame attests to a vigorous mind,  
 And your career recommends itself.  
 No qualms can be raised for your promotion above seniors;  
 Your service of twenty-seven years has given you room for maturity.

The country thanks you for your practical vindication of the worthiness  
 of her manhood.  
 As the first Collector of Customs,<sup>350</sup>  
 The country inscribes your names in her Gallery of Celebrities.  
 And tenders you her Bouquets.

---

<sup>346</sup> Mensuration = 'The branch of geometry that deals with the measurement of lengths, areas, and volumes; the process of measuring the lengths, areas, and volumes of geometrical figures' (*OED*).

<sup>347</sup> Trigonometry = 'That branch of mathematics which deals with the measurement of the sides and angles of triangles, particularly with certain functions of their angles or of angles in general [...]' (*OED*).

<sup>348</sup> Vernier = 'A device, consisting of a short movable scale, by which more minute measurements may be readily obtained from the divisions of the graduated scale of astronomical, surveying, or other mathematical instruments to which it is attached' (*OED*).

<sup>349</sup> It is obvious that in the first four stanzas Hutchison refers to Dadzie's work as a customs' official in a metaphorical sense, with hints at smuggling practices and fraud ('revenue leakages'), and possibilities and impossibilities of preventing this. Apparently Dadzie succeeded therein, but how is hidden in the woolly use of technical and mathematical terminology and jargon.

<sup>350</sup> Another obscure statement: Does 'first' refer to 'most senior', or to Dadzie being the first coloured person in that rank? The latter is incorrect (cf. Kimble 1963: 66, *passim*).

[Page 78-79]

C.H. DICKSON, Esquire.<sup>351</sup>  
 (Alias Kweku Mintah).  
 Born in Ashantee.  
 — Kindness. —



61. C.H. Dickson.

Mintah is the King of Kindness,  
 The unostentatious reliever of the distressed.  
 He may swallow a bitter pill,  
 But he loses not his kindness.

To his door,  
 The industrial aspirant would come to seek for aid;  
 He would be heeded to the extent of hospitality,  
 And Mintah would pass a cheque.

C.H. Dickson,  
 In produce, you have a trade mark that defies aspersion.  
 You have tentacles from Ashantee to Europe,  
 And to the American continent.

All products come under your notice.  
 The country owes much to you,  
 For your experiments,  
 And your inclination to grading and sampling.

---

<sup>351</sup> Summarized from the entry: C.H. Dickson, alias Kweku Mintah, born Asante, produce merchant with mixed import-export business to Europe and America, plantation and farm owner, † after ca. 1928.

Hemp, sisal, copal,  
Ivory, rubber, copra, and other indigenous plants.  
And parcelling them to Europe, in the hope of proving usefulness,  
That worth may increase in the "Jungle."

We have not exhausted your pursuits.  
You are a cocoa king;  
Annually, you turn over thousands of pounds,  
And your quality is first grade.

Your mind has been improved by your visit to England for the inspection  
of the methods of that land.  
With you, it is not enough to buy or act as a broker in the trade.  
You have, in view, the security of your country,  
In case of the failure of cocoa.

You have your own farms  
That include a useful one of ginger,  
Which has been carefully planted,  
To introduce more economics.

If sugar was also husbanded by the country,  
The balance of price could be gauged,  
And cocoa, the key-industry would be benefited,  
As the cocoa and sugar markets move diametrically.

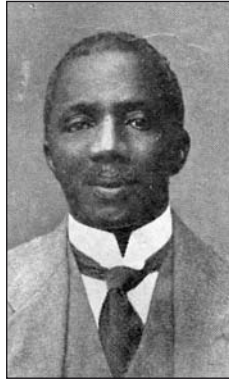
In all your endeavours,  
Squire C.H. Dickson,  
You have never had an inflated head;  
Your chief charm is still simplicity.

Exports are not your only forte,  
You are an astute merchant in imports  
The firm that can deal in your lines,  
Will have stability for its motto.

As a commercial chief  
With the heart of a Christian,  
You are crowned by the multitude with their good wishes,  
And the country tenders you her Bouquets.

[Page 79-80]

FRANCIS THOMAS DOVE, Esquire, B.L.<sup>352</sup>  
 Born at Freetown, Sierra Leone, 1869.  
 — A Lawyer. —



62. F.Th. Dove.

With the law in your left,  
 With conscience in your right,  
 In the practice of the law,  
 You have cleanly guarded the rights of man.

At the age of eighteen, you matriculated  
 And reduced the law to counsel  
 That, as soon as your manhood was reached,  
 Your call to the bar was effected and your panels were opened for practice.

Your strength at the bar is distinguishing.  
 You are a sage that needs only remembrances.  
 To recapitulate your achievements  
 Is to write volumes on the law.

At the bar, you are a General.  
 He who defeats you  
 Needs reinforcements for this attack.  
 For you are a veteran in armour-plates.

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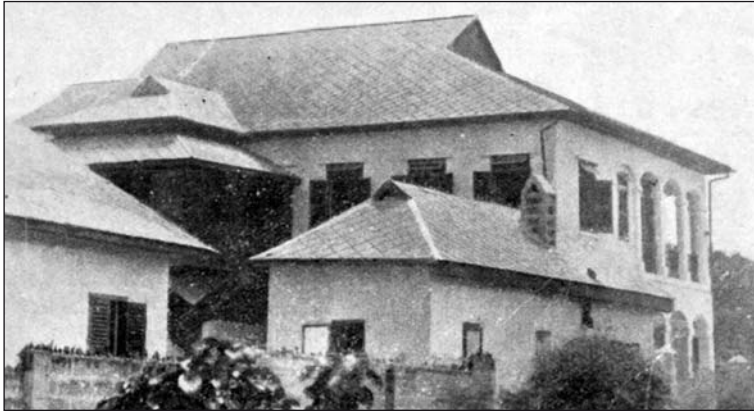
<sup>352</sup> Francis ('Frans') Thomas Dove, born Freetown (Sierra Leone) 24 June 1869, educated at C.M.S. Grammar School and Fourah Bay College at Freetown, studied law in England 1886, called to the Bar (Lincoln's Inn) 1891, in practice at Freetown, Gambia and Calabar, settled in Accra (Gold Coast) 1897, captain Accra cricket team, owner of Tудо House (Tудо, Accra), with private tennis court, † poss. London 22 August 1949. Source: MacMillan 1920 (1968): 140 (group portrait), 144 (photo of residence), 223.

You have had tournaments with most of the lawyers  
 And have carried the trophies away.  
 Your name is still a by-word,  
 As the “lawyer at the bar.”

Your hobbies are excellent – billiards and tennis as also the “willow,”<sup>353</sup>  
 Of which, you were the expert that first captained the Accra Cricket  
 League.

Your socials are appreciated by friends  
 Who have entry into Tutu House.

Added to your fame in the law is your value as a citizen.  
 Your home can satisfy the hearts of connoisseurs.  
 The world yielded its best to you in your prime,  
 The country wishes you more success and tenders you her Bouquets.



63. ‘A view of Tutu House. The property and residence of Francis Dove’ (orig. p. 177).

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<sup>353</sup> Willow = ‘A cricket-bat (made of willow-wood)’ (*OED*).

[Page 80-81]

FREDERICK WILLIAM DOVE, Esquire.<sup>354</sup>  
 Born at Freetown, Sierra Leone. Merchant.  
 — “An Immortal.” Cœur-de-Lion. —



64. F.W. Dove.

On the “Fourth Dimension”  
 The Immortals received the order to march to reconnoitre the “Third.”  
 In ghostly forms, they penetrated the “Third” and tried to gain  
 recognition,  
 But made no impression.

Density was the barrier –  
 The veil that was also obscuring the view of the “Thirds.”  
 Matter being flux on the “Fourth,”  
 The elders decided on migration, by means of incarnation through birth.

This created telepathy,  
 The “Thirds” challenged by means of re-incarnation through death.  
 The “Fourths” were born into the “Third.”  
 For our purpose we are concerned with the Third, the Earth Plane in  
 which we live<sup>355</sup>

<sup>354</sup> Mainly summarized from the entry: Frederick William Dove, born Freetown (Sierra Leone), educated at C.M.S. Grammar School, Freetown (Sierra Leone) and in a college in Britain, merchant, apparently pioneered the Anglo-Guinea Produce Co., Ltd., a European cocoa firm on the Gold Coast (cf. MacMillan 1920 (1968): 174), later operated independently and traded in a variety of products, member N.C.B.W.A., member of the Freetown Town Council, Deputy Mayor of Freetown, prob. † after ca. 1928.

<sup>355</sup> The meaning of the first three stanzas is obscure, but may refer to Dove’s membership of a freemason’s lodge. See also the last stanza, where Hutchison refers to himself in relationship to the ‘Fourth Dimension’.

In the reconnaissance, in the struggle for existence, most men perish;  
 But there are Immortals to whom the ordeal is nothing.  
 Our hero, Fred. William Dove, is a pattern  
 That declared for death or glory.

After a prescribed education in a High School in Sierra Leone and in a  
 College in England,  
 He ventured in commerce.  
 The white leviathan traders reared their heads and carried all in their  
 own way.<sup>356</sup>  
 The native capitalist was at bay; he was to swim with them or drown.

Immortal Willie was undaunted;  
 Though he was faded with extinction,  
 He resolved with the ambition of the "Fourths"  
 To float still on his own enterprises.

Thus determined, our hero sailed for Europe and America to reconnoitre.  
 Success has crowned many an effort,  
 But the vastness of his schemes  
 Often nonplusses the poor "Third-financiers."

Willie, the Cœur-de-Lion,<sup>357</sup>  
 Unwilling to take a subordinate position  
 In his own creations,  
 Has always vacated all that savoured second posts,

And plunged into the stadium of the battle of life;  
 Again and again, he has plunged.  
 As an Immortal, he is conscious of the fact that, with him,  
 Death only means re-birth.

Fortune is not for the faint-hearted.  
 We are with the Immortal,  
 In all his schemes,  
 For the improvement of West Africa.

Sire,  
 The country gives you credit for your pioneering Anglo-Guinea;  
 For your energy in native combinations;  
 And for your never failing strength in carrying your way in a scheme.

---

<sup>356</sup> This verse refers to the growing power and wealth of the European traders in West Africa after 1900, to the detriment of the local merchants. Leviathan = 'A man of vast and formidable power or enormous wealth' (*OED*).

<sup>357</sup> After the legendary English king Richard I Cœur-de-Lion, or the Lion-hearted (1157-1199).



For the purpose of emulation,  
 We cite you as a “cast-iron case of endeavour”  
 Whose lexicon has expunged the world failure,  
 And whose independent career is worthy for generations to remember.

Retrospection pays you tribute;  
 You were a “full Guinea” in your palmy days.  
 There was luxury in your home in Sierra Leone,  
 And there was no better host than Willie Dove.

Our hearts are with you in your new ventures – diamonds, manganese,  
 and bauxite.<sup>358</sup>  
 You need no encouragement; you are a quiver-full yourself.  
 Nothing that you do can be disdained.

You have even attained political and civic fame – as a staunch member  
 of the West African Congress,  
 As a member of the Municipal Council, and a Deputy Mayor of  
 Freetown, Sierra Leone.  
 There is respect for your name.  
 You counted, among your friends, the late Honourable Blaze<sup>359</sup> of Lagos.

The whole world is a friend to you,  
 The cosmopolitan Fred. William Dove.  
 Who will not feel the exhilaration of your presence  
 You giant of strength!

The lion is your crest,  
 And you are a veritable Lion at heart.  
 You were once the “Pass-port” on the ocean;  
 Age quenches the flame of passion.

Good luck to you, Lion;  
 Charlie is hors de combat, through over-reconnoitring.  
 He came from the “Fourth” a few years after you  
 And hopes to return after your wake.

---

<sup>358</sup> Diamonds were first mined in the Gold Coast from 1919 in the Abomosu and Birim rivers in the Eastern Province, manganese in Wassaw (Western Province) in the 1910s, and bauxite was discovered in 1921 in Awoso (Eastern Province), though production of the latter apparently did not start until 1941 (cf. Dickson and Benneh 1988: 66-68).

<sup>359</sup> Sic; Richard Beale Blaize (Sierra Leone 1845 – Lagos 1904), settled in Lagos 1862, Government Printer 1871-1874, prosperous merchant, co-founder of the *Lagos Times and Gold Coast Colony Advertiser* 1880, member of the Lagos Chamber of Commerce 1888, member of the Commission on Trade in Lagos 1898, accompanied the *Alake* (king) of Abeokuta to England in 1904. He is listed in Appendix III (cf. Kopytoff 1965: 283-284, passim; Hopkins 1966).

Whenever there is corn in Egypt,  
Remember your once fighting pals  
Whose hearts have been with you  
In these wintry battles of yours.

[Page 82-83]

NANA KWEKU DUAH.<sup>360</sup>  
 Born in Ashantee, 1878. An Ashantee Chief.  
 — Blood Royal. —



65. Nana Kwaku Duah.

Nana, your name recalls the days of your great ancestor,  
 King Kwaku Duah, the Peaceful.<sup>361</sup>  
 You are the grandson of King Ossei Bonsu I,  
 By descent from Prince Owusu and the Princess Royal of Mampong,

The renown of your mother, Sewa Akoto was enhanced by her loyalty  
 in carving the Presentation Stool to Princess Mary.<sup>362</sup>  
 The beautiful words with which she consecrated the Stool,  
 On the occasion of an African Princess modelling her country's gift to a  
 British Princess,  
 Were ideal religious expression that defined the faith of the African.

Lest we forget,  
 on the powers that swayed in Ashanti.  
 Two kingdoms became paramount;  
 Mampong, a name of strength, was one.

<sup>360</sup> Summarized from the entry: Nana Kwaku Dua, born Asante 1878, Asante chief, by virtue of his matrilineal descent heir to the throne of Mampon (the second most important state in the Asante federation), paternal grandson of *Asantehene* Osei Bonsu (reigned 1800-1823). His mother was Sewa Akoto, a Mampon royal. He was a maternal nephew and paternal cousin of *Mamponhene* Osei Bonsu (see pen-picture).

<sup>361</sup> Reference to *Asantehene* Kwaku Dua I (reigned 1834-1867) (cf. Wilks 1975: passim).

<sup>362</sup> Sewa Akoto, alias Osei Akoto, was the elder sister of *Mamponhene* Osei Bonsu (see pen-picture).

The kingdom of Mampong,  
Formerly known as the Silver Stool,  
Is yours by hereditary right to ascend,  
And to reign from its heights.

A hospitable Chief,  
Your kindness has flowed with time,  
And still flows into the hearts of many,  
A grace which is acknowledged by your subjects.

As our youthful friend,<sup>363</sup>  
you may recollect that  
When Kumasi first became British,  
We discussed the future.

What pleasure must it be to you  
To look at Kumasi of to-day,  
Mansion and warehouses in plenty  
Telling the story of progress?

Your good manners,  
Your beautiful ways,  
Your kindly smile,  
Are still with you.

With a youthful inclination,  
You have acquired the English language,  
Though no opportunity was given you  
To enter the schools for education.

You have been studying the art of good government  
For the advancement of your followers.  
Your court is of good repute,  
And your judgements have the approval of the masses.

You are still handsome.  
In your regalia, you are picturesque.  
In state, your august personage  
Is grander than we can describe in print.

---

<sup>363</sup> Apparently he was a boyhood-friend of Charles Hutchison, although there is no evidence that the author lived in Kumasi in his younger years. Possibly Kwaku Dua went to school in Cape Coast.

Your friend emblazons you in the country's Gallery of Celebrities  
As the Gentleman-Chief,  
Elegant, with the step of a King,  
And with the paraphernalias of an ancient house.

[Page 83]

JOSEPH T.G. DUNCAN, Esquire.<sup>364</sup>  
 Born at Cape Coast, 16th March, 1867.  
 — A Retired Supervisor of Customs. —



66. J.T.G. Duncan.

In a race that was run on the awaking  
 Of a race that went to sleep,  
 Your parents led in the van  
 To demolish Inertia and Ignorance.

Your father was a learned man;  
 Your mother was a Parker.  
 You had the white traits that pushed you in the lead  
 Of modernity.

You had an inbred polish that still clings to you,  
 With an academic education,  
 You chose the classic way  
 And became a teacher in a High School.

His Majesty's service attracted you;  
 You relinquished the teaching profession for it.  
 With a useful record of over thirty years,  
 You attained the highest position, in your department, as a Supervisor of  
 Customs.

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<sup>364</sup> Summarized from the entry: Joseph T.G. Duncan, born Cape Coast 16 march 1867, teacher in High School, official in British service on the Gold Coast since *ca.* 1897, Supervisor of Customs, † after *ca.* 1928. He was a member of the well-known Duncan family of Cape Coast, originally of mixed descent, probably going back to the eighteenth century. His father remains unidentified; his mother was a member of the Parker family, which is represented in this book with several members.

The training from your parents was towards uprightness.  
 You had no association to corrupt good manners.  
 Music which is still your hobby was your friend,  
 And reading your pastime.

Your select life is still the respect of all;  
 Your well groomed body that has the admiration of your friends  
 And your springy steps that exhale life at your age  
 Are the rejuvenator of your comrades.

From infancy, you have not changed –  
 You were one of the ashlar;<sup>365</sup>  
 Tried and found fit and true,  
 You are now one of the corner stones.

The state has recognized your services,  
 You are the happy recipient of a pension.  
 Your country endorses your clean character,  
 And hands you her Bouquets in her Gallery of Celebrities.

---

<sup>365</sup> Ashlar = 'A square hewn stone for building purposes or for pavement (? so called as resembling in appearance, or serving the same purpose as, a wooden beam)' (*OED*).

[Page 84]

The Reverend FREDERIC EMMIL EKUBAN.<sup>366</sup>  
 Born at Saltpond, August, 1877.  
 Minister of Religion, Wesleyan Methodist Mission, Cape Coast.  
 — “In All My Ways, I Will Acknowledge the Lord.” —



67. Rev. F.E. Ekuban.

Reverend Sir,  
 Wherever you have borne the cross,  
 Good reports have reached your countrymen.  
 Blessed be the name of the Lord!

We are in the crucible of faith,  
 Mere apprentices to our Christ;  
 Leaders worthy of and befitting,  
 The flock need as guides.

You are one befitting and worthy:  
 You have passed the crucible of character;  
 In the furnace, you have turned pure gold;  
 Your carats are unalloyed.

That in Africa,  
 Hands can, at all times, point to men,  
 Virtuous and eligible for the responsibility of the shapening of the morals  
 of the race,  
 Blessed be the name of the Lord!

---

<sup>366</sup> Mainly summarized from the entry: Rev. Frederic Emmil Ekuban, born Saltpond August 1877, educated in Wesleyan schools, Wesleyan Methodist minister, went on a tour of the Northern Territories of the Gold Coast (1912), based in Elmina (1919), † after *ca.* 1928. Additional source: Bartels 1965: 172.



The country's thanks are due to you, Reverend Sir,  
 For your sentinelling her moral escutcheon,<sup>367</sup>  
 In emulation of the standard which was dedicated by the Reverend  
     Birch Freeman<sup>368</sup>  
 And held high by successors.

Christianity  
 Is the key to morality,  
 Manhood,  
 And Salvation.

We look upon the Wesleyan Church as the acme<sup>369</sup> of society,  
     Christian and social.  
 The elevation of our race depends upon the rectitude imparted  
     from the pulpit.  
 It therefore behoves all guardians, by the Grace of God,  
 To comport themselves with dignity and purity.

With joy, we record that, sacredly and self-denyingly,  
 The African priests have conducted themselves in the profession.  
 In the limelight,  
 Africa has borne herself high by the great act of supporting the King of  
     Institutions, the Church.

Father Ekuban,  
 We beseech you to continue the good work.  
 Your sermons are consumed with fervour;  
 They are cheering to the soul; they emancipate man from doubt.

In the year 1919, by a special address,  
 Elmina gave you the appraisal, appropriate to your good services.  
 Your virtue is bred in the veins,  
 The blood of high ancestors – Elders of Saltpond.

You can be compared to Peter, the Rock,<sup>370</sup>  
 For conduct and character that befit you for that ordination,  
 To hold the key of the Church's heart, of the multitude's heart,  
 And of the heart of the "Cross,"

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<sup>367</sup> See pen-picture of J.E.K. Aggrey.

<sup>368</sup> See pen-picture.

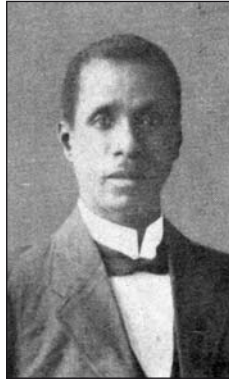
<sup>369</sup> Acme = 'The highest point or pitch; the culmination, or point of perfection, in the career or development of anything' (*OED*).

<sup>370</sup> Cf. 'And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it' (Matthew 16:18).

So that the Rock of Ages  
May be cleft for all.  
Peter, The Reverend Emmil Ekuban,  
The country tenders you her salutations and her Bouquets.

[Page 85]

A.D. ELLIS, Esquire.<sup>371</sup>  
 Born 9th September, 1878, Merchant.  
 – “The Prince of Concessions.” –



68. A.D. Ellis.

When the fever of concessions affected all and sundry  
 And laid low the hordes that tramped to gather quartz;  
 When, in the hopes that quartzes were bankets that would yield them  
 thousands,  
 Men gambled and gambolled<sup>372</sup> for leases;

Few were the fortunates who knew their whereabouts,  
 To discriminate between impostors and genuine mining goods;  
 Few had the courage to descend a shaft  
 To see if the nuggets and ores blown up were indigence or foreign.

These were not only the sins of commission;  
 The creed, that the whole of the Gold Coast was an El Dorado  
 That needed an open sesame of only sixty pounds a plot,  
 Was also a gregarious error.

<sup>371</sup> Summarized from the entry: A.D. Ellis, born 9 September 1878, gold prospector, businessman active in gold mining, merchant, proprietor of the Afranguah Trading firm, † after ca. 1928.

<sup>372</sup> ‘To jump around’ (*OED*).

The nightmare sank the souls of many,  
 For, in good faith, they had vowed to enrich their friends,  
 When thousands invested in sixty pound pieces and indentures reeled  
     back, blank, on concessionaires, on a fatal day –  
 That fatal day was paradoxically the propitious day; the peace day in  
     South Africa – the most known land for gold.<sup>373</sup>

The news stampeded investors to the South;  
 Speculators were enslaved for years;  
 For money, some borrowed,  
 Had been ventured in blind faith.

Friend A.D. Ellis,  
 By good fortune, you avoided this disaster.  
 With the discernment of the adept,  
 You promptly carried out your operations,

With a miner's practical knowledge,  
 You descend your shafts and dissected your rocks on the spot.  
 You directed here or there,  
 Where the soundings proved of hope.

You minimized your risks,  
 Before you made your investments.  
 Thereby, your made your leases valuable,  
 Against the unprofitable ones of the nomadic speculator.

It may be destiny.  
 Your luck was ever with you.  
 Buyers and companies sought for your parchments;  
 This enriched you at a very early age.

---

<sup>373</sup> This is a reference to the end of the Anglo-Boer War in South-Africa, which re-opened the opportunity for large-scale gold production in the Rand, the gold-rich area around Johannesburg. 'Peace day' is most likely the day that the Peace of Vereeniging was signed between the Boer Republics and the British colonial authorities: 31 May 1902.

Here, we have to declare that you are the son of Joseph Etruson Ellis,<sup>374</sup>  
 One of the native founders of “Obuassi” – now the Ashanti Goldfields  
 Corporation, Ltd.

It was at Obuassi that you learnt the art of mining that enabled you to  
 differentiate an ore from a stone,  
 And comfort from embarrassment.

We congratulate you on your past,  
 And on your present.  
 As a wise young man, you carefully invested your gains  
 And you are now the proprietor of Afranguah Trading

In memory of your father  
 And of your industrious self,  
 We hang you up in the country’s Gallery,  
 And surround your name with Bouquets, for Independence.

---

<sup>374</sup> It is not clear why the son was included in *The Pen-Pictures* and not the father. An explanation might be that Hutchison and A.D. Ellis were contemporaries and possibly knew each other personally. Joseph Etruson Ellis, born Kuntu (Central Province of the Gold Coast) 1845, educated at Cape Coast Wesleyan School (with J. Biney, see pen-picture), moved to Freetown (Sierra Leone) with his family, tailor, moved back to Cape Coast, mercantile agent for European firms, co-founder of syndicates of mining concessions, co-founder with J. Biney of the Ashanti Exploration Company 1891 (active in Obuasi, became the Ashanti Goldfields Corporation in 1897), † 1917. Sources: Ayensu 1997: 10-13; Dumett 1998: 280-283.

[Page 86-87]

JOHN SMITH ERBYNN, Esquire, I.S.O.<sup>375</sup>

Born at Elmina, 1866.

Pensioner.

— An Ashantee Statesman. —



69. J.S. Erbynn.

On a crisis,  
 When the colony needed breadth, and she determined on the open gate,  
 You were the fortunate interpreter that was chosen by  
 Commissioner Vroom<sup>376</sup>,  
 To accompany Sir Donald Stewart<sup>377</sup> in the Ashantee expedition.

The expedition reached its goal;  
 Kumasi was erased;  
 A new regime began,  
 Under the ægis of Sir Donald Stewart.

<sup>375</sup> Mainly summarized from the entry: John Smith Erbynn, born Elmina 1866, in British government service on the Gold Coast, as pharmacist, and during the Asante Expeditions 1895-1896 and 1899-1900 as interpreter to the Asante Field Force, the remainder of his career remains obscure, but apparently he assisted the British authorities in setting up the colonial administration in Asante, awarded I.S.O., † after ca. 1928.

<sup>376</sup> Hendrik Vroom (see pen-picture). Erbynn is mentioned on several occasions in the book Captain Armitage wrote about the Asante war of 1900, first as '[...] my interpreter Mr. Erbyn, a native dispenser [...]' (p. 4), then at Bali, in an effort to find the Golden Stool, where encountering Asante resistance, 'Mr. Erbyn, my interpreter, was the first man wounded – in the right heel [...]' (p. 9). Finally, Erbynn is mentioned as the person in charge of the column of loyal Asante chiefs, who were brought to Accra in July 1899 (p.112) (Armitage & Montanaro 1901).

<sup>377</sup> Captain Sir Donald William Stewart, K.C.M.G. (1860-1905), had a professional military career, fought in Afghanistan and Transvaal, and served in India and Sudan, before being appointed Political Officer in the Asante Expedition of 1896, together with Hendrik Vroom, British Resident in Kumase, created C.M.G. 1897, created K.C.M.G., ended his career as Commissioner in East Africa. *Who was Who I* (1897-1915): 498.

The new regime was yours:  
 The interpretation of its policy was dependent upon you.  
 The position was a most responsible one,  
 But you competently held it.

From little beginnings,  
 A government grew.  
 From Shanty offices,  
 Palaces sprang.

You were not forgotten; your chief created high posts for you;  
 And the King conferred on you the order of the Imperial Service Officer.  
 At a ripe time,  
 You took your pension.

In memory of the resplendent Sir Donald Stewart,  
 We will state that he was a kindly leader –  
 Tactful, with the prestige of a great administrator;  
 Majestic, with the stature to please the Ashantee gallants.

Friend Erbynn, the land of Ashantee owes much to you;  
 By your careful assistance to the State, much was moulded for her,  
 A state bereft of a head  
 Was made cohesive and prosperous.

For years, nearly thirty,  
 Devotedly,  
 You served the government in the different administrations  
 And developed into an approved statesman.

In the siege of Kumasi – over the Golden Stool –  
 You gallantly played your part.  
 On the way to search Barri,  
 You proved your bravery.

These are little records  
 For posterity to turn the pages  
 And build upon, for the good name of Africa.  
 Nothing can more become a man than courage.

The author congratulates you,  
 When, in the Ashantee Field Force, under Sir James Willcocks,<sup>378</sup>  
 On the night of the battle of Obassa,  
 He shared with you the slant of a shelter.

The morn came;  
 The battle was fought, V.C.'s were created;  
 Major Mellis leading the Sikhs was decorated<sup>379</sup>.  
 The action took place under our eyes.

Major Mellis, in agony of the wounds received in the charge,  
 Lay in front of the enemy's line;  
 The Indian that moaned on the board from wounds  
 Was a comrade in battle.

Right behind Sir James Willcocks,  
 We were to the end.  
 Right abreast of Sir James Willcocks  
 Sir Donald was to the end.

Ashantee Field Force,  
 We mention for remembrance.  
 The medal is ours.  
 A souvenir of life's kinematics.<sup>380</sup>

Good luck, our brave companion,  
 From the heroic town of Elmina.  
 The country tenders you her Bouquets  
 In her Gallery of Celebrities.

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<sup>378</sup> General Sir James Willcocks, G.C.M.G. (1857-1926), had a professional military career, served in Afghanistan, Sudan, Burma, India, before being appointed second in command – later to become commander – of the newly formed West African Frontier Force, fought in Borgu (Nigeria) 1898, commander of the Asante Field Force 1899, took Kumase in 1900, went on to serve in South Africa (1902), India, and on the European battlefields of the First World War, ended his career as Governor of Bermuda 1917-1922. *Who was Who II* (1916-1928): 1126-1127.

Willcocks published several books, among which his autobiography. Although the events surrounding and during the Asante Expedition of 1899-1900 are described in great detail, Hutchison's heroes Hendrik Vroom and John Smith Erbynn are not mentioned at all (Willcocks 1904).

<sup>379</sup> Major Mellis, of the Indian Staff Corps, in command of the Sikh troops in the West African Frontier Force in 1900, seems a rather reckless officer, who took undue risks for himself and his troops. At Obassa, it won him the V.C., some years later it led to him being mauled by a lion on a shooting trip in Somalia. Mellis could not be further identified, although his portrait photograph is included in Willcocks' book (opp. p. 350) (cf. Willcocks 1904: 401-403, *passim*). It looks as if Hutchison had access to the book, as the phrasing used by Hutchison resembles that of Willcocks very much.

<sup>380</sup> 'The science of pure motion', here in the sense of 'the kinematic features or properties of something' (*OED*).



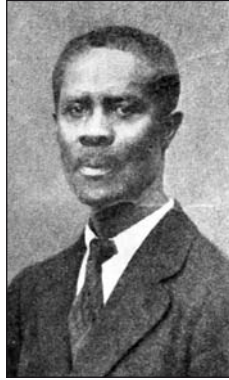
[Page 87-88]

EDWARD ALFRED ARTHUR ERSKINE, Esquire.<sup>381</sup>

Born at Arkrah, 1869.

Pharmacist.

— Hewn By Nature To Heal —



70. E.A.A. Erskine.

When the bells rang for pioneers for Ashantee,  
 You nobly answered the call.  
 When the Red X in Kumasi was in a "shanty."  
 It was Erskine that dispensed there.

A good deal of your life,  
 You gave to the state and the country,  
 Till for peaceful and quiet life,  
 Erskine put up his own name.

The story of your life  
 Needs longer verses than ours;  
 You are a chief's son,  
 From the principality of Arkrah.

Being educated at the Wesleyan High School at Cape Coast,  
 You can assert your right as a salient light;  
 For it was before and during your period  
 That the wave of knowledge swelled.

---

<sup>381</sup> Summarized from the entry: Edward Alfred Arthur Erskine, born Arkrah 1869, educated at Wesleyan Boys' High School in Cape Coast, trained as pharmacist in Government service, in private practice in Kumase, † after *ca.* 1928.

You early entered medicine  
 And were trained a dispenser.  
 At Cape Coast and Accra, you served your apprenticeship  
 And qualified for your certificate.

In the interim,  
 You satisfactorily served the government.  
 On a crisis,  
 You even exceeded yourself in talent:

While you were stationed at the isolated place of Akuse,  
 A European doctor fell ill;  
 There was no other practitioner near;  
 You attended and saved the doctor's life.

You are one of the adored landmarks of Ashantee.  
 Kumasi, without you, would be short.  
 Health is dearer than wealth,  
 And Erskine's Gate is Health's Gate.

You are the epitome of the healer,  
 Dignified and reserved in words.  
 You have the soft baritone "sweet-a-coo"  
 That assuages with the dulcet tone.

With your "Edur Penyin" added.  
 Your patients return eased;  
 And in no time,  
 Your balm gives freedom to aching bones.

You are the pet friend of that sage,  
 J. Smith Erbynn,<sup>382</sup>  
 Who, with the sense of a Roman,  
 Keeps cool in native garb.

We see your honourable self in the same attire,  
 Cool as the cucumber,  
 As you watch the ebullience of imitators  
 In clothes that choke at 89°.

Life has not spared you its vicissitudes;  
 The changes have been many;  
 The least is not your bereavement of a wife and help,  
 For which accept our sympathy.

---

<sup>382</sup> See pen-picture.

Carry on in fortitude;  
Carry on  
As the man without words but with deeds –  
A characteristic which you have portrayed throughout life.

Your cottage in the High Street was the first to grace Kumasi with  
symmetry.  
It can still hold its own against mansion and factories,  
For the dignified one sits in the centre,  
With a welcome word for all.

The country's Bouquets,  
The blessings of the thousands patients,  
And the blessings of his countrymen  
To brother Erskine, the brother hewn by nature to heal.

[Page 89]

SWANZY ESSIEN, Esquire.<sup>383</sup>  
Born at Dixcove in the thirties of the 19th Century.  
— A Mining Pioneer —

A page of honour is dedicated to this worthy son of Africa, who, by his untiring search for the best mines on the Wassaw goldfields, was able to interest the minds of financiers in the development of the gold industry of the Gold Coast.

---

<sup>383</sup> [Frank] Swanzy Essien, born Dixcove 1830s, employee of F. & A. Swanzy, Ltd., traded on the western Gold Coast and in Assini, gold mining pioneer on the Gold Coast, and as such associate of Dr. Africanus Horton (see Appendix III) in his early mining activities in Wassa (1880-1881), established the Essaman Gold Mining Company, Ltd. in the Heman-Prestea region of Wassa (Western Province) 1885, made early use of heavy mining equipment, interested British investors in the business, † before *ca.* 1928. Most likely identical to Frank Swanzy Essien of Cape Coast and Axim, gentleman, who bought a house and a piece of land in Anomabu in 1895. Sources: Dumett 1998: 23, 102, 105, 242; Doortmont GCDB; LCA, Indentures 1899-1903, p. 349, record 2 February 1895, no. 123.

[Page 90]

GEORGE EKEM FERGUSON, Esquire, C.E.<sup>384</sup>  
 Born at Anamabou in the eighteen-sixties.  
 A Surveyor for the Gold Coast Government.  
 — Loyalty. —



71. G.E. Ferguson.

In the interest of the progress of your country,  
 Loyalty was your right,  
 Service, your left,  
 and sacrifice, your head.

On the plains of Wa,  
 In the hinterland of your country,  
 The pool of blood that poured from your ventricles  
 Fertilized the ground for the advancement of your kin.

<sup>384</sup> George Ekem Ferguson, born Anomabu 14 July 1864, pupil Cape Coast Wesleyan School, student Wesleyan High School in Freetown (Sierra Leone) 1875, teacher at Wesleyan High School Cape Coast 1879, enrolled in Gold Coast Civil Service 1881, occupied several secretarial positions, student at the School of Science at the Royal School of Mines in London 1889, on his return he became the Gold Coast Government cartographer, surveyor and architect, and outlined a number of unknown areas in the Gold Coast hinterland, assisted in building the fort at Kumase in 1895-1896, assisted in defending the town of Keta from the sea, and concluded treaties with rulers in the far north of the Gold Coast territories, killed in an encounter with the army of the warlord Samori near Wa 7 April 1897. He married a daughter of Jacob Wilson Sey (see pen-picture).

G.E. Ferguson was the son of Robert Archibald Ferguson, agent for F. & A. Swanzy, Ltd. at Apam and Winneba, later a Wesleyan preacher, and Amelia Neizer, of Dutch (Elmina) descent, Wesleyan Methodist church leader at Anomabu. His grandfather was a Scotsman, Dr. Samuel Ferguson, colonial surgeon on the Gold Coast.

Sources: Sampson 1937: 129-146 ('As a Messenger of Empire and Explorer'); Sampson 1969b: 80-91; Ephson (I) 1969-1973: 84-88; Arhin 1974: ix-xix.

While you were attached to a military column,  
And on your official duties,  
Samoury, the notorious filibuster,<sup>385</sup>  
Raided the column.

You were the chief victim of the disaster.  
Your blood was the trail that called for the revenge:  
The British retrenched and atoned;  
But your martyrdom lives as a sign of the constant loyalty of Africa.

Your education took you into science.  
You were a surveyor of merit.  
Before your demise,  
Several important works, including a map of the hinterland of the Gold  
Coast, were to your credit.

Your astronomical observations were among the good works  
That gained you honours from the Royal Geographical Society.  
Your longitudinal rays will remain as times arcs  
And as argument that your race can be masters in art.

---

<sup>385</sup> On Samoury, or Samori Touré (*ca.* 1830-1900) and his bellicose revolutionary movement *cum* state in the Western Sudan see Person 1968-1975 and a host of other publications.

[Page 91-92]

NANA JOHN KWAMIN FIREMPONG,<sup>386</sup>  
 Born in Ashantee, 1867. An Ashantee Chief.  
 Odentsihin, or Marshal of the Ashantee Main Forces.  
 — Worthiness. —



72. Nana J.K. Firempong.

Nana,  
 We salute you and pray you  
 To accept, in the country's Gallery of Celebrities, our simple eulogium,  
 Not on your traditions, but on your worthiness in the British Empire

Odentsihin – the once Marshal of an intractable army!  
 We shout not over your past,  
 Not over your historical legions,  
 But over your civic ideals.

When the sword was sheathed,  
 And forgiveness came to the rebellious;  
 When the loyalists grouped,  
 And consideration was shown to men,

You were among the mediums,  
 Through whom the State has governed.  
 In fidelity and loyalty, in fealty and honour,  
 You have helped to guide your country to prosperity.

---

<sup>386</sup> From the entry we can deduce that John Kwamin Firempong was one of the Asante chiefs who worked with the British to achieve the pacification of the Asante state under British colonial rule after 1900; furthermore the literature is obscure about him.

With your comprehensive mind,  
 With your authority and prestige,  
 You have trained your subjects  
 To the sense of loyalty and duty.

With your higher intellect;  
 And educated chief  
 With privileges which no one can deny,  
 You have served to elevate your nation.

For your wisdom and hospitality,  
 For your merits in the Ashantee Council,  
 And for the husbanding of your people,  
 Your good repute is broadcast.

At the head of your Tribunal,  
 Your sagacious mind  
 Gives counsel to the multitude,  
 And advocates well-being instead of strife.

It is to your credit  
 That you are moderate in your courts  
 In fees and perquisites;  
 And that you are also merciful and discreet.

By example,  
 You have hands in pursuits,  
 To teach to your people,  
 That the Key of Hope is industry.

The Wesleyan Church counts you  
 As a bulwark and a friend.  
 The name of the Odentsihin  
 Is one of strength in Kumasi.

Your form is majestic,  
 The frame of an illustrious man.  
 Your face  
 Is the absolute silhouette of Cæsar's.

Your character is the pillar of your life;  
 It is ennobling among men; it increases respect from the authorities.  
 To posterity, we assign your name in the country's Gallery of Celebrities,  
 For "Worthiness."



[Page 92-93]

Messrs. FORI BROTHERS.<sup>387</sup>  
 Commercial Magnates of Ashantee.  
 — The House of Solomons. —



73. Kojo Fori.

Obeisance, Sires!

You are the controllers of the mystery for the unravelling of life's intricacies.

The mystery is not a fetish, or the luck portrayed as ordaining the affairs of men;

It is the cultivated mind of man.

This life's deity

Is existent in you to a supernormal degree, and is unadulterated by Education.

Education and its beneficence can mantle man with light

But can never supplant the original – the Mind-Christ is man.

Who are the deepest thinkers, countrymen,

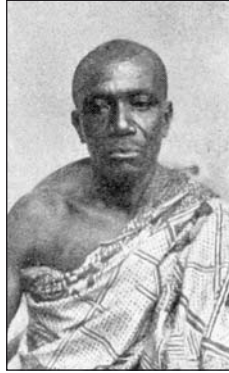
Are they not our sages in toga?

Who have astonished the Courts of Africa,

Are they not the linguists of our tribunals?

---

<sup>387</sup> The entry gives little factual information. It looks as if the brothers are Kojo Fori – founder of the business – and Kobina Kwatchi, although the latter is named by Hutchison as 'partner' and without 'Fori' as surname. Most likely, as in many other cases, Hutchison was personally acquainted with the Fori brothers during his time in Kumase (see Introduction).



74. Kobina Kwatchi.

While you are reading your Homer,  
The uneducated enters into silence;  
This is the Art of Holy Prayer,  
And Mind ministers to them.

Culture is not in book-learning,  
It is in the breeding of the stock.  
Heredity can assert itself;  
Refinement can be bred in the mind.

Refinement of mind by heritage,  
By association with the highest in the land,  
Has produced absolute Solomons  
Among our grandees.

Refined Kojo Fori, head of a monumental trading house,  
You are a royal figure with the soft eyes of the dove;  
Your body is like the "morning glory";  
That sings with warmth, that cheers to behold,

Your ways are those<sup>388</sup> of a king.  
Your manners are those of an English Prince.  
All is calm and pleasing around you,  
Like the sun entering the West.

Your mind is the equinox;  
All events are panoramic to you.  
Fori, founder of Fori Brothers,  
Mind has ennobled you.

---

<sup>388</sup> In the original text it reads 'that', erratum by the author himself. Cf. erratum slip bound in the copy in possession of the British Library, London.

Your partner Kobina Kwatchi is as intelligent.  
 As courteous,  
 And as elegant as you are,  
 Indeed, a graceful partnership.

An African wag<sup>389</sup> once declared,  
 “Hold your pen I hold my sense”;  
 You can well declare,  
 “The senses are minded by us.”

We will turn to your mercantile house and its many branches;  
 They are all orderly.  
 With a name that resounds with credit, wherever it is mentioned.  
 Go to Bekwai, go to Yegi,<sup>390</sup> or go to the hinterland, Fori Brothers.

Your goods are chosen with the knowledge of the adept.  
 Competition has no place in your thoughts.  
 Those who understand values will wonder at the figures of the stocks,  
 All for Fori Brothers.

The foregoing is a moral  
 That man can be man, whether he is learned or not.  
 Give him a chance, and show him the way,  
 And his will raise himself among his fellow men.

Sires,  
 Your kingdom does not end with goods and talent.  
 You have lands by the mile; mines, timber, and farms –  
 Ancestral properties of enormous wealth.

You have visited England.  
 Your great mind moved you to cross the seas in order to make  
 observations.  
 England, the home of civilization can show you goods and beauty;  
 But England can add no more to your civility.

Living in clean environments,  
 And imbued with a purpose to honour life by work and ideals,  
 You are the graphic demonstration of light.  
 Your skill is the handling of your affairs has gained honours for your  
 brothers in cloth.

---

<sup>389</sup> Wag = ‘a habitual joker’ (*OED*). Which specific ‘African wag’ Hutchison quotes here remains unknown.

<sup>390</sup> Areas of Asante.

Fori Brothers,  
Brothers royal in body, brothers royal in character,  
You have proved that mind is all.  
The country surrounds your names with Bouquets, and may your House  
be ever prosperous.

[Page 94-95]

NANA KOBINA FORI.<sup>391</sup>  
 Paramount Chief of Adansi.  
 — The Key of Peace. —

Nana,  
 The history of your kingdom is the Key of the emancipation of the  
 Gold Coast.  
 If we eliminate Adansi from history,  
 The substitute will be the sword and strife.

By the secession of your ancestors from the monarchy of the north –  
 A monarchy whose life depended on the subjugation of neighbours,  
 Your ancestors reduced the power of a despot  
 And singed its tentacles.

In time, fate ordained  
 That Britain should measure strength with the tyrant,  
 And that the honour of the name of the treaty that recorded the downfall  
 of the foe  
 Should be assigned to your immortal capital – Fomina.

From the day of the Treaty of Fomina<sup>392</sup>  
 Your allegiance has been steadfast.  
 You have been on the side of Britain against all Ashantee recrudescences.<sup>393</sup>  
 In the country's Gallery of Celebrities, we inscribe your name as "The  
 Key of Peace."

Fortune is for the brave.  
 The Monsi range with its Dampayaw  
 That can damp the spirit of an Alpine climber  
 Is the unhidden sentinel of your Treasury.

---

<sup>391</sup> Nana Kobina Fori, *Omanhene* of Adanse, a former part of the Asante empire, split off under British pressure in the late nineteenth century. Nana Kobina Fori sold land at Obuasi to the conglomerate of Cape Coast businessmen that started the Ashanti Exploration Company, Ltd. in 1891, which stood at the cradle of the Ashanti Gold Fields Corporation, Ltd. Sources: Kimble 1963: 17-18, 23-24, passim; Dumett 1998: 187, 281-282.

<sup>392</sup> The Treaty of Fomena (13 February 1874) ended the 1873-1874 war between the British and the Asante (cf. Crooks 1923: 521-524; Kimble 1963: 272).

<sup>393</sup> Recrudescence = 'Of a quality or state of things (usually one regarded as bad), a disease, epidemic, etc.' (*OED*).

One of the richest gold mining companies in the world is the Ashanti  
Gold Field Corporation Ltd.  
That operates on your land.  
We will say it on your page that it was the richness of your mines that  
induced the building of the railways  
Which have transformed the outlook of the Gold Coast.

Nana Kobina Fori is gallant by nature's mould,  
Is gallant by inherited traits.  
The King of such a vast gold treasury as Obuassi  
Needs no painting of the glamour of his paraphernalias.

It cannot be disputed that in your regalia,  
You are the real spirit of the ancient aristocrats,  
We invite men to scrutinize the features of some of our "throne-nobles"  
And say, if there is not manifest dignity?

Nana,  
The Truce of the Open Gate!  
The Key of Peace of the Gold Coast!  
The country pays you her homage and tenders you her Bouquets in her  
Gallery of Celebrities.

[Page 96]

The Reverend THOMAS BIRCH FREEMAN.<sup>394</sup>  
 Born in the British West Indies.  
 — The First Pillar of the Wesleyan Methodist Mission. —



75. Rev. T.B. Freeman.

A page of honour is dedicated to this great man who was the serum to the Christian religion and the principal in the establishment of the Wesleyan Methodist Mission in the Gold Coast. He arrived at Elmina in 1838.

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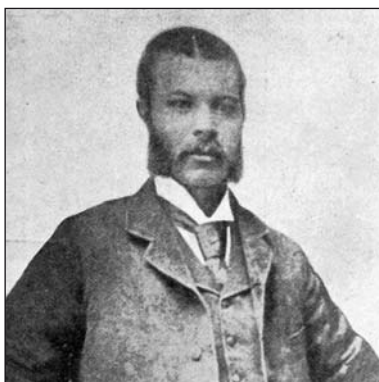
<sup>394</sup> Rev. Thomas Birch Freeman, born Twyford (Hampshire, England) 1809 (as son of Thomas Freeman, a freed African slave from the West Indies, and an English mother), joined the Methodist movement, moved to Ipswich and became a preacher, head gardener on a Suffolk estate, but lost his position owing to his Methodist activism, accepted by the Wesleyan Methodist Missionary Society 1837, to the Gold Coast 1837-1838, missionary stationed in Cape Coast 1838-1857, financial controversy and other difficulties caused him to retire from missionary work 1857, in British service as civil commandant of Accra 1857-1860, remained in the Gold Coast, farming, writing, and preaching, re-entered the ministry 1873, stationed at Anomabu 1873-1879, at Accra 1879-1886, retired and settled at Accra 1886, † Accra 1890.

Freeman was the pioneer Wesleyan Methodist missionary on the Gold Coast, visited Kumase (Asante) shortly after his arrival, founded many mission stations and chapels on the Gold Coast, in Dahomey and Yorubaland (Western Nigeria). He published his missionary journals, which made him a celebrity (*Journal of Various Visits to the Kingdoms of Ashanti, Aku and Dahomi ... with an historical introduction by the Rev J Beecham* (2nd ed.; London: J. Mason, 1844)), as well as a semi-autobiographical novel (*Missionary Enterprise No Fiction. A Tale Founded on Facts* (London, 1871)).

Sources: Walker [1929]; Birtwhistle 1950; Bartels 1965: passim; Ellingworth 1997. Archives: SOAS, WMMS Archives, GB 0102 MMS Boxes 594-597.

[Page 97]

JOHN AARON GARSHONG, Esquire.<sup>395</sup>  
 Born at Accra in the Eighteen-forties.  
 — Merchant. —



76. J.A. Garshong.

A page of honour is dedicated to the memory of John Aaron Garshong, a worthy son of Africa, and one of the pillars of the old Accra.

Mr. Garshong was a merchant, but he often carried on the profession of an auctioneer.

His house, which was situated in Otublehun, was one of the landmarks of Accra. Otublehun Street was then very narrow. The widening of the High Street caused the demolition of buildings in that area, and Mr. Garshong's was not spared.

His useful life was borne out by the education of his children, one of whom, J.D. Garshong, our reputable countryman, is alive to honour his name.

J.D. Garshong, who is in Volume II, Commerce, is the image of his father.

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<sup>395</sup> Summarized from the entry: John Aaron Garshong, born 1840s, businessman (merchant and auctioneer), based at Dutch Accra, in the Otoblohum quarter, † before *ca.* 1928. It is likely that Hutchison was a personal acquaintance of his son, J.D. Garshong.



[Page 98]

KING GARTHEY IV.<sup>396</sup>

Born in the Eighteen-thirties. The Paramount Chief of Winnebah.  
— The Fantee Confederation. —



77. King Ghartey IV.

A page of honour is dedicated to the illustrious King Ghartey IV of Winnebah.

With other Paramount Chiefs of his day, Nana Ghartey retained the title of King.

Ghartey IV, an educated chief, should live in the memory of Africans, particularly the Fantees. Having the knowledge of the history of advanced nations, he championed a coalition – the needed remedy for the healing of the sores and the impotency of his clans, the Fantees, who had found their way through their cousins, the Ashantees, for a larger life of the sea-board.

The trek being premature, their King would not leave the spirits of his ancestors; he remained at Tekiman – the ancient capital – the situation of which, north-west of Kumasi, should tell inquirers a story.

In the march of events, the Fantees became separated into petty chiefdoms – a condition which made them a prey to their neighbours.<sup>397</sup>

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<sup>396</sup> Kwame Akyempong, later Robert Johnson Ghartey, still later King Ghartey IV of Winneba, born *ca.* 1820, cooper's apprentice in a European firm, cooper-sailor, cooper and agent for the Dutch firm of Stoové Brothers at Apam, later at Elmina and Shama (eventually he bought the firm), independent merchant and businessman at Anomabu and elsewhere, president of the Fante Confederation 1867, *Ohene* of Winneba 1872, pioneer of the Wesleyan Methodist Mission on the Gold Coast, † Winneba 30 July 1897, son of Gyateh Kumah III, *Odefi* of Winneba, and Ekuah Kardsi of Senya Beraku.

Sources: Sampson 1937: 112-128 ('As a Proved Ruler, Patriot and a Humanitarian Philanthropist'); Kimble 1963: 235-252, *passim*; Sampson 1969b: 52-67; Ephson (I) 1969-1973: 45-46.

<sup>397</sup> Hutchison here tells the traditional story of the migration of the Fante from Tekyiman in the Gold Coast hinterland to the coast.

Without going into details, it can be admitted that chieftains with polarity of interest – each husbanding from five hundred to two thousand men, and acting independently in battle, were not successfully going to oppose an organized kingdom of two hundred thousand men.

— “United we stand, divided we fall.” —

The thinking men of King Ghartey’s days called their brothers together for deliberation. The question of “to be or not to be” was discussed. The Fantees for the first time discarded their partisanship and agreed upon a republic which should have been known as the Fantee Confederation.<sup>398</sup> King Ghartey IV was elected as the head. A memorable name, Prince Brew of Dunquah,<sup>399</sup> a solicitor, presented the determination of the Fantee Council to the Governor of the colony for his sanction. The Governor disapproved of the scheme. This disallowal was unfortunate, as the move of the Fantee nation was to secure a united front against their old foes.

History should fully record this step, and discount its diatribe against a nation, the inner knowledge of whose bravery overshadows many epics.

King Ghartey’s reign was one of progress. Winnebah flourished, and there were many happy homes.

The consolidating wand which King Ghartey aspired for, but which the Roman wand repelled, we pray that time and intelligence may award to every citizen, to ensure a United West Africa.

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<sup>398</sup> The Fante Confederation was the effort by elements of the educated community of Cape Coast and a number of traditional Fante rulers to establish a modern African state in the Gold Coast hinterland in the wake of the swap of possessions between the Dutch and the British authorities (1867-1869) (cf. Kimble 1963: passim).

<sup>399</sup> James Hutton Brew (see pen-picture).

[Page 99-101]

The Honourable JOHN GLOVER ADDO, B.L.<sup>400</sup>

Born at Accra, 1873.

— Sincerity. —



78. Hon. J. Glover-Addoh.

Lord of the manor of Kumasi chambers,  
The doyen of the house of the Hansens,<sup>401</sup>  
You have graced yourself in this world  
With nobility of character form the cradle.

Handsome is that handsome does,  
Your excellence is bred in the blood:  
You are a cream of your world,  
An aristocrat with the prerogative to lead.

<sup>400</sup> John Glover Addo (son of William Addo, a merchant), born Accra 1873, educated at the Church of England School, Accra, then at C.M.S. Grammar School, Freetown, went to Great Britain to study medicine at Edinburgh University 1896, switched to law – after his brother William, the first native lawyer at Accra, died –, called to the Bar at Lincoln's Inn 1899, practised law at Accra 1899, Axim 1900, Sekondi 1910, Accra 1913, member of the N.C.B.W.A., member of the Accra Town Council and member of the Legislative Council 1924-1926, member for the Accra Ratepayers Association from 1927, Chancellor of the Accra Diocese of the Church of England, † Accra (Fresh Fields) 29 May 1933.

Sources: MacMillan 1920 (1968): 140, 163 (portrait), 221; Kimble 1963: 456, passim; Ephson (III) 1969-1973: 195-196; Parker 2000: 215, 225.

<sup>401</sup> The author refers to Addo's (maternal?) grandfather John William Hansen, or 'Old Hansen' († 1840), who was a very powerful figure in James Town, Accra in the third decade of the nineteenth century. Originally he was a slave trader, who made the transition to legitimate commerce in the 1820s, making use of slaves. In 1831 he built a new residence on Akumadji Street in James Town, on which spot Addo built his own house (MacMillan 1920 (1968): 221; Parker 2000: 32-33, 35, 50, 91 and sources mentioned).

You are the hopeful of the Hansens –  
 The house with traditions welded to Accra;  
 The songs of the bravery of the Accras  
 Cannot be sung without your trumpets.

Your ancestor was Marshal of the Affianas,  
 The noble army  
 That bivouacked with its own cannon,  
 When the Accras moved into battle,

A white peer held line by your ancestor's side  
 On the Dodowah battlefield for the defence of Accra;<sup>402</sup>  
 That peer no more exists,  
 But he exists in our arteries to sing your praises.

Your crest is the eagle overpowering the snake –  
 The two terrors above and below –  
 An emblem significant to the might of your forebears,  
 But also significant of the fact that what is above is greater than  
     what is below.

Long ago,  
 Your gentleness moved our mind;  
 We have often compared you to “Princes  
 Of Western European climes”

Who, blest with the wherewithal of this world,  
 Hold no malice of a foe;  
 For your heart is the heart of a Prince,  
 True no nature's insignia “noble.”

We place you on a pedestal,  
 In the attributes of virtue and manhood.  
 Sincerity should be your motto,  
 Now and onward of life.

There is none nobler than your maxim –  
 “My Word is my bond”;  
 We make you an exhibit, in this Gallery,  
 For our youth to copy, on character.

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<sup>402</sup> References made to the involvement of John William Hansen in the battle of Katamanso (Dodowa) against the Asante in August 1826 (see Introduction).

Your choice of profession by secession from medicine to law was a grand  
 orientation  
 Which time has proved.  
 Your achievements in the practice  
 Can be felt by many a brave adversary.

In Company Law, your equals are few;  
 In Civil Law, you are profound;  
 Law is common sense, once said a Lord Chief Justice,  
 And you are brimful of this commodity,

It is this asset,  
 Which in life has endeared you to all,  
 That to-day your friends are in shoals,  
 And your enemies cannot be found.

Grand friend of yonder days,  
 Sincere friend of to-day;  
 Honours have encircled your head,  
 But you have not forgotten "Giraffe."<sup>403</sup>

The absence has been long;  
 Giraffe must give a remembrancer,  
 Lest we forget our departed  
 Of happy youthful days.

The Ancobra<sup>404</sup> salutes you;  
 Axim shares in your honours;  
 Sekondi waves to you;  
 But Axim will live in memory

Of a pleasant life of nobles,  
 A life spent in clean camaraderie;  
 The dead is in the living, and the living is in the dead,  
 Moses Williams and Miguel Ribeiro greet you!<sup>405</sup>

Only one little boy was left you, he was an orphan of your brother;  
 The best you intended for the child, fate deemed it otherwise.  
 Only one little girl was left you, she is an orphan of your first wife,  
 Your duty you have done towards her.

<sup>403</sup> Most likely the nickname of C.F. Hutchison among his group of study-friends.

<sup>404</sup> The Ankobra river in the Western Province of the Gold Coast, near Axim.

<sup>405</sup> Moses Williams and Miguel Ribeiro could not be identified.

To the best of schools in England,  
 She was despatched for the training suitable for her position;  
 Glory be to your kind,  
 For the new woman in Africa.

As a great citizen,  
 You are the nominee of the rate-payers at the Legislative Council.  
 Your interest in the welfare of your countrymen  
 Is silently woven into the progress of the country.

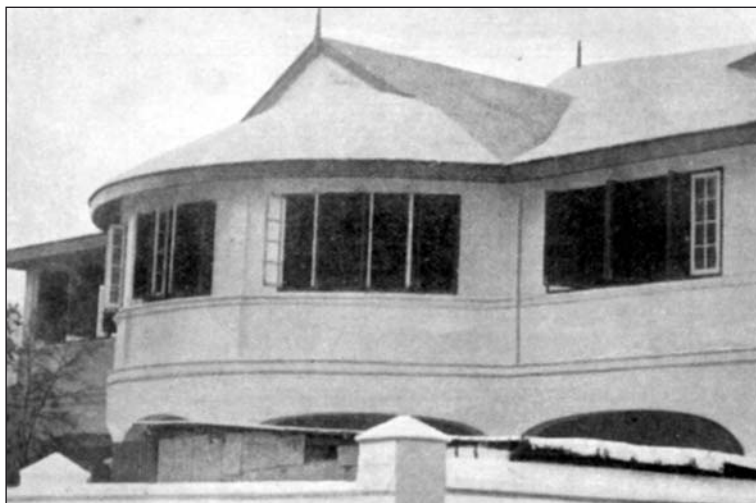
Your quiet espousal of a good cause,  
 Your plea for a man in distress,  
 Your support of education and the churches,  
 Distinguish you, and attract the love of your countrymen.

From success at the bar, you are now at the Legislature,  
 This is the highest State honour in our country.  
 Honourable Member of the Legislative Council,  
 The country's homage

And congratulations,  
 For your advancement in Life;  
 For a life clean, sincere, and truthful –  
 The capstan-structure of your promotion.

“Nobility of Character Thrice Crowned”!  
 Permit us an intrusion into your domestics;  
 Sincerity has married sincerity,  
 The eligible consort for your happiness.

Giraffe takes leave of you with blessings from the Aurora of Life;  
 Accept them and the country's Bouquets,  
 “Thou idol of the gods”;  
 And may your years be long for the service of your country.



79. 'Kumasi Chambers. The property and residence of the Honourable John Glover-Addo' (orig. p. 44).

[Page 101-102]

JOHN COLEMAN de GRAFT-JOHNSON, Esquire.<sup>406</sup>

Born at Cape Coast, 21st August, 1884.

Assistant Secretary for Native Affairs.

— “A Light in the Service.” —



80. J.C. de Graft-Johnson.

John Coleman de Graft-Johnson,

We have reviewed you as a genius for a feat of interpretation, in the  
Section V of the Civil Service, in Volume II.<sup>407</sup>

For your possibilities in serene receptivity,

We will recapitulate that effort.

<sup>406</sup> John Coleman de Graft Johnson, born Cape Coast 21 [Hutchison] or 24 [Ephson] August 1884, educated at Wesleyan Boys' School 1889-1896 and at the Collegiate School 1897-1900, both in Cape Coast, senior master at Mfantshipim School (formerly Collegiate School) till 1907, in later life he studied social anthropology at the London School of Economics 1930-1937, entered the Gold Coast Civil Service as clerk 5th grade in Asante, promoted to 4th grade in Police Department 1912, Assistant Inspector of Weights and Measures 1914, Assistant Secretary 1920 and Secretary for Native Affairs, official member of the Accra Town Council 1928-1930, 1933-1937, Secretary of the African Languages Examination Board 1932-1937, 1937-1939, member of numerous committees, local preacher for the Methodist Mission Church, decorated with the Certificate of Honour 1927, King's Jubilee Medal 1935, created O.B.E. 1937, † 30 August 1956. He was a son of Joseph Welheim de Graft Johnson, 'independent gentleman', co-founder of the A.R.P.S., and Josephine Robertson, member of the Nsona *abusua* of Cape Coast.

He published articles on Akan tradition and law: 'The Significance of some Akan Titles', *The Gold Coast Review* 2, no. 2 (1929) 208-223; and 'The Fanti Asafu', *Africa* 2, no. 3 (1932). The latter was based on an unpublished confidential report submitted to the Gold Coast government: 'The Asafu organisation of the Gold Coast', *Sessional Papers No. XII of 1931-32*.

Sources: Kimble 1963: 472-473, 525, 527, 528n.; Ephson (III) 1969-1973: 241-244.

<sup>407</sup> See the Introduction for a discussion of the status of Volume II.



In the Wesleyan Church at Accra,  
 A sermon of a white priest – in extenso –  
 A sermon of an hour's duration, was interpreted by you without  
 a single note.  
 That was a feat, and there is more in de Graft-Johnson's brain.

This is not a surprise,  
 For your grand-uncle de Graft was a great scholar<sup>408</sup>  
 With a knowledge of the arts  
 Which are graced by his sketches and his rare pictures.

Your father is a valuable citizen and notable politician.  
 It can be said that the security of the Gold Coast was through your  
 father's vigilance.<sup>409</sup>  
 When the country's opposition to the Land's Bill of 1897 failed at the  
 Legislative Council,  
 It was he who foresaw the necessity of appealing to the Crown

And involved the Chiefs and his countrymen to action:  
 The veteran J.P. Brown<sup>410</sup> became a leader;  
 The clarion call instituted the bulwark of the country – The Aborigines  
 Rights Protection Society;  
 A delegation was despatched to the King, and through the great Joseph  
 Chamberlain,<sup>411</sup> the bill was suppressed.

Evolution did not help Cape Coast;  
 The diversion of the trade route to Sekondi robbed many of their  
 standing;  
 But your father de Graft-Johnson still sways against all gales.  
 Glory be unto his name.

As to yourself,  
 You are a light in the Service.  
 The privilege of filling the post is yours.  
 Your family history is an old one, and politics are grafted into it.

Though your diligence in the service must be commended.  
 Your competence has been the factor in securing your promotion.  
 Your calm and astute nature befits you for the political post –  
 An office which demand the fact of Moses in dealing with the Israelites.

<sup>408</sup> As yet unidentified (cf. Casely Hayford 1992).

<sup>409</sup> Reference to his father's role in the foundation of the A.R.P.S. that rejected and resisted the Lands Bill of 1897.

<sup>410</sup> See pen-picture.

<sup>411</sup> Joseph Chamberlain, British Secretary of State for the Colonies 1895-1903.

Your countrymen,  
 You will take your hat off to them,  
 Are no weeping willows in politics;  
 So hats are off to you, for your being the right man in the right place.

The average Cape Coast School can produce giants of intellectuals;  
 But the old Collegiate School of Cape Coast, your Alma Mater,  
 Had a wave of light that endowed students with genius.  
 May the empyrean days return!<sup>412</sup>

Your inclination is religious;  
 A worthy tendency for a high civil servant.  
 Your countrymen offer their prayer  
 For your enduring strength in office.

Your fame has crossed the seas.  
 Before we had gone to press, the King had been pleased to award you a  
 Certificate of Honour.  
 Glory be to England, that kings are honouring African intelligence.  
 Your country, on her part, greets you and tenders you her Bouquets.

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<sup>412</sup> Empyrean = 'Of or pertaining to the sphere of fire or highest heaven' (*OED*), i.e. 'empyrean days' refers to the heavenly schooldays the author remembers.

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FRANCIS CHAPMAN GRANT, Esquire, J.P.<sup>413</sup>  
 Born in the Gold Coast in the Eighteen-twenties.  
 Merchant.  
 — The Venerable Gentleman. —



81. F.C. Grant.

A page of honour us dedicated to the venerable Francis Chapman Grant, whose life has a tinge of the romantic. An event that may be considered impossible of a coloured man has been possible of Francis Chapman Grant; for he went to the same school, contemporaneously, with Ulysses Grant,<sup>414</sup> in the United States of America. The father, a Scotchman,<sup>415</sup> who was trading with America, sent Francis Chapman there, for his education.

The family cherishes a signed portrait in oils of the great American President.

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<sup>413</sup> Hon. Francis Chapman Grant, J.P., son of a Scottish father and Cape Coast mother, born Cape Coast 1823, educated in the U.S.A., schoolteacher in England, merchant and businessman in Cape Coast, chairman of the Gold Coast Native Concessions Purchasing Company, social leader, member of the Gold Coast Union, political leader, member of the Cape Coast Town Council 1858-, Justice of the Peace at Cape Coast, founding member, Honorary Treasurer and Vice-President of the Fante Confederation of 1867, extraordinary and unofficial member of the Legislative Council 1863-1866, 1869, 1871, 1873, 1887, member and leader of the Wesleyan Methodist Church, local preacher, † Cape Coast 1889.

Sources: Kimble 1963: passim; Ephson (II) 1969-1973: 66-71 (copies much of Hutchison's text).

<sup>414</sup> Ulysses S. Grant (1822-1885), U.S. Army General, lastly General-in-Chief of the Union Army during the Civil War 1864-1865, 18th President of the U.S.A. (1869-1877). He was the son of an Ohio tanner, and went to school in Georgetown, Ohio from 1828 to 1835, before enrolling in the Military Academy at West Point, New York. The story told here about the two Grants being in the same American school could not be confirmed. Cf. U.S. Grant, *Personal Memoirs of U.S. Grant* (New York, 1885), chap. 1; digital records: 'Biography of Ulysses S. Grant' ([www.whitehouse.gov](http://www.whitehouse.gov)); 'Ulysses S. Grant Home Page' ([www.mscomm.com/~ulysses](http://www.mscomm.com/~ulysses)).

<sup>415</sup> Sic; read Scotsman.

With the advantage of the father's position, Mr. Grant soon became a prominent citizen by entering the mercantile and adding to it the business of auctioneering. The latter, we believe, was introduced into the Gold Coast by him.

He married one of the noble women of the country – a sister of the veteran J.P. Brown.<sup>416</sup> By this step, Mr. Grant was aided to establish one of the finest homes in West Africa. The table at Hamilton House would have caused the chef of the Savoy to ponder.<sup>417</sup>

For his civic duties, the honour of being a Justice of the Peace was conferred on him. He is also remembered as the Vice-President of the Fantee Confederation.

A devout Christian, he liberally supported the Wesleyan Church, and even enlisted as a leader. The first Bible on the pulpit of the Wesleyan Church at Cape Coast was a present from him.

There is a story that old Grant, who had attained the age of seventy-seven, foresaw the day of his death.<sup>418</sup> Unrequested, he went to the Reverend Andrew Parker,<sup>419</sup> the Wesleyan Minister, and handed him the Society's subscription papers which were in his charge. The Reverend gentleman vainly assured him that the papers were quite safe in his hands. On the same day, he telegraphed to his absent children to come home, and then retired to his bed. That was his last sleep.

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<sup>416</sup> Unidentified.

<sup>417</sup> Reference to the Savoy Hotel in London (opened 1889), which employed the celebrated French master-chef Auguste Escoffier, and was famous for its extravagant dinner parties, and its high society patronage (cf. digital record: 'History of the Savoy'; [www.the-savoy-group.com/savoy](http://www.the-savoy-group.com/savoy), consulted March 2004).

<sup>418</sup> Note the discrepancy here: if year of birth (1823) and death (1889) are correct, he was at most sixty-seven years old when he died.

<sup>419</sup> See Appendix III.

[Page 104]

ALBERT T. HUGHES HALM, Esquire.<sup>420</sup>

Born at Cape Coast. Financier.

— “King of Lombardy.” —



82. A.T.H. Halm.

Albert, all can call you Albert;  
The poor's ventricle vein is piped to yours.  
Albert,  
King of Lombardy!

Change was the munition controlled by your clans,  
By their conservation of currency for strength.  
You lack none of the change,  
But your heart is good with it.

All crucifixions lead to your door –  
Crucifixions by a self-persecuting race.  
Some day your absence will remind,  
That a king lived in Volta House.

Have you tried Albert,  
Cutter of the Gordian Knot, when all attempts have failed?<sup>421</sup>  
Albert Thomas Hughes Halm of Volta House –  
King of Lombardy.

<sup>420</sup> Summarized from the entry: Albert Thomas Hughes Halm, born Cape Coast, financier and money-lender, owner of Volta House in Cape Coast, migrated to Britain in the 1920s, † after *ca.* 1928. The appellative ‘King of Lombardy’ refers to his status as money-lender, the singular topic of this pen-picture. It is likely that Halm was a personal acquaintance of the author.

<sup>421</sup> Gordian knot = ‘An intricate knot tied by Gordius, king of Gordium in Phrygia. The oracle declared that whoever should loosen it should rule Asia, and Alexander the Great overcame the difficulty by cutting through the knot with his sword’ (*OED*), here used figuratively as representation of an intricate *financial* knot or problem, which Halm could cut or solve.

You are a staunch Christian  
 With a faith bordering on the devout.  
 Your psychic self revealed, in your youth,  
 Your eminence and the power of God.

From a heart of gold,  
 You daily perform Christianly acts.  
 When the crucifixions are raised,  
 Albert, King of Lombardy, atones.

Sycophants<sup>422</sup> may prowl at your door;  
 Extortioners may ply at your gate;  
 Ananiases<sup>423</sup> may plead for the destruction of their brothers.  
 That have their liberties tied in your banks;

Listen to your kindly heart,  
 Let your pure soul be your dictator;  
 Let the heart still bleed with mercy,  
 Albert, King of Lombardy.

Your silent deeds  
 Are recorded in the Ark of Mercy  
 That led you to Europe  
 And restored the pining body.

Die not of inertia, or lack of love,  
 A thousand hearts pray for your health;  
 Bare your heart to your living God,  
 And cling to the Cross in the spirit.

Rock of Ages cleft for all,  
 Salvator of the crucified hearts,  
 “Hope springs eternal in the human breast”;  
 The grave is not life’s goal.

Au revoir uncle Lombardy,  
 Au revoir Albert, King of Lombardy.  
 We say, “au revoir, but not good-bye,”  
 Albert, King of Lombardy.

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<sup>422</sup> ‘Sycophant’ is here used figuratively for ‘a parasite’; from Greek history, a class of informers in ancient Greece (*OED*).

<sup>423</sup> Ananias is a biblical figure, husband of Sapphira (*Acts* 5:1ff.), used allusively for a liar.

[Page 105-106]

The Honourable JOHN<sup>424</sup> EPHRAIM CASELY HAYFORD, B.L., M.B.E.<sup>425</sup>

Born at Anamabou, 29th September, 1866.

— The Grand Marshal of the Legion of Patriots. —



83. Hon. J.E. Casely Hayford.

Grand Marshal of the Legion of Patriots,  
Deputy of the seat of the “Brews and Sarbahs,”  
The spiritual embodiment of the mind of the Akans,  
Your countrymen’s heads are uncovered, while we speak to you.

You are the descendant of a famous house;  
Your privileges may extend to the “stool” of Cape Coast.  
You are the arch exponent of the ancient minds  
That pitched their temples at Mankessim.

<sup>424</sup> Read: Joseph.

<sup>425</sup> Hon. Joseph Ephraim Casely Hayford, born Anomabu 22 September 1866, student at Wesleyan Boys High School Cape Coast and Fourah Bay College in Freetown (Sierra Leone), Principal of the Collegiate School at Cape Coast (1889), articled clerk to a solicitor in Cape Coast, law student at St. Peter’s College, Cambridge, called to the Bar (Inner Temple) 1896, legal practitioner in Cape Coast, Axim, Sekondi and Accra, statesman, politician and publicist, author of several books on the ‘native’ and ‘colonial’ question in West Africa, unofficial member of the Legislative Council of the Gold Coast 1916-1926, 1926-1930, member of the Cape Coast Town Council, co-founder and member of the A.R.P.S., co-founder and first Vice-President of the N.C.B.W.A., journalist, sub-editor of the *Gold Coast Echo*, later editor and co-editor of the *Gold Coast Chronicle*, the *Wesleyan Methodist Times*, and the *Gold Coast Leader*, member of many public commissions and boards, awarded M.B.E. 1919, † Accra 11 August 1930. He was married to or had relations with no less than nine women, with whom he had a total of thirteen children.

J.E. Casely Hayford is the son of Rev. Joseph de Graft Hayford and Mary Brew. He is a nephew of J.H. Brew, and cousin of W.W. Brew; E.J. Hayford and M.C. Hayford are his brothers, and A. Casely Hayford is his son. All have their own pen-picture.

Sources: Sampson 1937: 160-173 (‘As a Statesman, True Leader and Devoted Patriot’); Jones-Quartey 1960; Kimble 1963: passim; Sampson 1969b: 130-141; Ephson (I) 1969-1973: 89-92; Toungara 1985; Casely Hayford 1992: 291, passim; Newell 2002b; ch. 7.

How is a patriot bred? How came you to the fervour?  
 Is there compensation for the battle of the multitude,  
 Is it not derision and stripes from the populace?  
 Who stabbed Cæsar?

Are your gains of mind commensurate with your loss of practice?  
 Can a transient zeal sustain itself so long?  
 Echo resounds from Brew and Mankessim,<sup>426</sup>  
 "It is not in these – we are God's ordained."

*Vox populi, vox Dei.* It is sufficient for illustration  
 That the soul of man is the Power.  
 Whose kingdom is the earth;  
 And that it is He who has elected to work in you.

Your work is not in vain,  
 Grand Marshal of the Legion of Patriots;  
 All the world knows that the best State cannot maintain its fitness  
 Without prompts.

As it is in the house of a patriarchal father,  
 The children must ask to receive;  
 May your views be bi-focal,  
 So that peace may accompany all your country's claims.

In your profession, you are the leader of the bar, Western Province,  
 And you have been in admirable practice for many years;  
 You are grounded from our judiciary to the Privy Council;<sup>427</sup>  
 In Europe, you would have been on the wool-sack.<sup>428</sup>

Your pleadings have been successful.  
 You have a wand with which you plead,  
 That wand is your cool smile.  
 Your calm delivery is also unrivalled.

An adept, a Ciceronian,<sup>429</sup>  
 You are unruffled at surges from bench or bar;  
 Your equanimity amounts to a sort of sarcasm –  
 A weapon which only a royal cultured mind can well control.

<sup>426</sup> Mankessim is the traditional Fante capital.

<sup>427</sup> The Privy Council is the final Court of Appeal of the United Kingdom in certain cases, as well as for a number of Commonwealth countries, and formerly for the British colonies.

<sup>428</sup> The Woolsack is a seat stuffed with wool on which the Lord Chancellor – the chairman of the House of Lords and the chief judiciary officer in England and Wales – sits. It was introduced by King Edward III (1327-1377) and originally stuffed with English wool as a reminder of England's traditional source of wealth – the wool trade – and as a sign of prosperity.

<sup>429</sup> I.e. resembling and following Cicero in purity of Latin and eloquence (*OED*).



As an Honourable Member of the Legislative Council,  
The affairs of the nation absorb your practice.  
In a triumphal arch, palm-leaves are ever over your head,  
Whenever you step into the Council room.

You are a rhetorician from Fanti Mankessim;  
No opponent can fence with you in politics.  
You are the undoubted Premier of our colony,  
And that is saying something in politics.

The Aborigines Society existed by your legal mind and Sarbah's.<sup>430</sup>  
It exists, to-day, by your feline watch.  
Enough is said in these words;  
Long live this sacred body.

The Congress<sup>431</sup>, which is an index of the fulfilment  
Of advancing minds,  
Grows under your guidance  
With a sure purpose.

The word Wassaw is spelt backwards and forwards alike;  
From the centre alike;  
Only the whole is greater than its parts;  
Mankessim can say in politics, what the whale knows, the walrus knows.<sup>432</sup>

Patriots are born not bred.  
Ernest, your brother, doctor Ernest Hayford,<sup>433</sup>  
With a passion to be better heard, in acquiring the law,  
Made the Great Sacrifice.

Doctor Ernest Hayford, the surgeon and physician,  
Patriot, and barrister-at-law,  
Lying at the horizontal and you standing at the perpendicular,  
Form the square for the measure of all measures.

The country thanks you for your duty at the Legislative Council.  
Your sincerity may sometimes appear offensive to opponents;  
We pray to them to accord you the patriots' mind,  
And at all times give you a favourable hearing.

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<sup>430</sup> Referring to the founding of the A.R.P.S. in 1897 by John Mensah Sarbah (see pen-picture) and J.E. Casely Hayford.

<sup>431</sup> The National Congress of British West Africa (N.C.B.W.A.).

<sup>432</sup> Obscure proverb.

<sup>433</sup> See pen-picture.

Ahinana Agyiman!  
 Elder of our country!  
 Captain of hosts!  
 Your honours are enough without platitudes.

For your services to your country, she crowns you with an aureola.  
 For your authorship of the “Gold Coast Native Institutions,”<sup>434</sup>  
 “Ethiopia Unbound,”<sup>435</sup> and other patriotic works,<sup>436</sup>  
 Accept your country’s Bouquets.

Member of the British Empire,  
 Member of the Legislative Council,  
 Member of the Municipal Council,  
 Your countrymen resume their hats with thanks to you as their Salvator.

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<sup>434</sup> *Gold Coast Native Institutions. With Thoughts upon a Healthy Imperial Policy for the Gold Coast and Ashanti* (London: Sweet & Maxwell, 1903).

<sup>435</sup> *Ethiopia Unbound. Studies in Race Emancipation* (London: C.M. Phillips, 1911).

<sup>436</sup> E.g. *Gold Coast Land Tenure and the Forest Bill. A Review of the Situation* (London: C.M. Phillips, 1911); Ditto, *Second Notice* (London: C.M. Phillips, 1912); *The Truth about the West African Land Question* (London: C.M. Phillips, 1913); *William Waddy Harris, the West African Reformer: the Man and his Message* (London: C.M. Phillips, 1915).

[Page 107]

ARCHIBALD CASELY HAYFORD, Esquire, M.A. (Cantab.), B.L.<sup>437</sup>  
Born at Axim, 1898.

— “The Becoming Son of An Honourable Citizen.” —



84. A. Casely Hayford.

Archie,  
The becoming son on an honourable citizen!  
What were your mnemonics that at your tender age, commandeered  
degrees and the law?  
Was heredity the clue or silence the chapter?

When most were knocking at matriculation to open them the gates to  
the Inns,  
Under the auspices of your father,  
You had opened your panels for practice  
And had won laurels for your stamina.

In duty bound, for Justice,  
You have exchanged pleading with the great;  
When seniors were not seniors, or Archie son of Casely,  
But the “devil” at the bar opposing King’s Counsel.

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<sup>437</sup> Mainly summarized from the entry: Archibald Casely Hayford, born Axim 1898, studied at Clare College, Cambridge, read law, barrister in private practice in the Gold Coast, played rugby for Clare and Dulwich, played cricket for Dulwich 1915-1916, musician, † after *ca.* 1928, married an English lady.

He is a son of J.E. Casely Hayford (see pen-picture) and Beatrice Madeline Pinnock. He is a grand-nephew of J.H. Brew, and cousin of W.W. Brew; M.C. Hayford and E.J. Hayford are his uncles. All have their own pen-picture. Additional source: Casely Hayford 1992: 291, *passim*.

Sometimes,  
 You have turned junior to evolve laws for your father,  
 In order to rout opponents into a sense of the insecurity of practising  
     without their heirs  
 As satans-at-law.

Yet, you are modest,  
 A recession that builds you strength.  
 You are a gentleman of promise,  
 A favourite wherever you go.

You have built an enclosure of virtue by an early marriage.  
 Your wife is a European lady who is as modest as yourself  
 And has the sense of proportion to know that black can be white.  
 The little boy, by the union, is snow-white haired, a bridge of amelioration  
     for the respect of Afric's blood.

Your associates are select.  
 Most have highly cultured wives – able to be chaperons and friends to  
     your young wife.  
 Indeed, you can create a circle where society cannot be lacking  
 For the daughter of Albion to fraternize with the daughter of Ethiopia.

We will turn to your prowess, and to your love of the fine arts:  
 for your athletic achievements,  
 Dulwich honours cap is in your pocket for rugby;  
 You were also counted in a Dulwich XI in their cricket of 1915-1916.

During your graduation  
 At the famous college, Clare of Cambridge,  
 You had muscles strong enough to play rugby for Clare.  
 Those who know the university code will admire your selection.

An æsthetic, you are as facile with the senior art, music, as you are with  
 the law.  
 Paul Lawrence Dunbar, the Negro poet, greets the world through you.<sup>438</sup>  
 In setting him to music, your arts sing him to posterity.<sup>439</sup>  
 In the Gallery of Celebrities, the country hands you Bouquets for your  
     all-round knowledge.

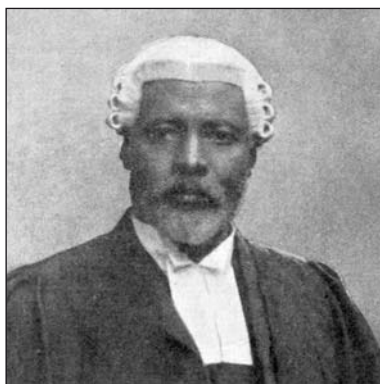
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<sup>438</sup> Sic; Paul Laurence Dunbar from Dayton, Ohio (1872-1906) was a prolific African-American writer from a lower-class social background. In his short life he published a large body of poems in dialect and standard English, essays, novels and short stories. His work often addressed the difficulties encountered by members of his race and the efforts of African-Americans to achieve equality in America. He was praised both by the prominent literary critics of his time and his literary contemporaries (cf. digital record: 'The Life of Paul Laurence Dunbar'; [www.plethorum.org/dunbar](http://www.plethorum.org/dunbar), consulted March 2004).

<sup>439</sup> No evidence in print is currently available of Casely Hayford's work; the main American study centres of Dunbar's work do not mention Casely Hayford in connection with Dunbar.

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Dr. ERNEST HAYFORD, M.D.; M.R.C.S.; L.R.C.P.; L.M.; B.L.<sup>440</sup>  
 Born at Anamabou, 1861. Physician and Lawyer.  
 — Character and Strength. —



85. Dr. E. Casely Hayford.

A page of honour is dedicated to Dr. Ernest Hayford, the able doctor, who had a theory that supports the view that the natives of West Africa should suitably attire and diet themselves in the rainy seasons, in order to avoid clogged circulation that gives rise to bilious remittent fever – a condition that may often be confused with the “Yellow.”<sup>441</sup>

He was the great man whose love and passion for his country induced him to proceed to England to study the law that he might better be able to serve in the Councils of the State.

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<sup>440</sup> Dr. Ernest James Hayford, born Anomabu 23 April 1858, educated at Anomabu and Cape Coast, sent to attend the Wesleyan High School at Freetown (Sierra Leone) 1875, religious studies, assistant missionary and head teacher at the Wesleyan Methodist church and school at Elmina, in Government service as headmaster of Cape Coast Government Boys School 1882, private medical study 1882-1884, medical student at St. Thomas Hospital in London 1884-1888, Member of the Royal College of Surgeons, Lic. Royal College of Physicians, specialized in gynaecology at the Rotunda Hospital in Dublin, private practitioner in Cape Coast, Doctor of Medicine, University of Brussels (Belgium), executive member of the A.R.P.S., studied law privately, and at Lincoln's Inn, London, 1910-1913, called to the Bar June 1913, † London 6 August 1913.

E.J. Hayford is the eldest son of Rev. Joseph de Graft Hayford and Mary Brew. He is a nephew of J.H. Brew, and cousin of W.W. Brew; J.E. Casely Hayford and M.C. Hayford are his brothers; A. Casely Hayford is his nephew. All have their own pen-picture.

E.J. Hayford married several times. From documentation is known: Anna Vitringa Coulon, born Elmina ca. 1855/'56, † Cape Coast 1 July 1912, daughter of Julius Vitringa Coulon (1824-1878), official in the Netherlands Possessions on the Coast of Guinea, and Maria Hoogen (1835-1916), head of the Dioba matriclan (*abusua*) of Elmina, Shama and Komenda, and heir to the 'Paramouncy of Abi' near Elmina; from oral tradition are known: Mrs. Grace, Enkua, and Christina Vroom. He had children from all marriages and one other relationship.

Sources: Ephson (I) 1969-1973: 67-68, also p. 141 for corrections; Casely Hayford 1992: 491; Dootmont GCDB.

<sup>441</sup> I.e. yellow fever.

He took his step at an age that would have been considered impossible by many. He attained his ambition as a barrister-at-law but the strain undermined his system. Our patriot and countryman died on the day of his leaving London to embark for Africa.

The physiognomy of the Doctor testifies to the epitome, "Character and Strength." The strength and power of the man was contagious. There was nothing impossible in the arts and sciences for Dr. Hayford. Africa can be proud of the remembrance of so great a name.

[Page 109]

The Reverend MARK C. HAYFORD, M.A., D.D., F.R.G.S., M.R. San. I<sup>442</sup>

Born at Anamabou, 18th August, 1864.

Founder of the Baptist Church and Mission on the Gold Coast.

— Service. —



86. Rev. M.C. Hayford.

The Reverend Mark C. Hayford entered the Wesleyan ministry in 1892. In 1898, he laid the foundation of the Baptist Church. Owing to the proximity of the church to the signalling guns of Fort William, the church suffered from shocks, the foundation was disturbed, the walls were cracked, and the building collapsed. The church, which was at Cape Coast, was one of the first concrete buildings in the Gold Coast Colony. The financial loss was very heavy.

This catastrophe did not quench the ardour of the Reverend Doctor for service. He held communion with his flock in suitable places and eventually opened branches in the provinces and other colonies. The Reverend Doctor specialized in the care of communities which the other societies neglected.

At Accra, the Reverend Doctor has erected a new Baptist Church — an institution which is doing valuable work.

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<sup>442</sup> Rev. Dr. Mark Christian Hayford, born [Cape Coast 18 August 1863?; sic; note discrepancy in place and year with Hutchison], student at Wesleyan High School in Cape Coast, Fourah Bay College in Freetown (Sierra Leone), Registrar in the Lagos Judiciary Service, ordained as minister in the Wesleyan Methodist Church at Cape Coast 1892, recording secretary to the synods, left the Methodists and founded the African Baptist Church and Christian Army of the Gold Coast, author, Hon. Master of Arts and Hon. Doctor of Divinity, University of Pennsylvania (U.S.A.), member of the Royal Sanitary Institute in London, fellow of the Royal Geographical Society, † Bath (U.K.) 22 April 1935.

M.C. Hayford is the second son of Rev. Joseph de Graft Hayford and Mary Brew. He is a nephew of J.H. Brew, and cousin of W.W. Brew; J.E. Casely Hayford and E.J. Hayford are his brothers; A. Casely Hayford is his nephew. All have their own pen-picture.

Sources: Ephson (I) 1969-1973: 74-75; Casely Hayford 1992: 291; Doortmont GCDB.

Attached to the Church is an elementary school. There is also an organization for a college and a Girls' High School.

The work of the Reverend M.C. Hayford has had the approbation of three continents – Europe, America and Africa. He has been honoured with the good wishes of King George V, and has been received by the Presidents of America and France.

— Morality. —

Reverend Doctor,  
Thirty-three years ago, your immaculate heart was laid on the altar of Christ.  
Within seven years of your anointment,  
You had erected for the service of God the foundation of His Baptist Church.

The strength of a church is not in its concrete walls; the strength is in  
the life of its Pastors,  
Where your moral presence stands, no supports are needed.  
From the cradle,  
You have copied the attributes of the Master.

Since you clung to the “cross,”  
No name could be depicted.  
The portrait of which, in morality,  
Could over-shadow the excellence of your impress.

You were born of an exceptionally talented father –  
The late Reverend Joseph de Graft Hayford;  
And of a mother, an aristocratic Christian lady.  
Thus, your path to the “heights” was wheeled.

Endeavour and self-determination,  
The growth of a high nature, an inevitable product of an advanced and  
criticizing mind,  
Moved you to independent grounds,  
Even in the service of the Master.

In your advocacy to His cause,  
The Great Hand has aided and guided you.  
At the halls of the greatest in the world,  
He has led you to fame.



Kings have acknowledgement your services;

Republics know your good work;

Your countrymen, in their prayer, beseech the welfare and progress of  
your mission.

God is on your side, no wiles of man can demolish your Edifice for Christ.

[Page 110]

ROBERT HUTCHISON, Esquire,<sup>443</sup>  
 Born at Anamabou in the thirties of the 19th Century.  
 (The Grandfather of the Author.)  
 The First Mason and Worshipful Master of the Gold Coast.



87. R. Hutchison.

A page of honour is dedicated to this worthy son of Africa who, in 1859, with his cousin Charles Bartels and European brothers established Freemasonry on the Gold Coast.

The Gold Coast Lodge No. 773 is the mother lodge in West Africa.

Robert Hutchison was also one of four philanthropists who contributed to the building of that beautiful church – the Christ Church of Cape Coast. There is a tablet in this church in commemoration of his good name. A gentleman of martial fervour, he held a commission as an officer of the Gold Coast Volunteers.

During the Ashantee invasion of the eighteen-sixties, out of his own purse, he organized his uncle's subjects into a force to oppose the invaders. He contracted malaria on the battle-field and was brought home to die. His tomb is in the old cemetery in Royal Lane, Cape Coast.

Robert Hutchison was the son of William Hutchison, the first white British Resident of Kumasi (this was in 1817). The Hutchison who, in history, is mentioned in company with Bowdich and Tedlie as British ambassadors to Ashantee.<sup>444</sup>

<sup>443</sup> The author's paternal grandfather; see Introduction and Ephson (I) 1969-1973: 50-52.

<sup>444</sup> See Bowdich 1819 (1966).

[Page 111-112]

WILLIAM FRANCIS HUTCHISON, Esquire.<sup>445</sup>

Born at Elmina, December 18th, 1854.

Agriculturist and Journalist.

(The Father of the Author.)

— “The Walking Encyclopædia.” —



88. W.F. Hutchison.

Early in the nineteenth century.

A cadet sailed from Scotland for the advancement of the light of Africa.

He was your noble ancestor.

William Hutchison.

With Messrs, Bowdich and Tedlie,

He served the cause of Britain as one of the first ambassadors to Kumasi.

In the isolated dark kingdom

He was made the first British Resident.

He embraced Africa;

From the union was begotten Robert, your father.

At the battle of Katamansu,<sup>446</sup>

He, your grandfather, held his gun for the defence of Accra.

<sup>445</sup> The author's father; see Introduction.

<sup>446</sup> See pen-picture of J. Addo-Vanderpuye.

In the year 1873, in the Ashantee War of the despot Kari-Kari<sup>447</sup>  
 At the age of nineteen, attached to Sir Garnet Wolseley,<sup>448</sup>  
 You served to secure the freedom of your country –  
 A heroism which your forefathers had rivalled in battles legion.

Your whole life is white; your training is white.  
 You are as model white man, in skin and in manner; and in culture –  
 a genius.  
 The arts were at your feet, at a very early age,  
 At the Scottish universities, you assimilated enough.

The profession of medicine was the career chosen for you.  
 Fate, through the early death of your father, compelled you relinquishing  
 medicine.  
 And your hurrying home to superintend your father's affairs  
 This forced you into commerce, for which you have our sympathy.

You came to Africa with the keenness of a scholar,  
 A commander of languages, ancient and modern.  
 Though books were gilt-edged food for you, your mind was utilitarian,  
 not utopian,  
 And you began to think for your race.

Notwithstanding commerce,  
 Having returned from climes of prosperity,  
 You concluded that Agriculture was king of the arts  
 To raise mankind into independence;

And as example is better than precept,  
 You threw away commerce and accountancy,  
 and raised monster farms of coffee –  
 The crop of the period.

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<sup>447</sup> *Asantehene* Kofi Karikari, king of Asante (1867-1874), who invaded the coastal areas of the Gold Coast in the early 1870s and was eventually deposed.

<sup>448</sup> Field-Marshal, 1st Viscount (1885) Wolseley, formerly Sir Garnet Joseph Wolseley, G.C.B., G.C.M.B. (1833-1913), had a professional military career, and served in all parts of the British Empire, before being appointed Commander-in-Chief of the troops on the Gold Coast, to conduct the Asante Expedition of 1872-1873, then in the rank of Major-General, was awarded G.C.M.G. and K.C.B., went on to become Governor of Natal (1879), and served in many other military capacities, lastly as Commander-in-Chief of the Army (1895-1900). *Who was Who* I (1897-1915): 572.

This gave you the friendship of a Governor –  
 Sir William Brandford Griffith,<sup>449</sup>  
 For a two-square mile farm is not a trifle  
 Or its cultivation a play.

The farm was on European lines; no expense was spared  
 Manure from Europe was brought:  
 Clean as tennis court were the paths  
 Between coffee tree and tree.

Destiny holds the sphere of man.  
 Farming was not to be your buttress.  
 Coffee at sixty-seven pounds sterling per ton during cultivation,  
 Through a slump, became thirty-seven pounds per ton on maturity.

In fortitude, you carried on, and included soap making and oil industry.  
 This world of ours was young;  
 The Legislature had not risen to the present heights to give help.  
 Single handed, you gave up the battle.

Sire, this is not a place for your biography.  
 You are also a Geologist and Litterateur,  
 Your admirers concede you  
 The mastership in these arts.

The consummation of Takoradi as a harbour  
 Was through your original prayer,  
 You were once even the agent that held that valuable spot.  
 All is well that ends well in this world.

The Winter is here!  
 A descendant of Quincy de Sey.  
 A Seton of Scotland – with shields for valour!  
 With nuggets of brain that stand you in good stead in your ancestor's  
 home!<sup>450</sup>

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<sup>449</sup> Sir William Brandford Griffith (1824-1897), (Acting) Governor of the *Gold Coast* 1880-1881, 1882, 1885-1895 (cf. Henige 1970: 120).

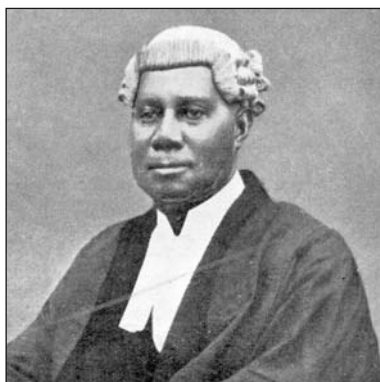
<sup>450</sup> Obscure stanza, probably referring to persons and families in Hutchison's genealogy.

You are an exemplar,  
That Europe can unite with Africa without disgrace.  
You hold the forts of all the attributes claimable by a king.  
By virtue of clean manhood.

On your shrine of the future,  
Where your benediction cannot be given by the coloured,  
Your white soul will group with the white throng  
And look o'er South.

[Page 113-115]

The Honourable THOMAS HUTTON-MILLS, B.L.<sup>451</sup>  
 Born at Jamestown, Accra, 1865.  
 — “The Nobleman.” —



89. Hon. T. Hutton-Mills.

A Bannerman, a Hutton and a Mills  
 Are a tripod of eminent names,  
 Which have years and yourself on top  
 To augment their fame for posterity.

Great is your name,  
 Great is yourself.  
 Can a grandnephew of a “Governor” adorn the name of his ancestor  
 Better than your meritorious self?<sup>452</sup>

<sup>451</sup> Hon. Thomas Hutton-Mills (formerly Hutton Mills), born James Town, Accra 13 June 1865, pupil of the Wesleyan School Accra and Cape Coast, student Wesleyan High School at Freetown (Sierra Leone), back in the Gold Coast 1881, clerk in a commercial firm and subsequently in Government service, in the office of the Queen’s Advocate (1886), sacked for political reasons, and eventually Chief Clerk in the office of his uncle Edmund Bannerman (barrister-at-law and newspaper proprietor). Thomas left for Cambridge University in 1891, read law, called to the Bar (Middle Temple), returned to the Gold Coast 1894 and practised law, had an extensive political career, was first President of the N.C.B.W.A., unofficial member of the Legislative Council 1898-1900, 1909-1918, educationist, member of the Church of England and Chancellor of the Accra Diocese, † Accra 4 March 1931. He married 1886 Florence Nanka-Bruce and, after her early death, her sister Emma, sisters of Dr. F.V. Nanka-Bruce (see pen-picture).

Thomas Hutton-Mills was the son of John Edward Hutton-Mills, merchant, closely connected to the James Town (Accra) stool, and Nii Emma Bannerman, daughter of Hon. James Bannerman, Lieutenant Governor of the British Possessions on the Gold Coast (see pen-picture).

Sources: Sampson 1937: 151-154 (‘As a Statesman’); Kimble 1963: 95, passim; Sampson 1969b; Ephson (I) 1969-1973: 86-88; Parker 2000: 191n.98, passim; Doortmont GCDB.

<sup>452</sup> Obscure phrasing; his maternal grandfather James Bannerman was Governor of the British Gold Coast in 1850-1851; no granduncle seems available for the job-in-quotation-marks, however.

*Honi soit qui mal y pense,*<sup>453</sup>  
 That a Bannerman is evil ;  
 But evil to him who evil thinks  
 That the pomp of a Hutton is borrowed.<sup>454</sup>

At Cape Coast and Accra,  
 There are landmarks of the great that were yours:  
 Tarkwa House of "Boss of Tarkwa,"<sup>455</sup>  
 And Hutton Hall of Gothic fame.

Emulation in the choice of a cottage  
 Does not come to you for a show;  
 Eagles cannot live in a cage,  
 Spacious is the span of their flap.

Mansions in name there are, but your home is a mansion fair,  
 Than the "Temple of Yehoam"<sup>456</sup>  
 No greater temple there is  
 To stand the bombardments of declaimers.

You are the governor of a beautiful home  
 Which is conducted on orderly lines.  
 You are the Prince of self-respect,  
 And a model of the high life for our sons.

Your manhood is clean and desirable;  
 Man that is born of a woman is frail;  
 But fingers pointed at you will contort,  
 For your rays of uprightness are electric.

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<sup>453</sup> Meaning: 'Shame to him who thinks ill of it'; it is the motto of the Most Noble Order of the Garter.

<sup>454</sup> Obviously, this stanza refers to some sort of animosity and envy towards the Hutton and Bannerman families of the Gold Coast.

<sup>455</sup> His uncle, Edmund Bannerman (1832-1903), owner of Tarkwa House in Accra, who was nicknamed 'Boss of Tarkwa'.

<sup>456</sup> Yehoam can be identified as Jehoram, son and successor of Josafat, king of Juda. He sank into gross idolatry, and brought upon himself and his kingdom the anger of God. He can be connected with the erection of the Temple of Baal mentioned in II *Kings* 11:18 (cf. II *Kings* 8:16-24; II *Chronicles* 21; *Encyclopaedia Judaica* Vol. 9 (Jerusalem, 1971), col. 1324; *Mathew Henry's Concise Commentary*; *Easton's Bible Dictionary*). In translation the stanza reads something like: 'Mansions are plenty, but your home is a honest refuge / (more) than the temple of Jehoram. / No better place is there / to repel the attacks of those who mean ill.' I thank the Rev. Dr. M.S.F. Kemp in The Hague for his assistance with the identification of Jehoram and the analysis of the text.



At the bar, you have outshone  
 By your pointed reasonings and thoughts;  
 You are not a stranger to elocution  
 But logic is your forte

You have a practical control of logic, as it is worthy of a man of your age;  
 You pile it in arguments,  
 Till reason bows,  
 That the law has been propounded.

Your opponents at the bar  
 Need granitic strength,  
 For you are a tenacious fighter,  
 Relentless in attack.

The turn and trend of the law is funny,  
 But nothing is funny to you at law;  
 All is business throughout a case,  
 And this may give heart-ache to opposition.

From the bar, we will turn to your apanages and excellent qualities.  
 Exclusiveness is your motto.  
 You have friends of your own choice, but Princes cannot force  
 friendship on you –  
 A Duke of Ashantee.<sup>457</sup>

On the banks of the Korley<sup>458</sup> is your outpost;  
 The god of Korley guards you;  
 But your strength is in the Almighty  
 Who lives you.

Advance to the town,  
 And you will find the world's goods are yours,  
 Estates and prospects,  
 And all that satisfies the heart.

Your generosity and nobility  
 Are not hidden under bushels of glory,  
 They are in evidence at their best  
 In the training of your family.

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<sup>457</sup> Refers to his maternal grandmother, Princess Yahoom, daughter of the *Asantehene* Osei Yaw Akoto, who married James Bannerman.

<sup>458</sup> The Korle river that runs through Accra.

One is a refined young lady  
 Who had been years in England  
 To learn and assimilate English culture –  
 A prerogative of her position,

That excellent mothers may arise  
 For the buttressing of Africa.  
 The country's best wishes to you  
 For an eligible partner for Violet.<sup>459</sup>

On behalf of your four sons, we bow to your heart of gold,  
 You have given them all university education;  
 Two are gracing the bar in compliments to you –  
 The fruits of a long drawn patience and an inexhaustible exchequer.

Tommy Hutton is a picture of you;  
 No sculpture of yours is necessary when you depart.  
 Jimmy, your eldest son,  
 Thanks you from the Great Beyond.<sup>460</sup>

Noble Sire,  
 Your achievements and attainments do not end here.  
 You are a captain of the hosts of James Town –  
 An enviable distinction with traditional glamour.

You are fearless in character;  
 We say this with emphasis;  
 You were not afraid to be the first President of the West Africa Congress,  
 An institution which has done well for reforms.

The country thanks you for your services in the Legislative Council –  
 Services which you arduously and faithfully carried out in the interest  
 of the country.  
 And which helped to sow the seed of security.  
 Your record of ten years in the Legislature is worthy of mention.

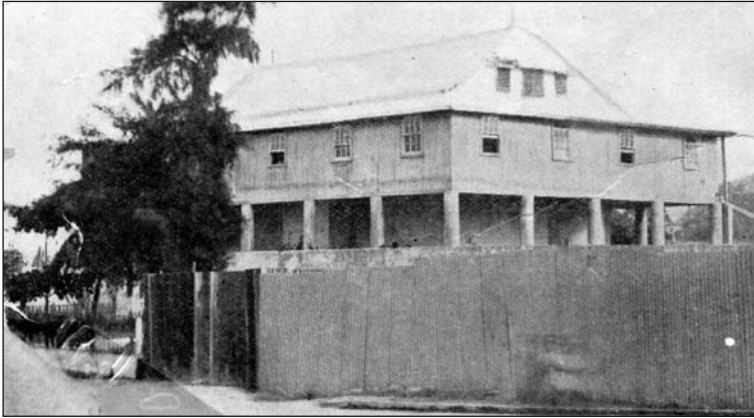
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<sup>459</sup> Violet Hutton-Mills, educated at Down's School, Brighton, where she passed the exam of Associate of the London College of Music, married 1929 T.J. Whittaker, barrister-at-law (cf. Doortmont GCDB).

<sup>460</sup> There were actually five sons: James ('Jimmy'), student at Oxford University, † 1906, before his exams; Edmund, pupil at Wesleyan Boys' High School, † young; Thomas ('Tommy'), see below; John, student at Cambridge University, studied medicine at Edinburgh University; Alexander, student at Oxford University, awarded B.A. in the Honours School of Jurisprudence, later Police Magistrate at Winneba (1930s) (cf. Doortmont GCDB).

In all,  
 Your life is one for admiration and copy.  
 Prince of Respect and Prestige,  
 Your country salutes you and tenders you her Bouquets;

She wishes you long life and prosperity;  
 Se sympathizes with you over your fair partner that left to prepare a  
 new home in Yehoa's House.<sup>461</sup>  
 And prays that a happy life may be your and your partner's,  
 In the Tryst<sup>462</sup> beyond!



90. 'Part view of Temple House and grounds. Property and residence of the Honourable Thomas Hutton-Mills' (orig. p. 112).

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<sup>461</sup> Refers to the death of his (second) wife; most likely one needs to read 'Jehova's House', 'God's House' instead of 'Yehoa's House' here.

<sup>462</sup> Appointed meeting place (*OED*).

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THOMAS HUTTON-MILLS, Jr., B.L.<sup>463</sup>

Born at Accra, 14th November, 1894.



91. T. Hutton-Mills, Jr.

Friend Tommy Hutton-Mills,  
Our pictures are not complete without your symmetrical form.  
Your position as a worthy son of an honourable father  
Claims a place in the country's Gallery of Celebrities.

We have painted you under your father's portrait as the living sculpture  
of himself.

You are one of the handsome gentlemen  
Who form brown jewels in a casket that the ladies would like to own,  
If, only, they could catch one, as they opened the lid.

The monocle which graces you  
Was on our eye at your age;  
The trouserings which are your favourites  
Were our choice in our youth.<sup>464</sup>

It is our admiration  
That has made us intrude ourselves,  
Seemingly to rival you,  
But really to praise you.

<sup>463</sup> Thomas ('Tommy' Hutton-Mills), born Accra 14 November 1894, read law at Cambridge University, barrister-at-law in Accra, † after *ca.* 1928. Source: Doortmont GCDB.

<sup>464</sup> Hutchison mirrors his own personal style and demeanour in youth to Hutton-Mills's in the 1920s.

You are the successor to your father  
Who is himself a dandy and a king of the African gentlemen;  
So charm us in your immaculate clothes  
And let breezy law flow.

You have inherited the successful maxim of your father  
That the law is the first business, before opposition can be friends.  
With such traits, your practice is brimful of promise.  
We wish you the best of luck.

You are a methodical,  
And dutiful minded barrister upon whom clients can depend.  
The country tenders her Bouquets to you  
As a worthy son of an honourable father.

[Page 116]

JAMES BANNERMAN HYDE, Esquire, B.L.<sup>465</sup>

Born at Accra, 29th November, 1879.

– “A Survey of the Law.” –



92. J. Bannerman Hyde.

Our friend, Apollo,  
A handsome son of noble parents,  
As peaceful in your ways as a lake,  
Our salutations!

You were an eminent surveyor,  
Before you changed to the law,  
By this conduct, you saved your life,  
As the march of events has proved.

What have they done,  
The jungle and the rains, and the heat of the sun, with the effluvia and the  
miasmata?  
They have carried away your brother, the surveyor.<sup>466</sup>  
You have our sympathies.

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<sup>465</sup> Mainly summarized from the entry: James Bannerman Hyde, born Accra 29 November 1879, trained as a surveyor, and worked as such, read law, barrister in private practice in Cape Coast, † after *ca.* 1928. Hyde was well connected. He married Eva Freeman, granddaughter of the early Wesleyan missionaries Thomas Birch Freeman (see pen-picture) and John Fynn (b. 1816). Hyde's parentage is more obscure; his mother was a Bannerman, a granddaughter of James Bannerman (see pen-picture), as Edmund Bannerman ('Boss of Tarkwa'), the latter's son, is indicated to be his grand-uncle. The origins of the Hyde family are unclear. One of Hyde's daughters married Sir Arku Korsah (see pen-picture). Additional source: Doortmont GCDB.

<sup>466</sup> Unidentified.

All cannot be lawyers,  
 All must not be surveyors.  
 In equatorial Africa, we follow the wisdom of the North,  
 Where, diversified trades and arts have raised the white man.

It therefore behoves the community to live and let live  
 In commerce, art, and science,  
 In agriculture and ranching;  
 The chief of all being commerce which leads the way to exchange.

All have not, however, the health of Atlas to carry the world on their backs;  
 Or be hewers of trees or drawers of water.  
 In every country, there are aristocratic families.  
 A Prince everywhere is the same, whether he owns one acre, or  
     a million acres.

Some of us can be gentle, beautiful, and great,  
 So that eyes and mind may feast themselves with satisfaction on nature;  
 Therefore, Apollo, a descendant of Bannermans and Hydes,  
 Your change from surveying to law was correct.

Your stay at Cape Coast is welcomed.  
 Your practice has received the impetus which was your due from  
     the beginning.  
 The news of you is good.  
 The law will yield as the theodolite<sup>467</sup> yielded.

By degrees, you will emulate your grand-uncle Bannerman.  
 Who, with Brew and Emminsang,<sup>468</sup> was one of the first pleaders of  
     consequence in the Gold Coast.  
 Your grand-uncle, the “Boss of Tarkwa,” was undoubtedly successful;  
 At Tarkwa House, he lived a kingly life, as it befitted the son of a Governor.

Stand as firm as your ancestors;  
 Let age promote you to tackle the country’s affairs,  
 While for your knowledge of the professions – surveying and the law,  
 The country tenders you her Bouquets in the Gallery of Celebrities.

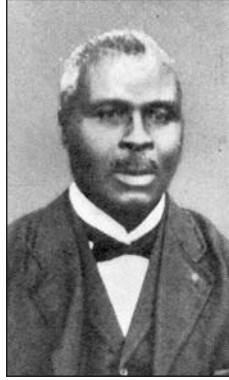
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<sup>467</sup> A portable surveying instrument (*OED*).

<sup>468</sup> James Hutton Brew (see pen-picture) and George Emil Emminsang (see Appendix III). These so-called ‘country lawyers’, practitioners of law without formal judicial training, were officially admitted to plead by the Supreme Court of the Gold Coast. They were the first African lawyers in the Gold Coast Colony, with extensive knowledge of local traditions and customary law as well as English law. They strongly influenced the context in which the next generation of European trained African lawyers would be working.

[Page 117]

JOHN INCHIFUL, Esquire,<sup>469</sup>  
 Born at Cape Coast. Merchant.  
 — “Honesty is the Best Policy.” —



93. J. Inchiful.

We sang,  
 For a change of condition;  
 We sing  
 With wisdom in our satchels.

We sought the Kings of Lombardy<sup>470</sup>  
 To develop our concessions;  
 We sought them to invest in the mines of our country,  
 In the belief of a reward.

We tried at severe cost  
 To place the concessions,  
 Most were placed, but in jeopardy.  
 There is remorse on reflection, to-day.

We sing, you sing, as hearty as ever,  
 That experience is the salt of life;  
 But we sing of you, as an example,  
 That “Honesty is the best policy.”

<sup>469</sup> Summarized from the entry: John Inchiful, born Cape Coast, merchant in Cape Coast and Sekondi, investor in the mining industry, proprietor of the Sekondi Hotel at Sekondi, † after *ca.* 1928. The theme of this pen-picture is the original interest of educated Gold Coast merchants in the mining industry, and the way in which they lost position once foreign investments were sought and European investors and businesses took over. Apparently, Inchiful was one of the larger African investors, or one who held on longest. However, he is not mentioned in Dumett 1998.

<sup>470</sup> Moneylenders, financial supporters; Hutchison uses the phrase for a positive appreciation of Inchiful, where it is normally regarded as negative in connotation.



John Inchiful,  
 The gentleman trader of Cape Coast,  
 Of the tribe of ants never borrow  
 But ants do lend!

John Inchiful,  
 Merchants in the face of all African partnerships!  
 John Inchiful,  
 Merchant, despite all companies!

Time was when the Commercial Road<sup>471</sup> teemed  
 With men from Ashantee to the Cape;  
 Time was when honoured Cape Coast was great,  
 And full of reputable traders.

Time was when the busy bees raked money  
 From rubber and from skins,  
 And from various commodities;  
 But John Inchiful trades for ever.

John branched to Sekondi,  
 With as much honesty and success.  
 The Sekondi Hotel is his property.  
 It is some possession not to be despised.

John may prosperity attend you,  
 Your family and your world,  
 That you may grace your country,  
 Till time calls you,

To meet your Christ  
 For promotion  
 And to feast in honest joy  
 In arcades ambo.<sup>472</sup>

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<sup>471</sup> The main street in central Cape Coast, heart of the commercial district.

<sup>472</sup> 'Ambo' = 'Special name of the pulpit or reading-desk in early Christian churches; "an oblong enclosure with steps usually at the two ends"' (OED).

[Page 118]

NANA INTSIFUL-ESSEL II.<sup>473</sup>  
 Paramount Chief of Lower Wassaw (Wassa-Fiase).  
 — Bankets and Manganese. —

Nana,  
 In the travails of a race,  
 Your ancestors were strong adherents of the principle –  
 Unity is strength.

To your turn,  
 You have not shaken the faith  
 That the well-being of the country  
 Depends on the ripe and considered plans of the chiefs and councillors.

The external history of the Gold Coast can be found in many books;  
 But the internal, is the knowledge of privileged ones.  
 We shall not be disappointed  
 In saying

That your continued support of the ancient customs,  
 In the interest and welfare of your county,  
 Will always be favourably remembered,  
 And the fealty of your subjects will be unbounded.

There is no necessity to parade the pomp and grandeur of a rich state  
 as yours.  
 It is sufficient to say,  
 It was chiefly from Essel's land  
 That the millions of gold were dug to demand the name of the Gold Coast.

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<sup>473</sup> Summarized from the entry: Nana Intsiful-Essel II, *Omanhene* of Wassaw Fiase or Lower Wassaw in the Western Province of the Gold Coast, and therefore in control of an important gold and manganese producing area, † after *ca.* 1928. No portrait added, only a frame.

Dumett states that 'the successive kings of Wassaw Fiase [in the 1870s and 1880s] lacked strong personal leadership qualities [which] tended to contribute to the fragmentation and erosion of their centralized authority with respect both to the approval of leases to [mining] concessionaires and to participation in the incomes derived from annual rents' (cf. Dumett 1998: 122, also 74-75, 173-175, *passim*). It is unclear what the position of Nana Intsiful-Essel II was exactly; he seems to be of Hutchison's generation and is on the stool in *ca.* 1928. Hutchison is very positive about his role. According to the text, he played a role in manganese mining operations also. The main manganese mine in Wassaw, the Nsuta Mine first came into operation in the 1910s (set up by Fante Consolidated Mines, Ltd., who formed the Wassaw Exploration Syndicate to run the mine, which is still in operation today) (cf. Boahen 1975: 94-95; 'Ghana Manganese Company, Ltd. – GMC' website at [www.ghanamanganese.com](http://www.ghanamanganese.com)).

The author has pleasant memories of the hospitality of your Stool,  
The rare beauty and stateliness of your grandmother  
May be remembered by all who knew her.  
We submit our reverential respect to your gracious mother, the  
queen-mother.

The country owns her allegiance to you for your position and tradition;  
She adores you as the landlord or the rich gold and manganese mines;  
And, with the heartiest well-wishes,  
She tenders you her Bouquets in her Gallery of Celebrities.

[Page 119]

ALEXANDER KONUAH, Esquire.<sup>474</sup>  
 Born July, 19th 1870.  
 Assistant Treasurer – Gold Coast Government.  
 — “The Lion-Hearted.” —



94. A. Konuah.

Attention, and salute  
 The Lion-hearted of the Gold Coast Volunteers and of the Civil Service.  
 Stately and gallant.  
 His oval face of distinction hails him British and African blood.

He has the touch of the bravery of the ancient Akan-Egypt  
 That tended to taste the sea, instead of building Babels.<sup>475</sup>  
 His peers are few, indeed,  
 To claim admiration for courage.

In the Volunteers,  
 He was a pioneer,  
 In the Civil Service,  
 He is a veteran.

<sup>474</sup> Summarized from the entry: Alexander Konuah, born 19 July 1870, in government service from *ca.* 1886, probably with the Treasury Department from the start, rose to become Assistant Treasurer, and still held that post in 1926, officer in the Gold Coast Rifle Volunteer Force, † *pass.* 22 December 1953.

<sup>475</sup> A reference to the Hamitic myth of (West) African settlement by migration from Egypt (by the children of Ham, Noah's youngest son), connected with the idea that these African migrants took the wiser option in moving away in unity (?) to the sea (i.e. the Atlantic), instead of staying and falling victim to the Babylonian confusion during the building of the Tower of Babel (cf. *Genesis* 5:32; 9:22; 24; 10:passim; 11:1-9; *EBD*; Sanders 1969; Zachernuk 1994).

Sire, you are now an Assistant Treasurer,  
 But, all the long years, you have firmly stood,  
 For the honour of your race,  
 And for King and country.

You are a banker among bankers;  
 You have lived with honour  
 and sensitiveness,  
 To safeguard the future of your race.

When in transit with your specie,  
 Shekels<sup>476</sup> in thousands have been your bed;  
 Your body has been the safe, and the target for the bullet from the  
     highwayman or robber,  
 But fearless Alex. Konuah could well smile at all.

In silence and obedience,  
 You have been from station to station.  
 You have trekked north and south,  
 Your duty to perform.

Along the name of the Treasurers,  
 Cheques, in tens of thousands,  
 Bearing your signature,  
 Have gone to fluidity,

All spick and span  
 Was Alex. at twenty-one.  
 All spick and span  
 Is Alex. at fifty-six.

With forty years of service,  
 And as careful as ever,  
 He would be thankful of retirement  
 To a less anxious life.

The life of manning revenues,  
 Whether they are in safes of vaults,  
 Can only bring anxiety,  
 Since care is always needed.

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<sup>476</sup> Biblical Jewish currency (*EBD*).

Your country thanks you,  
For your meritorious conduct,  
And for your high position which you have honourably held  
To hand over to posterity.

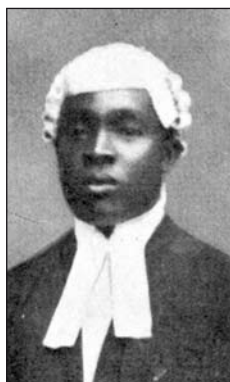
You have distinguished yourself,  
You have raised the jungle to a lawn.  
For your fidelity and gallantry,  
Your country hands you her Bouquets in her Gallery of Celebrities.

[Page 120]

The Honourable KOBINA ARKU KORSAH, M.A., B.C.L., LL.B.<sup>477</sup>

Born at Saltpond, 3rd April, 1894.

— Your Briefs from the Chancelleries. —



95. Hon. K.A. Korsah.

When the foundation for the law  
Was laid without distress,  
When easy Latin was the classic  
Required for the entrance.

When from an elementary school  
You could be coached to pass,  
There were indiscriminate knocks  
To open the Inns of Court.

Now, matriculation is the necessary key.  
When this edict went forth, the difficulty of the task caused misgivings,  
But the effect of the edict has more than restored confidence,  
Since, instead of retrogression, our boys have excelled themselves.

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<sup>477</sup> Kobbina Arku Korsah, later Sir Arku Korsah, K.B.E., born Saltpond 3 April 1894, studied in Britain, awarded M.A., read law in the new university system, awarded degrees of B.C.L. and LL.B., barrister-at-law in private practice on the Gold Coast, later appointed to the Bench, eventually Chief Justice of the Gold Coast, later Ghana 1956-1963 and as such Acting Governor General of the Gold Coast 1957, political activist, as such member of W.A.S.U. and member of the Youth Conference Movement, member of the Legislative Council for the Cape Coast Ratepayers Association 1928, unofficial member of the Executive Council of the Gold Coast 1942, created K.B.E., † after 1966. He married a daughter of James Bannerman Hyde (see pen-picture).

Sources: Kimble 1963: 123n., 195n., 454-455, 536n.; Boahen 1975: 138-139, 141, 230; Olusanya 1982: 117n.25; Doortmont GCDB.

They are not even satisfied with clean matriculation.  
 They prefer to be connected with the arts.  
 That most of our lawyers have degrees to their names,  
 Letters multifarious.

In the sphere of learning, what transcends the degree of Master-of-Art?  
 In the domain of the law, what graces the Barrister-at-Law?  
 There are possibilities.  
 But all the possibilities, in the first flight, you have admirably ascended;

For the step to the Doctor of Civil Law is the Bachelor;  
 The step to the Doctor of Laws is also only the Bachelor.  
 All these degrees, being British, are the highest in the world.  
 The Chancelleries of the world offer their briefs to you!

We have justified your father, in this Gallery of Celebrities,<sup>478</sup>  
 As Helmsman,  
 And as a Beacon of Defence against treachery and calumny  
 In our commercial world.

We enrol you as an Arch-Ciceronian,<sup>479</sup>  
 For the defence of your country's honour,  
 And prophesy, for you, a place in the Legislative Council –  
 An office which befits your calm temperament.

Not only in knowledge.  
 But also in discretion,  
 You have led,  
 By choosing a wife from an aristocratic family –

A discretion  
 Which has kept you peacefully away from frivolities,  
 And increased you in mind  
 To battle triumphantly at the courts.

Your achievements  
 Have raised you among the most sought for in the big cases.  
 Your clients hail  
 From North, East, and West.

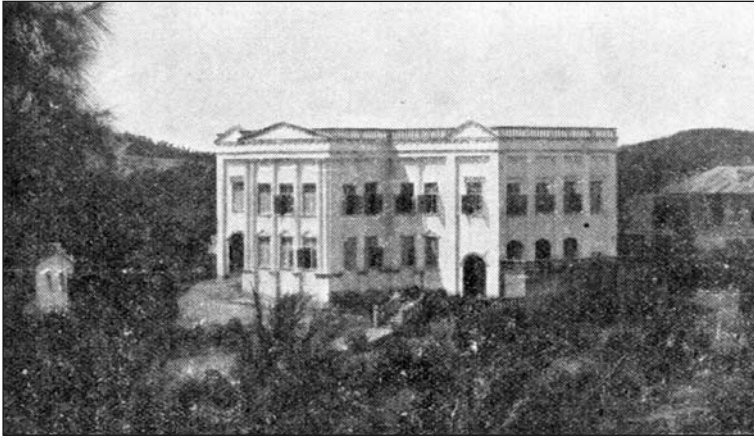
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<sup>478</sup> Chief Robert Marmaduke Korsah Tufuhin (see pen-picture).

<sup>479</sup> I.e. resembling and following Cicero in purity of Latin and eloquence (*OED*).



Our lines were not out of the press,  
When our prophecy was realized –  
You have been elected a member of the Legislative Council.<sup>480</sup>  
The country congratulates you and tenders you her Bouquets.



96. 'The New Retreat. The property and residence of the Honourable Kobbina Arku Korsah' (orig. p. 143).

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<sup>480</sup> From this statement and the earlier stanza we can deduce that this pen-picture was completed in late 1928, as Korsah was returned to the Legislative Council in August of that year (Kimble 1963: 455).

[Page 121]

Chief ROBERT MARMADUKE KORSAH TUFUHIN.<sup>481</sup>

Born at Saltpond, December, 1866.

Senior Agent of the Associated Firms of the African and Eastern  
Trade Corporation Ltd.

— Helmsman in Fidelity. —



97. Chief R.M. Korsah-Tufuhin.

Sire,  
As Helmsman, you have, by integrity and fidelity, held your post,  
In trust, your country holds you  
As an arbiter for her cause.

In commercial controversies,  
The country would not have far to go, if the Seys were alive to  
assert her claims.  
A country great in tradition.  
A country which gave and still gives vast credits, is not lacking of  
integrity.

At the head of the African agents,  
We place you to extol you,  
And to congratulate the heads of your firm,  
Who, when the petty traders have perished, have merrily gone their way.

---

<sup>481</sup> Summarized from the entry: Chief Robert Marmaduke Korsah, born Saltpond December 1866, merchant, senior agent for the African & Eastern Trade Corporation, Ltd., *Tufuhene* (field-marshal), probably of Saltpond, † after *ca.* 1928.

The capital of a new company  
 Is often the trading expense of a station of your great firm.  
 The “new comer,” in a tiro’s<sup>482</sup> hand, fails; an insuperable result.  
 May new companies take a lesson.

Sire, your personality is an asset to your firm,  
 Serene is the atmosphere wherever you are stationed.  
 This is a quality necessary in the weighing up of bargains,  
 And you have alloyed this essential with tact.

You have held your clients  
 Wherever you have been;  
 You increase them  
 By your sagacity and sympathy.

Though, in black skin,  
 You are a veritable white gentleman;  
 your gentlemanliness is exhibited in your surroundings,  
 And it encloses all your transactions.

You have immortalized your name by the education of your son Kobbina  
 Arku Kosah – Barrister-at-Law –<sup>483</sup>  
 Master-of-Arts, Bachelor-of-civil law, Bachelor-of-laws,  
 Another son, in your footsteps, is in commerce,  
 A matured again for Messrs. F. & A. Swanzy at Winnebah.<sup>484</sup>

Till a nominee of your stamp can handle the reins,  
 We pray, relinquish not your position,  
 For you are in our Gallery as a figure for argument  
 Against any besmirching of the honour of your race.

In the Gold Coast Colony, in matters commercial,  
 There is not a substantial trading house that was not pioneered by  
 a black.  
 God be with you, Nature’s senior agent of the great firm of the  
 “Combine.”<sup>485</sup> –  
 The “last word” in Gold Coast commerce.

<sup>482</sup> Tiro = ‘A beginner or learner, a novice’ (*OED*).

<sup>483</sup> See pen-picture.

<sup>484</sup> Unidentified.

<sup>485</sup> The African & Eastern Trade Corporation, Ltd., until 1919 the African Association, Ltd. (cf. MacMillan 1920 (1968): 216).

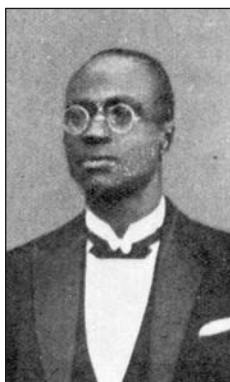
Living for them,  
You live for Africa,  
That a race may exist  
In some pride of manhood.

Nana, we have not in all the foregoing touched on your civic position.  
Beyond the excellence of your being a Chief, you are a Field-Marshal;  
In the circumstance, your position in the colony is unique.  
The country salutes you as Helmsman and tenders you her Bouquets.

[Page 122-123]

EMMANUEL KWESI KYEREMATIN, Esquire.<sup>486</sup>

Born 1876. Merchant  
— The Broker-King. —



98. E.K. Kyerematin.

You are the muscular frame of verve,  
With the alertness of a General.  
You are as straight as a lance,  
The picture of an ancient gallant.

Your education was founded at Bompata and Begoro;  
Your matriculated in commerce at Cape Coast;  
In 1900, you made your bow in Ashantee,  
Where the white houses fought for your produce, the brand of which is A.I.

You hold the confidence of your customers.  
All produce,  
Spices, copal, and rubber; kola and cocoa,  
Find their way to your factory.

Your customers are an army;  
They enter the gates of Kyerematin,  
From Nkoranza, Tamale, and Bronu;  
From Bompate, Moshi, and Berekum.

<sup>486</sup> Emmanuel Kwasi Kyerematen (or: Kyerematin), born Bompata (Asante-Akyem) 18 September 1870 [sic!], pupil Presbyterian School in Bompata, later in Begoro (Akyem-Abuakwa), religious studies 1896-1898, employed by the *Omanhene* of Juaben 1898-1900, trader in rubber and cocoa, businessman, with stores and a fleet of cars, agent for several European trading houses, recognized for his import-business in hard liquor, † 13 August 1938. He was the son of Nana Kwabena Atta, *Korontihene* of Bompata, and Akosua Akoma. Source: Ephson (III) 1969-1973: 180-181.

In the Apollonian language, there is something literal in your name,  
 And that is – “Show me the way,”  
 Kyerematin of the Ashantee Baltic Exchange,<sup>487</sup>  
 Show us the way and the secret of your art.

Your establishment is as that of a white house,  
 There are clerks, men, and labourers,  
 And sub-brokers to do the work,  
 While Kyerematin ardently supervises.

Your country admires you for your perseverance and imperturbability.  
 “Mutual Alliance Companies have arrived”,<sup>488</sup>  
 “Cocoa is going to be short”;  
 Million Alliance Companies or not, Kyerematin goes on for ever.

In flames of self-destruction,  
 Most brokers burst into tears,  
 Through the heat of over-plussing  
 Without their assigning the symbol:

Two and two make four; but too and too drive away.  
 Always apply the symbol, and capital will be safe.  
 The symbol for application is your secret;  
 The symbol is “honesty is the best policy.”

Kyerematin of the brotherhood of man!  
 You early embraced the Christian religion; you early applied the moral law;  
 These have strengthened your hands,  
 And made you a great factor,

To teach that industry is life,  
 And that it is civilization itself;  
 For, it Kumasi teems with good houses,  
 Kyerematin led the way.

The country’s Bouquets,  
 Long life,  
 And success in all ventures,  
 For Kyerematin, the Broker-King.

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<sup>487</sup> The Baltic Exchange was set up in London in the eighteenth century to match ships and cargoes to and from the Baltic ports. In 1900 it merged with the London Shipping Company and formed the Baltic and Mercantile Shipping Exchange. Even today the organization is the world’s main international shipping exchange (cf. [www.portcities.org.uk/london](http://www.portcities.org.uk/london), sub ‘Baltic Exchange’, consulted May 2004). Hutchison probably uses the comparison here to emphasize Kyerematen’s standing as the main commercial broker in the Asante region.

<sup>488</sup> Apparently a reference to the European companies that started to dominate the cocoa production and marketing in the 1920s.

[Page 123-124]

FREDERICK RICHARDT CHRISTIAN LUTTERODT, Esquire.<sup>489</sup>

Born at Accra, 7th November, 1871. Photographer.

— A Clear Focus of Life. —



99. F.R.C. Lutterodt.

Your manhood is desirable,  
Your character is one of strength,  
Lutterodt the brave and frank,  
Befriends only the "square."

Days are gone!  
Few would know the landmarks of the old Accra, and her communal  
society.  
Lutterodt-Hall was the merriest,  
And the first dancing hall.

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<sup>489</sup> Frederick Richard Christian (Freddy) Lutterodt, born Accra 7 November 1871, started his career as a clerk in the Government Audit Office in Accra, before setting up as a photographer in 1889. He worked as a photographer in Victoria (Cameroon), French Gabon, Fernando Po, Saõ Thomé, and Prince's Island, before returning to Accra in 1900. He was the official photographer who accompanied the Governor of the Gold Coast to Togoland in 1919, and through the Western Province, Asante, Northern Territories and Eastern Province of the Gold Coast in 1920.

Lutterodt had his business in William Street in Ussher Town ('Dutch Accra') in 1920. The studio was originally set up by his uncle Gerhard Ludwig Lutterodt, who retired to Fernando Po in 1890, leaving it to his son Eric to continue the work on his own up to 1900, when Freddy joined him again. The Lutterodt studio was an important 'school' for the next generation of Gold Coast photographers which included James K. Bruce Vanderpuye and Alex A. Acolatse, who later settled in Lomé (Togo). Sources: MacMillan 1920 (1968): 201 (portrait), 211; David 1993; Behrend and Wendl 1998: 8-16; Wendl and Behrend 1998: passim).

With the memory of your uncle, a graceful dancer, often leading in lancers,  
 And your youthful self often acting as master of ceremonies,  
 We recall that there were many mulattoes in Accra and Christiansborg<sup>490</sup>  
 at the time,  
 And that most have passed away.

Friend Fred.,  
 You have had a clear focus of life.  
 You first viewed the Audit Office, as a young accountant:  
 An education in itself.

With a yearning for independence,  
 And with art in your blood calling for exhibition,  
 You retired from the Civil Service and chose the profession of photography –  
 A vocation which has exacted your epitome.

With characteristics tenacity, you became a master.  
 No one can compare his art and excel yours;  
 For your prints are produced with rare skill,  
 Consequently, they are works of art.

At your post,  
 Heedless of delusive voices that invite you to enter into speculations,  
 You have laid by nest eggs.  
 Your Pagan Road house confirms this.

We will turn to your ancestors.  
 The types of your ancestors were ornaments:  
 They were the Peacemakers between blacks and whites;  
 No one could look at your forebears and deny them respect.

In the nineteenth century,  
 George Augustus Lutterodt, your grandfather,<sup>491</sup>  
 A brother of Nicoline, the wife of a Danish Governor,<sup>492</sup> arrived  
 at Christiansborg.  
 And interested himself in native affairs.

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<sup>490</sup> See also the pen-picture of T.W. Cochrane. Apparently Hutchison uses the term 'mulattoes' here in the strictest sense, namely for the children of a white father and a black or coloured mother.

<sup>491</sup> All members of the Lutterodt family on the Gold Coast (Ghana) descend from this Georg August [Christoph] Lutterodt (born Gronau, Germany 1790), a Danish official (in 1844 briefly Acting Governor), merchant, and plantation owner, who had been on the Gold Coast since *ca.* 1801. According to tradition he was raised by his mother's sister, who married the Danish Governor to the Gold Coast, Johan Peter David Wrisberg (1795-1807), and took him with her to the Gold Coast as a boy. G.A. Lutterodt lived all his life on the Gold Coast, married there, had at least three sons, and died *ca.* 1851. Sources: Nørregård 1966: 197, 207, 210-212, 223; Henige 1970: 9; Kea 1995: 134; Doortmont GCDB.

<sup>492</sup> Sic; this does not correspond with the information given above! The exact genealogical relations of the Lutterodt family in Ghana need more research.



Being independent of means, and having a Christianly heart,  
During critical periods, he assisted the Basle Mission.  
He gave his wealth  
And his life.

This was the part of the rich gentleman, your grandfather,  
In helping to light our country with the torch of the Christ.  
True to blood, you have shown similar white manhood,  
By thinking of education in its higher aspects and training your children  
accordingly.

Your son Emmanuel Manderine  
Distinguished himself at the “Mfantsipim” of Richmond College:  
He was the first scholar to secure the certificate of the “Senior Cambridge  
Local.”  
Manderine is now in England for law.

Walter Nathan, whom you primed at the King’s College, Lagos,  
Afterwards, studied for three years in London, at the Polytechnic, to  
improve on your art.  
We are pleased to say he has succeeded.  
Your generosity is a service to the future of Africa, and a credit to  
your name.

By sincerity and perseverance man can ascend,  
By these ladders you have ascended in life.  
The name of Fred Lutterodt reflects the honour of his ancestors  
And demands Bouquets in the country’s Gallery of Celebrities.

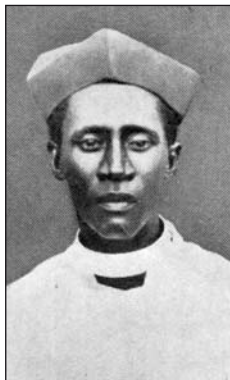
[Page 124-125]

The Reverend EZRA DOUGLAS MARTINSON.<sup>493</sup>

Born at Aburi, 16th March, 1885.

Priest, English Church Mission.

— The Fruit of The Centenary of the Reverend Philip Quarcoe. —



100. Rev. E.D. Martinson.

After a hundred years of barrenness,  
 The centenary of the Reverend Philip Quarcoe was the eventful day  
 chosen for your ordination.  
 The ceremony was a symbol of your being the “Fruit from the Tree”  
 That was nursed by Great Britain in the eighteenth century.

The tree was Philip Quarcoe  
 That was transplanted at Oxford  
 And was educated and made a priest,  
 For the welfare of Africa.

The tree stood barren;  
 The tree would have continued barren;  
 It was through the irrigation by your Christianly heart, and the warmth  
 from the fold in which you were bred,  
 That it has fructified.

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<sup>493</sup> Mainly summarized from the entry: Rt. Rev. Ezra Douglas Martinson, C.B.E., born Aburi 16 March 1885, trained for religious service with the Church of England, accepted as candidate for priesthood 1907, ordained 1916, before 1928 pastor in Sekondi, Tarkwa and Accra, officiated at the royal visit of the Prince of Wales to the Gold Coast 1925, ended his career as Assistant Bishop of Accra 1951-1963, co-founder and President Akan Language Association, created C.B.E., † after ca. 1963, son of a Basel Mission catechist. Additional sources: Kimble 1963: 515n.8; Doortmont GCDB.

Ezra's father, a Basle Mission catechist, trained his son for his mission;  
 But Ezra preferred the teachings of the Church of England  
 And moved in an eventful direction,  
 By applying through the Gold Coast Government for office in the English  
 Church-field of Central Africa.

This was a romantic idea  
 An African priest seeking office in far distant lands  
 For the love of the doctrines of a church  
 Is an indication of the ascent of mind.

His people opposed the application.  
 Ezra, in prayer, looked round,  
 And destined to serve the English Church,  
 Made his petition to Bishop Hamlyn.<sup>494</sup>

Providence ordains,  
 The field of the West Coast of Africa was to be opened to the sons of the  
 Gold Coast through Ezra.  
 Bishop Hamlyn favoured his petition, gave him a candidature in 1907.  
 And the priesthood in 1916, on the centenary of the Reverend  
 Philip Quarcoe.

Ezra was the "Product of the Philip Quarcoe Tree" –  
 The Fruit which England had deferred to reveal to the Gold Coast,  
 And from which has sprung the black priesthood.  
 His comrades are grateful for this service.

Reverend Sir, we will advert to your history.  
 Your antecedents have a holy aura.  
 You are a pure native  
 From a cultured family with traditions from a very staid missionary.

Your foundation for the priesthood was built on sound education;  
 You graduated through a course from the ordinary schools to the seminary.  
 With the added weight of breeding,  
 You are distinguished personage.

By your quiet and gentle manners,  
 You are the epitome of a priest.  
 The congregations are inspired by the presence,  
 And the gentle voice of Ezra.

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<sup>494</sup> Bishop Nathaniel Temple Hamlyn, Assistant Bishop of Western Equatorial Africa in charge of the Gold Coast and its hinterland 1904-1910, founder of the modern Anglican mission and church in Ghana.

Through your great character,  
Your good name is recalled with love wherever you have served.  
Sekondi and Tarkwa remember you with hearty greetings;  
Accra worships you.

For your sincerity and for your true Christianly ways,  
You are spoken of as a paragon  
Worthy of any high ordination that the mission can offer.  
The country concurs with your admirers.

We inscribe your name in the country's Gallery of Celebrities,  
As a precedent in African church romance,  
And a priest who has administered Sacrament to the Prince of Wales –  
a future King of England,  
While West Africa, in appreciation of your benign conduct, tenders you  
her Bouquets.

[Page 126]

The Honourable NENE Sir E. MATE KOLE, Kt.<sup>495</sup>  
 The Paramount Chief of Manya Krobo.  
 — The Key of Hope is Industry. —



101. Hon. Nene Sir E. Mate Kole.

A page of honour is dedicated to the illustrious Chief, the Honourable Nene Sir E. Mate Kole.

Nene, the Konor of Manya Krobo, was enstooled during a factious period of his country's politics, from which he emerged triumphant.

As a Christian Chief, he was the hope for the reformation of his country. In fulfilment of expectation, he helped to extirpate the dreaded fetishes, Nadu and Kotoklo, the Masks with which the priests taught that the acme of manhood was in the possession of human relics — a doctrine that necessarily entailed the shedding of blood. One of the first steps that made abortive the evil practice was the choice of Nene to remove from his ancient mountain home in order to settle at Odumase — the New capital.

During the Ashantee Expedition of 1895-1896, the Konor gave valuable services and accompanied his men to Kumasi.

<sup>495</sup> Hon. Nene Sir Emmanuel Mate-Kole, K.B.E., born 7 February 1860, educationist, traditional leader, statesman, pupil Basel Mission School at Odumasi, schoolmaster in the Eastern Province of the Gold Coast, enthroned as *Konor* of Manya Krobo as successor of his father 1892, unofficial member of the Legislative Council 1911-1916, 1921-1930, awarded King's Medal for chiefs, created K.B.E. 1929, † 31 January 1939. He was the son of Peter Nyarko Azu, and grandson of *Konor* (king or paramount chief) Odonkor Azu, founder of Odumasi (capital of Manya Krobo).

Sources: Sampson 1937: 174-177 ('As a Christian Ruler'); Kimble 1963: 187, 456; Ephson (II) 1969-1973: 144-148.

The thanks which the country owes to Nene, for his long services at the Legislative Council, is of second importance to the acknowledgement of the nation for the keen interest which Nene takes in agriculture.

His careful study has induced his subjects to observe the essential rules of farming, so that in the cocoa world of the Gold Coast, the products of a native of Krobo are, generally, of the highest quality.

The loyalty of Nene had before received recognition from the Government, when Governor Sir Brandford Griffith<sup>496</sup> presented him with the dress and cockade in which he appears in this book; but his allegiance and good services received a climax of reward, when the King, recently, conferred in him, a Knighthood.

The country unturbans and salutes the Honourable Nene Sir E. Mate Kole.

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<sup>496</sup> Sir William Brandford Griffith (1824-1897), (Acting) Governor of the Gold Coast 1880-1881, 1882, 1885-1895 (cf. Henige 1970: 120).

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JAMES McCARTHY, Esquire, B.L.<sup>497</sup>  
Born in Sierra Leone.  
— Solicitor-General – Gold Coast Government. —  
(See *Volume II – Sierra Leone Section – for his career.*)<sup>498</sup>

A page of honour is dedicated to this worthy son of Africa for his services to the State.

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<sup>497</sup> James A. M'Carthy (or: McCarthy), born Sierra Leone, barrister-at-law, Solicitor-General of the Gold Coast in the 1890s, at times Acting Attorney-General. He was the father of L.E.V. M'Carthy (see pen-picture). No portrait inserted, only a frame. Source: Kimble 1963: 99.

<sup>498</sup> See the Introduction for a discussion of the status of Volume II.

[Page 128]

LESLIE ERNEST VIVIAN McCARTHY, Esquire, B.A., B.L.<sup>499</sup>  
 Crown Counsel.  
 — “A Lawyer’s Estate.” —

From the resplendent James McCarthy –  
 A tower in stature and mind –  
 And a daughter of Albion  
 Issued the handsome Vivian

Sire McCarthy, your estate is the law,  
 Your privilege is to guide;  
 Of the high appointments in the service,  
 You are an heir to a throne – the woosack<sup>500</sup> of the law.

If life permits you time, and, in your veins, McCarthy, runs its course,  
 A sure elevation to the bench is your right without a prayer,  
 By virtue of your learning,  
 And the claims of your patrimony.

Your friendship is seclusive.  
 You are not the Vivian that was buried by the classic Merlin,<sup>501</sup>  
 But a Vivian of culture  
 And of exemplary habits.

The country admires you,  
 For your simple life, and for your sincerity in pursuance of your duties.  
 That the flag may be kept flying on the masonry of intelligence – the  
 edifice of hope,  
 For the passing of Africans to the summit of the State Service.

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<sup>499</sup> Leslie Ernest Vivian M’Carthy (or: McCarthy), later Sir Leslie M’Carthy, born Sierra Leone poss. 22 December 1885, studied in Britain, awarded B.A., called to the Bar, Crown Council in the Gold Coast (1928), political activist, Joint Secretary of the N.C.B.W.A. for Sierra Leone (1920), chairman of the Ghana Amateur Sports Council (1957), † after *ca.* 1957. No portrait included, only a frame. Sources: MacMillan 1920 (1968): 140; Kimble 1963: 99, 382-383.

<sup>500</sup> See also the pen-picture of J.E. Casely Hayford.

<sup>501</sup> Vivian (or Ninive) is a character from the legends of King Arthur; she is best known as the woman who seals the magician Merlin in a cave or a tree. The source for Hutchison’s reference is most likely the poem ‘Merlin and Vivian’ by Alfred, Lord Tennyson (1809-1892) (cf. ‘The Camelot Project at the University of Rochester’, [www.lib.rochester.edu/camelot/cphome.stm](http://www.lib.rochester.edu/camelot/cphome.stm), consulted March 2004). Hutchison misinterprets his source here, as he has Merlin ‘bury’ Vivian, rather than the other way around.



The pyramids that stand for fame for Africa –  
In the persons of yourself and prototypes,  
Will never shake for stability;  
They will honour the standard; they will dedicate mantles to Afric's sons.

West Africa acclaim you among her Celebrities  
That are treading<sup>502</sup> the machine for her place in civilization;  
And, with one accord,  
She tenders you her Bouquets.

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<sup>502</sup> 'To operate (a machine) by working a treadle [or (rotating) foot lever]' (*OED*).

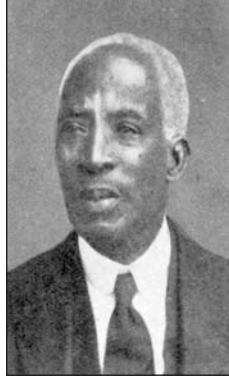
[Page 128-130]

ALFRED MENSAH, Esquire, I.S.O.<sup>503</sup>

Born at Elmina, March, 1852.

Pensioner.

— “Jovialty and Pensiveness.” —



102. A. Mensah.

Sire,

You are one of the few remaining landmarks of the civilization  
of old Elmina,

By this, we mean to assert that Elmina had grasped the privileges of a  
white life which Holland offered,

Before the advancement of any coloured state in West Africa.

The refinement of homes and the refinement of life;

The beautiful men and women with their Dutch culture that are  
passing away.

And the decayed mansions and marble halls,

Are the reminiscences of the “might have been.”

---

<sup>503</sup> Alfred Mensah, alias Imperial Mensah, born Elmina March 1852, in British service on the Gold Coast from 1874 as extra clerk in the Customs and Treasury Department at Cape Coast, regularly promoted to Clerk and Warehousekeeper at Cape Coast 1878, Sub-Collector of Customs at Winneba 1880, Sub-Collector and Acting Collector at Cape Coast 1882, remainder of career obscure, member of the Asante Expedition of 1872-1873, created Companion of the I.S.O. 1907, † Elmina 20 January 1931. The background of Alfred Mensah is as yet not completely clear. It seems obvious that he was a member of the prominent Mensah family of Elmina, with close ties to the Bartels and Hutchison families. However, although Hutchison elaborately describes how Alfred Mensah worked for the Dutch government in Elmina from the time of governor Nagtglas to the time of governor Ferguson (‘Furjursen’), i.e. from 1869 till 1872, this could not be corroborated from the Dutch personnel records of that period.

Sources: *GCL* 27 July 1907, ‘Editorial Notes’; PRAAD, ADM 1/10/21, State of personnel October 1882, no. 33; PRAAD, SCT 5/4/282, Cape Coast High Court (Probate and Letters of Administration), Probate 18 April 1931; Doortmont GCDB.

As an evidence of our statement,  
 You were a Dutch scholar that held office in the Dutch government –  
 From the regime of Governor Nagtglas<sup>504</sup>  
 To that of Governor Furjusen.<sup>505</sup>

Your seventy-six years of life are crowded with memories,  
 But the certificate from the Dutch Governor for your services,  
 Must place you in a tearful state,  
 On reflection of the past.

After the transfer of the reins of government from the Dutch to the English,  
 The years did not roll, when in 1873, you were loyal to shed your blood  
 For the cause of your country.  
 And for Britain's march of civilization.

The Ashantee war came on; men were needed;  
 Elmina was friendly to Ashantee, therefore many were the recalcitrants;  
 But with your mate Herman Forson<sup>506</sup>,  
 You volunteered under Sir Garnet Wolseley<sup>507</sup> to lead the levies to Kumasi.

Herman Forson is dead,  
 But there are honours for you and your friend,  
 For complying with your oath of allegiance to the English,  
 Who have brought us light.

Under the British, you held office  
 And served with credit as an Assistant Treasurer.  
 You were beloved by all – officials and the public –  
 For your joviality and repartee.

In your days, one District Commissioner was sufficient,  
 And all posts were held by blacks,  
 That District Commissioner needed not be white,  
 And all were submissive and faithful to him.

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<sup>504</sup> Colonel Cornelis Johannes Marius Nagtglas, R.N.L., C.E.K., M.K., E.B.K.G. (1814-1897), official in the Netherlands Possessions on the Coast of Guinea 1851-1871, as such Governor 1858-1862, and Governor and Government Commissioner 1868-1871; he was in charge of the military expedition against Komenda 1869-1870, and prepared the handover of the Possessions to the British in 1872 (cf. Doortmont GCDB).

<sup>505</sup> Jan Helenus Ferguson (1826-1908), Acting Governor of the Netherlands Possessions on the Coast of Guinea 1871, signed the treaty that concluded the handover to the British in early 1872 (cf. *Ib.*).

<sup>506</sup> Herman Forson, merchant in Elmina 1880s-1890s, last mentioned in 1908 as being still fluent in (written) Dutch (cf. *GCL* 18/25 April 1908; Doortmont GCDB).

<sup>507</sup> See pen-picture of W.F. Hutchison.

Revolutionary appointments were made;  
 Pensive sir, you were tranquillity itself,  
 No changes perturbed you;  
 No poniards<sup>508</sup> were pointed at you.

We have to remark that your life wounded round your friend,  
 J.L. Minnow's<sup>509</sup> –  
 A beaming life with a quiverful of fun.  
 Minnow became a District Commissioner and an Imperial Services Officer  
 The mention of him needs reiteration that both of you wrote and spoke  
 Dutch with ease.

Vicissitudes are not only for individuals;  
 States suffered under your very eyes.  
 The conversion of your dear Elmina into English  
 Must have been sorrowful memory.

Can you feel happy, great one,  
 When you cast your eyes round Elmina of to-day?  
 Where is the shadow of the bloom?  
 Why the ruined and the erased palaces?

The reflection of old age is solemn.  
 Our middle-aged heart often pines,  
 But yours must pour in fountains,  
 When you remember the beautiful dead of Elmina.

You come from a political family;  
 A seat in the Elmina Council is yours as an Elder.  
 With your hoary<sup>510</sup> age and wisdom,  
 You are the elect to preside.

Politics has not the united front it once had,  
 But there is respect by all for your personality and position.  
 We commit Elmina unto your care,  
 Give her your wise support and wean her from friction.

A great supporter of the Wesleyan Church,  
 You freely give your dues and services.  
 In self-supporting her churches, the Gold Coast is an admirable country.  
 It was this noble characteristic of England that raised her above nations.

<sup>508</sup> A dagger (*OED*).

<sup>509</sup> See pen-picture.

<sup>510</sup> Here: 'venerable' (*OED*).

We emphasize for encouragement  
That the Negro need not grieve;  
For as long as he holds to the Cross,  
The faith will elevate him in life.

Sire,  
Bereavement early surrounded you in the loss of your eldest son.  
In fortitude you have lived,  
May this strength be ever your gird.

In the State service,  
The King honoured you with the order of the Imperial Services Officer.  
In the country's Gallery of Celebrities,  
Your country prays for your longer life and tender you her Bouquets.

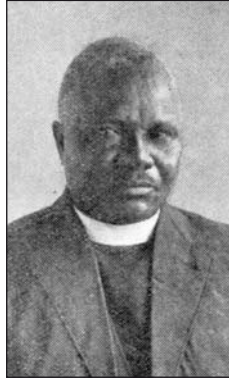
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The Reverend JOHN JOSIAH METTLE.<sup>511</sup>

Born at Accra, 1st February, 1868.

Minister of the Wesleyan Missionary.

— “Your Artifice is from God,” —



103. Rev. J.J. Mettle.

In the Ark where the Host is kept,  
The call for disciples was made,  
There the Reverend Mettle received his course,  
For the rebuilding of a “Temple.”

In sincerity, he worked and carved, till the Spirit moved him  
And directed,  
That in spiritual language, most things were symbolical,  
And that the Temple was man.

It was this edifice which he was called on to rebuild,  
To suit the residence of the Host,  
And  
For the exaltation of man.

The Reverend Mettle was to elucidate to fellow men.  
That it is not only in the universities,  
Or in the seminaries,  
That parsons can graduate;

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<sup>511</sup> Summarized from the entry: Rev. John Josiah Mettle, born Accra 1 February 1868, Wesleyan Methodist Missionary, † after *ca.* 1928. Hutchison gives hardly any factual information here, and the reason for inclusion in the book is not immediately clear. Possibly he was another of the author’s close acquaintances.

But in the heart of man is the shrine  
 And college of the Preceptor –  
 The Master of the way,  
 The Christ and His way.

Rev. J.J. Mettle,  
 Handsome gargantuan Priest!  
 If you had not adorned the ministry,  
 Your life would have been misspent

You are the epitome of a great prelate,  
 As breezy as the zephyr;  
 With a presence as this mysterious element  
 That oxygenises the universe.

Your flock imbibe the gospel with satisfaction from you,  
 It is enough to look at you,  
 For hearts to yield from wrong  
 And to choose the pathway of the Christ,

When you stand in your robes,  
 Or in your lay frock,  
 No manhood can excel  
 The majesty of your form.

We exhibit you, in the country's Gallery of Celebrities, for posterity to  
 view  
 The clean heart of man that served its God from choice –  
 The heart that received its Artifice from God  
 And entered the cabinet of the disciples, with his own life as a pattern.

[Page 131]

JOSEPH BLANKSON MILLS, Esquire.<sup>512</sup>  
 Born at Accra 14th February, 1881. Town Clerk.  
 — “Urbanity.” “Municipal Boundaries.” —



104. J. Blankson Mills.

Your boundaries are progressive:  
 On the north, modernity,  
 On the south, citizenship,  
 Which honour themselves to mirror

Improvements on the east,  
 Sanitation on the west,  
 Electric lights, waterpipes, and roads  
 That are conducive to prosperity.

In the centre of the arc of a municipal meeting.  
 Is the seat of Urbanity – friend Blankson Mills, a member of an  
 ancient family.  
 The privilege of the Mills’s is in the assembly of the nation;  
 But Blankson Mills now teaches citizenship in the assembly of the chosen.

Your post is a high one.  
 You are the voice of a great town.  
 In climes where knowledge is with the thousands,  
 A solicitor would envy your post.

---

<sup>512</sup> Mainly summarized from the entry: Joseph Blankson Mills, born Accra 14 February 1881, employed in the Town Clerk’s office at Accra (1919), Town Clerk of Accra (1928), member of the Rodger Club in Accra, avid cyclist and cricketer, captain of a cricket team, awarded a Certificate of Honour (*ca.* 1928), † after *ca.* 1928. Additional source: MacMillan 1920 (1968): 208.



Only the best have an entry to your quorum.  
 In time, the municipality will be governed by a Mayor,  
 And the majesty of your aldermen, with their gold chains and sticks,  
     will recall the days,  
 When your own kingdom moved in state,

You have a retiring nature,  
 Not so forward as that of your brother Kitson's;<sup>513</sup>  
 But you have all the qualities of a talented citizen,  
 And you are as useful.

Among your hobbies,  
 Your preference is for cricket, which you captain with success  
     in most challenges.  
 Cycling is one of your recreations;  
 But, above all, you take interest in your brother's institution.

Despite your arduous duties,  
 You are a staunch patron of the Rodger Club<sup>514</sup> –  
 This native club of Accra  
 Has been well championed and patronized by the young men.

By this excellent conduct,  
 They have demonstrated their appreciation of society.  
 For the good results,  
 There are compliments due to the presidents of the club.

Joseph Blankson Mills,  
 Not only in the municipality are your services in requisition,  
 In the assembly of the Chiefs, your voice is dominant.  
 Altogether, you are a valuable acquisition to the country.

Before we had gone to press,  
 The State had echoed our sentiments;  
 King George of the British Empire  
 Had awarded you a Certificate of Honour.

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<sup>513</sup> See pen-picture.

<sup>514</sup> A gentlemen's club in Accra where the social and political elite met.

[Page 132]

JOSEPH KITSON MILLS, Esquire.<sup>515</sup>

Born January, 1889, Accra.

Founder of the Royal School.

— Versatility and Patriotism. —



105. J. Kitson Mills.

From the gift of music,  
And the inclination to teach the boys,  
How to blow a cornet,  
How to bow a fiddle,

How to finger an organ,  
How to finger a flute,  
And how to step to drums,  
As soldiers on the march,

Has sprung the stately building,  
You *bona fide* property,  
That encloses a recognized school,  
Under your masterly care.

The Royal School that stands square to the winds,  
Firm, with its subdued arches,  
Is the herald to your countrymen  
That strength is in mind.

---

<sup>515</sup> Summarized from the entry: Joseph Kitson Mills, born Accra January 1889, founder of the Royal School in Accra, which gave special attention to sports and music in the curriculum, member of the N.C.B.W.A., † after *ca.* 1928, brother of Joseph Blankson Mills (see pen-picture).

It is an object lesson to the superficial critic  
 Who vainly seeks to assign merit to Africa.  
 Your lonely effort with its moral  
 Is the trickling of God's grace to protect the good name of your race.

The town of Accra gains by your ministrations.  
 You are a factor at all socials.  
 One has only to watch their perfection which you have introduced into  
 your school,  
 To appreciate the call for your services.

You can carry yourself to the heights;  
 Your parentage permits this.  
 Your father Elder Ablor Mills<sup>516</sup> has an influential voice,  
 As an immediate councillor to the Chief of James Town.

In politics,  
 You have been an ambassador of light.  
 In the Congress movement,  
 Your mission has carried you to far Sierra Leone and Bathurst Gambia.

You have lent your fearless presence at all deliberations.  
 You have also added your courageous mind,  
 And, without recess, trounced lagging monsters and traitors.  
 Into right thinking for their own safety.

Where Kitson-Mills stands,  
 There exists an invisible fort  
 Which is replete with modern batteries of sound reasoning  
 To decide for truth and the manhood of a generation.

Your character is open to the public;  
 You are Kitson-Mills the versatile, the ambitious.  
 There is nothing that advances mind.  
 Of which Kitson-Mills is not an advocate.

In gymnastic drills, you have outpaced the schools;  
 The boys of the Royal School carry a name by themselves.  
 In cricket and football, you are a pastmaster;<sup>517</sup>  
 Your boys are disciples of yourself – king-players of the game.

---

<sup>516</sup> J. Ablor Mills, born Accra 1854, mercantile clerk and trader in Lagos and from 1875 in Accra, independent general merchant 1877 (cf. MacMillan 1920 (1968): 208).

<sup>517</sup> 'One who is thoroughly proficient or has ripe experience in any subject or sphere of action; a thorough "master"' (*OED*).

Platitudes are not for you,  
Your light clearly shines as a pioneer in educational self-help,  
And as the energetic and ambitious leader  
That deserves praise.

With appreciable letter, Governors have shown their recognition of  
your public duties and enthusiasm.  
The churches have thanked you for your organizations that further  
their interest.  
The country, in her Gallery of Celebrities, registers you as an undoubted  
patriot,  
And hands you her Bouquets.

[Page 133]

J.L. MINNOW, Esquire, I.S.O.<sup>518</sup>  
 Born at Elmina in the Eighteen-fifties.  
 Ag: District Commissioner,  
 — District Supervisor of Customs. —



106. J.L. Minnow.

A page of honour is dedicated to this worthy son of Africa.

Mr. Minnow was a native of Elmina, who saw the light when Elmina was a Dutch dependency. In the circumstance, he had the advantage of Dutch education, prior to his acquiring the English.

He was very early in the British Civil Service, in which he rose to the position of District Supervisor of Customs, and afterwards to that of District Commissioner.

Mr. Minnow was honoured by the King, with the decoration of "Imperial Service Officer."

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<sup>518</sup> Joseph Lazarus Minnow, born Elmina *ca.* 1855, educated in the Dutch School in Elmina, official in British service as extra clerk in the Customs and Finance Department at Elmina 1872, scouts' interpreter during the Asante Expedition of 1873-1874, then makes a rapid career as Office Keeper in the Customs Department at Cape Coast 1874, Clerk in the Treasury Department at Cape Coast 1874, 3rd Clerk in the Colonial Secretariat 1874, Clerk, Interpreter and Customs Officer at Axim 1875, at Saltpond 1880, eventually rises to become 3rd Class Supervisor of Customs (1904), and lastly District Supervisor of Customs, sometime Acting District Commissioner at Elmina (mentioned 1909), member Wesleyan Methodist church, but presided over an A.M.E. Zion church meeting in Elmina in 1909, awarded Imperial Service Order, † Cape Coast 11 November 1923.

Sources: Kimble 1963: 100n.1; Doortmont GCDB; *GCL* 2 November 1907, 13 February 1909; PRAAD, ADM 1/10/21, State of personnel October 1882, no. 49; PRAAD, SCT 5/4/264, High Court Cape Coast, Probate and Letters of Administration 1922-1937, p. 81-83; CROA, Death Register Cape Coast 1923, no. 296.

To his first son, Ishmael, he gave the profession of Mining Engineering. To his second son, J. Lazarus, he bequeathed a handsome sum which is affording J. Lazarus Minnow, Junior, the noble opportunity of studying the law in England.

The affable disposition of the late Mr. Minnow and his intelligence as a conversationalist made him lovable and prominent in every society. The author has pleasant memories of this great gentleman who encouraged him with his friendship.

The late Mr. Minnow was an ardent Wesleyan Methodist and took great interest in education and all religious matters.

*Requiescat in Pace.*

[Page 134-135]

ISAAC BENJAMIN NELSON, Esquire, B.L., M.E., A.M.I.M.M.<sup>519</sup>

Born 11th June, 1882.

— Master of the Crucible. —



107. I.B. Nelson.

Breaches into the mines, vice versa, breaches into the law!  
 Since breaches into the mines brought no nuggets,  
 The scientific calculator  
 Entered the law for contingents.

Only the soulless mind of an age  
 Would overlook the incongruous situation,  
 That, when one is a mining engineer,  
 One does not obtain one's true position and emoluments.

Master of the Crucible!  
 You had sufficient heat from the furnace,  
 To quicken your intelligence,  
 To induce you to abandon mining for law and brush off the cobwebs.

---

<sup>519</sup> Summarized from the entry: Isaac Benjamin Nelson, born 11 June 1882, studied at the Camborne School of Mines (Cornwall, England), mining engineer, worked as such in the Gold Coast, Associate Member of the Institution of Mining and Metallurgy, later read law, called to the Bar, barrister-at-law in private practice, member N.C.B.W.A., † after *ca.* 1928. Additional source: MacMillan 1920 (1968): 140.

Despite the fact that Hutchison names Nelson as a relatively important figure in the mining industry – but gives hardly any factual information –, he is not mentioned by Dumett 1998, who mainly focuses on entrepreneurs. The Nelson brothers were personal acquaintances of Hutchison, as indicated in this text.

We make your acquaintance on the eve of your departure for your studies,  
 When a ball was given at Christiansborg<sup>520</sup> in your honour.  
 You proved yourself full of fun,  
 A disposition which suggested a bold ad vigorous mind.

Your father was kind to honour you and your brother Jones,<sup>521</sup>  
 With good education,  
 That, while you have traversed science and the law,  
 Jones can hold his own in a multitude.

Since your seceding from mining,  
 You have held your own in the law.  
 Your master mind should dissolve all difficulties,  
 And your wide knowledge should give you the vantage points.

Were it not so, we would ask you to strike the anvil,  
 Till the sparks blinded them all into abandonment;  
 For the energy you display  
 Is the expression of your sincerity to clients.

A regular bonhomie;  
 The thanks of many are to you for hospitality,  
 The greater part is due to your wife,<sup>522</sup>  
 Who acts as an excellent hostess.

You are in the Gallery of Celebrities,  
 As an example of ambition  
 And a specimen of mankind,  
 Human,

With the sense of proportion to know  
 That might does not win right,  
 Or do cudgels an open door,  
 In the domain of the mighty;

But that, with grit and humility,  
 And through the path of thorns,  
 Pioneers may scent, and point to a flower bed,  
 For their successors.

---

<sup>520</sup> See pen-picture of T.W. Cochrane.

<sup>521</sup> See following pen-picture.

<sup>522</sup> Unidentified.



In the mining profession,  
Your credentials were high;  
You served with credit,  
But remuneration was inadequate.

Your career,  
As the career of many dead and a few living African Mining Engineers,  
Is an appeal to the Government and to the Mines Directors,  
For the improvement of their position.

Therefore, in virtue of your skill in the arts,  
The people of Camborne  
Join hands across the seas with the people of Africa,  
And tender you Bouquets.

[Page 135-136]

T. JONES NELSON, Esquire.<sup>523</sup>  
 Born 28th August, 1884.  
 Accountant, West African Lighterage.  
 — Fine Manhood. —



108. T.J. Nelson.

Fine man  
 Sculptured by nature's hand;  
 Personality coruscant,<sup>524</sup>  
 With a wand to marshal men;

Personality  
 With a frame respect inspiring;  
 Six feet tall,  
 Sixteen stone;

With the proportion of the gentleman;  
 With the agility of the nymph;  
 Springy in step,  
 As if weight in stone were pebbles,

---

<sup>523</sup> Summarized from the entry: T. Jones Nelson, born 28 August 1884, educated at Wesleyan Boys' High School in Freetown, Sierra Leone, apprentice with F. & A. Swanzy, Ltd., agent for Millers' Bros., Ltd. at Kpong and Dodowa, accountant with the Accra Boating Co. (later: West African Lighterage and Transport Co., Ltd.), fellow of the Institute of Book-keepers, London, freemason, member of an English Lodge, Past Provincial Chief Shepherd of The Oddfellows, Past Master of the Ancient Order of Free Gardeners, † after ca. 1928.

<sup>524</sup> 'Glittering, sparkling, gleaming', also figuratively (*OED*).

A gentleman with a mind as quick as lightning;  
 With a speech the complement of that mind –  
 Action which reveals an intellect of a very high order,  
 Indeed, nature's perfect product.

Friend Jones Nelson,  
 Fortune early favoured you,  
 A kind father saw to your education,  
 By sending you to the Wesleyan Boys' High School in Sierra Leone.

There, by your application,  
 You waded through your course with distinction,  
 Your career has proved your ability,  
 And the benefit of your studies.

On your return to your country, you were apprenticed to Messrs Swanzy, Ltd.  
 In time, you were transferred to Messrs, Miller Ltd.,  
 Whom by their appreciation of talent,  
 Promoted you to be an agent.

You served at Kpong and at Dodowah for your firm.  
 Illness caused your resignation; you returned to Accra.  
 It is sad, for your allegiance would have earned you nigh thirty years'  
     service,  
 And a record even as that of your father.

However, twenty years ago, you entered the Accra Boating Co.,  
 Which is now known as the West African Lighterage and Transport Co., Ltd.  
 There, your ability and loyalty have kept you in harness.  
 We congratulate the firm for securing a man of your standard.

You are a professional man, a certificated accountant –  
 A fellow of the Institute of Book-keepers, London:  
 By seeking for your title in England,  
 You have raised the calling for your countrymen and strengthened  
     your position.

Your visits to England have pleasant memories for you.  
 Every third year sees you in that glorious land.  
 England is the land of fun and frolic,  
 When the cheque book answers calls.

Since you stepped into manhood,  
 You have been a gentleman in an enclosure of virtue.  
 Marrying to Miss Patrick,<sup>525</sup>  
 You have lived a dignified life and honoured your name with two children.

In the sphere of masonry, you hold a wand.  
 St. Andrews is your estate, when you step on the heights.  
 The doors of English Lodges have been opened to you.  
 These are high reflection and good education.

Being benevolent of heart.  
 You have increased your charity by chaperoning the Oddfellows and the  
 Free Gardeners,  
 As Past Provincial Chief Shepherd,  
 And Past Master,<sup>526</sup> respectively.

You have the entry to any society.  
 Your personality is a great attraction.  
 As well as your reputation as master of the lodges.  
 In this thorny world, your path is the pathway of roses

For your skill in accountancy.  
 And for your fine manhood,  
 The country hands you Bouquets  
 In her Gallery of Celebrities.

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<sup>525</sup> Unidentified.

<sup>526</sup> 'One who has filled the office of "master" in a guild, civic company, freemasons' lodge, club, etc.' (*OED*), here referring to the secret societies mentioned before.

[Page 136-137]

HERVEY ROLAND ADJAI CROWTHER NICHOL, Esquire, B.L.<sup>527</sup>

Born at Freetown, Sierra Leone, 9th September, 1874.

— “Pons Asinorum.” —



109. H.R.A.C. Nichol.

Some of us have studied  
 And thought of graduating.  
 But age has cleansed the slate  
 Of most we wrote upon it.

Inviolate, you are still the miracle of a quick brain,  
 As fresh as a wrangler,  
 With Euclid as your mate,  
 And the classics as your guides.

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<sup>527</sup> Hervey Roland Adjai Crowther Nichol, alias R. Crowther Nicol, born Freetown (Sierra Leone) 9 September 1874 [MacMillan: 1872], educated at C.M.S. Grammar School and Fourah Bay College, Freetown, read law, called to the Bar (Lincoln's Inn), attached to the Lord Mayor's Court in London for a year, in private practice in the Gold Coast, with chambers at Keta, Tarkwa, and Sekondi, † after *ca.* 1928. He was the son of the Anglican pastor Rev. George Crowley Nichol, M.A., Colonial Chaplain at Bathurst (Gambia), and a grandson of the Rt. Rev. Samuel Adjai Crowther, D.D. (Oxon.), first Bishop of the Niger. Source: MacMillan 1920 (1968): 163 (portrait), 225.

Pons Asinorum, the famous bridge, lies between you and the Parnassians;<sup>528</sup>  
 Your brain is the masterpiece to illumine minds  
 That esteem notoriety to knowledge,  
 And cross them to your side.

Friend Crowther Nichol, Bridge-head hewn by the hands of an erudite  
 father,  
 Show your strength in script, so that culverts may not be culverts,  
 But they may be aqueducts, for Africans to step across,  
 As giants of a race.

We will turn to your profession:  
 Your practice at the bar has been long and remunerative;  
 With ability that overpowers.  
 You are second to none in pleadings.

You aims have been high.  
 Your comfortable residence and other estates are the fruits of a steady life.  
 Vicissitudes for all,  
 But there is contentment for folk on the hill.

Your support of the clubs and our youths has approbation in high circles.  
 Debates under your ægis can be productive of knowledge.  
 Not for a day, but for years, you have lent your hall for useful purposes.  
 This is commendable.

Added to your talents are your natural qualifications;  
 Your features are almost of the Roman type.  
 One that can be exhibited in any academy to be deserving of one's race.  
 In your prime, you were an Adonis.

We will close Euc: 1.5,  
 And as the country tenders you her Bouquets,  
 We will ask the Greatest Geometrician  
 To grant you in the flesh, the longer Bridge-of-Life.

---

<sup>528</sup> Hutchison sets this pen-picture in a mathematics context. Pons asinorum means literally 'bridge of asses' and is 'a humorous name for the fifth proposition of the first book of Euclid, from the difficulty which beginners or dull-witted persons find in 'getting over' or mastering it. Hence allusively' (*OED*). In the text Hutchison twice refers directly to the famous Greek mathematician Euclid and God is called 'the Greatest Geometrician'. The reason for this choice of context seems to lie in Nicol's logical (mathematical) mindset, as opposed to the more poetic approach to life and the law of others, namely the 'Parnassian', or poets (referring to the Greek mountain Parnassus, 'anciently sacred to Apollo and the Muses'; *OED*).

[Page 137-138]

A.J. OCANSEY, Esquire.<sup>529</sup>  
 Born at Addah, February, 1879.  
 Merchant and Cinema-King.  
 “The Titanic Octopus.”

— Banker. —

— Commerce – Mechanicals – Amusements – The Press. —



110. A.J. Ocansey.

Your ancestors were earmarked  
 For honours in the affairs of the world.  
 When West Africa retailed half piece goods.  
 The Ocanseys traded in the white mercantile way.

The peers of your ancestors were few;  
 Their enterprises were princely;  
 Palm-oil and kernels in casks and sacks,  
 They bartered for in thousands.

Time honoured name is “Ocansey of Adda,”  
 A name that has been borne high to the present day,  
 Till A.J. Ocansey is the Titanic one.  
 In commerce diversified, mechanicals, and amusement.

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<sup>529</sup> Alfred John Kabu Ocansey, born Adda 14 December 1879, educated at the Basel Mission School in Accra, mercantile clerk for F. & A. Swanzy 1896-1910, set up his own business at Somanya, and soon had branches at Adda, Akuse, Dodowa, Accra, Nsawam, Koforidua, Huhunya, Osiam, and Berimso. He was based at Pagan Road, Accra, from 1918, and a dealer in motor cars from the 1910s onwards; introduced the cinema in the Gold Coast, established a commercial bank, was an important newspaper proprietor (owned the *Gold Coast Spectator*, the *Spectator Daily*, and the *Asrenta* newspapers in the 1930s), inventor, pioneer in the introduction of gramophones and radios, † September 1943. He was the son of J.E. Ocansey († 1889) and grandson of William Narh Ocansey, merchants at Adda. Sources: Ocansey 1881 (1989); MacMillan 1920 (1968): 201 (portrait), 203; Ephson (III) 1969-1973: 216-217; Lynn 1997: 141, 229n.82.

Sir,

A casual reference to your lorries does not give you the due credit;  
That branch of your business is voluminous;  
It is enough for the care of your firm.

In all your undertakings,  
You have kept high your reputation,  
Till even rich American firms  
Have trusted the honoured African Firm.<sup>530</sup>

“Little drops of water, little grains of sand,  
Make the mighty ocean and the beauteous land.”  
Your straight dealings have raised the honour of the race;  
We record your name with this pen, as a lever for your country.

“Titanic Octopus,” that is your name.  
Brother A.J. Ocansey, you are a man among men;  
The trust of the whites is doubled by the trust of your brothers  
Whose key you have held to their composure.

From the arena of hustle and bustle,  
Like the great, you stepped out to entertain.  
The cinema world of Europe would envy you your success,  
All that you handle is Gog and Magog.

The West-end Kinema Palladium stands to your everlasting credit,<sup>531</sup>  
It vies with the best in the North, the land of luxury and sweet music.  
The lights of Europe shine nightly at its gates,  
And the gloom of Africa is dispersed by your wand.

Your accommodation is grand and airy,  
Your seats are plushy and cushy;  
Your fares are reasonable,  
And the entertainment responds to the requirement of the epicurean.

The country has waited for years  
For a diversion of this kind,  
That they may turn from the anvil of struggle.  
To the peaceful dome of Euterpe, and the hall of Terpsichore.<sup>532</sup>

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<sup>530</sup> He was agent for the American firms the Republique Motor Co. of Michigan, and the Commonwealth Motor Company of Chicago. Ephson (III) 1969-1973: 216.

<sup>531</sup> It was in the Palladium Cinema in Accra in 1922 that the first feature film was shown to a paying Gold Coast audience. Ocansey opened more theatres in other parts of the country (cf. Mensah 1989: 8; Meyer n.d.: n.7).

<sup>532</sup> Euterpe and Terpsichore are two of the nine Muses, the goddesses of music, song, and dance from Greek mythology.



You have now branched into journalism;  
 This is the biggest thing in the world,  
 Your paper, *The Spectator*, is on the way to success;  
 Kingdoms should be at your feet.

You are lineal of the house of Kabbiaweh –  
 The king elects of Addah.  
 Besides this fact,  
 Royalty radiates from your own personage.

Your daughter Helen, now Mrs. Moladi Akiwumi,<sup>533</sup>  
 Thanks you with a woman's heart,  
 For bringing her up in the world with an English education  
 And unto the bosom of the royal Moladi.

The intellect of a race is dearer than the wealth it possesses.  
 The inculcation of intellect is first from a mother's breast.  
 No service is greater to Africa than the elevation of her motherhood;  
 The country joins in the gratitude of your daughter for your benevolence.

Brother A.J. Ocansey, we will curtail our sketch and say that,  
 In opening the first native Bank in Africa, you have resurrected the  
 honour of Atlantis,  
 Whose spirit will awake to strengthen you for the uplift of her sons,  
 While in virtue of your white manhood, the Bouquets, which your country  
 tenders you, will remain evergreen.



111. 'A view of one of the properties of A.J. Ocansey' (orig. p. 88).

<sup>533</sup> See pen-picture of S.O. Akiwumi.

[Page 138]

Messrs. OFORI BROTHERS.<sup>534</sup>

M.V. Ofori, Esquire; I.F. Ofori, Esquire;<sup>535</sup> S.J. Ofori, Esquire;  
J.P. Ofori, Esquire;<sup>536</sup> and W.M. Ofori, Esquire.  
— Merchants, Accra. —



112. S.J. Ofori.

Trade may be disrupted,  
Cocoa may cease to grow,  
Capital may vanish,  
Men may reel under the catastrophe;

With sang-froid,  
One great firm would look on  
And turn to the soil and husband her,  
And pray to mother earth,

“That honesty of purpose must not be futile,  
That unity must not be weakness,”  
For the Brother-Ofori have honoured themselves as white captains  
In all their engagements.

<sup>534</sup> MacMillan also gives a collective description of the brothers, with six portraits, including that of their father (Rev. Esau Ofori; † 1914). Ofori Bros. was a firm of produce merchants, mainly in cocoa, in the eastern regions of the Gold Coast, with their headquarters at 5 Pagan Road, Accra. M.V. Ofori established the firm in 1907. Two years later, his brothers Emmanuel F., Sam J., J. Patrick, and William M. Ofori also became partners in the firm. Source: MacMillan 1920 (1968): 204; Kimble 1963: 36.

<sup>535</sup> Member of the N.C.B.W.A. *Ib.*: 140.

<sup>536</sup> ‘Prince of Larteh’, see below.

Mother earth would answer back,  
 “Think not of the havoc that swept through commerce,  
 Follow the footsteps of the sages;  
 Watch the strong white Houses and fight the battle again.”

“The life of the universe contains destructive and salubrious motions;  
 The affairs of men are on a parallel;  
 There is a calm after a storm;  
 Take your lesson from nature, and move with the times.”<sup>537</sup>

Sires,  
 In commerce, your good name is your guarantee,  
 We are glad to see you are awakening:  
 You have adorned Accra with another factory, underneath which you  
     are beginning to be busy.

You need no testimonial.  
 An enquiry into your pedigree and past will set the hardest heart at rest.  
 Your clients testify to your integrity,  
 And your countrymen to your candour.

In the country’s Gallery of Celebrities  
 We mount you as some of the flowers of your race.  
 Whose intelligence is daily in evidence, and whose existence is for he  
     honour of the country,  
 Which hands you her Bouquets.

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<sup>537</sup> It looks as if Hutchison quotes from a published text or a speech in this and the preceding stanzas, but no source could be found for these ‘quotations’.

[Page 139-141]

JOHN PATRICK OFORI – PRINCE OF LARTEH,  
alias  
KWAMI FORI.<sup>538</sup>

The great grandson of King Asiedu The Great.  
A Prince by descent from the Benkumhene of Akwapim.  
Born at Kebbi, Akim Abuakwa, 5th September, 1889.



113. J.P. Ofori, Prince of Larteh.

Hail! Prince Kwame Fori  
That exchanged greetings  
With the greatest of all Princes,  
Hail! hail! hail!

Kwame Fori, the precocious and imperious child, was born when his parents, The Reverend Esau Ofori and Madam Wilhelmina Kade Ofori<sup>539</sup> were away in Akim, on missionary work.

At the age of two, he exhibited glimpses of his importance and defied his parents for taking him away from his pleasant surroundings of the parsonage to a farm village. Young Ofori slept on the journey, and arriving in the dark, did not notice the change till the morning. When he perceived it, he raised a cry till the parents were compelled to return home.

On the playgrounds, Kwame Fori would be the commander. His friends would willingly elect him the leader. He was the Kukrudu Kwame Fori, or the weighty one.

<sup>538</sup> Summarized from the entry: John Patrick Ofori, Prince of Larteh, alias Kwame Fori, born Kebbi (Akyem Abuakwa) 5 September 1889, educated at Basel Mission School in Larteh, Akropong Middle School, and Government Boys' School in Accra, Civil Service Examination 1907, went into business with his brothers, set up his own branch at Nsawam, founder Akwapim Improvement Society, educationist, founder of a school in Nsawam, political activist, supporter of the N.C.B.W.A., publicist, † after *ca.* 1928.

<sup>539</sup> Through her J.P. Ofori claims his princely descent from the *Benkumhene* of Akwapim; his great-grandfather 'King Asiedu the Great' could be equally in his father's or his mother's line.

Kwame Fori, Prince of Larteh, began his education at the Basle Mission School at Larteh. He was then sent to the Akropong Middle School and afterwards to the Government Boys' School at Accra. From the 1st to the 3rd standard, the boys felt his mettle, for he never gave them quarters to usurp his position as first boy. He was awarded a prize for efficiency on his retiring. He passed the Civil Service Examination in 1907.

For a career, he joined his brothers, Messrs. Ofori Brothers, in partnership, but he has recently opened an independent trading branch at Nsawam.

Like his brother, I.F. Ofori, he has an inclination to literature. He has compiled a calendar, as also a book with the title of "My Golden Rules For Everyday Life."

Passion burns in the Prince of Larteh. Fond of reading, he has the knowledge of the progress of other lands, and this impels him to help in the education of his people.

He has consistently lectured on interesting subjects, such as "Unity Between the Black and White Races"; "The Necessity of School Boards," and other vital matters.

In 1925, he addressed the eminent Chiefs of the Provincial Council in the importance of educating their successors.

He founded the Akwapim Improvement Society and was the pivot of a School Board that was the means of erecting a school-house at Nsawam. The necessity for the school was much felt at the time, as in 1925, nearly a hundred boys were refused admission into one school. He sent out an appeal for a new school-house and the townsmen liberally responded.

Though he is a supporter of the constitutional laws and customs, being of advanced views, he is not averse to healthy innovations. He liberally assisted the West African Congress.

THE VISIT OF THE PRINCE OF WALES: In 1925, after a mass meeting, at Nsawam, to form a committee that was to receive the Prince of Wales, he successfully led the committee, in the fulfilment of that purpose. The famous picture of the Prince of Larteh by the side of the Prince of Wales was the issue.



114. 'The Prince of Wales at Nsawam with the Prince of Larteh. *Reproduced from the publication of the Gold Coast Government at the occasion of the Prince of Wales's visit.*' (orig. p. 140).

JOHN PATRICK OFORI – PRINCE OF LARTEH – (Contd.).  
— Wales and Larteh. —

Africa!

Thy glory was submerged with Atlantis and her giants.  
No soundings of the centuries discovered thy ruins,  
Till Britain started the salvage.

From thy catacombs,  
There has come a regeneration;  
On thy archæan<sup>540</sup> fields,  
There is a regrouping of the crops.

The momentum  
That unbalanced and destroyed all,  
In reaction, is elevating  
Thy historic land.

It is not only the material crust of thee,  
The central theme of the world.  
But also the manhood of thee –  
The eldest of the races – that has received the awakening.

<sup>540</sup> In the original text it reads 'archean', erratum by the author. Cf. erratum slip bound in the copy in possession of the British Library, London.

Albion, that survived the shock of thy disembowelling;  
 That metamorphosed into utility stock;  
 That nursed her sons into greatness,  
 This day, stretches thee the salvator's hand .

Thy kings perished,  
 No kingdom now have they;  
 Thy Princes are concealed,  
 No heritage have they:

But there is benignancy by Albion  
 That well has enfolded thy children,  
 That well a consolidation has effected,  
 And encloses thee in her Empire.

No bias there was in Eden  
 Over the plumes of thy Lord's Creations;  
 No bias there is in Britain,  
 Over the colour of her embraced children.

The great philosophy of Britain  
 Has been bequeathed to thee;  
 The liberty bought by her ancestors,  
 Has been endowed by her suzerainty.

The heir of that Great Power  
 Tramps to ensure thy safety,  
 And tenders to thy sons,  
 The freedom of approach.

With the picture of Wales and Larteh  
 Enshrined above our verses  
 Kings and Princes of Africa arise  
 And consecrate the Brotherhood of Nations!

[Page 142-143]

Chief JOSEPH CRUIKSHANK OPPON.<sup>541</sup>  
 Born at Saltpond, 15th December, 1867. Chief of Akunfi.  
 — “The Knight of Hospitality.” —



115. Chief J. Cruickshank Oppon.

Nana of the town,  
 Where baskets are not filled with fish  
 But are filled with cash,  
 A condition of affluence which is proclaimed by the epithet of your town  
 — Brefiamua.

“Brefiamua,”  
 Literally meaning “leather basket,” may hyperbolically imply plenty to  
 Saltpond and her inhabitants;  
 But we coin for you, through your ever gracious and incomparable  
 hospitality,  
 The Golden Satchel.

We have no space to extend the philosophy of the Golden Satchel,<sup>542</sup>  
 But we pray the world to be as kind to you,  
 As you are to strangers,  
 By your entrancing earnestness to please them at your gates.

<sup>541</sup> Hutchison gives extremely little factual information here; the summary from the entry (Joseph Cruickshank Oppon, born Saltpond 15 December 1867, chief of Akunfi) gives no more than the heading of the pen-picture. The central theme is Oppon’s hospitality to visitors. Perhaps Hutchison was himself one of these well received guests, reason enough for him to include Oppon in the book?

<sup>542</sup> Obscure; possibly reference to a book well-known in Hutchison’s time.



Your annual expenditure for the purpose of entertaining visitors must  
 be a princely sum;  
 We are some of the grateful guests.  
 We perceive you, Chief, in quick steps, moving about;  
 You are passing orders to the house; a stranger has arrived:

The best room for Mr. Stranger.  
 Some delicious tea to start;  
 Some wine, lemonade, or whisky,  
 As it is the pleasure of Mr. Stranger.

You provide with a good heart  
 That stranger feels abash,  
 How such favours can be accepted, all free,  
 From the one man, with the multitude at his gate.

But it will be an offence,  
 If stranger asked to pay:  
 For Chief Oppon in the veins  
 Has the blood of ancient Dukes.

Apart from the foregoing,  
 Nana Oppon, your name is an inevitable one,  
 At Saltpond, you are a life;  
 Were Chief Oppon to be absent, Saltpond would be partly a blank.

And many would say with us of the versatile chief,  
 Who is also a merchant, that he is a strength in the town;  
 That his presence accords prestige in all communal deliberations  
 And in all activities.

Nana of the Hospitable Heart!  
 As a Chief of Akunfi,  
 You hold an honourable position in our world.  
 Your own qualities magnify the dignity of the stool and its tradition.

Your relatives are all princely.  
 They inherit the same trait –  
 Hospitality,  
 The quintessence of an African royal.

Worthy, of record was your vigilance in an eventful night,  
When, through unceasing rains,  
The lagoon Atufa overflowed  
And foundations of houses were tottering:

It was midnight:  
Men were sleeping in standing tombs;  
Your single handed toll of a bell  
Saved the situation.

Nana,  
May Golden Satchels be your lot; long life and contentment be your portion.  
Cherubs and Seraphs guard you,  
The Knight of Hospitality.

[Page 144-145]

OWOO BROTHERS.

Nee Owoo II, alias George Owoo, Esq. Born at Accra, 1861.<sup>543</sup>

Robert Owoo, Esq. Born at Accra, 1866.

Merchants.

— “Funtumia Elastica.” —



116. Nee Owoo II, alias G. Owoo.

The fame of the Owoos was won centuries ago.  
 In the archives of the country.  
 The signature of an Owoo close to that of King Tackie<sup>544</sup>  
 Is a reference to your position.

The ancestors of the Owoos were from Christiansborg and were royals of  
 that city.

The “enstooling” of Nee Owoo II<sup>545</sup> confirms tradition  
 Nee Owoo I, as an interpreter to the Danes,  
 Did useful work, by saving his country from many disastrous decisions

<sup>543</sup> George Owoo, later Nii Owoo II (Accra 1861 – 1934) and his younger brother Robert Owoo (born Accra 1866) took advantage of the world rubber boom of the 1890s, to set up a thriving business in this product as middlemen. George Owoo mortgaged much of his family’s property in Dutch Accra (Kinka) to secure loans from the Basel Mission Trading Company. Profits were invested in real estate in Accra (cf. Parker 2000: 121).

<sup>544</sup> Taki Tawia, *Ga Mantse* of the Ga State 1862-1902, opposed British policies and was deposed and deported (cf. *Ib.*: passim). The signatures mentioned probably refer to a joint petition, but the context is obscure.

<sup>545</sup> The exact nature of his title is not clear; it is probably a minor chieftaincy, indicated to be of Osu (Christiansborg) origin, as references are made to a Nii Owoo I, who worked with the Danes.

What is there in a name, some may ask,  
 In our assigning to the brothers Owoo,  
 “Funtumia Elastica”<sup>546</sup> –  
 The stretching indigenous matter, cohesive hot or cold.

There is a reason for the name.  
 Though mind may be able to essay for our readers’ full understanding,  
 We crave their inferential view,  
 For the epitome is metaphorical.

Says Funtumia Elastica – “I cling, though I evaporate.”  
 “If you touch me raw, I will cling and be resilient.”  
 “If you hoard me in lumps, I will pine and evanesce,<sup>547</sup>  
 For I was not created to remain unused.”

“I am black and ungainly in lumps,  
 But I was white in my infancy:”  
 ”In sap from my mother tree,  
 I was equal, to a mother’s milk.”

When the Owoos saw the light,  
 The satchels of the family were full and heavy with gold  
 In their play and roundabouts,  
 They had the leisure of Eastern Princes.

When the Owoos turned to business,  
 They worked like Trojans;<sup>548</sup>  
 Nothing gave them more pleasure  
 Than dealing in rubber – the Funtumia Elastica.

They were pioneers of the rubber trade.  
 They plied it for gain, yes;  
 But the heroes of our story, bore also some heavy losses,  
 When profits were for principals, and losses for agents.

Owoos – The Funtumia Elastica –  
 You can stretch them from Kwadoja to Jaman Woods,  
 As from Akim to Debisu.  
 They were paramount in the trade, when the Ashantees teemed at  
 Cape Coast.

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<sup>546</sup> Funtumia Elastica is the Silk Rubber Tree, indigenous to West Africa, used for rubber production (cf. Dickson and Benneh 1988: 89; *Deutsches Kolonial Lexikon*. Band I. (1920), 671) .

<sup>547</sup> To fade out of sight, to disappear (*OED*).

<sup>548</sup> I.e. with great energy and endurance (*OED*).



117. R. Owoo.

They stretched from Cape Coast market to Lagos forests,  
 And proved the elastica there.  
 They declared its merits  
 And thousands followed at their wake.

You can stretch the Funtumia dead;  
 You can press it to evaporation;  
 But with the ghost of its elasticity,  
 The Funtumia Elastica rebounds.

Such adaptability is the spirit of the Owoos  
 Whose strength is in landed estates.  
 many would have been prostrate through the evolution of the trade;  
 But Funtumia Elastica – Owoos – rebounds.

A little pleasure, a lot of business;  
 This was the motto of the Owoos.  
 There were Adankoom, feasts, and merriments,  
 When the Owoos' hearts were glad.

Time was, when the house in Salaga market<sup>549</sup> displayed the sign of plenty.  
 And women and men danced to the tunes of the praises of their bards.  
 The Owoos now prefer Christianity and education:  
 A son has been trained as a barrister-at-law and is installed at the house  
 in Salaga market.

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<sup>549</sup> One of the main produce markets of Accra, situated in Dutch Accra, named after the important northern market town of Salaga.

Brothers George and Robert Owoo,  
May the prosperity that has attended you be with you to the end.  
In her Gallery of Celebrities,  
The country salutes you and tenders you her Bouquets.

[Page 145-146]

SAMUEL DAVID PAPPOE, Esquire.<sup>550</sup>

Born at Accra. Merchant.

— Commercial Sincerity. —



118. S.D. Pappoe.

Samuel David Pappoe,  
We will seek permission to sketch, first, your powerful physiognomy.  
From chin to crown,  
You might be a great banker.

The measurement of your head would honour an academy professor.  
From the face shines forth your precious qualities.  
A phrenologist<sup>551</sup> we are not,  
And we are not weighing your head alone.

Nature gives the voluminous body,  
Otherwise known as the phlegmatic frame,  
Innate with calmness, latent with energy,  
To gentleman of your type, to lead in a class.

You are the cocoa-king uncrowned;  
Yearly, you hold your festivals.  
Your colossal operations  
Run into hundreds of thousand.

<sup>550</sup> Summarized from the entry: Samuel David Pappoe, born Accra, produce merchant, active in cocoa production and marketing, based in Accra, † after *ca.* 1928.

<sup>551</sup> A practitioner in phrenology, the scientific study or theory of the mental faculties based on the accurate measurement of different areas of the brain (*OED*).

In honourably undertaking and settling all unwelcome bills,  
 During the great fiasco of the country.  
 When the trade tornadoes blew,  
 You have been an example of commercial honour.

In these times stress and adversity,  
 When giant houses had turtled.<sup>552</sup>  
 And confusion and consternation reigned.  
 Samuel David Pappoe stood his brunt; he paid out in thousands.

In the Giant-Causeway-of-Trade,  
 With precipices barring progress, and avalanches overwhelming,  
 Unheard, uncared,  
 Commercial salutations plods helplessly.

Yet, with tenacity  
 And, perseverance that are praiseworthy,  
 You and your peers have held  
 Your heads above calumny.

We will turn to your laudable ambitions.  
 They are such as become the grandson of David Laryea, one of our pioneer-  
 merchants.<sup>553</sup>  
 You have built a beautiful home;  
 You have chosen a bride from the highest family.

Mrs. Pappoe, née Adelaide Plange,<sup>554</sup> was a prima donna  
 And a teacher of our girls.  
 She now graces your home as your queen.  
 May happiness be ever your undivided consort.

In minds where there is progress,  
 Men would not, in contentment,  
 Live in Kraals<sup>555</sup> or mud-mounds;  
 They would live in castles, if the pocket could afford them.

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<sup>552</sup> Obscure usage: possibly 'turned over like a turtle', i.e. referring to failure and bankruptcy (*OED*).

<sup>553</sup> No further details available.

<sup>554</sup> Probably Adelaide Virginia Plange, daughter of Rev. John Plange († 1899), Wesleyan Methodist minister, and Marian Adelaide [Plange] (cf. Doortmont GCDB).

<sup>555</sup> 'A village of Southern or Central African native peoples, consisting of a collection of huts surrounded by a fence or stockade, and often having a central space for cattle, etc.', here 'Used loosely for a poor hut or hovel' (*OED*).



“Lyons’s former Corner House” in Derby Avenue, one of your creations,  
Will remain a monument to prove to generations,  
That the Gold Coast had ideals,  
And that she expects posterity to excel her sires’ aspirations.

Thus, you have acquired yourself in the world as a man  
For symbolism, “Olive,” your wife, holds laurel wreathes o’er your head,  
And your country hands you her Bouquets,  
For your ambitions and perseverance, and for your sincerity.

[Page 147]

J. SWANZY PARKER, Esquire.<sup>556</sup>  
District Commissioner.



119. J.S. Parker.

A page of honour is dedicated to this worthy son of Africa for his services to the State.

Mr. J. Swanzy Parker, from a noble Anamabou family, was one of the privileged few who became prominent in the infancy of the government service. As in the case of his contemporaries, Thompson, Simons, and others, the present generation is ignorant of its notables that had done great things for the race.

Mr. Parker was for many years the Commissioner of the Volta District where his name is still revered.

Our countryman, Mr. A.F. Parker, the Book-keeper of Messrs. H.B.W. Russell & Co., Ltd.,<sup>557</sup> is one of the sons of this celebrity.

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<sup>556</sup> J. Swanzy Parker started his career with the British Colonial Government in 1853 as Assistant Clerk of Court, became General Clerk and Interpreter to the Civil Commander of Winneba 1857, Sub-Collector of Customs and District Clerk at Winneba 1868, Acting Sub-Collector of Customs of Accra during the Awuna War, Civil Commandant of Sekondi 1873, District Commissioner of Addah 1875 and still there in 1883, at times also Collector of Customs and Postmaster, Acting Civil Commandant of the Volta District 1881-1882, further career and life history are obscure. Sources: Kimble 1963: 94n.5; PRAAD, ADM 1/10/21, State of personnel October 1882, no. 124; Doortmont GCDB.

<sup>557</sup> Cf. MacMillan 1920 (1961): 217.

[Page 148]

WILLIE R. PHILLIPS,<sup>558</sup> Esquire.  
Born at Elmina in 1879. Merchant.  
— Whiteman. —



120. W.R. Phillips.

<sup>558</sup> William Reginald Phillips, born Elmina 1879/'80, had a mercantile career, mainly in Elmina, later in Cape Coast, attended Wesleyan Methodist school in Elmina, teacher at that school in 1896 [he describes himself then to be 16 years old, just out of school], clerk in Mr. Le Jeune's office (a merchant), later agent for the African Association, Ltd., partner in the firm of Messrs. E.B. Ephson & Co., possibly member of the Cape Coast Town Council, freemason, † Cape Coast 22 December 1936. From his death record it is known that he suffered from coronary disease for many years, and this eventually killed him.

He was the son of an unidentified Englishman (see text of this entry), and Anna Kamerling (ca. 1856-1914). Phillips' mother was the eldest daughter of a Dutch official at Elmina, Pieter Martinus Johannes Kamerling (1826-1910) and a local Elmina lady, Ellen van der Spek. Through her mother's line of descent, Anna Kamerling and her children were contestants and incumbents of the highly disputed Abi stool (chieftaincy), which controlled a large area of land north of Elmina town. Part of the land was sold to the British government in the late nineteenth century, which built a prison and two hospitals there. The stool dispute clouds the already complicated family relations in both the nineteenth and twentieth century even further. What is certain is that Willie Phillips was the son of Anna Kamerling by a first, probably short-lived, marriage. Later, she married J.W. Ephson, merchant in Elmina in the 1880s and 1890s, with whom she had two sons: Emmanuel Benjamin Ephson (died 1946) and Jacob Pieter Ephson (ca. 1889-ca. 1971). The former was a merchant and partner of his half-brother Willie Phillips, the latter eventually acceded to the Abi stool as Nana Tekyi Kessie III.

Sources: Doortmont GCDB for general notes and collation of information based on: informal interviews with Dr. William Francis Coleman (Nana Tekyi Kessie IV), Accra 1995, 1997, 2000; Gertrude van der Speck Ephson, Elmina 1997, 1998; and Eric Kamerling, Vorden (NL) 1996; CROA, Death Records Cape Coast 1936, no. 360 (William Reginald Phillips) and Death Records Elmina 1914 (Anna Kamerling); PRAAD, SCT 23/4/7, Cape Coast High Court (Civil Records), p. 121, 9 June 1896; PRAAD, SCT 5/4/265, Cape Coast High Court (Probate and Letters of Administration), p. 5, will and probate W.R. Phillips, 3 July 1937; Abi file 1880s-1970s (private collection); H.E. Kamerling-Lintner and E.J.C. Kamerling, 'Kamerling – Huissen', *Nederland's Patriciaat* 46 (1960) 150-168.

If you choose, you can call yourself black,  
 If you choose, you need not be black;  
 You are as white as if you were from Saxony,  
 Our whiteman from Elmina.

You mother was an octoroon;<sup>559</sup>  
 Your father, a pure whiteman;  
 But you are as white as the snow,  
 Willie Philips, our able benchman.

Charlie is still alive.  
 You will remember him in the schooldays.  
 It took Edward three months' struggling to contest his premier place,  
 While Charlie was prostrate in hospital and incapable of scoring a mark.

Well Willie, you were titanic;  
 You were with us at the Alexandrian School.  
 You well held your guns,  
 And you were with us to the end.<sup>560</sup>

Whiteman, you have distinguished yourself in commerce for the  
 "Combine,"<sup>561</sup> and for yourself.  
 The affairs of your firm compete with the Houses of repute that have  
 backing from Europe.  
 You are the prototype of your fathers, the whitemen from Bristol,  
 That once controlled the West African Trade.

<sup>559</sup> Octoroon = 'A person having one-eighth Black blood; the off-spring of a quadroon and a White' (*OED*). This terminology for persons of mixed-race descent is typically American and Caribbean, in the sense that it belongs to the social structure of a slave society, where exact race distinction was an important instrument for social segregation. It does not fit the West African societies so well, where social relations between white and black were never rooted in a master-slave relationship based on colour. In that sense it is peculiar that Hutchison adopts the terminology. Besides, although the exact maternal parentage of the mother, Anna Kamerling, is hard to determine, it is highly unlikely to be 87.5 percent European (Doortmont GCDB).

<sup>560</sup> This paragraph and the one before hold the key to the relationship between C.F. Hutchison and W.R. Phillips. Although not directly related, they belonged to the same age-group of Elmina boys (both born in 1879), and lived in close proximity to each other. The main Kamerling residence, where Phillips lived at his death, was, and still is, situated in Marble Stone Street Elmina, whereas the Elmina residence of the Hutchison-Bartels family, Mount Pleasant, stood immediately opposite on the other side of the street. From the text it is clear that Hutchison and Phillips were schoolmates at the Alexandrian School (not further identified), together with a certain Edward, who can not be identified either.

<sup>561</sup> The African Association, Ltd., in 1919 amalgamated into The African & Eastern Trade Corporation, Ltd. (cf. MacMillan 1920 (1968): 216).

Under your direction,  
 Messrs. Ephson and Co. of Cape Coast have climbed the ladder of success.  
 The aptitude the Ephsons have shown in commerce, and the stride they  
     have made,  
 Merit a remark in the country's Gallery.

You have branched into the entertaining art.  
 A cinema at Cape Coast is to your credit;  
 There is a fortune,  
 If you will weld the public to the pictures.

You are whiter now than ever,  
 For you have visited England,  
 The home of your father,  
 And washed in her "Nile," for prosperity.

A mulatto lady, who is also a Saxon descendant, is your wife,  
 Née Miss Jan Ter Meulen.<sup>562</sup>  
 Your children who are snowy white haired,  
 Pray to your father for the consideration of their coloured brothers.

Whiteman, Elmina claims you –  
 "Elmina, the historic town that supports her loads with thorns and  
     carries her water in a sieve;  
 Where strangers once feared to stay,  
 And the denizens were overwhelmed with hospitality."

The brave Elmina –  
 Where, except the chastisement from your fathers for political recalcitrance,  
 The conquerors' guns have never reached –  
 Salutes you.<sup>563</sup>

Your life has been serene,  
 Fame is yours in the Masonic Temples and in the Municipality.  
 Your country in adoration,  
 Tenders you her Bouquets.

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<sup>562</sup> Jan ter Meulen was a Dutchman, who set up a trading firm in Elmina in the late 1880s and left the Gold Coast around 1893/'94. This lady may be Beatrice Phillips, Phillips's only known wife (Doortmont GCDB).

<sup>563</sup> See for a discussion on the relationship between Hutchison and Elmina the Introduction.

[Page 149]

WILLIAM PLANGE, Esquire.<sup>564</sup>  
 Born at Elmina, 5th February, 1882.  
 Agent Millers Ltd., Elmina.  
 — Commerce and Integrity. —



121. W. Plange.

Elmina, the once Liverpool of the Gold Coast, with the Benya as her Mersey,  
 Has played a handsome part in the commercial life of West Africa;<sup>565</sup>  
 From the days when the Dutch held sway,  
 Surf-boats have been her traffic medium.

These antiquated tenders depend upon the masterliness of the boatswains,  
 Who, lynx-eyed, bent on their rudders,  
 And, might and main, direct their men  
 Through the breakers and the foams.<sup>566</sup>

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<sup>564</sup> William ('Willie') Plange, born Elmina 8 February 1882, mercantile agent at Elmina, agent of the African Association, Ltd., and after 1919 for its successor, the African & Eastern Trade Corporation, Ltd. at Tarkwa, later back in Elmina as agent for Millers Bros. & Co, Ltd. (the exact chronology of career is unclear), † after *ca.* 1928. He is either a uterine brother or full matrilineal cousin of Henry Vroom (*ca.* 1872-1925; Appendix III). He was a well-known figure in Elmina.

The Plange family descends from the Netherlands West India Company official Pieter Woortman (*ca.* 1700-1780), who first arrived on the Gold Coast in 1720, and had a long career, which he concluded as Director General (Governor) of the North and South Coasts of Netherlands Africa (1767-1780). He died in Elmina in 1780, eighty years old. Woortman was married to a lady from the Gold Coast town of Jumba, called Afodua. With her he had at least six children, whom he gave the surname Plange, after his own mother. This was to distinguish them from his children from his Dutch marriage, who bore the name Woortman.

Sources: MacMillan 1920 (1968): 216; Doortmont, Everts & Vrij 2000: 310-344 and 2002: 222-224; Doortmont GCDB; PRAAD, SCT 5/4/264, Cape Coast High Court (Probate & Letters of Administration) 1922-1937, p. 411, letters of administration 31 August 1935.

<sup>565</sup> For a discussion of the relationship between Hutchison and Elmina see the Introduction.

<sup>566</sup> Although Elmina is situated on a bay, there was and is no proper (natural) harbour, which makes landing men and goods from ships anchored off-shore extremely hazardous.

There may be trips, twenty times a day.  
 Backwards and forwards to the steamer.  
 Like ants at work,  
 They pile up mountain-domes.

At the end of a day,  
 A "Himalayas" of cargo,  
 Whatever the due of Elmina,  
 Would be on the bank of Benya:

All by the brawns of our hearty seamen,  
 All from their cramped "argosies,"<sup>567</sup> that toss with the agony of relief.  
 Where in civilization  
 Should men toil so hard with oar?

Yet, friend Plange, heir of the Dutch merchants,  
 Your ancestors, without improvement,  
 Imported their mass of goods,  
 By no other means than this;

And they treaded with satisfaction  
 In the old "city" of Elmina –  
 The city of Dutch mansions,<sup>568</sup>  
 The city of beautiful women.

It came to your turn,  
 To be an agent for the "Combine."<sup>569</sup>  
 At the helm of Millers Ltd.,  
 You have even surpassed your fathers, with the same old method.

In the historical days of Elmina  
 Plange was a name to arm with;  
 In the present commercial life of Elmina,  
 By your career, Plange has still vigour in the name.

A commercial Plange will ever arise:  
 For years, you were with Millers Ltd.  
 As a change, you served the African and Eastern at Tarkwa;  
 And have now returned to Elmina, as honourable as ever.

<sup>567</sup> Argosy = 'a merchant vessel of the largest size and burden' (*OED*).

<sup>568</sup> A reference to the numerous nineteenth-century merchant houses annex stores, mainly built along Liverpool Street (in the Dutch period called 'Herenweg', and later also Garden Street), in the newer part of Elmina town. See also the reference below to the 'marble halls'.

<sup>569</sup> The African Association, Ltd., in 1919 amalgamated into The African & Eastern Trade Corporation, Ltd. (cf. MacMillan 1920 (1968): 216).

While sharp on the bank of the Benya, there lives a very old Plange  
In a concrete building  
That is defying time and the swell –  
A combination that recalls history

And intimates that captains of trade have lived in marble halls,  
And that, though these captains are passing away,  
A Plange, a gentleman, lives to shed tears for the absence of the  
Argonauts.  
That once brought him the Golden Fleece.<sup>570</sup>

Therefore, William Plange,  
You are a privileged one in the Gallery.  
The country accordingly inscribes your name, for Integrity,  
And hands you her Bouquets.

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<sup>570</sup> A reference to the Greek mythological tale of Jason and the Argonauts, who traveled the Mediterranean in search of the Golden Fleece. Here the story becomes a parable for the glory-days of the nineteenth and early twentieth-century produce trade.



[Page 150-151]

NANA EDWARD PREMPEH.<sup>571</sup>

Born in Ashantee

(Omanhene of Kumasi.) Paramount Chief of Kumasi.

— Your Sceptre for the Kingdom of God. —



122. Nana Edward Prempeh.

The marvels of life are wrought,  
Not by the wand of the fetish  
But by the hand of Providence  
That wheeled you from your throne.

You were the accepted Paramount of the Guinea Coast.  
From Dahomey to the Kong mountains,  
You held your sway by your sceptre;  
Now, your sceptre is the Kingdom of God.

It was this incomparable Kingdom  
That gave you the sympathy of the whites  
And kept you in consolation,  
Nearly thirty years in exile.

---

<sup>571</sup> *Otumfuo* Osei Agyeman Prempeh I, alias Kwaku Dua III, alias Edward Prempeh, born probably *ca.* 1872 [he is said to have died at age 59 and acceded to the throne at age 16; Ephson gives 3 April 1867, and Sampson mistakenly 1888], elected *Asantehene* (king of Asante) in 1888, a time of civil war, adopted the stool name of Kwaku Dua III, deposed by the British in 1896 and exiled in Elmina, Sierra Leone and the Seychelles, became a Christian and was educated while in exile, allowed to return home in 1924 after a petition to this effect was made to the Governor and Council, stayed in Kumase as a private citizen and was made *Kumasehene* (chief of Kumase) in 1926, member Kumase Public Health Board, awarded King's Medal for African Chiefs 1930, † Kumase 12 May 1931. Sources: Sampson 1937: 187- 193 ('Nana Edward Prempeh', 'As the Last of Ancient Ashanti Kings'); Sampson 1969b: 184-190; Ephson (I) 1969-1973: 93-97 ('King Kwasi Edward Prempeh').

Brimful of all the wants of life  
 Is this great Celestial Kingdom  
 Which has nursed you back to your country –  
 A God's Kingdom-King.

Retrospection of your former greatness  
 May fill your human heart with regret;  
 But no greatness can exceed  
 The peacefulness of your soul.

Nana, the once king of kings, lord of lords,  
 Only eastern monarchs could have vied with your appellations.  
 As your power was the history of the Gold Coast,  
 So your city is the key of her prosperity.

What needed you in your empire,  
 King of the ancient city of seventy seven streets?  
 What lacked you in your sway,  
 The Lion of the Coast of Guinea?

The number of your grandees was legion.  
 The gallantry of your generals is historic.  
 Nana, the most high of the Coast of Guinea,  
 What needed you in your reign?

To the north, south, east, or west.  
 You waged war with success.  
 Prizes and perquisites were rampant,  
 Nana, in your kingdom below.

At Offinsu, a whole town sheltered your engineers;  
 At a bidding they raised you palaces  
 That were decorated in art that only the Assyrians could copy.  
 To-day, in Ashantee, architecture is a lost art.

Beautiful raiments<sup>572</sup> were yours;  
 There were woven by the hands of your own artificers.  
 The heaviest gold nuggets were yours,  
 By the tribute of your country.

---

<sup>572</sup> Clothes (*OED*).

Likewise, in your Kingdom above,  
 There are nuggets and nuggets of peace;  
 These your serfs of yore could never have minted,  
 But they are now at your disposal.

Nana, we pray impart to your men and grandees,  
 The great faith you have acquired;  
 Prove to your men that you are at-one-ment<sup>573</sup> with your God,  
 And that God's Kingdom is greater than the sceptre.

West Africa welcomes you,  
 And beseeches for you, long life;  
 She embraces you  
 And, at your feet, tenders you her Bouquets.

#### ADDENDA

Before these lines had gone to press,  
 Your Christ, in mercy,  
 Had moved the heart of the British to yield  
 Your Kingdom below to you.

In a high ceremonial assembly,  
 An epic in the affairs of Ashantee,  
 The Governor, Sir Gordon Guggisberg.<sup>574</sup>  
 Has restored your state and legions.<sup>575</sup>

In the African fashion,  
 The loyalty of your chiefs has been demonstrated.  
 By the traditional oaths,  
 They have declared to support you, the King, and the British Empire.

---

<sup>573</sup> Also: atonement = 'The condition of being *at one* with others; unity of feeling, harmony, concord, agreement' (*OED*).

<sup>574</sup> See pen-picture of A.R. Chinery.

<sup>575</sup> Prempeh I took the oath as *Kumasehene* or Chief of Kumase on 24 November 1926 and the 'ceremonial assembly' described here took place two days later, on 26 November. (cf. Sampson 1969: 188-189).

[Page 152]

The Reverend PHILIP QUARCOE.<sup>576</sup>  
 Born at Cape Coast in the Seventeenth Century.  
 — Educationist. —

A page of honour is dedicated to the Reverend Philip Quarcoe, who was the first African that was educated in the Oxford University, and who, on return, successfully imparted light to his countrymen. The secret of the early intellectual advancement of the people of Cape Coast was through the educational effort of this reverend gentleman.

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<sup>576</sup> Rev. Dr. Philip Quaake, son of the slave trader and *caboceer* Birempong Kodwo (alias Kodwo Egyir), born Cape Coast 13 March 1741, pupil at Cape Coast Castle school, to England for religious studies, lastly at Oxford, Anglican chaplain at Cape Coast Castle 1766-1816, † Cape Coast 17 October 1816, married London 2 May 1765 Catherine Blunt, † 1767. No portrait added, only a frame.

Sources: Attoh-Ahuma 1905: 45-60 (with original journal extracts); Sampson 1937: 194-202: 'Philip Quaake (born 1741 – died 1816). As a Pioneer Missionary'; Bartels 1955; Sampson 1969b: 36-43; Ephson (I) 1969-1973: 27-32.

[Page 153-155]

”THE QUARTEY PAPAFIOS.”<sup>577</sup>

— “Knowledge is Power.” —

Emmanuel Quarthey-Papafio, Esq., Merchant and Agriculturist <sup>578</sup>	Born at Accra, 1857.
The Honourable Dr. B.W. Quarthey-Papafio, M.D. <sup>579</sup>	Born at Accra, 1863.
A. Boi Quarthey-Papafio, Esq., B.A., B.L. <sup>580</sup>	Born at Accra, 1869.
E.W. Kwatei Quarthey-Papafio, Esq., B.L. <sup>581</sup>	Born at Accra, 1882.
Hugh Quarthey-Papafio, Esq., B.L. <sup>582</sup>	Born at Accra, 1890.

<sup>577</sup> The Quarthey-Papafio family was one of the leading families of Accra in the nineteenth and early twentieth century. The first three men described here are brothers and sons of *Akwashotse* Chief William Quarthey-Papafio, alias Nii Kwatei-Kojo, alias ‘Old Papafio’, head of the Kpakpatsewe lineage of the Asere quarter of Dutch Accra in the 1880s, † Accra 1889, and Momo Omedru, a wealthy businesswoman from Gbese (Dutch Accra). The family name comes from the Ga ‘Kwatei Kpakpa-fio’, whereby *kpakpo* stands for good, brave, virtuous. Sources: Parker 2000: 72n.12, 163, 191n.99; Doortmont GCDB.

<sup>578</sup> Emmanuel [W.] Quarthey-Papafio, born Accra 1857, merchant-farmer, political advisor to several chiefs in Dutch Accra, † after *ca.* 1928, married Anna van der Puije, † 1892, member of the powerful Accra-Elmina Van der Puije (Vanderpuye) clan. Clement (Kwatei) and Hugh were their sons (cf. Doortmont GCDB).

<sup>579</sup> Dr. Benjamin William Quartheyquaye Quarthey-Papafio, born Accra 25 June 1859 [Sampson, Ephson] or 1863 [MacMillan, Hutchison], educated at C.M.S. Grammar School and Fourah Bay College, Freetown (Sierra Leone), awarded B.A. (Durham), medical student in Edinburgh 1882, awarded M.D., M.Ch. 1886 (as first Gold Coast indigenous physician), M.R.C.S. 1886, F.R.M.C.S. 1897, medical officer in Gold Coast Government Service 1888-1905, in private practice, member of the Accra Town Council 1909-1912, unofficial member of the Legislative Council 1919-1924, member of the Board of Education, member of a deputation to the Government in London 1911, † 14 September 1924.

Sources: MacMillan 1920 (1968): 141, 163, 226; Sampson 1937: 203-205 (‘As a Surgeon’); Kimble 1963: 97-98, 456, *passim*; Sampson 1969b: 174-177; Ephson (I) 1969-1973: 69-71 (it looks as if Ephson copied his version from Sampson 1937).

<sup>580</sup> Arthur Boi Quarthey-Papafio, alias ‘Lawyer Papafio’, born Accra 1869, educated at Wesleyan High School, Accra, and at C.M.S. Grammar School and Fourah Bay College in Freetown (Sierra Leone), to Britain for law study 1893, admitted to Christ’s College, Cambridge as a Pensioner 1894, awarded B.A. and LL.B. 1896, called to the Bar (Lincoln’s Inn) 1897, in private practice in Accra, author of important scholarly articles on Ga customary law and Accra history, editor of the *Gold Coast Advocate* newspaper 1904-*ca.* 1914, lawyer and political advisor to his own clan, member Accra Town Council 1905-1909, founding member and Joint treasurer of the N.C.B.W.A., member of numerous educational and social committees and societies, † 1927.

Sources: MacMillan 1920 (1968): 226; Kimble 1963: 382; Parker 2000: 55, 163, 175-176, 191n.99, 199, 207-209, 219.

<sup>581</sup> E.W. Kwatei Quarthey-Papafio, alias Clement Quarthey-Papafio, born Accra 1882, educated in Accra and at Fourah Bay College in Freetown (Sierra Leone), to Britain for law study 1906, called to the Bar (Lincoln’s Inn) 1909, in private practice in Accra, was a director of West African Industries, Ltd., of 120 Beach Av., Station Valley, Accra, set up in 1919, member N.C.B.W.A., † after *ca.* 1928. Source: MacMillan 1920 (1968): 140, 207, 226.

<sup>582</sup> Hugh Quarthey-Papafio, born Accra 1890, read law, called to the Bar, accomplished musician, member N.C.B.W.A., † after *ca.* 1928. Sources: MacMillan 1920 (1968): 140; Doortmont GCDB.



123. H. Quartey-Papafio.



124. E.W. Kwatei Quartey-Papafio.

The dawn of Accra found your ancestors  
 The inevitable masters of a situation;  
 No clubs nor spears could pierce  
 To alter their hold as factotums.

From father to son,  
 A code was handed down  
 That, whoever raised himself in Accra,  
 A Papafio must be in front.

Strict to the code, honour has been served.  
 From the days of plain bombast  
 To the era of forensics and surgery,  
 The escutcheon<sup>583</sup> of the Papafios has been borne high.

“What is the order of the day,”  
 Was observed by Emmanuel, years ago.  
 “I think education is good for our clans,  
 I will put my thinking cap on.”

“Call the family heads together,” he ordered;  
 “Dig that corner for some nuggets;”  
 I think we will start with Benjamin William Quartey  
 And make him a doctor of medicine.”

B.W.Q. responded and did well.  
 He became famous.  
 At the top as surgeon and physician,  
 The doctor joined in thinking for his clans.

<sup>583</sup> See pen-picture of J.E.K. Aggrey.

“Glad I am to be a doctor,”  
Said B.W.Q. Quartey-Papafio, M.D.,  
“Knowledge is power,  
Brother Boi should also have the advantage.”

The law was chosen for A. Boi Quartey.  
He graduated at Cambridge  
And became an eminent counsel,  
With the law at his fingers' ends.

“Life is glorious, when you indulge in the arts;”  
Said brother A. Boi Quartey  
“There is a code of honour among the Papafios;  
Duty calls me to raise the others.

Clement – Kwatei – has had a high school education;  
I think he is good for the law.  
Already I see grist to the mill from the law;  
Clement must be trained to help to grind.”

Clement gathered his accoutrement,  
And trended towards the north;  
In strides of perseverance, and in the nick of time.  
Clement was in wig and gown.

The escutcheon of the Papafios,  
By tradition high, was still soaring;  
Clement was not going to disappoint his clans;  
He called a council to emulate his uncles.

“Hugh, brother Hugh, I know you are a handsome young man  
But I also know your head is not empty;  
I am sending you to grind more law,  
But be sure to pulverize what you grind.”

”Thank you Clement, you know me, don't you”? said Hugh;  
“I have thought of nice music myself;  
I think I will learn law to the Flute of Pan,  
And, if I have your permission, Lawreski will rag me to read.”<sup>584</sup>

Hugh covered himself with glory  
And added music to the law.  
A fine coterie of a family is the Papafios,  
A knowledge set of nobles.

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<sup>584</sup> Obscure phrase.

The pride in the elevation of mind,  
 Was not restricted to brothers or sons;  
 Cousins and nephews even twice removed,  
 Shared in the greatness of the family.

In memoriam, we will chime in a eulogy  
 For the great doctor of the family –  
 The late Benjamin Quartey-Papafio,  
 One of the Beacons of the coast;

“Doctor Benjamin William Quartey-Papafio!  
 Of your practice it can be said that it was perfect  
 Our body bears the appraisalment of your art.  
 Our left hand that holds this book testifies to your skill.

Two arteries were cleanly severed by an accident on a cricket field;  
 We were carried to the hospital,  
 You joined the vessels together, you healed them;  
 The hand is now perfect, though with an undying mark.<sup>585</sup>

Your skill in surgery abounds;  
 Your skill as a physician can be remembered.  
 They came from far and wide,  
 To consult you.

You reached the heights in your profession  
 And in the service of the state,  
 On retirement, you discarded your pension on technical grounds.  
 We open no old wounds.

You were honoured by election on the Legislative Council.  
 This was amends honourable of the respect of the State itself for you.  
 Your undrawn pension is compensated for by your erudite daughter,  
     Kwarley’s high position and emoluments.  
 Kwarley makes a fitful representative in honour of your name.

To you doctor, and to your African comrades,  
 All high in the medical profession –  
 To Dr. Horton of fame, to Dr. Easmon the pioneer, to Dr. Hayford the  
     tenacious,<sup>586</sup>  
*Requiescat in pace.”*

<sup>585</sup> An interesting passage, where Hutchison shows his direct personal involvement with an individual in the book, other than from his schooldays.

<sup>586</sup> Dr. Africanus Horton, Dr. Farrel Easmon (see Appendix III), and Dr. E.J. Hayford respectively (see pen-picture).



Sires, if we wheel from education to the nobilities,  
 We will find that they cannot count without you – the Quartey-Papafios.  
 The call-post-to-arms at Accra,  
 Stands close to your quarters.

You can claim to be Field-Marshals of Accra,  
 The orderliness of politics was in your ancestors' hands,  
 No turbulent Chief could make war  
 Without an enquiry of right by your gallant sires.

Your ancestors were Host-generals, by office, to the world.  
 A stranger was as safe as a citizen,  
 When he had reported himself to them,  
 And he was even welcome to victuals.

Great factotums of the past,  
 Thus, you have acquitted yourselves for admiration.  
 Your grip of affairs, now,  
 Can be said to be even stronger.

In emulation of Dr. Benjamin William Quartey,  
 Lawyer Kwatei Quartey, our popular Clement,  
 Has a seat at the Municipal Council.  
 His patriotism includes charity and educational fervour.

Sires, you have all been admirable citizens,  
 Kwatei improves Accra with a nice residence,  
 And the doctor's Domiabra Park remains a landmark.  
 The name Quartey-Papafio is a high and undying one in Accra.

We pray for long life for Emmanuel  
 The oldest scientist of your clan,  
 The seer who sought and raised your fame,  
 And for "Boi" your uncle of "Cantab."

As to you Clement, and to you Hugh,  
 Age is on your side for further honours.  
 The virtue of citizenship is in benefaction and generousness;  
 The country, in this Gallery of Celebrities, surrounds the names of the  
 Quartey-Papafio with Bouquets.



125. 'The property and residence of E.W. Kwatei Quartey-Papafio' (orig. p. 52).

[Page 155-156]

Miss MERCY KWARLEY QUARTEY-PAPAFIO,<sup>587</sup>  
 Headmistress, Government Girls' School, Cape Coast.  
 — Queen of Callisthenics. —



126. Miss M.K. Quarthey-Papafio.

Queen of Callisthenics,<sup>588</sup>  
 With the agile frame of a nymph;  
 The Preceptor Queen of a college,  
 With a fist as bold as a man's, our salutations!

A fist, that is, your beautiful handwriting,  
 Which can compare with any,  
 Gentlemen's not excepted,  
 For strength of character and clearness,

Is an indication of your well trained mind,  
 Your high development of body,  
 And your exquisite figure,  
 A perfection which is becoming of the Queen of Callisthenics.

Your graceful form  
 That, at your pleasure,  
 Can spring from side to side,  
 Can be the envy of your peers.

<sup>587</sup> There is no further information available about her; there was a contemporary Ruby Quarthey-Papafio, who was head mistress of the Government Girls' School at Accra in 1930, possibly a sister, otherwise a cousin (cf. Boahen 1975: 138).

<sup>588</sup> Referring to her enthusiasm for callisthenics, gymnastic exercises 'calculated to develop the beauty of the human figure, and to promote elegant and graceful movement' (*OED*).

You are the Queen of Callisthenics –  
 From Swedish drill to mind drill –  
 With the polish of a cultured English woman,  
 An advantage which you gained through your education in England.

We do not forget,  
 That your art enriches the circulation  
 Wand increases the mind with matter  
 Which conduces to intellectual advancement.

Graceful lady,  
 You are the daughter of the late Dr. B.W. Quartey-Papafio,  
 The great physician and surgeon,  
 And honourable member of the Legislative Council.

Apart from your diligence,  
 Heredity bequeathed you brains  
 That helped you through your course for the Preceptress' degree –  
 An accomplishment which entitles you to your high post.

Your "strength and ability" as a schoolmistress is affirmed by your staff.  
 You are as kempt in your ways as you are exacting on your pupils  
 For regularity and good manners, and for attentiveness to their studies.  
 A discipline that enhances the reputation of the Girls' School.

Male or female,  
 The pupils of the Government School, Cape Coast,  
 Have boasted of higher attainments, curriculum for curriculum.  
 Than other schools in the colony.

For competition among the students of the different schools is keen  
 The battle is not confined;  
 When out, students would examine themselves;  
 A "Wesleyan" would examine a "Government."

Miss Kwarley Quartey-Papafio,  
 Cape Coast thanks you, for holding tradition high.  
 You are yourself from Cape Coast,  
 The credit, therefore, reflects on you.

The classic features of your mother can be reproduced by Rome,  
 But Rome would have to use alabasters in order to rival her.  
 Pursue, therefore, elegant child, your noble course.  
 And shepherd your pupils in excelsior.

The country consecrates her daughters to you  
And your careful training methods;  
She wishes you the best of health and mind to meet your task –  
Queen of Callisthenics.

The Honourable Dr. B.W. Quartey-Papafio, M.D.  
— Father of Miss Mercy Kwarley Quartey-Papafio. —

*(See the Quartey-Papafios)*



127. Dr. B.W. Quartey-Papafio.

[Page 157-158]

QUASHIE BROTHERS.<sup>589</sup>

James E., John B., Amos J., and Simeon.

— “The Four Appollos.”<sup>590</sup> “The Idols of the Gods.” —



128. Quashie Brothers.

Dear Brothers, perfect and masculine in form,  
Your ancestor Ham from a resurrection bed will say of you,  
“This is the type I left behind,  
Glory be to father Quashie.”

Wisely, you have welded your affairs  
Into a brotherhood of honour and security:  
A rampart of wealth,  
All under orderly direction.

You were born with silver spoons in your mouths,  
You are blood royals of Anum-Boso,  
The Princess Royal, your mother, watches over an ancient stool,  
And your uncle, the occupant, graces your names in kingship.

Father Quashie of Saltpond, with the acumen of the philosopher,  
Embraces the Sheba of the East, your mother, into a union –  
Which was broken only by death –  
And begot your stalwart selves.

<sup>589</sup> This is one of the more personal and less factual pen-pictures, with little to go on from the entry itself. In all probability, the Quashie brothers were personal acquaintances of Hutchison. The father of the four brothers, who were apparently in business together, hailed from Saltpond and seems to have been a successful merchant. He married a lady from the stool family of Anum-Boso.

<sup>590</sup> Sic; read: Appollos.

The affairs of father Quashie were prosperous,  
 With foresight,  
 He gave you all an education,  
 Nigh perfection to collegians.

Brother James, we thought was a Master of Arts;  
 Brother John, with the commercial instinct, now and again flashed some  
 learning;  
 But little did we know that in him was the master mind of elocution,  
 Till business took brother John into excess of argument.

Brother Amos was then in the background of our acquaintanceship.  
 We did not know that another master lived among the brothers Quashie.  
 Amos came and discussed a commercial proposition with alacrity and  
 precision  
 And returned to his shell at Koforidua.

We had room for conjecture  
 What would become of Africa,  
 If all were trained like these,  
 And had the gifts likewise to be independent;

The grand union of the Quashies,  
 With wealth to hold and grace  
 A merited position in the country –  
 Merchants and financiers.

More business, and the pen of Amos protruded  
 With an aroma of the King's English,  
 And matter for reflection –  
 A language most blunder to write.

The wisdom of the brothers Quashie can be appreciated, by their  
 international arrangements:  
 They disputed brother James as guardian of the Anum-Boso stool;  
 Brother John, as the commercial manager at headquarters;  
 Brother Amos, as the magnate of all products; and brother Simeon, as  
 an actual producer.

Brother Simeon, our congratulations to you!  
 Those, who know the Quashies, do not know you;  
 But you are known by your work,  
 As the Grand Vizier of their diamonds and their farms.

Worthy sons of the soil,  
 With your diamonds, gold, and cocoa,  
 What will your riches be when the country grows,  
 And time brings its increase?

Your hearts are as merciful as you are good:  
 Your charitable deeds are many.  
 Your sincerity in your dealings with men  
 Can be equalled only by your manhood.

We are glad you have adopted the mind of your noble father;  
 By your training your sons and nephews  
 In colleges and universities.  
 The educational seed he sowed in you is bearing fruit.

S-Okai Quashie-Idun, barrister-at-law, is an honour to your names.  
 Others are budding for theology and the arts.  
 This is a duty for the elevation of the race;  
 The country thanks you.

You are in high estimation  
 Wherever your names are mentioned.  
 Our prayers are for you,  
 And for the restoration of brother John's health.

May he be spared  
 To grace "Ankumaku" once more, with his bonhomie self  
 The country tenders you her Bouquets,  
 For your Independence and Excellent Manhood.



129. 'Ankumaku. The property and residence of Quashie Brothers' (orig. p. 102).



[Page 158-159]

EMMANUEL CHARLES QUIST, Esquire, B.L.<sup>591</sup>

Born at Christiansborg,<sup>592</sup> Accra.

— A gentleman of France. —



130. E.C. Quist.

Stately in form, incomparable in manners,  
A gentleman of France.

The epitome, pray understand, is the immortal name of the aristocrats  
Who shone in the days of the Bourbons.<sup>593</sup>

He is reticent,  
Even in the midst of true friends.  
Silent tongues are golden,  
Thus he has won fame.

<sup>591</sup> Sir Emmanuel Charles Quist, alias Paa Quist, born Christiansborg, Accra 10 March or May 1880, educated at Basel Mission School, Accra 1889-1896, student at Theological Seminary and Training College at Akropong (Akwapim District) until 1908, instead of pursuing a theological career, he went into trade with the Basel Trading Company, storekeeper and factor for the company in the Eastern Province of the Gold Coast, read law at Middle Temple, London from 1910, called to the Bar 1913, Crown Counsellor, and in private practice in Accra, member of the Accra Town Council, legal adviser to the Eastern Provincial Council of Chiefs and to the Basel Mission, extraordinary member of the Legislative Council 1925, member of the Legislative Council (representing the chiefs of the Eastern Province) 1934-1948, judge at the Cape Coast High Court 1948-1949, first African President of the Legislative Council 1949-1951 and Speaker of the National Assembly of the Gold Coast 1951-1957 and Ghana 1957-1959, created O.B.E. 1942, created K.B.E. 1952, † 30 March 1959. He was a son of Rev. Carl Quist, pastor of the Basel Mission Church in Accra. Sources: Kimble 1963: 101, 456; Ephson (III) 1969-1973: 233-236.

<sup>592</sup> See pen-picture of T.W. Cochrane.

<sup>593</sup> This passage and the epitome are rather mysterious, as there are no indications for a French connection of the Quist family, neither in this pen-picture itself, nor in other sources.

Sire Quist,  
 You were once a Crown Counsel.  
 With the massed experience from that high post,  
 You are now in private practice.

It is delightful to see you argue,  
 With the reserved authority of "I know;"  
 An attitude which humbles opposition  
 And lands the spoils for you.

The Judges cannot resist hearing you,  
 The composed reasoner,  
 With a form that pleads,  
 Before the assuring voice has spoken.

You are a "white man" in your noble rights,  
 And by your living and environments,  
 Your home is becoming of a Commander's child;  
 For "Quist's Circus" is a pleasant sight.

Your beautiful town of Xborg,<sup>594</sup>  
 With the castle symbolic of the past,  
 Once the haunts of white ambassadors,  
 Lies desolate and depopulated.

Death and resurrection is the order of creation:  
 We fear not for a new life for Christiansborg.  
 With your palace, you have laid a new foundation  
 For this historic town.

All roads lead to Christiansborg and to the castle;  
 One is the High Street of Accra, comparable to European streets;  
 One is the Vikings' road –  
 The Atlantic, the Pacific, and where all oceans meet.

The latter led to Osu<sup>595</sup> when the Danes ruled;  
 It is not obstructed, but it cannot be again alienated,  
 For Governors grace the castle and on its ramparts view for sails  
 Which are now parapets that are manned with British guns.

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<sup>594</sup> Read: Christiansborg.

<sup>595</sup> Osu is the local Ga name for Christiansborg, which is still current.

The castle's outpost is your domain;  
 Between you and the Governors, the watch over Christiansborg is safe,  
 The dead can sleep in peace.  
 In the hope of the resurrection of their Osu.

Time was,  
 When dancing was prevalent at Osu, and a pleasure;  
 When man felt proud  
 Among the fair women of Osu.

This recalls  
 That you are yourself a graceful dancer,  
 The cynosure of a dancing room,  
 A king among men with a back for a cinema display.

Your life has been smooth.  
 Your number of advance is A.I.  
 For your watch is times 1 P.M. o'clock  
 In a most sacred shrine.

Captain of the Danish fleet with Governors as First-Admirals!  
 With the foregoing, we will curtail our sketch.  
 May Christiansborg arise from her ashes, with her many gracious ladies,  
 And hand you the country's Bouquets.



131. 'The property and residence of E.C. Quist' (orig. p. 31).

[Page 159-160]

Dr. CHARLES ELIAS REINDORF, M.D., B.S.<sup>596</sup> (Durham).<sup>597</sup>

Born the 29th December, 1877.

— Professor of Venereal Diseases. —



132. Dr. C.E. Reindorf.

Ambidextrous,  
 You armed yourself as a Surgeon –  
 An adept at dissection –  
 In good and prescribed time.

At the halls of the most noble,  
 The British,  
 Intermixed with their sons  
 You obtained your degrees.

<sup>596</sup> Sic, old abbreviation; read: B.Sc.

<sup>597</sup> Dr. Charles Elias Reindorf, O.B.E., born Mayera (Basel Mission Station) nr. Accra 29 August 1877, educated at Mayera Basel Mission Infant School 1883, at St. Thomas School, Christiansborg, at Basel Mission Primary Boarding School, Christiansborg, and at Middle Boarding School 1892, student at Basel Mission Theological Seminary at Akropong (unfinished), student in Lagos for the College of Preceptors' Certificate Class II (awarded with honours), pupil dispenser and vaccinator in the Gold Coast 1901, student at Fourah Bay College, Sierra Leone 1902, private pre-university study in Edinburgh 1904, student at Durham University College of Medicine, awarded intermediate M.B. 1906, practical training at Royal Infirmary and St. Bartholomew's Hospital in London, awarded M.B and B.Sc. 1910, in private practice at Accra, Nsawam, and Pakro 1910-1913, opened dispensary branches at Koforidua and Akropong 1914, temporary District Medical Officer and Medical Officer of Health at Basel Mission Hospital, Aburi 1917-1920, coursework in venereal diseases at St. Bartholomew's Hospital, London and in Strasburg (France) 1920, opened and maintained Venereal Diseases Clinic at the Colonial Hospital, later at the Gold Coast Hospital, Korle-Bu, made study of disease and treatment of Yaws ('Framboesia'), and submitted thesis to Durham University, awarded M.D. 1928, in private practice in Accra 1929 and Kumase 1935-1944, with several branches, held part-time government appointments, member of Accra Town Council 1930-1935, mediator in Ga politics and stool disputes 1944-1954, Managing Director of the 'Independent Press' 1953, President of the Medical Practitioners' Association, President of the Gold Coast Branch of the British Medical Association, President of the Rodger Club, Accra, created O.B.E., † after 1965. Source: Reindorf 1966: iv-vii.

We will hold a little brief and say for the doctors of the world  
 That, where learning is a trial, it is in the study for the degree of medicine.  
 What can you eliminate to be efficient  
 Medicine is the greatest of all professions.

Dr. Charles Elias Reindorf  
 Professor,<sup>598</sup>  
 If you did nothing more in the world,  
 Humanity would be thankful to you:

You have been the advocate of the cure of venereal diseases by the  
 modern and drastic rooter –  
 Inoculation.  
 You have declared, in the main, for specializing in this disease.  
 This is the road to efficiency.<sup>599</sup>

To your credit is the record.  
 That the Venereal Clinic of the Government has been under your  
 supervision for many years,  
 And that you are now in charge of that section at the Gold Coast Hospital.  
 The nation wishes you strength.

Your personality has a charm on patients;  
 This is a wand in your profession.  
 By your skill and aid,  
 The country has been scoured of some of the heathenish virus.

Many a poor woman,  
 Many a poor man,  
 Breathes happily,  
 With a hope of himself.

Carry on the good work  
 That your surgery daily tells,  
 In happy reflection to patients,  
 And to yourself.

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<sup>598</sup> The title is used here in an honorific sense.

<sup>599</sup> 'It was also at this [venereal diseases] clinic that he introduced curative injection, which before this time was practically unknown in the Gold Coast' (Reindorf 1966: vi).

You are a cadet of the Reverend Carl Christian Reindorf,<sup>600</sup>  
 And the relative of most who are the aristocrats of Accra<sup>601</sup>  
 A prominent man in society,  
 You have been the honoured President of the Rodger Club.<sup>602</sup>

Heavy was the cloud that overcast your sky and the nation's:  
 We hand you in this sketch.  
 The country's sympathy for the bereavement of your young and refined  
 wife,  
 Emma Reindorf,<sup>603</sup>

The prima donna,  
 The great contralto,  
 Who held us, for the last, at your concert in aid of St. Bartholomew's  
 Hospital,  
 Spellbound, with Tosti's "Goodbye."<sup>604</sup>

In memory of your father,  
 The Reverend Carl Christian Reindorf,  
 It can be said that he anticipated all native authors, by compiling the  
 history of the Gold Coast  
 There is the opinion that his history discloses a more inner knowledge  
 of tradition.

Dr. Charles Reindorf,  
 Apart from your skill and position, you have set an example for the  
 study of felicific surroundings,<sup>605</sup>  
 Your residence known as Karl-dorf, with its flower beds and palms, is a  
 picture for a baronet's heart.  
 In the Gallery of Celebrities, the country recognizes your merits and  
 tenders you her Bouquets.

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<sup>600</sup> Rev. Carl Christian Reindorf, born Prampram 31 May 1834, pupil at Basel Mission School at Akropong (Akwapim), religious studies, catechist and teacher, ordained 1872, Vice-Principal of the Akropong Theological Seminary, missionary at different stations, historian of the Gold Coast and Asante, † Accra 31 May 1917. He was the son of Carl Reindorf Hackenburg (1806-1865) and Anowah Ama Ashon Cudjoe, and a direct descendent of the eighteenth-century Danish governor Johan Frederick Reindorf. Sources: MacMillan 1920 (1968): 205; Reindorf 1966: 3-16; Ephson (I) 1969-1973: 56-57; Omosini 1979/'81.

<sup>601</sup> He descended from several important stool-holding Accra families.

<sup>602</sup> See pen-picture of J. Blankson Mills.

<sup>603</sup> Emma Clara Evans married Charles Elias Reindorf in Britain in 1914 and returned with him to the Gold Coast in the same year. Emma died in childbirth in June 1922 (Reindorf 1966: v). Apparently she was a gifted singer.

<sup>604</sup> Sir Francesco Paolo Tosti (1846-1916), Italian composer and music teacher, who worked at the British Court from 1875; 'Goodbye' is one of the best-known songs he composed (*The Columbia Encyclopedia*).

<sup>605</sup> Felicific = 'Making or tending to make happy; productive of happiness' (*OED*). Hutchison refers to the gardening activities of Reindorf here, poetically stretching the meaning of the word.



133. 'Karl-Dorf (without the grounds). The property and residence of Dr. C.E. Reindorf' (orig. p. 55).

[Page 161-162]

PETER AWOONOR RENNER, Esquire, B.L.<sup>606</sup>

“The Leader of the Gold Coast Bar.”

Captain of the Gold Coast Territorial Force.

— Iron-bound Case of Undefinable Gravity —



134. P. Awoonor Renner.

Leader of the Bar,  
The consensus<sup>607</sup> of opinion is that you are not only a leader, but a norm in  
the profession.  
You hail not from Corsica,  
But you can fight like Bonaparte.

We hold a sword from the infantry,  
We refer no to your services with that moltened<sup>608</sup> weapon;  
Honours are for your epaulets that are starred,  
But greater honours are for the magnet of your name and position.

You are the inexhaustible fount of pleadings  
Wherever the angle of the law could be placed,  
Your peers are few in ability.  
To fence for the defence of an unfortunate.

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<sup>606</sup> Peter Awoonor Renner, barrister-at-law, was obviously an important personage in Gold Coast society from the 1880s till the 1920s, but very little information on his personal background is on record. He spent all his professional life in private practice (from *ca.* 1884) and often represented clients in cases against the government. He was brother-in-law to Gold Coast Puisne Judge Francis Smith who has his own pen-picture. Source: Kimble 1963: 95-96, 99n., 345, 347, 477.

<sup>607</sup> Sic; ‘obscure variation of consensus’ (*OED*).

<sup>608</sup> Sic; should probably read: ‘molten’: ‘of metal, tallow, etc.: that has been melted and allowed to solidify again’. ‘Moltened’ seems meaningless (*OED*).



Iron-bound Case of Undefinable Gravity.<sup>609</sup>  
 Newtonianism cannot sustain your weight,  
 For, has passion not pierced the spheres,  
 In spite of the law of gravitation?

Metaphors are not cheap for you;  
 You are a patriot with high ideals –  
 A consummate patriot with the intelligence of a diplomat,  
 And the fervour of the Pythian god.<sup>610</sup>

Les the country should forget, Liberty can be dearly bought.  
 In all the drastic cases where Liberty was strung,  
 Without a pittance or hullabaloo,  
 You led your “troops” to the bar, Liberty to unstring.

“Is Awoonor there?” would be the whisper,  
 At least we whispered so.  
 For who is the “fox” of the bar,  
 With the features of a real counsel?

Your ancestors may be white, we know not;  
 Occupation can remodel men;  
 We cite your face as a pattern of the lawyer’s,  
 Refined, with immobile lips.

Your silvery voice in the courts will resound,  
 When your mantle you have nobly shed;  
 Your form at the bar in aura will remain  
 When echo no more can reply.

Age decants the fervour of youth,  
 Time was when you were the “salvator” of the poor;  
 When no unfounded accusation could hold against  
 The helpless man,

Your heartstrings in charity blended,  
 A mason of the hundredth degree,  
 You could not look on the abuse of Justice,  
 Your office you rightly used,

<sup>609</sup> The meaning of this obscure phrase is unclear; it does *not* seem to be a quotation.

<sup>610</sup> ‘Of or pertaining to Delphi, or to the oracle and priestess of Apollo there; also, of or pertaining to the games held near Delphi’ (*OED*).

Years will waft the myrrh of adoration  
 That surrounded your youthful manhood, before the throne of Justice,  
 And urged you to success,  
 And men will sing your praises;

Even as we in remembrance bow to your many adorable acts,  
 To your forensic ability,  
 To your acts of mercy to distressed defendants,  
 And to the dignity of your name.

Dandy Renner with manhood clean  
 Forestalled all the lawyers in practice;  
 He was sought for advice by whites and blacks  
 From provinces East and West

“Daddy” Renner, in manhood green,  
 Is still in practice at the bar,  
 He is the leader coruscant<sup>611</sup> at his post.  
 Come China, come India, with LL.D.’s.

Sire, your garb befits you like your gloves,  
 Your gait is uncopied.  
 Where is the walking stick of old,  
 That swung in a circle by your side?

The Oxford coat that you beloved  
 Clings in aura now to you.  
 You can be said to be handsome,  
 Even by the charm of your sarcastic smile.

Start your pleadings to bench or public.  
 Raise your head from your brief,  
 Throw your silvery voice out to echo,  
 And Cæsar is your complement.

Leader of the bar, Iron-bound Case of Undefinable Gravity.  
 Your friends alone know your weight;  
 We would, if we were the giver of life,  
 Give you a hundred more years to adorn the bar.

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<sup>611</sup> ‘Glittering, sparkling, gleaming’, also figuratively (*OED*).

Charlie and Willie are laurel wreaths<sup>612</sup>  
That you will wind round your name,  
When you proceed to the fourth dimension  
To unfold your story of endeavour.

In this march of life,  
The world has yielded you its best.  
In the Winter of your life,  
May you consummate all your hopes!

Your country has been your admirer,  
She prizes your strength and nobility.  
“Iron-bound Case of Undefinable Gravity,”  
At your feet, your country lays her Bouquets.

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<sup>612</sup> His sons; for William (‘Willie’) Awoonor Renner see below.

[Page 163]

WILLIAM AWOONOR RENNER, Esquire, B.L.<sup>613</sup>

Born at Freetown, Sierra Leone, October, 1889.

Police Magistrate.

— “Details.” —



135. W. Awoonor Renner.

Your Worship, You are the son of Awoonor Renner,  
The fountain of law and pleadings,  
You beg not for a post,  
to judge of adjudicate.

You are the pride of the able leader,  
The “Salvator” of the distressed:  
His forty-four years in practice  
Makes him a Lord Chancellor.

Unstintedly, he opened his purse to you and Charlie<sup>614</sup>  
To enjoy yourselves in Europe,  
And to learn the law,  
For knowledge and fame.

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<sup>613</sup> Mainly summarized from the entry: William Awoonor Renner, born Freetown (Sierra Leone) October 1889, read law in Great Britain, barrister-at-law, police magistrate, † Cape Coast 1946. He is the son of Peter Awoonor Renner (see above). Source: CROA, Death Records Cape Coast 1943-1944, C.B.K. Zwennes to Head of Central Record Office, Accra 21 February 1989 (letter inserted in vol.).

<sup>614</sup> Charlie Awoonor Renner, his brother.

You well acquitted yourself;  
In prompt and good time  
The wig and gown were yours  
To raise you to the magistrature.

The country looks to you  
To carry the standard of sincerity as ever;  
The standard of impartiality as ever;  
And to give the recipe of the sauce for the goose, as ever as the recipe of  
the sauce for the gander.

You have shown a tendency to details,  
A characteristic of the precise man.  
Impartiality is your keynote;  
Thus, justice can always be served.

Worthy son of the soil!  
Bloom in reverence,  
Till the mantle of the leader falls,  
And you exchange the bench for the bar.

Good-bye, Your Worship – honours to your magisterial bench;  
Good-bye, Willie Renner – the country's respect to you;  
Good-bye, Your Worship;  
Goodbye.

[Page 164-165]

HARRY FRANCISCO RIBEIRO, Esquire, B.L.<sup>615</sup>

Born at Accra, February, 1873.

— Music and Quick Law. —



136. H.F. Ribeiro.

The cocoa legions thank you  
For the introduction of the “Tango”  
In the guise of the “Ashiko,”<sup>616</sup>  
From Grand Portugal.

With the castanets and the reel.  
In merry Tango fashion,  
Gay boys banged the tambourines  
To the metre of Euterpe,<sup>617</sup>

<sup>615</sup> Henry Francisco (‘Harry’) Ribeiro, born Accra February 1873, educated at Wesleyan Methodist High School, Accra, and at Church of England School, Accra, operator West African Telegraph Company 1889, stationed at St. Paul de Loando (Portuguese West Africa; now Luanda, Angola), stationed at Accra 1898, established the Sekondi station 1900, read law in Great Britain 1902, called to the Bar (Lincoln’s Inn) 1905, in private practice in Sekondi 1905-1908, and Accra from 1908, member of the Church of England, President of the Rodger Club in Accra (*ca.* 1928), † after *ca.* 1928. Built a residence called ‘Belvista Terrace’ in Accra. Hutchison also describes him as a gifted musician, playing the guitar after work. Possibly Ribeiro was a member of the group of Brazilian immigrants that settled in Accra from the 1840s onwards. Source: MacMillan 1920 (1968): 226.

<sup>616</sup> The ‘Ashiko’ is an African drum with a goatskin head stretched around and tacked to the end of a tapered cylinder. Here the reference seems more to a dance than to a drum, especially in the comparison with the ‘tango’.

<sup>617</sup> Euterpe is one of the nine Muses, the goddesses of music, song, and dance from Greek mythology

Till hearts were satisfied  
 And with and without sombrero,  
 Harry stepped the measure  
 For the imitation of the fashionables

You anticipated Marconi with the Morse,  
 And travelled far and wide  
 To prove to civilization  
 That there is life in the ether;

Then, when duty was well done,  
 In Portuguese fashion,  
 Troubadour you would turn,  
 With the sweet guitarra,

Our hearts are still young,  
 For the love of good music  
 Which whiled our youthful days,  
 And which still sweetly reverberates.

Harry, when we see you in the tournure<sup>618</sup>  
 And abandon of the Tango.  
 As happy as a lark  
 Frisky in the morning.

Grey, we are now lad,  
 Arms are no more akimbo  
 To the tune of Ashiko,  
 Or for the handkerchiefs of the ladies,

Our youthful comrade,  
 Friendship did not end with the ticking of the Morse or the sound of the  
 guitarra,  
 But we sailed across the seas,  
 From glorious Accra to the land of Japheth<sup>619</sup> to advance ourselves  
 in the arts.

---

<sup>618</sup> '(Graceful) manner or bearing; cultivated address' (*OED*).

<sup>619</sup> The land of the Indo-European people; allusion to Japheth, son of Noah, from whom the Europeans stem, as opposed to his son Ham from whom the Africans stem (*OED*).

Camaraderie was the bond among the folk studying for the professions.  
 We silhouette here a remembrancer<sup>620</sup> of the dinner at the Boulogne,  
 Where old Vidal Buckle, Isaac Nelson, and the author,  
 Graced your little bye-bye to the land of Ham,<sup>621</sup>

We refer to your studies and say,  
 You became a barrister-at-law in the smart time of eighteen months.  
 When most were on Roman law,  
 You had tangoed into your wig and gown.

You have been assiduous in your practice,  
 And have had deserving success.  
 Application and sincerity.  
 Are the keynotes in the handling of your cases.

Though you have lost brothers Miguel and José, for which bereavement  
 you have our sympathies,<sup>622</sup>  
 Your life has been full of sunshine,  
 Your marriage has been happy; your wife is a lady from an old family.<sup>623</sup>  
 Salutations to you and your dignified partner.

Friend Harry, we have surveyed, in a humorous vein,  
 Your youthful predilections.  
 We have surveyed, with appreciation,  
 Your studies and professional march.

We have come to an imposing stage,  
 The edifice of your manhood;  
 This you have constructed in the pure white way,  
 By living the gentleman's life.

Your home wins admiration,  
 It is a little mansion.  
 Your taste in its furnishing can compare to that of Mayfair,<sup>624</sup>  
 And its atmosphere is radiant.

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<sup>620</sup> 'A reminder; a memento, souvenir' (*OED*).

<sup>621</sup> Apparently, Hutchison, Buckle, and Nelson were good friends of Ribeiro in Europe, and saw him off with a dinner on board the ship 'Boulogne', before his return to Africa ('the land of Ham') *ca.* 1905. For Vidal Buckle see the pen-picture of his brother Vernon; Isaac Nelson has his own entry.

<sup>622</sup> Their life histories remain unknown.

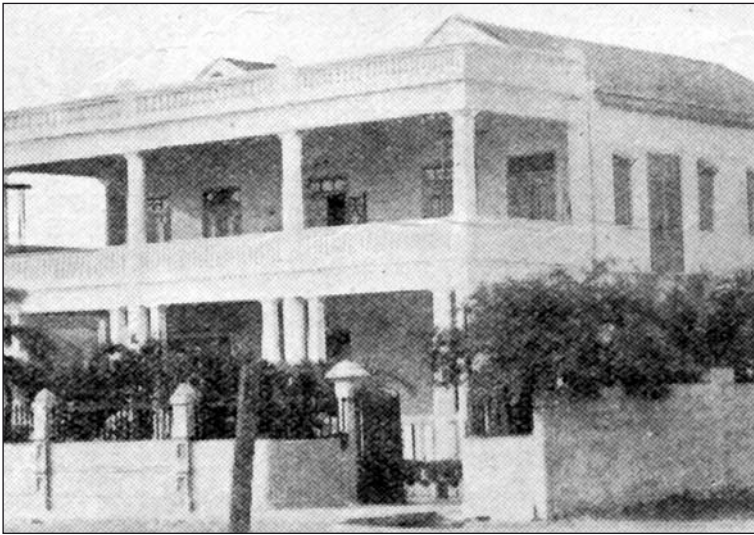
<sup>623</sup> Unidentified.

<sup>624</sup> Mayfair is a fashionable area of London.



Though your own denomination is the State Church of England,  
Without discrimination, you are a supporter of all the churches.  
There is also the pleasure of adding  
That the Rodger Club owns you as its present President.<sup>625</sup>

Nothing but the best can be said of you.  
You are a quiet and true citizen,  
Worthy of approbation in the Gallery of Celebrities,  
And the country respectfully tenders you her Bouquets.



137. 'The property and residence of Harry Francisco Ribeiro' (orig. p. 146).

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<sup>625</sup> On the Rodger Club see pen-picture of J. Blankson Mills.

[Page 165-166]

The Reverend EBENEZER AMOS SACKEY.<sup>626</sup>  
 Born at Winnebah, 15th July, 1865.  
 Minister of Religion, Wesleyan Methodist Missionary Society.  
 — “Hitherto Hath The Lord Helped Us.” Ecclesiology. —



138. Rev. E.A. Sackey.

We had our Freemans and Solomons;  
 We had our Parkers and Acquaaahs;  
 We had our Anamans and other men,  
 But the Lord is now host to them.<sup>627</sup>

We thought the “Ark” was weakened, because of the Pillars that were not;  
 But God, in his beneficent way, provided when we knew not.  
 The Reverend Ebenezer Amos Sackey, the elegant priest,  
 Is, by the grace of God, the Elisha of our camp,

Not with the mantle of Elijah,  
 But with the canonicals of Jehova  
 Which envelop him at every step,  
 To lead the flock chosen by His Grace.<sup>628</sup>

<sup>626</sup> Rev. Ebenezer Amos Sackey, born Winneba 15 July 1865, student Wesleyan Methodist High School at Cape Coast, Wesleyan Methodist missionary, superintendent of the Cape Coast Circuit 1916, rebuilt the Cape Coast Chapel 1918-1922, member of the Centenary Committee of the Wesleyan Methodist Mission 1933, freemason. Source: Bartels 1965: 168, 190-191, 203.

<sup>627</sup> All Wesleyan ministers: T.B. Freeman and S.R.B Attoh-Ahuma (S. Solomon) have their own pen-picture; for A.W. Parker, R.M. Acquaaah, and I. Anaman see Appendix III.

<sup>628</sup> Elisha is the attendant, disciple, and adopted son of the prophet Elijah, who, when first finding Elisha, threw his mantle around him. After Elijah’s death, Elisha succeeded him. Cf. 1 Kings 19:16-19; 2 Kings 2:9; 5:8.

Reverend sir, you are from royal parentage  
 And have the decorum and the polish of a gentleman.  
 You have distinguished yourself in church and society, in the manner of  
 a genial Bishop,  
 That Reverend Sackey, you might be thought to hail from Britain.

An assiduous worker,  
 You have been at work,  
 Bringing innovations that are useful and commendable to the church.  
 The general appreciation of the community is the acknowledgement of  
 your endeavours.

You are the originator of the harvest festival  
 Which helps with much revenue,  
 And gives great pleasure to many  
 From the spectacular display of offerings.

Wherever you are stationed, progress is the wand,  
 You are a life in any circle.  
 You are the veritable “Wren” of West Africa,  
 Building churches to patterns which only that architect could challenge  
 with his London “Antiques.”<sup>629</sup>

Your sacred life has good educational grounding. A teacher of a High School,  
 You had endowed yourself with knowledge  
 Which makes you a power in the pulpit.  
 Your speeches and sermons are like those of the “Master,” weighty with  
 meaning.

Ebenezer, indeed,  
 “Hitherto hath the Lord helped us,”<sup>630</sup>  
 For graced in beauty of form, learning, and piety,  
 Ebenezer delivers the gospel –

That inspires,  
 That men devour,  
 So that the congregation cannot resist,  
 Spell-bound, they all are.

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<sup>629</sup> Reference to Sir Christopher Wren (1632-1723), architect of St. Paul’s Cathedral and many other (church) buildings in London; the comparison is with Sackey as architect of the rebuilt Cape Coast Wesleyan Methodist Chapel (see above). From the stanza one could infer that Sackey (re)built other church buildings as well.

<sup>630</sup> The meaning of the name Ebenezer; see 1 Samuel 7:12: ‘Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us’.

You have served the church from station to station.  
 You have made friends everywhere.  
 By your love of the advanced service, wherever you have had charge,  
 You have increased worshippers.

The Sunday Schools are packed to hear of the Light of the Worlds.  
 Where darkness reigned, light has prevailed;  
 Thus, wisdom has been disseminated in English and in the vernacular;  
 Our songs are sung in the native language, and God's name praised in truth,

Till Reverend Sackey,  
 By his charm and versatility  
 And his sincerity for progress  
 Is the favourite in every congregation.  
 Your achievements have been published in a missionary brochure –  
 A meritorious record.  
 Great Christian leader,  
 May God strengthen your hand.

The ardour and help of your wife,  
 Née Princess Mercy Owusu Ansah,<sup>631</sup>  
 And the handsomeness of your children,  
 Need mention,

As an advance mind,  
 You have sought knowledge in Freemasonry, and you are a Master.  
 As an Archimandrite,<sup>632</sup>  
 Your flock can hear the echo of their voices – Hail! Hosanna! Hail!

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<sup>631</sup> Probably a (half) sister of Albert and John Owusu Ansah; see pen-picture of the former.

<sup>632</sup> 'In Greek Christianity the superior of a monastery or convent, corresponding to the abbot in the Western Church. Occasionally also used of a superintendent of several monasteries, corresponding to the Western superior abbot or provincial father' (*OED*), here apparently used figuratively in terms of 'leader', 'father figure'.

[Page 166-167]

T.H. SAM, Esquire,<sup>633</sup>  
 Born at Chama, 1864. Merchant.  
 — Patriarch. —



139. T.H.Sam.

Father Sam,  
 Who is now a patriarch of sixty-four,  
 Appears as if he were retired from the struggle  
 Of a long drawn battle of life,

At the age of twenty-nine,  
 He ventured to the Cameroons  
 And distinguished himself in commerce  
 For an extensive German firm.

With a staff of seventeen, natives and Europeans,  
 Father Sam proved himself a giant organizer.  
 He returned in comfort to erect the first stylish building at Sekondi –  
 The Twin-house at Poasi Road.

It was Father Sam that opened Essuas<sup>634</sup> for ventures in mahogany logs.  
 Roads, at his expense,  
 He made to maintain a precarious industry  
 Which did not produce commensurate returns.

<sup>633</sup> Summarized from the entry: T.H. Sam, alias Father Sam, born Shama (Gold Coast) 1864, agent for a German commercial firm in Cameroon from *ca.* 1893, returned to the Gold Coast and settled in Sekondi, merchant, businessman, active in timber production, philanthropist, † after *ca.* 1928.

<sup>634</sup> Area in the hinterland of Sekondi.

Notwithstanding this fact, Father Sam, with smiles,  
 Will still greet you at the Twin-house  
 And discuss with you the prospects of mahogany,  
 Or any commodity which in commerce brings grist.<sup>635</sup>

Born at Chama,  
 The head of a large family,  
 He has never deserted his home,  
 Where his purse stretches regularly.

A giant in size,  
 Father Sam, in his prime must have scaled six feet ten inches.  
 His sons are the sculptures of himself,  
 And all are like twins in physiognomy.

A philanthropist is the true description of our hero.  
 He freely gives to the needy.  
 His sympathy has the label  
 Of the old aristocrats.

An honourable citizen,  
 He is a member of all committees of importance,  
 And always does his duty,  
 When duty calls.

Father Sam depended not upon books to raise him;  
 But upon endeavour.  
 He is not a novice in education,  
 But he prefers practice to theory.

For our readers to appreciate character,  
 Father Sam is in the country's Gallery of Celebrities,  
 That they may enquire of the manner he has lived,  
 And the reason for his independence at his advanced age.

Father Sam,  
 With the Churches' thanks to you for your liberal support,  
 And with the country's Bouquets in your hands,  
 We hand you over to posterity as to model African.

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<sup>635</sup> Brings profit.

[Page 168]

W.E. SAM, Esquire.<sup>636</sup>  
 Born in the Eighteen-forties.  
 — The Mining King of West Africa. —



140. W.E. Sam.

A page of honour is dedicated to the eminent W.E. Sam who, in his life, was the strongest native holder of the shares of the mines on the Wassaw Fields, and the eye or adviser of the mines.

The progress of mining in West Africa is attributed to him. Apart from his financial interest, as an intelligent man, he weighed the future of the mines and

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<sup>636</sup> William Edward Sam, alias 'Tarkwa Sam', born 9 March 1833 [sic], of Akyem origin, educated at Wesleyan Methodist Mission schools, school teacher, shifted his activities to trade, mercantile agent for African and European firms on the Coast, including J.A.B. Horton and F. & A. Swanzy (from 1866), gifted mediator, negotiator and diplomat, employed by the British government to settle disputes between the British, Dutch and Africans in the period surrounding the British-Dutch exchange of territory and the Dutch abandonment of its possessions on the Coast (1867-1872), officer in the Gold Coast Rifle Volunteer Force during the Asante Campaign of 1873, rewarded with the post of Chief Magistrate and Civil Commandant of Axim, kept working for F. & A. Swanzy, involved in the efforts of Swanzy to establish a mining company in the Aboso area of Wassaw (the Wassaw (Gold Coast) Mining Company) from 1878, and eventually managing the company with his two sons from the second half of the 1880s, † 17 July 1906.

Sam and his sons also bought and developed several gold mines privately. The nickname given to Sam Sr. by Hutchison — 'The Mining King of West Africa' — is apt in every respect. His sons Thomas Birch Freeman Sam (named after the first Wesleyan Methodist missionary on the Gold Coast; see pen-picture) and William Edward Sam, Jr. († 1899 in a mining accident), were trained as mining engineers in Britain and, through their technical expertise, added greatly to the success of the mining activities of Swanzy and the Sam's themselves. T.B.F. Sam published on gold mining as well.

Sam Sr. was also a well-integrated member of Cape Coast society, politically active in the A.R.P.S., of which he was President in *ca.* 1902, and a promulgator of secondary education, in which he was instrumental in the establishment of Mfantsipim School (1903-1905).

Sources: 'The Late W.E. Sam', *The Gold Coast Aborigines* 28 July 1906; 'Obituary of William Edward Sam', *Journal of the African Society* 6 (1906) 98-99; Kimble 1963: 85-86; Bartels 1965: 165; Dumett 1998: 23, 106, 110, 189, 215, 218-220, *passim*.

saw the necessity of educating his sons to act as proctors for the safety of his life's work.

Accordingly, he gave Thomas Birch and William Edward a liberal education and the profession of Mining Engineering. In time, these two sons became the Managers of the mines with remarkable success. It was their experience and energy that first made "The Wassaws" a dividend yielding concern.

Fate was unkind; W.E. Sam, Junior, fell into a shaft and died in his prime. The other brother retired through ill-health; but the fame of the late W.E. Sam, Senior, still lives among the natives in Wassaw, by the popular name of Tarkwa Sam.



[Page 169]

PETER EMERSON SAMPSON, Esquire, B.L.<sup>637</sup>

Born at Anamabou, April, 1871.

— Knowledge on the Heights. —



141. P.E. Sampson.

Our brother of the “Winter Gardens,” hail!  
On the withering heights of Albion,  
You meditated with the embers,  
Till the waterman drenched the streets.

Your pen earned you fame  
In your favourite paper, the *Globe*,  
That feat was your greatest,  
Before your forensics in wig and gown.

While one can box the lawyers into a case,  
It will take a regiment to hold the free-lances,  
And eternity to hide the light that shines  
From the quill of a free-lance.

Scholar, assayer, and lawyer!  
Your mind exists on the heights;  
Gullible tongues have many,  
But knowledge is power with the few.

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<sup>637</sup> Summarized from the entry: Peter Emerson Sampson, born Anomabu April 1871, probably started his career as a newspaper journalist (or editor?) with the *Globe* (which is not a Gold Coast newspaper; cf. Jones-Quartey 1975), then moved into education and became ‘master of schools’ (?), went into the mining industry, studied in Britain in the art of assaying, read law, called to the Bar, in private practice.

From step to step, we will sing your praises –  
 From the scholar to the lawyer;  
 The former is higher than the latter,  
 Since schools are first forums, and you were a president.

Your duties as master of schools took you far into the wilds.  
 You patiently bided your time, till you chose mining as a profession.  
 You proceeded to England  
 And assiduously entered upon your studies.

You are a full fledged assayer  
 That could manage the mint with credit;  
 But you had the right premonition,  
 When you wheeled from mining into law:

The reason was not in the depreciation of a profession,  
 But in the poverty of opportunities for the black.  
 With the retirement of the Sams from the mines,<sup>638</sup>  
 The chances of the blacks were extinguished.

However, some of us are still at it,  
 Pegging at “engine nearing”;  
 The steam is far,  
 And fates are in the hands of Providence.

See brother Ishmael Minnow,<sup>639</sup>  
 In mining, he is as clever as any,  
 Baffoe Kimful<sup>640</sup> died of phthisis,<sup>641</sup>  
 Through his picking the crumbs in Akrokerri Mines.<sup>642</sup>

The names of aspirants were good and numerous,  
 Mining was a fascination thirty to forty years ago.  
 All that can be said of that profession  
 Is the country must wake up to facts.

<sup>638</sup> See above under W.E. Sam.

<sup>639</sup> Mining engineer, son of J.L. Minnow (see his pen-picture).

<sup>640</sup> Listed in Appendix III as merchant and patriot at Cape Coast (not mentioned by Kimble 1963).

<sup>641</sup> ‘A progressive wasting disease; specifically pulmonary consumption’, here in relationship to exposure to mining-dust, causing a condition called ‘collier’s lung’, ‘a fibroid phthisis common with coal-workers, characterized by the deposit of carbon in a finely granular condition in the tissue of the lungs’ (*OED*).

<sup>642</sup> Unidentified; not mentioned by Dumett 1998.

No profession can raise the country higher than mining and geology,  
But we need the support of the Government, who should stake to help  
the cause.

However we will leave the “might have beens”  
And look over from the “Winter Gardens.”

Sir,

Your exposition of the law must be with ease;  
Minds elevated as yours could have no impediments in studies;  
Your practice of the law must be successful therefore.

All news of you is from quality street.  
Peter’s ways are A.1 at Lloyd’s.  
You are quietly building an independent life at the bar,  
Through a steady character.

Your practice in your uncle’s adopted town – Winnebah – recalls the  
famous name Amoku Acquah.<sup>643</sup>  
Charitable deeds were done by your uncle for the cause of man.  
It was an age, when the effect of the emancipation  
Had not tottered the fortunes of powerful homes.<sup>644</sup>

Your choice of a peaceful habitation is the prayer of most men at your age;  
But Cape Coast has missed you  
It might do to remember Cape Coast,  
And often grace her with your presence.

There was a “bar” of golden deeds, you once minted,  
That was your coaching the boys into manhood.  
There is a “bar” we have seen friends cross –  
A bar waiting for us all:

In memory of Zulu Pobee,<sup>645</sup> and your cupelling<sup>646</sup> at the furnace in  
Chancery Lane,  
In memory of Edgar Brew,<sup>647</sup> for his fun at the London “bars,”  
We dedicate these lines to you, Peter of the Heights,  
And the country tenders you her Bouquets in her Gallery of Celebrities.

<sup>643</sup> Listed in Appendix III as merchant and patriot, under Winneba (not mentioned by Kimble 1963).

<sup>644</sup> Repeated reference to the economic demise of the household economy after the abolition of domestic slavery in the Gold Coast; see also Introduction.

<sup>645</sup> See also pen-picture of William Ward Brew.

<sup>646</sup> From cupellation = ‘The process of assaying or refining the precious metals in a cupel; the separation of silver from argentiferous lead, on a large scale, on a cupel’ (*OED*).

<sup>647</sup> Son of James Hutton Brew (1844-1915) and cousin of William Ward Brew (pen-picture), no further information found; cf. Priestley 1969: 200.

[Page 171]

The Honourable JOHN SARBAH.<sup>648</sup>  
Born at Anamabou. Merchant.  
— Patriot. —



142. Hon. J. Sarbah.

A page of honour is dedicated to the Honourable John Sarbah, one of the most prominent patriots of the nineteenth century.

In 1873, in defence of his country, as Captain of the Gold Coast Rifles, he served in the Ashantee War, under Viscount Garnet Wolseley.<sup>649</sup>

The chief tribute to his memory is to be identified with the English education and the profession of the law which he gave to his son, the Honourable John Mensah Sarbah, who, with the advantages of such education, nobly manned and defended the country's cause.

A pioneer merchant, the Honourable John Sarbah was in commerce till his death. The "House" of Sarbah is still one of the landmarks of Cape Coast.

He holds a high place in the affection of his countrymen.

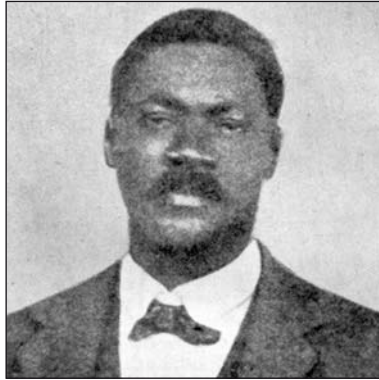
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<sup>648</sup> Hon. John Sarbah, born Anomabu January 1834, Wesleyan Methodist supporter, teacher in the Wesleyan High School at Cape Coast, merchant, businessman, active in gold mining, co-founder of and shareholder in the Gold Coast Native Concession Purchasing Company (1882), legal practitioner, political activist and Fante nationalist, extraordinary 1887 and unofficial member 1888-1892 of the Legislative Council, member of the Cape Coast Town Council, founder of the *Mfantasi Amambuhu Fekuw*, forerunner of the A.R.P.S. in 1889, educationist, co-founder of the Collegiate School in Cape Coast 1889, journalist, publicist on Fante culture, took part in the Asante Expedition of 1873 as Captain of the Gold Coast Rifle Volunteer Force, † Cape Coast 4 July 1892. He was married to Sarah Dutton, and John Mensah Sarbah (pen-picture) is his son. Sources: Kimble 1963: 22, 85, 90, 417, 456, passim; Ephson (I) 1969-1973: 58-62; Dumett 1973; Doortmont GCDB.

<sup>649</sup> See pen-picture of W.F. Hutchison.

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The Honourable JOHN MENSAH SARBAH, B.L., C.M.G.<sup>650</sup>  
 Born at Cape Coast, 3rd June, 1864 – Died 8th<sup>651</sup> November, 1910.  
 — Patriot. —



143. Hon. J. Mensah Sarbah.

Your untimely death does not detract an iota from your predestined name.  
 The lamentable event of your passing away in your prime  
 Confirms the maxim,  
 That life is lived in achievements.

You were only forty-six in life,  
 But you were old enough to know that, though your country was black,  
 It had a basic civilization,  
 And you consolidated the evidence in the form:

That Law is the fundamental of civilization;  
 Law is the harmony of society;  
 Law is the foundation of a country;  
 And that Law your country possessed.

<sup>650</sup> Hon. John Mensah Sarbah, alias Kofi Mensah, eldest son of John Sarbah (see above) and Sarah Dutton. He was born Cape Coast 3 June 1864, student at Wesleyan High School in Cape Coast, student at Taunton School in Britain until 1884, read law, called to the Bar (Lincoln's Inn) 1887, in private practice on the Gold Coast, author, educationist, statesman, organist, co-founder of Mfantshipim School in Cape Coast (1903-1905), extraordinary member 1900 and unofficial member 1901-1910 of the Legislative Council, member of the Cape Coast Town Council, co-founder of the A.R.P.S., created C.M.G. 1901, † Cape Coast 27 November 1910. Crabbe fully quotes the text from *The Pen-Pictures* on p. xvi-xvii of his book, and provides us with a thorough yet rather legalistic biography.

Sources: Sampson 1937: 212-224 ('As a Statesman, Patriot and Author'); Jones-Quartey 1960; Kimble 1963: passim; Bartels 1965: 165; Sampson 1969b: 118-129; Ephson (I) 1969-1973: 79-83; Crabbe 1971; Tenkoreng 1973; Baku 1990; Jenkins 1985: 549-550, and sources mentioned; Gocking 1999: 103-104, passim; Doortmont GCDB.

<sup>651</sup> Sic; read: 27 November – see above. Date also corrected in pen to '27th November' in original copy owned by PRAAD.

A learned young African,  
 You compiled law books on the Constitution and the Custom of your country,  
 Namely, the Fanti National Constitution and the Fanti Customary Laws –  
 Works that are acceptable in the law courts.<sup>652</sup>

You were the ægis of your country;  
 When the fabric of your country was assailed,  
 When the Lands Bill that threatened to dispossess your countrymen was  
 introduced,  
 Without a price, you pleaded her cause and secured for her the substance  
 of freedom.

Your power as a lawyer,  
 Your learning and your strength,  
 Your services at the Legislative Council,  
 Have already been subjects of eulogy by your countrymen.

On these pages, West Africa builds you a cenotaph,  
 In this Gallery of Celebrities, your type as a pure African blood with the  
 transcendent genius  
 That overcame all nationalities in the law courts, and achieved all it  
 claimed in politics.  
 Is the hope of your race.



144. 'A view of one of the Honourable J. Mensah Sarbah's houses' (orig. p. 170).

<sup>652</sup> John Mensah Sarbah's main contributions to the world were probably his publications about the history, customs and laws of the peoples of the Gold Coast and Asante. In his works he pioneered a so-called 'counter-penetration' strategy against all too Eurocentric versions of these histories, saturated with ideas of European cultural and moral superiority. Sarbah tried to decolonize Gold Coast history, and relate historical writing to national independence and development. Herewith he introduced a radical historiographical tradition that has not lost its influence yet on social-historical and political studies of the modern Ghana and goes much further than Hutchison's praise for them as useful works 'acceptable in the law courts' of his day (cf. Baku 1990). Most notable are the *Fanti Customary Laws* (1897) and *Fanti National Constitution* (1906), both mentioned by Hutchison (cf. Sarbah 1897; Sarbah 1906).

[Page 173]

AKILAGPA SAWYER, Esquire, B.A., B.L.<sup>653</sup>  
 Born at Accra, 1883.  
 — Tranquility. —

There may be Marshals at the bar  
 To plead for mercy and gold;  
 There may be Generals at the bar  
 To cross unfortunates to exile.

There may be Majors at the bar  
 To contend this is not that;  
 There may be Captains to hold their side  
 That what senior says is true.

But you are the Lieut. and the Colonel combined  
 To rout your opponents to sense,  
 And have the support of the judge,  
 Akilagpa, the learned.

As a Bachelor of arts, you cannot resist being philosophical.  
 As a Barrister-at-Law, your mind is trained for discussions without  
 a spleen.  
 Academic studies early prepared you for the contest;  
 Success is on your side.

Have you examined yourself?  
 Do you know your precious qualities?  
 Those qualities are tranquillity  
 And calm-delivery.

---

<sup>653</sup> Hon. Akilagpa Sawyerr [sic], born Accra 2 March 1883, educated at Wesleyan Mission School in Accra, Wesleyan Boys' High School in Freetown (Sierra Leone), and Fourah Bay College (Sierra Leone), to Britain to study at Durham University 1902, awarded B.A. 1906, read law, called to the Bar (Lincoln's Inn) 1907, in private practice in Accra (Akilagpa Chambers), political activist and pamphleteer, founding member of the N.C.B.W.A. 1920, founding member of the Accra Rate Payers' Association, member of the Gold Coast and Ashanti Delegation to London in 1934 and with Dr. J.B. Danquah active in the Gold Coast and Ashanti Collaboration, to bring the two areas together in political and constitutional matters, sportsman and sports promoter and manager, manager of the Gold Coast International Cricket Team, founder and Chairman of the Tudu Lawn Tennis Association in Accra, co-founder of the Accra Turf Club, and horse-owner and racer, patron of the soccer clubs Accra Heats of Oak Football Club and the Standfast Club, socially active as co-founder of the Rodger Club, chief patron of the Masqueraders Association of Accra, member of various voluntary associations, including the Gold Coast Red Cross, † 13 December 1948. He had his residence in Accra, in Christiana House. Sawyerr was the third son of J.W. Sawyerr, merchant on the Gold Coast, and Madam Christiana Kwaley Sawyerr, 'a member of the Royal family of Owooman, Faase, in Gbese Division of Accra'. Sources: MacMillan 1920 (1968): 140, 226; Kimble 1963: 382; Ephson (III) 1969-1973: 230-232.

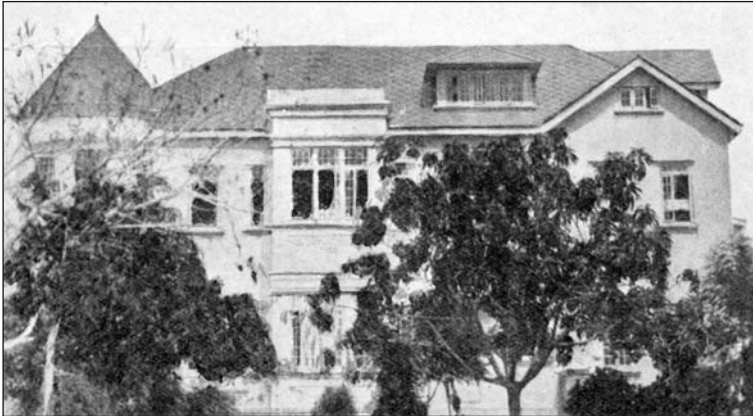
“Tranquil One,” when opposition may be raging!  
 “Calm deliverer of the incontrovertibles”!  
 You have proved yourself an able lawyer,  
 The country is proud of you.

When Solomon built his temple,  
 The length by a breadth, so much,  
 Was described the wonder of a building.  
 When Sawyer built his mansion, the fact has been hidden from the multitude;

But Accra will warm to the pleasant impression,  
 That a lad lived for the law, and for the improvement of his country.  
 In the most beautiful architecture,  
 He has ornamented Accra with a stately building.

Comely as a black Prince,  
 Akilagpa, your tranquillity is carried in your footsteps,  
 You are the epitome of an over-lord –  
 One with unconquerable traits.

For your intrinsic qualities,  
 For your learning.  
 And for your eminence as a lawyer,  
 The country tenders you her Bouquets in her Gallery of Celebrities.



145. ‘The property and residence of Akilagpa Sawyer’ (orig. p. 95).



[Page 174]

JOHN HENRY SCHECK, Esquire.<sup>654</sup>  
 Born 1865. Merchant.  
 — A model Life and an Honourable Citizen. —



146. J.H. Scheck.

Father Scheck disputes position at Sekondi with Father Sam.<sup>655</sup>

A retiring gentleman of means,

Born of a father, a Dutch trader,<sup>656</sup>

Father Scheck inherited the instinct of trading which has been the chief  
 impulse in his life.

In 1884,

He started his commercial career with the firm of Lyall and Co.

Changing into F. & A. Swanzy.

He took charge of Sekondi in 1890.

<sup>654</sup> The antecedents of Scheck are not very clear; MacMillan does not mention him among the Sekondi-Takoradi merchants of the pre-1920 period, which seems odd in light of the feats described by Hutchison. Summarized from the entry: John Henry Scheck, alias Father Scheck, born 1865, clerk for the firm of Lyall & Co. 1884, clerk and from 1890 agent for F. & A. Swanzy in Sekondi, member of the Municipal Council of Sekondi from 1925, † after 1927/'28.

<sup>655</sup> W.E. Sam; see his pen-picture.

<sup>656</sup> Scheck did indeed hail from a Dutch ancestor, but his father was definitely not Dutch. The 'original' Scheck on the Gold Coast was Jan George Schek, who served with the Netherlands West India Company from 1766 onwards. In 1790 he is listed as sergeant at the Netherlands fort Crevecoeur in Accra, being promoted to ensign, and in 1795 he is a lieutenant, still at Accra. From his will, made in 1795, it becomes clear that he has three sons by his customary-law wife Atta. In the first half of the nineteenth century we find several Scheks in the Netherlands Possessions on the Gold Coast, with a number of possible candidates for (grand-)fatherhood over John Henry. Sources: Doortmont GCDB; NA, NBKG 323, POS 1790, no. 18 (13/15 March 1790); NBKG 328 and NBKG 336, Wills 1791-1796, no. 15 (will Accra 6 October 1795).

During the railway operations of the route Sekondi to Kumasi,<sup>657</sup>  
 He had a busy time for his firm.  
 In those days,  
 His isolated personality was the one inseparable grace of Sekondi.

The finest house at the old Amanful was his home,  
 His clean house on Sekondi hill, when Sekondi boasted only of shanties,  
     was also an example of the light in the man,  
 Whose house was for his comfort.  
 And not for lucre – the attraction of the landlords of Sekondi.

Underneath the Sekondi house are the stocks of all commodities, which  
     are provided by Messrs. Swanzy,  
 And which are under the careful eye of our Patriarch,  
 Who, for a quiet life and something of occupation, conducts the business  
     in person.  
 Safety is his watchword.

Amanful, his home, is partly the site of Takoradi harbour,  
 On the acquisition of the area,  
 As a landlord,  
 He received an ample share from the compensation fund.

An honourable citizen,  
 A member of the Municipal Council,  
 Father Scheck was elected with a majority, on the inauguration of the  
     Council –  
 A compliment to his character.

Two sons have passed through the Mfantsipim College,  
 And a daughter is at the Cape Coast Girls' High School.  
 With the advanced mind,  
 He is guiding his children to the same level.

Never interfering in politics,  
 Living a quiet life,  
 Unassuming and unobtrusive,  
 He is a credit to Sekondi

His Christianly tendencies are enhanced by his charity.  
 He is always assisting the missions, irrespective of denomination.  
 Such lives are worthy in the country's Gallery,  
 If we can depict them all.

---

<sup>657</sup> Built in the period 1900-1903 (cf. Luntinen 1996: 48-49).

We therefore have the pleasure of including in the Gallery of Celebrities  
The picture of Father Scheck –  
An intelligent and strong character  
That lived in our century.

[Page 175]

W.E.G. SEKYI, Esquire, M.A. (London); B.L.<sup>658</sup>  
 (Popularly known as Kobina Sekyi.)  
 Born at Cape Coast.  
 — The Herculean Young Patriot. —



147. W.E.G. Sekyi.

Friend Kobina Sekyi,  
 Your pursuit of the arts has rewarded you with enviable weapons,  
 For “knowledge is power,”  
 And “the pen is mightier than the sword”!

<sup>658</sup> William Essuman Gwira Sekyi, alias Kobina Sekyi, born Cape Coast 1 November 1892, statesman, lawyer, playwright, philosopher, educationist and journalist, educated at Cape Coast Wesleyan School, and at Mfantshipim School in Cape Coast 1905-1908, one of eight pupils that secured the continuation of the school in 1907, teacher at Mfantshipim 1908-1910, studied philosophy at University College London, awarded B.A. (honours) and M.A., read law, called to the Bar (Inner Temple) 1918, in private practice on the Gold Coast, President of the A.R.P.S., executive member of the N.C.B.W.A., member of the Coussey Committee (for constitutional change on the Gold Coast), member of numerous other commissions and committees, † 1956. He married Lilly Anna Cleanand († Cape Coast 1933), daughter of John Peter Cleanand and Elizabeth Vroom (see pen-picture of Hendrik Vroom below).

W.E.G. Sekyi was a son of John Gladstone Sackey and Wilhelmina Pietersen, alias Amba Paaba. His mother was the daughter of the well-known Elmina-Cape Coast businessman Willem Essuman Pietersen (ca. 1844-1914), one-time President of the A.R.P.S. Sekyi was not only his maternal grandfather's heir, but also his protégé, to the extent that Pietersen actually accompanied Sekyi to Britain when the latter started his law studies there. Curiously enough, Hutchison does not honour Pietersen with a biographical sketch of his own, although he is listed in Appendix III as one of 'the illustrious dead of British West Africa', as 'W.E. Pieterston [sic], Esquire. Merchant, Patriot.'

It is interesting that Hutchison only emphasizes the legal and statesmanlike qualities of Sekyi, and not his genius as a playwright and littérateur, especially with the play *The Blinkards*, which had come out in 1915, but also the short story *The Anglo-Fanti* (1918) (cf. Kobina Sekyi 1979).

Sources: Kimble 1963: passim; Ephson (I) 1969-1973: 123-125; Baku 1991; Langley 1979; H.V.H. Sekyi 1979; Doortmont GCDB; H.V.H. Sekyi: personal communications 1995, 2000, 2003.

Though you are young,  
 You have followed the footsteps of the patriots.  
 With a heart bleeding for your country,  
 You have championed your country's cause.

Impartial and fearless,  
 In the law, you have been the idol of the public,  
 Where the battle is hottest, and the braves are trembling,  
 Sekyi would be called.

There are hereditary traits which cannot be suppressed;  
 Lest we should forget, you are a descendant of a royal house.<sup>659</sup>  
 A man cannot be a royal and a slave  
 To cower under the mandate of another king.

The Cæsar of the bar!  
 We congratulate you on your success;  
 We hope, in emulation of your uncle Van Hien,<sup>660</sup>  
 You will, some day, give us the crowning from the legislature.

The world is before you;  
 With your adaptable disposition, all will be yours in old age,  
 Courage is the chief adornment of manhood,  
 This attribute being yours, you have the sesame of life.

West Africa recognizes your efforts in the Congress –  
 The Society which has conducted to reforms in politics.  
 If judgement is tempered with high consideration,  
 Congress will always bear good fruit.

Your parents share in the country's salutations,  
 For having bred you with a heart of gold:  
 Your charitable deeds to your countrymen in distress  
 Are some of the expressions of your laudable qualities.

For this virtue, God will be with your young life.  
 Cape Coast needs more of you to leaven the historic town.  
 The Sarbahs and the Brews, in aura, present you with Palm-leaves,  
 And pledge you their support in all your national efforts.

---

<sup>659</sup> The exact line is unclear, but most likely the 'royalty' came through his maternal grandmother, Nancy Akyere (ca. 1841-1921), member of the Anona matrilineal (*abusua*) of Elmina. Alternatively, the male line, going back to his great-grandfather, 'Old Essuman', may be referred to here (cf. Doortmont GCDB).

<sup>660</sup> Henry van Hien; see his pen-picture.

Moreover, the country tenders you her Bouquets,  
And prays that you may continue your noble vigilance.  
In her Gallery of Celebrities,  
Your portrait is one of her treasures.

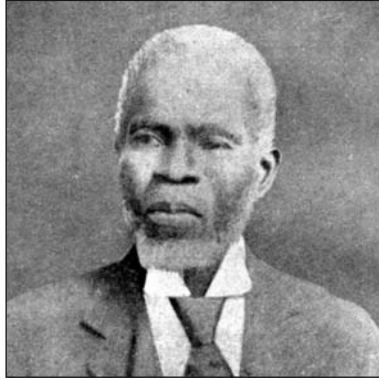
[Page 176-177]

JACOB W. SEY, Esquire.<sup>661</sup>

Born at Cape Coast in the Eighteen-forties.

— A Commercial Giant. —

The First President of The Aborigines Rights Protection Society .



148. J.W. Sey.

In the country's Gallery of Celebrities,  
We mount you as a reminder to your countrymen  
That they were kings of commerce,  
Till they chose to be agents.

Your history is a standard for thrift,  
One of which any nation can be proud.  
The conversion of four pounds into fifty thousand  
Is the work of a commercial giant.

Born of landed aboriginals, you early took to the soil and found profit in  
the palm-tree.

Your mother, a wise woman, encouraged you, and gave you a little bank;  
That bank was the idol that usurped the rightful place of your ability  
and talent,

Which were the means of the acquisition of your wealth:

---

<sup>661</sup> Jacob Wilson Sey, alias Kwaa Bonyin, born Cape Coast 10 March 1832, palm wine seller, palm-oil producer, merchant, made a large fortune from business, statesman, co-founder and first president of the A.R.P.S., leader of a delegation to London to protest against the new Lands Bill of 1897, member and benefactor of the Wesleyan Methodist church in Cape Coast, † Cape Coast 22 May 1902. One of his daughters was married to G.E. Ferguson (see pen-picture). Sources: Kimble 1963: passim; Ephson (I) 1969-1973: 53-55; Doortmont GCDB.

For your countrymen had the belief,  
 That your mother entrusted you with a treasure-trove of gold dust  
     in two palm wine pots,  
 The vale of which in English currency would be five thousand pounds.  
 This can be contradicted.

Mr. W.T. Duncan<sup>662</sup> was your neighbour in a house that faced the Cape  
 Coast Castle.

You informed him that the story of your wealth was unfounded  
 As it concerned the gold in palm pots,  
 And you confided to him, that the present from your mother was only  
     “Esuanu” – four pounds one shilling.<sup>663</sup>

Sire, with this foundation, you built a fortune by hard toil:  
 First, from the sale of palm-wine;  
 Secondly, from joinery and the sale of coffins;  
 And thirdly, from the sale of palm-oil.

At the third stage, you had risen to the enviable position of a  
     commercial magnate.

Your fortune rose into tens of thousand.  
 You had no education to help you,  
 But you were able to maintain an equilibrium that carried you on till  
     your death.

At the time of your death, you had over thirty thousand pounds in cash;  
 Ten thousand pounds owing to you, and your real estate exceeded ten  
     thousands pounds.

These are not wonderful figures in now-a-day world.  
 But they are the magnificent fruits of the seed of four pounds and toil.

---

<sup>662</sup> Well-known Cape Coast merchant of the middle of the nineteenth century.

<sup>663</sup> This story is interesting in terms of the social-economic ramifications. The story or rumour that his mother left Sey two palm-wine pots with gold dust refers to the transfer of family gold – which passes through the matrilineage in Akan culture – with which Sey then would have set up his business. The (cultural) rule is that family gold is inalienable, and can therefore not be used for commercial activities. However, there are indications that in real life this rule was less strict than in theory, and family gold was used for trade all the same. Sey strongly denied the story, because acknowledging it would mean that he had made his own fortune at the expense of those relatives who also had legitimate claims to the family gold (i.e. his brothers and sisters, and his maternal cousins and nephews and nieces), and that he had broken with tradition. So the substantial starting capital for his business became a token gift in the authorized version of the family tradition. Hutchison, in his own version, then emphasizes the ‘hard toil’, which brought Sey prosperity, transforming the story into a parable of the Weber-thesis of the (Calvinist) work ethic as the engine of progress and economic growth.



We leave the story to history.  
 It was the palm that gave you wealth.  
 We remind your countrymen of this,  
 And ask them to shake off the incubus of the foreigner – cocoa.<sup>664</sup>

We acquire wealth, and we leave it;  
 But, if we help our country, we gain fame,  
 Sire,  
 Your name has gained renown.

You will be remembered as a Patriot who helped his country with thousands;  
 Who, on the crisis of the Land Bill, left his affairs and became an  
 ambassador of State to present a memorial to the Queen of England,  
 And saved his country.  
 You will also be remembered as the first President of the Aborigines  
 Protection Society.

Jacob W. Sey is dead,  
 But, by his great and kind deeds, Jacob Sey still lives for his countrymen.  
 In the country's Gallery of Celebrities, your country offers you a Chief place,  
 And hands you her Bouquets.

---

<sup>664</sup> Apparently Hutchison makes a protest against cocoa production here, as being a white colonial enterprise that brings little benefit to indigenous Gold Coasters, whereas Sey's activities, especially in palm oil, did. This is a rather strange statement, as Hutchison sings praise of cocoa on numerous occasions in *The Pen-Pictures*.

[Page 178]

Miss HARRIET SIMONS.<sup>665</sup>  
 Assistant Headmistress, Government Girls' School.  
 — Lonely Queen of The Western Seas. —  
 — Miss Perseverance. —



149. Miss H. Simons.

You are lonely, Queen of the Western seas,<sup>666</sup>  
 Zephyrs<sup>667</sup> are wafting messages from the sea.  
 Calling you to his bosom.  
 Lonely Queen of the Western seas!

You are cultured and accomplished.  
 You are charming; you are a Margherita in form.<sup>668</sup>  
 You were born in luxury, when prosperity was rare;  
 Lonely Queen of The Western Seas!

<sup>665</sup> Mainly summarized from the entry: Harriet Simons, born *ca.* 1870/'75 (younger than her eldest brother born in 1868, due for a pension in 1926, and with a mother born in *ca.* 1846/'50), school teacher *ca.* 1900 till after *ca.* 1926, lastly Assistant Headmistress of the Government Girls' School in Kumase, foundress of the Infant School at Kumase, socially active figure, unmarried. The hints given in the pen-picture indicate that Harriet Simons is a daughter of Jacob Simons and Ekua Mannan, and thus a full sister of Jacob Joseph Simons. Both her father and her brother have their own pen-picture. Additional source: Doortmont GCDB.

<sup>666</sup> Obscure appellative verse in the context of this pen-picture, but also in a literary sense: no combination of a 'lonely queen' – or just 'queen' – and 'Western seas' was found. There is no indication that Harriet Simons had a special relationship with the sea, other than that she may have received her education overseas in Britain.

<sup>667</sup> Zephyr = 'The west wind, especially as personified, or the god of the west wind' (*OED*).

<sup>668</sup> Obscure; possibly refers to Saint Margaret ('Margherita') of Cortona (1247-1297), a handsome lady, who enjoyed life in her youth, but became self-denying in later life, and fully occupied herself with making a living and works of charity (cf. Attwater 1983: 223).

Why pine you in the “bush”?  
 Kumasi is not London, or London Plymouth.  
 You need the sea ozone,  
 Seek retirement to the coast and refresh your mind on sister minds.

Have you hidden your toll of the illness from the kind government  
 Which raised you into the remunerative position?  
 A woman is not a man, Miss Perseverance, you have done enough;  
 A service of twenty-six years is deserving of rest and pension.

Your old mother is seventy-six;<sup>669</sup>  
 She frets for you at the Four-Bridge;<sup>670</sup>  
 She prays for your release to hug her on your breast on “the day”;  
 And your humble cousin joins in her prayer.<sup>671</sup>

There is another graceful duty,  
 Greater than what you have recorded in Ashantee  
 The home of your father needs you.  
 In the absence of your dear old mother.

Kumasi stands uncovered to you;  
 The whole ladies, there, curtsy to you;  
 From the infants at school to the ladies in their homes,  
 It is your art that has raised them:

The educated class of Ashantee  
 Will, ever, in remembrance, bear  
 That the Infants’ School you opened,  
 The ladies’ homes you built.

Some have married merrily,  
 Some have had children;  
 All are to your credit Miss Perseverance,  
 The Lord crowns you with glory.

Your safety, we pray for,  
 Till the day of retirement;  
 That it may not be long  
 Is your country’s prayer for you.

---

<sup>669</sup> See also above and pen-picture of her father. Her mother died in 1926, and in the death register she was said to be 80 years, i.e. born *ca.* 1846 instead of *ca.* 1850, as indicated here; both dates are plausible, however.

<sup>670</sup> The house of her father Jacob Simons, fourth house from the bridge across the Benya River, that connects the Castle of St. George d’Elmina with the main street (now Liverpool Street); see also below.

<sup>671</sup> If Hutchison refers to a proper blood relationship here, the exact nature remains unclear.

Your country greets you, Miss Perseverance,  
With "Well done,"  
And holds your side for a pension,  
"Thou good and faithful servant."

You are lonely, Queen of The Western Seas,  
Zephyrs are wafting messages from the sea.  
Calling you to his bosom.  
Lonely Queen of the Western seas!

— ADDENDUM —

We regret to add that Miss Simons lost her mother before our going to press.

[Page 179]

JACOB SIMONS, Esquire.<sup>672</sup>

Born at Elmina in the Eighteen-forties.

— District Commissioner. —

— Registrar of Correspondence, Colonial Secretariat. —



150. J. Simons.

A page of honour is dedicated to Jacob Simons, one of the historical names of Africa.

Born at Elmina, at the time of Dutch suzerainty, Mr Simons a mulatto, was given a Dutch education. Hew became so efficient in the Dutch language, that it gave him the incentive to learn German which he very easily mastered. Of necessity, through the change of regime, he had also to acquire the English language. In this, he was as facile as an Englishman.

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<sup>672</sup> Jacob Simons, born Elmina 17 August 1844, clerk in Netherlands Government service at Elmina 1861-1872, Secretary of the Commission for the Affairs of the Netherlands on the Coast of Guinea 1872-1873, in British service on the Gold Coast as clerk of Customs, clerk and Chief Clerk in the Colonial Secretariat to 1879, District Commissioner of Sekondi 1880, interpreter to Sir Samuel Rowe on the occasion of the expected war with Asante, Registrar of Correspondence in the Colonial Secretary's Office 1894, † Accra 3 October 1900. He was married to Ekua Mannan, born Elmina *ca.* 1846 (possibly *ca.* 1850), trader, member of the Wesleyan Methodist church, died Elmina 12 June 1926. Two children of the couple, Harriet and Jacob Joseph Simons, have their own pen-picture.

Jacob Simon's father was Jacob Jozef Simons (*ca.* 1791/'96-1844), official with the Dutch government on the Gold Coast 1820-1836, and Netherlands envoy to Kumase 1832-1833, independent merchant and unofficial member of the Netherlands Colonial Council at Elmina. Son Jacob was born posthumously from a longstanding, but informal relationship. Jacob Jozef's father was a Dutchman, Pierre Joseph Simons, who worked on the Gold Coast from 1790 to 1796.

Sources: Kimble 1963: 94n.; Yarak 1990: 79, 81, 107; Doortmont GCDB; CROA, Death Register Elmina 1926, no. 15; PRAAD, SCT 5/4/265, High Court Cape Coast, Probate 1937-1944, p. 43 (letters of administration Ekua Mannan, 23 August 1938).

In the Dutch administration, he was appointed the Chief Clerk of the Secretariat.

On the transfer of Elmina from the Dutch to the English, he was the officer that was left to complete the transfer.

The value of Mr. Jacob Simons was soon evident to the British administrators, since he was among the few leading men who were first given the high administrative post of District Commissioner. Mr. Simons was stationed at Sekondi.

It would look odd to change from the post of a District Commissioner to that of Registrar of Correspondence, but it was a case of Hobson's Choice.<sup>673</sup> On the inauguration of the Accra Secretariat, one of the Assistant Colonial Secretaries remembered the good work of Mr. Simons in the Dutch Government and arranged his recall from Sekondi to the Accra Secretariat. He was virtually in charge of the archives. The change gave him more congenial surroundings than the sombre town of old Sekondi.

If a man could be described as of the masculine frame and a type of the British gentleman, that description fitted Mr. Jacob Simons.

An admirable personage, he was as courageous as he was intelligent. The bonhomie of Mr. Simons overflowed even to youths, but the geniality of such a strong man was not to be trespassed.

His palatial home is one the remaining landmarks of Dutch Elmina.<sup>674</sup>

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<sup>673</sup> 'The option of taking the one thing offered or nothing' (*OED*).

<sup>674</sup> The house, built by his father in the 1820s, was one of the largest and earliest stone merchant's houses on the so-called 'Heerenweg' (now Liverpool Street) in the then new mercantile quarter of Elmina (see also a further description below. The house collapsed in part in 1939 as a result of the earthquake that hit the Gold Coast in that year, and was not rebuilt. The ruins are still standing and offer accommodation to several members of the extended Simons family (personal communication and observation 1998, 2000).

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JACOB JOSEPH SIMONS, Esquire.<sup>675</sup>  
 Born at Elmina, 30th March, 1868.  
 — A Father's Deputy. —



151. J.J. Simons.

The Dutch occupation of Elmina  
 Was an epoch in the life of the Gold Coast.  
 The conversation of that "Islet" into a miniature European quay  
 May be only historical;

But the dilapidated walls of a civilization  
 That passed away with the change of suzerainty  
 Are not the sorrowful aspect  
 Such as is the ruin that was brought upon the homes of the descendants  
 of the Dutch.

Miscegenation may be offensive,  
 When a philosophical mind views it from an under-world;  
 But miscegenation can offer redress,  
 When viewed from a roof of a castle.<sup>676</sup>

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<sup>675</sup> Summarized from the entry: Jacob Joseph Simons, born Elmina 30 March 1868, official in British service on the Gold Coast, retired before *ca.* 1928, † *poss.* 28 May 1950, eldest son of Jacob Simons and Ekua Mannan (*ca.* 1846/50-1926) (see above), named after his paternal grandfather. Additional sources: Doortmont GCDB; PRAAD, SCT 5/4/265, High Court Cape Coast, Probate 1937-1944, p. 43 (letters of administration Ekua Mannan, 23 August 1938).

Hutchison gives very little factual information here, but mainly paints an atmosphere of change that enveloped Elmina and the Gold Coast between 1870 and 1920: the departure of the Dutch, British colonial rule, growing racism.

<sup>676</sup> Hutchison here refers to the debate about the social role of persons of mixed descent in (early) colonial society and the ways in which this was seen by the British (cf. Kimble 1963: 87-93, *passim*).

Though Carthage may have ruled,  
 The portfolio of the mediator is in the hands of the brown man.  
 As, in Adam's garden, all were peaceful,  
 So, all would be peaceful in the harbour of the brown man.

Jacob Joseph Simons, the era, of your father was one of discrimination.  
 As a descendant of a white man, your father's path in life was paved.  
 The English, the successors to the Dutch administration,  
 Showed as much sympathy for the blood of Africa that had blended  
 with that of Europe.

Among the chosen of his period,  
 The British administration appointed your father as the District  
 Commissioner of Sekondi.  
 From this position, he was transferred to take charge of the archives in  
 the Accra Secretariat.  
 It can be said that your father was one of the first two Dutch descendants  
 of Elmina to receive British appointment.<sup>677</sup>

Among the relics of a Dutch Elmina  
 Is his old mansion  
 Which graces the town, a few chains from the castle,  
 And which is known as the No. 4 Bridge.<sup>678</sup>

Service deprived your father from the enjoyment of a home and surroundings  
 Which only Elmina could then boast of.  
 This alienation curtailed the association that would have endeared  
 you to Elmina,  
 And you became attached to Accra.

In the footsteps of your father, you joined the government.  
 Pharaohs having changed, a Simons was not known as he should have  
 been known.  
 You are, however, now a retired officer;  
 There can be thanks for small mercies.

In appearance, though darker, you are the deputy of your father.  
 Your life has been as clean as is desirable.  
 From your youth, you shunned all impropriety  
 And made music your companion.

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<sup>677</sup> The other being Hendrik Vroom (see pen-picture).

<sup>678</sup> This reference is to his grandfather's house, described above.



We remember you from the “Gypsy’s Warning”<sup>679</sup> to the Classics;  
The organ that never left Jacob’s side is in our mind;  
The strong characteristic that distinguishes you in a million is our  
acquaintance.  
In the country’s Gallery of Celebrities, you are your father’s worthy deputy.

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<sup>679</sup> ‘The Gypsy’s Warning’ is a traditional folk song.

[Page 181]

W.H. SIMMONS, Esquire.<sup>680</sup>  
 Born in the British West Indies, 16th April, 1872.  
 Assistant Commissioner of Police.  
 — “The Eagle Eye.” —

The “Hawk” preys on the flock  
 That are helpless to protect themselves;  
 Without the warning of the destroyer’s own shadow,  
 Young birds would have no existence;

But there is a might greater than the “Hawk’s”  
 And a providence the father of all –  
 A government which has made provision  
 That life may be lived in peace.

Though you like a young bird,  
 The law shields you by its right arm, the Civil Police,  
 That citizens may peacefully rest,  
 And lead the normal life;

And that those who prey  
 May fatten on their ill-gotten gains,  
 But shall be brought to their doom,  
 By the “Eagle” above the “Hawk.”

The Eagle gives the Hawk extensions  
 To fulfil its iniquities,  
 So that when Eagle grips with the mighty claws,  
 Hawk may know it is pinioned.

This is only a moral,  
 But it is demonstrative of the good work done by the “Eagle-eye” of  
 Assistant Commissioner Simmons,  
 During his long service of the Gold Coast.  
 His duties have been carried out with the fidelity and the strategy of a  
 Scotland Yard General.

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<sup>680</sup> Summarized from the entry: W.H. Simmons, born British West Indies 16 April 1872, in police service in British Guiana (1896), police officer on the Gold Coast, lastly as Assistant Commissioner of Police, awarded British Guiana Long Service and Good Conduct Medal, King’s Police Medal, and African Police Medal, † after *ca.* 1928.

Before the C.I.D.<sup>681</sup> was established,  
He was sought for at all stations to unravel mysterious crimes.  
From heart to mind, he responded with remarkable success.  
His recent trail of a criminal bordered on the miraculous.

He not only had to investigate crime,  
But also had to conduct cases before the Magistrates.  
This needed the mastering of the Criminal Code,  
And Commissioner Simmons knows it backwards.

Sir,  
With your long service and acumen,  
Scotland Yard, even that Indomitable Fortress,  
Would accept you as a leader.

At Queen Victoria's Diamond Jubilee, you were one of the select Colonials,  
And this earned you a medal.  
The British Guiana Long Service and Good Conduct Medal has  
    been awarded you.  
The King's Police Medal and the African Police Medal are yours for merit.

Your useful services are on record in the Civil Service List.  
In recognition, the State has promoted you to an Assistant  
    Commissionership.  
The Gold Coast, in her turn, congratulates you,  
And begs you to accept a place in her Gallery of Celebrities.

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<sup>681</sup> Criminal Investigation Department.

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T. MACKENZIE SKUES, Esquire.<sup>682</sup>  
 Born in Bathurst, Gambia, 4th February, 1855. Auctioneer.  
 — “Principal of an Academy.” —



152. T.M. Skues.

The winter is here and is wafting,  
 With odour aromatic,  
 The reflections of the three stages –  
 Your Spring, your Summer, and your Autumn.

The life picture of man is mere mirage;  
 Friends visualize it, to dream it on, in pride,  
 If life has been well lived, if man has risen in the arena of “thought” –  
 The greatest of God’s gifts.

How his Spring fares,  
 How his Summer blooms,  
 How his Autumn weathers,  
 We may relegate to philosophy;

But we crave leave to sketch you,  
 Sire Mackenzie Skues,  
 From the charm of our retrospection of your youth,  
 When you were a principal of an Academy – the forerunner of our colleges –

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<sup>682</sup> Summarized from the entry: T. Mackenzie Skues, born Bathurst (Gambia) 4 February 1855, educationist, Principal of an ‘Academy’, went into commerce and became an auctioneer on the Gold Coast, Warden of Christ Church (Anglican) at Cape Coast, † after ca. 1928.

A tall frame, immaculately dressed,  
 With shirts and cuffs unsoiled,  
 With a flowing morning coat,  
 And matchless trouserings.

We sketch you, the handsome Mackenzie Skues,  
 With the vitalizing presence  
 And the pleasing countenance  
 Which have defied age and challenged youths.

It may be a happy reminiscence to recall that your peregrinations to  
 Europe have been many.  
 It can be said, father Skues, that England is your home.  
 In remembrance of your youth,  
 The "Empire" and the "Alhambra" greet you.

The Winter is here,  
 Your leaves have not fallen, but they are brown with the tinge of the  
 Autumn,  
 Your sacred mind can be proud of your career  
 Which you sacrificed from literature to commerce.

In your days, commerce was the craze of the country.  
 It betrayed talented men, who, in doubt of their vocation, chose the  
 "Lancashire way."  
 With the gavel as an auctioneer, you added to your income,  
 Which gave you independence and a happy home.

Your children are pictures.  
 You have the country's sympathies for your bereaved wife and daughter.  
 Though you are lonely.  
 Your country still loves you.

May the Ray of Hope  
 Rest you longer to grace the country with your beautiful manhood.  
 That Ray of Hope is your Christ in whose church you were a warden –  
 The warden of Christ Church, Cape Coast.

[Page 183]

FRANCIS SMITH, Esquire.<sup>683</sup>

Born in Sierra Leone.

Puisne Judge of the Supreme Court of the Gold Coast Colony.<sup>684</sup>



153. F. Smith.

A page of honour is dedicated to the revered name of His Honour Francis Smith, who, on many occasions, was the Acting Chief Justice of the Gold Coast.

In the year 1879, he was the Chief Magistrate of Gambia.

In 1887, he was appointed Puisne Judge of the Gold Coast Colony. He held this appointment for many years and showed an ability that was recognised even by the Law-Lords of the Privy Council.

As the first coloured Puisne Judge of British West Africa, he lives in the country's Gallery of Celebrities, as a Milestone of the African's path of success.

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<sup>683</sup> Francis Smith was of mixed European-Sierra Leonean descent and 'to all intents and purposes an English gentleman' (Kimble). After his appointment as Puisne Judge to the Western Province of the Gold Coast Colony, issues arose about favouritism with regard to family members, with racist comments attached. Nevertheless he still retained his position in 1908. Two of Smith's relatives have their own pen-picture, namely his brothers-in-law P. Awoonor Renner and J.E. Casely Hayford, whose second wife was a sister of Smith. Source: Kimble 1963: 95, 100, 375n. (who calls him Frans Smith).

<sup>684</sup> See pen-picture of C.E. Woolhouse Bannerman.

[Page 184]

JOHN SRAHA, Esquire, alias PAYIN KOFI SRAHA.<sup>685</sup>

Born in Ashantee in 1858.

— Hospitality. —



154. J. Sraha, alias Payin Kofi Sraha.

John, the friend of man!  
 John, the father of the “pilgrims”!  
 John the Christian  
 That supports the welfare of humanity!

Mansions and farms are to your name.  
 That a native without education would astutely aspire to landed estates.  
 That have created him a strength in his country  
 Is a lofty demonstration of mind.

As a remembrance, Cape Coast invites you to think of her palmy days  
 And to re-visit her for health and pleasure,  
 She taught you the profession of “gold-taker“  
 Which gave you a high position in commerce.

Cape Coast imparted to you the rich education in aspiration and ambition,  
 These advanced your mind and gave you the encouragement;  
 For, living in good houses in her folds,  
 On your return to Kumasi, you quickly copied the idea

<sup>685</sup> John Sraha, alias Payin Kofi Sraha, born Asante 1858, ‘gold-taker’ at Cape Coast, merchant in Kumase, Christian, † after *ca.* 1928. He was co-founder of the Asante Kotoko Union Society (1916), that propagated education, knowledge of customs and the law, Christian religion, and assistance of educated Asantes to their traditional rulers. Source: Kimble 1963: 481.

And erected stately buildings,  
 Before many a chief had thought of opening a shop  
 Before many a chief had decided that a palace in Kumasi  
 Was the pre-requisite of his dignity.

Kumasi is now peaceful,  
 And you, John Sraha,  
 Can unfold the inner history of past dynasties,  
 From their greatness to their fall.

When you compare these days with those of fetishism,  
 As a Christian gentleman,  
 Your survey of Kumasi  
 Must bring delight to your heart.

The mirage of life has been reflected to you.  
 You have witnessed the vicissitudes of individuals and of nations.  
 Hold the Fort for Christ,  
 And uphold the churches to redeem

The honour of your great nation  
 Who, steeped in ignorance, afflicted the brotherhood of man with human  
 sacrifices,<sup>686</sup>  
 But who has grasped the “cross” and the “light of the east,”  
 In a gallant a manner as she held the sword.

Good-bye John!  
 God be with you in this winter of your life  
 And grant you a seat in Paradise  
 To lead your gallant Crusaders.

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<sup>686</sup> A custom prevalent in pre-colonial Asante.



[Page 185]

JAMES EGGAY TAYLOR, Esquire.<sup>687</sup>  
 Born at Saltpond, 19th October, 1881.  
 Agent, F. & A. Swanzy, Ltd., Cape Coast.  
 — “The Commercial Genius.” —



155. J.E. Taylor.

The art of commerce trends towards the scientific.  
 This is known to the merchants whose retreat is in dilapidation.  
 The successful commercial man is a start of the very first magnitude  
 Whose story radiates:

In the strength of mind and body, in the care and control of capital,  
 In the astuteness of his conceptions, in the firmness of his decisions,  
 In the vigilance to scrap derelicts,  
 And to replenish the commodities which, the season's rush declares, are  
 profitable for stock.

In the old firm of F. & A. Swanzy, Ltd.  
 Is a prudent manager,  
 James Eggay Taylor –  
 A genius and a credit to his country.

In the heart of Cape Coast, where all Houses are crying for trade,  
 There, the “king of commerce,” Taylor, is stationed, and there, with  
 smiles, he greets his customers.  
 In a vestibule that overlooks the halls of the staff  
 Who are sufficient in number to reflect the magnitude of his turnover.

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<sup>687</sup> Summarized from the entry: James Eggay Taylor, born Saltpond 19 October 1881, agent for F. & A. Swanzy, Ltd. at Cape Coast, † after *ca.* 1928.

His factory is orderly;  
 A sign of strict supervision.  
 The stores and warehouses are clean;  
 They sing the praises of Taylor.

James Eggay Taylor,  
 We offer you our congratulations, and we support it in print that your  
 name is a password  
 As the commercial wonder who is unapproached in turnover –  
 The genius of organization that has maintained the prestige of Messrs.  
 Swanzy at Cape Coast.

You are young,  
 How came you to acquire this acumen, this model you are in all commercial  
 transactions?  
 When most firms have closed their factories or are biding time in losses,  
 You are merrily piling sales.

As you were born in Saltpond,  
 “Commerce play” must have been part of a training which you acquired  
 from environments and observation;  
 For your tact covers produce and the needed vigilance in this market.  
 Which is the will-o’-the wisp of the trade, through the ever-fluctuating  
 prices.

In citizenship, you are one of the praiseworthy of the country.  
 Among your many creditable engagements,  
 You have thought well to increase the prestige of Africa,  
 By training your son in England, in order to pass him into the profession  
 of the law.

There is honour in the support of the advancement of a race.  
 For this,  
 And for your upholding the commercial flag of your country,  
 The country hands you her Bouquets in her Gallery of Celebrities.

[Page 186]

A.W. THOMPSON, Esquire.<sup>688</sup>  
 Born at Cape Coast.  
 — District Commissioner. —



156. A.W. Thompson.

A page of honour is dedicated to this worthy son of Africa for his services to the State.

Mr. Thompson came from an old family of Cape Coast. His house in Royal Lane, though a very old one, was a type that showed that there was some luxury in the folds in which he was born.

He was for, many years, the Commissioner that administered the district of Dixcove. He was able and dignified, and held the respect of the citizens and chiefs.

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<sup>688</sup> Augustus William Thompson, born Cape Coast, in British government service on the Gold Coast, Assistant Clerk of the Court of Civil and Criminal Justice 1873, clerk to Queen's Advocate 1874-1875, Deputy Registrar, Central Province 1877, Chief Registrar 1880, Postmaster Cape Coast 1884, Registrar of Deeds and Taxing Master, Western Province, and Registrar and Interpreter 1884, District Commissioner 1889-1907, worked in Dixcove, and lastly in Winneba, † Accra 15 May 1907.

Sources: Kimble 1963: 99n., 106; Doortmont GCDB; *GCL* 18 May 1907, 'The death of Mr. A.W. Thompson'; *GCL* 15 June 1907.

[Page 187-188]

The Honourable A.W. KOJO THOMPSON, Esquire, B.L.<sup>689</sup>  
 Born at Accra, May, 10th, 1880.  
 — Square Dealings. —



157. Hon. A.W. Kojo Thompson.

Manhood brave

That stands for “square dealings” and “unpolluted atmosphere”!

We are not surprised at this tendency,

Because your father practised and taught these principles.<sup>690</sup>

Young and vigorous,

Your mind is quick, but your conscience is clean.

You are the epitome of “Truth”

That holds the “Admiral’s broom.”<sup>691</sup>

<sup>689</sup> Hon. Augustus William Kojo Thompson, born Accra 10 May 1880, lawyer, statesman, nationalist, pan-Africanist, cricketer, lawyer, member of the Legislative Council for Accra 1924, leader of the Mambii Party of Accra and member of the Legislative Council for that party 1935-1943, † 1944. Kojo Thompson has generally received a bad press as a politician in the Interbellum (being called opportunistic and self-seeking), on the other hand he rallied much support among those who saw him as the pen-ultimate patriot and even the ‘saviour of Accra’. He became actively engaged in Gold Coast politics in 1924 when he was elected to the Legislative Council and opposed the new 1925 Constitution. His politics were radically nationalist and he worked together with the Nigerian political activist Nnamdi Azikiwe in the West African Youth League. Between 1936 and 1943 he was a popular political leader in Accra, until his career ended in disgrace in the latter year after a conviction for the acceptance of a bribe. Sources: Boahen 1975: 145; Quarcoopome 1991; Gocking 1999: 185-186.

<sup>690</sup> A.W. Thompson (see above).

<sup>691</sup> Common English expression that refers to the Dutch Admiral Maarten Harperts Tromp, who beat the English fleet in 1652. He allegedly sailed up the Channel with a broom at his masthead in token of his ability to sweep the seas clear of the enemy. The saying and the apocryphal event were immortalized in the song, ‘The Admiral’s Broom’, set to music by Frederick Bevan, and with a text by Frederic E. Weatherly.

We pray that age may raise you as the evening calm,  
 The “broom” to hold, but to sweep with mercy.  
 Moral strength is inherent in your nature,  
 No one will contend against your Admiral’s “broom.”

Rhetoric  
 Is an acquisition incomparable,  
 Since, of all creatures,  
 Man alone can articulate.

By perseverance and steadfastness,  
 You have outmatched some Cantabs and Oxons.<sup>692</sup>  
 Constancy is your motto.  
 You even apply it to the law.

To be at them, and with them,  
 You have pored<sup>693</sup> over your books,  
 Till Kojo the Fearless  
 Stands learned at the bar.

You are the friend of man to the death –  
 As true as “Casabianca on the burning deck.”<sup>694</sup>  
 Men’s ideals may perish,  
 But Kojo’s are immortal.

Character is made on the playfields,  
 Fighters may be made on the cricket fields;  
 That Waterloo was won on the playfields of Eton  
 Was a declaration by a great Duke.

Kojo Thompson, Captain-cricketer,  
 Your love of the sport of gentleman early exhibited your chief characteristics.  
 You were zealous for the sport and its advancement,  
 And a supporter of the League that raised the Accra cricket.

<sup>692</sup> Graduates of Cambridge and Oxford University respectively.

<sup>693</sup> To pore = ‘To look at something (usu. a book) with fixed attention, in the way of study; to read or study earnestly or with steady application; to be absorbed in reading or study’ (*OED*).

<sup>694</sup> Reference to a poem by Felicia Dorothea Hemans, called ‘Casabianca’, more specifically to the opening lines: ‘The boy stood on the burning deck, / Whence all but him had fled’. The poem is about the admiral’s young son Casabianca, who remained on board his father’s ship and perished with it, during the battle of the Nile (1798) between Admiral Nelson and French forces.

He who can play “cricket” and play it well,  
 Can always play the “game.”  
 In the British Empire, if one dose not play the “game,”  
 Honour will be in derision.<sup>695</sup>

In the practice of the law,  
 In the championship of your friends,  
 And in tenacity of purpose,  
 Your gameness has borne you high.

Your achievements at the bar  
 Have raised you into high confidences.  
 You are an acme<sup>696</sup> of the type of the self-made man.  
 It is this type of man the country wants –

The man that is conscious of his own strength,  
 That can raise the mind of Africa from dependency and lethargy.  
 For these noble qualities,  
 Your country tenders you her Bouquets in her Gallery of Celebrities.

#### ADDENDUM.

The foregoing sketch was written two years ago.

We are glad to record that, before going to press, our views have been  
 upheld by the State and your countrymen.

You have been elected as an honourable member of the Legislative  
 Council –

An appointment which is deserving of your characteristics.

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<sup>695</sup> Stanza referring to the proverbial concepts of ‘honour’ and ‘fairness’ attached to the sport of cricket, viz. ‘that’s not cricket’, meaning ‘that is not fair.’ It also seems to refer here to Thompson’s original 1920s conviction that it was necessary to ‘play’ politics within the British colonial system in order to achieve anything.

<sup>696</sup> ‘The highest point or pitch; the culmination, or point of perfection, in the career or development of anything’ (*OED*).

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C. ANNAN VANDERPUYE & BROTHERS.

J. Addo-Vanderpuye;<sup>697</sup> Isaac Vanderpuye;<sup>698</sup> Joseph Mensah-Vanderpuye<sup>699</sup>  
and C. Annan Vanderpuye.<sup>700</sup>

— Self-determination. —



158. C.A. Vanderpuye.

We have described under J. Addo-Vanderpuye

The pedigree of the Vanderpuyes.

We have pictured J. Addo-Vanderpuye

As a man with the stability of a conqueror.

J. Mensah-Vanderpuye;

We have mentioned this unfortunate brother under J. Addo-Vanderpuye.

J. Mensah Vanderpuye was the agriculturist brother

Who departed from this life on the 16th of December, 1926.

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<sup>697</sup> See his pen-picture above, including remarks on the genealogy of the Vanderpuye ('van der Puije') family.

<sup>698</sup> Summarized from the entry: Isaac Vanderpuye, born 1876, photographer, went into trade, worked for the firms of Brunner & Co., the African Association, Ltd., and John Holt & Co., and others, mercantile agent at Krebi (Cameroon), returned to Accra, † after *ca.* 1928.

<sup>699</sup> Summarized from the entry: Joseph Mensah Vanderpuye, agriculturalist, † 16 December 1926.

<sup>700</sup> Summarized from the entry: C. Annan Vanderpuye, born 20 June 1881, apprentice with the Public Works Department in Accra, self-study in engineering, civil and mechanical engineer, architect, railway engineer with the Gold Coast Government, settled briefly in Calabar (Nigeria), rejoined the Gold Coast Railway and worked on the Sekondi line 1901-1906, founder and director of 'Derby Works' (Accra), in machine repair and furniture, railway contractor, † after *ca.* 1928, married 1920s Elizabeth Nartaye. He built his brother's residence 'Adorso House', as well as his own building 'Derby House', both in Accra.

Isaac Vanderpuye, who was born in 1876, chose photography as a profession. His predilection for the Bights<sup>701</sup> caused him to change his vocation to commerce.

At the Bights, he worked for several mercantile firms – Messrs. Brunner, Messrs. African Association, Messrs. John Holt, and others.

He eventually settled at Krebi in the Cameroons  
And amassed some wealth; but alas! for the Great War;  
The invasion of Cameroons, by the powers,<sup>702</sup>  
Impoverished him.

Krebi House at Accra  
Is a commemoration of the might have been.  
We sympathize with Isaac over his fate,  
And over the death of his beloved wife.<sup>703</sup>

C. Annan Vanderpuye, as the Civil and Mechanical Engineer,  
We have partly pictured under J. Addo-Vanderpuye;  
But his interesting career  
Is deserving of more prominence

He was born on the 20th June, 1881.  
With an aptitude for mechanics,  
He early took to the engineering art,  
And fortune led him on.

One of Fortune's favourites,  
A foreman and the Public Works Department took Annan in hand  
And brushed him up in carpentry and joinery.  
In this manner, he served his apprenticeship

That gave him the taste of the craft.  
With his education, Annan soon found that books could teach as much as  
a local foreman.  
He delved into books,  
And this gave him the skill to hold a position in the Gold Coast  
Government railway.

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<sup>701</sup> The Bights of Benin and Bonny (Nigeria).

<sup>702</sup> France and Britain, which conquered the German colony of Kamerun in the First World War.

<sup>703</sup> Unidentified.



C. Annan migrated to Calabar,  
 But the call of home forced him to resume his post at the Sekondi railway,  
 (1901-1906).  
 In 1906, he, at last, settled at Accra and developed the “Derby Works.”  
 At this establishment, you can repair the most delicate machine or buy the  
 finest furniture.

Through his good services,  
 Annan Vanderpuye was accepted as a railway contractor –  
 He has competently discharged his duties  
 And played a great part in the building of the Gold Coast railways.

Derby house is a model building,  
 And is cosily furnished.  
 The grounds which have recently been extended,  
 Are spacious for any operation.

A useful man needs a loyal helpmate.  
 Our great engineer recently married  
 Miss Elizabeth Nartaye.  
 The couple have the country’s congratulations and Bouquets.



159. 'A corner view of Derby House. The property and residence  
 of C. Annan Vanderpuye' (orig. p. 189).

[Page 190-192]

HENRY VANHEIN, Esquire.<sup>704</sup>  
 Born at Elmina, 1857. Merchant.  
 President of the Aborigines Protection Society.  
 President of the West African Congress.  
 — “White heart.” “Squire of Charity-Ville.” —



160. Henry van Hien.

God’s trumpet sounded for the building of men,  
 The architects heeled  
 And set to the modelling of their designs,  
 But your kind they could not produce.

<sup>704</sup> Henry van Hien, born Elmina *ca.* 1857/’60, educated at Cape Coast Government School (possibly educated in the Netherlands and Britain, according to family tradition – but this is uncertain – then returned to the Gold Coast 1878), merchant and businessman, agent for F. & A. Swanzy at Shama, later for Messrs. Alexander Miller Bros. at Accra and Winneba, partner in the firm of W.E. Pietersen & Co. at Cape Coast, which he managed following his uncle’s death, in later years based in Accra, member of the Cape Coast Chamber of Commerce (1923), political activist, temporary unofficial member 1924-1925 and extraordinary member 1925-1927 of the Legislative Council, member of the Cape Coast Town Council, President of the A.R.P.S., co-founder and President of the N.C.B.W.A., educationist, co-founder of Achimota College, founder of St. Monica’s School in Cape Coast, Wesleyan Methodist church member, Chancellor of the Anglican Church at Cape Coast, freemason, † Cape Coast 4 July 1928, married Marian Victoria Plange (*ca.* 1866-1946), daughter of Rev. John Plange and Marian Adelaide [Plange]. See for Marian’s father John and brother Henry Plange Appendix III. See also the pen-picture of William Plange for some general remarks on the Plange family.

Henry van Hien was the son of Carel Hendrik David van Hien (1833-1864), official and one-time Acting Governor of the Netherlands Possessions on the Coast of Guinea, and Elizabeth Essuman (*ca.* 1839-1930). The proper spelling of the surname is ‘van Hien’, which is adhered to by the family. Hutchison spells it correctly on two other occasions, but not in this main entry. Van Hien’s birth-date is uncertain, but most likely either 1857 or 1858, as given by most publications.

Sources: Ephson (II) 1969-1973: 133-136; Jenkins 1985: 585; Doortmont GCDB; H.V.H. Sekyi: personal communications 1995, 2000, 2003; CROA, Death Register Cape Coast 1928, no. 185.

The ages rolled; in earnest search,  
 The builders marched and marched;  
 They wheeled round themselves in Atlantis,  
 If a white man they could find.

From latitude 0, they tried and tried,  
 From sea to sea, to find one;  
 Step by step to latitude ten,  
 No white man heaved in sight.

The march was doubled, speed was sped,  
 That no disgrace to architects may come;  
 They pulled up in sight of Mediterranean,  
 But no white man beckoned them.

“Wheel right!” “wheel left!” the orders went;  
 Two passages possible were scented;  
 “Gibraltar ahead!” “Suez ahead!”  
 Their goal was probably in sight.

Dons, signiors,<sup>705</sup> messieurs,  
 Vons<sup>706</sup> and misters greeted them;  
 Though whites are whites, all whites are not white,  
 For the heart of a white man they needed.

Body is matter;  
 The builders were magicians,  
 They could model in clay and colour,  
 But a white heart they could not mould.

To be a white man or not to be  
 Is to possess a soul pure or shady;  
 The synchronizer of that pure white soul  
 Is the heart possessed by Van

“Wheel right!” “wheel left!” the orders went,  
 The builders seered for help;  
 They threw pontoons on the North Sea.  
 And crossed to Amsterdam.

Greeted here, and greeted there,  
 They were carried to the white king;  
 Hospitality was showered on them,  
 When they had delivered their message.

<sup>705</sup> Sic; read: seigniors.

<sup>706</sup> ‘Von’ as in many German surnames.

“Seek you a man, Not?”  
 “Seek you a heart, Yes?”  
 “A Sheba I hear your land possesses, Yes?”  
 Queried the white king.

So let it be. Since your answer is yes,  
 I will lend you our VanHein,  
 A Knight of the Netherlands,  
 As an Ambassador of Hearts.

“God speed to you” the white king said,  
 “In Van, you will find qualities rare,  
 Manhood true, unimpeachable,  
 The key to create a white heart.”

”Van, be a comrade to all,”  
 Was the white king’s order to the Knight-errant;  
 “Carry the flag of the crusader there,  
 And befriend them black or white.”

True to the canon, VanHein, well-tried,  
 Has conformed to the orders of his king;  
 His God will give him the honour of age –  
 A reward only possible from Him.

Whiteman, Squire of Charity-ville,<sup>707</sup>  
 Elmina is proud to claim you;  
 And we are prouder to chronicle  
 Your strong and noble life.

Many a broken home depends on you, on your benevolence and care.  
 You are a mason of the 100th degree, with the thrice blest attribute charity.  
 Enterprising sons of the soil  
 Look to you for help, in their endeavours.

As a white man’s son  
 Who was educated in the language of the Netherlanders,  
 How came you to command the English which you so fluently speak,  
 And which you have applied in business?

Your life in sincerity, you devoted  
 To the progress of a great commercial institution:  
 At the head of Millers, you stood  
 Helmsman in fidelity.

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<sup>707</sup> His residence.

Riches have come to the firm  
 The return for your sincerity and fidelity,  
 And for your services,  
 Has been riches for yourself.

Van, you are handsome;  
 At the advanced age of seventy,  
 You look a Trojan that can defeat an Adonis,  
 And his Venus cannot snub you.

This is through life cleanly lived  
 In honourable and active duty,  
 A life that has modelled you as a pattern for emulation  
 In independence and virility.

In tropical Africa,  
 Providence provides for the sons of whites;  
 They should not fail to achieve honours,  
 If their careers were well directed.

Sir, you are now a member of the Legislative Council;  
 There is no honour in our country more deserving of attainment,  
 The country uncovers to you, for your eloquence,  
 And for the support of their cause in the Legislature.

The "Aborigines" is our highest society: it is under your tutelage as  
 President.  
 You are also the President of the West African Congress.  
 Great and generous white heart.  
 Your country will recall your good name.

Look at the large sums from your pocket expended in the cause of Congress,  
 Look at the untiring energy you have shown in national and political affairs.  
 When the burden of your commercial house needs more than another  
 manager, and these,  
 Without our referring to your services in the Legislative Council and  
 Chamber of Commerce.

Your energies are not only for the State,  
 The churches have their share.  
 You do not discriminate,  
 You are a supporter of all the missions.

The State church of England claims you as a warden,  
 Your sympathies are also for the Wesleys:  
 The turret clock in the Wesleyan Church at Cape Coast was your present  
 to the mission.  
 You have often lectured to the band of "Christian Endeavour" of the  
 Zion Church.

From beyond, your uncle thanks you  
 For holding up his honour.  
 The name of W.E. Pieterston and Sons is still a password.<sup>708</sup>  
 In commercial probity.

Great things have been done by you,  
 Greater things are still expected of you.  
 May your mind be preserved  
 In white and independent thought.

Lend your White Heart to Atlantis,  
 When you take the "upward trend";  
 For the metaphor is not untrue of you  
 That you are "White" with a "White Heart," Squire of Charity-Ville.



161. 'Charity-Ville. The property and residence of Henry VanHein' (orig. p. 46).

<sup>708</sup> See appendix III.

[Page 193]

HENDRICK VROOM, Esquire, C.M.G.<sup>709</sup>  
 Born at Elmina in the Eighteen-forties.  
 — District Commissioner. —



162. Hendrik Vroom.

In office with your fathers, the Dutch, on the transfer of the reins  
 of government,  
 You were handed over to the British.  
 The British recognised your worth and gave you the high post of a  
 District Commissioner.  
 This you honourably held, and deserved mention in despatches.

<sup>709</sup> Hendrik Vroom, born Elmina 20 May 1850, pupil Dutch Government School at Elmina Castle, in Dutch service at Elmina as pharmacy assistant 1865, school teacher 1866-1872, wartime interpreter during the Dutch Komenda Campaign of 1867, in British service as customs official 1872-1880, interpreter to General Wood in the Asante Campaign of 1873, District Commissioner at Prampram 1880-1888, Dixcove and Sekondi 1888-1889, Eastern Wassa (Tarkwa) 1889-1893, Elmina 1893-1896, and Tarkwa 1896-1901, Travelling Commissioner to Asante 1894-1896, businessman, pioneer of Wesleyan Methodism on the Gold Coast, created C.M.G. 1896, † Elmina 13 January 1902, son of Hendrik Vroom and Amba Abakuma of Elmina.

Hendrik Vroom married several times and had children from at least three relations. His daughter Elizabeth Vroom was mother-in-law to Kobina Sekyi (see pen-picture). The latter's maternal grandfather, W.E. Pietersen, and Hendrik Vroom were business partners for some years. Vroom's son Henry Vroom (*ca.* 1872-1925), an engineer, is mentioned in Appendix III. Ephson tells the story that Hendrik Vroom enlisted in the Royal Netherlands Navy at age 14 (*i.e. ca.* 1864). This does not correspond with the fact that he worked as a pharmacy assistant for the Dutch Government in Elmina in 1865. However, he may of course have been employed on a ship for some months.

Sources: Ephson (I) 1969-1973: 65-66; Kimble 1963: 94n.5, *passim*; Doortmont GCBD; PRAAD, Vroom Papers; PRAAD, PF 3/38/25 (Political) (A-9128).

In all political transactions,  
 In all parleys with Ashantee,  
 Like Argus,<sup>710</sup>  
 You were the eye of the government.

Under Sir Francis Scott,<sup>711</sup> you were with the forces that occupied Kumasi;  
 You advised the government to the end.  
 For these and for your long service,  
 You were honoured with the order of “Companion of St. Michael  
 and St. George.”

Fidelity was the character imprinted in your service;  
 Affability was the aura of your sacred personage.  
 You were one of the ornaments of Elmina –  
 Your dear land of birth.

For your great name,  
 And for your noble services that advanced Africa to the scroll on the banner  
 of St. Michael and St. George,  
 West Africa remembers you in her Gallery of Celebrities.  
 And tenders you her Bouquets.

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<sup>710</sup> Greek ‘mythological person fabled to have had a hundred eyes. Hence, a very vigilant person, a watcher or guardian’ (*OED*).

<sup>711</sup> Major-General Sir Francis Cunningham Scott, K.C.B., K.C.M.G., J.P. (1834-1902), had a military career, fought in the Crimean War and the Indian Mutiny before being appointed to the Gold Coast, where he took part in the Asante Expedition of 1872-1873, for which he was awarded a C.B. (1874), went on to become Inspector-General of the Gold Coast Constabulary 1891, directed the campaign against Ijebu-Ode in Nigeria 1892, commanded the Asante Expedition of 1895-1896, ended his career as commander of the local forces in Trinidad. *Who was Who* I (1897-1915): 466.



[Page 194]

FRANCIS AWOONOR WILLIAMS, Esquire, B.A., B.L.<sup>712</sup>

Born at Kwitta, 1885.

— Ability. —



163. F. Awoonor Williams.

Not on the Mount Sinai,  
But on the Mount Olympus,  
We feasted with Moses, our friend,  
The Cambridge graduate, your brother.<sup>713</sup>

Marathon battles he had fought  
Among comrades at college,  
But leviathan<sup>714</sup> was a battle,  
Of which we were the witness.

He was a wrangler for edification;  
He won the law for a living;  
With the art of forensics at his fingers' ends,  
He came, he saw, he conquered.

<sup>712</sup> Summarized from the entry: Francis Awoonor Williams, born Keta 1885, awarded B.A., read law, bachelor-at-law, in private practice on the Gold Coast, † after *ca.* 1928, married Norah Bannerman, possibly a sister or daughter of C.J. Bannerman (see pen-picture). Additional sources: Kimble 1963: 503; Doortmont GCDB.

<sup>713</sup> Moses Awoonor Williams, B.A. (Cantab.), B.L., died young, and was most likely a personal friend of Hutchison.

<sup>714</sup> Here: 'The great enemy of God, Satan' (*OED*), after Isaiah 27:1: 'In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.' This is possibly a reference to an incurable illness that Moses suffered from.

In time, the tempests raised their heads;  
 The “artillery of the heavens”<sup>715</sup> re-echoed;  
 The mighty youth was swallowed,  
 Moses transfigured, ascended.

Friend Francis, through your brother Moses,  
 We were with you in the spirit.  
 Psychic truths  
 Are truths for immortality.

You have our reciprocation for your warm salutations,  
 Your salutes are princely;  
 There is homage for your fullness of reverence,  
 Providence grinds for those who temperately tread on the mill.

For your inward genial character, which is as good as your brother Moses’s,  
 Your country has appraised you high.  
 Prosperity is evident;  
 Mansions have been raised.

Your practice at the bar:  
 We have the felicity of recording that it is full of promise  
 You do not lack the speed to envelop opposition,  
 Since your learned mind is pregnant with all the artifices of the law.

You are steady;  
 Time is before you;  
 You may yet emulate your cousin, Peter Awoonor Renner,<sup>716</sup>  
 The leader of the bar of the Gold Coast Colony.

A famous family is the Awoonors – Awoonor Renners and Awoonor  
 Williamsses.  
 They all are learned in the arts and sciences.  
 In the footsteps of Moses, friend Francis, you are a Bachelor of Arts.  
 We congratulate you for your thinking with the Aristotles.

It is a delight to ruminate upon the change in our days;  
 Hands that could have pointed at our education have been amputated,  
 By your kind, by the numerous boys with degrees –  
 Graduates from historical English seats, most gracing the bar.

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<sup>715</sup> Obscure phrase.

<sup>716</sup> See pen-picture above.

The country commits Mrs. Williams to your goodly manhood;  
Mrs. Williams – née Norah Bannerman, the Princess of Tarkwa House  
In her Gallery of Celebrities, the country inscribes your name as one of her  
strong men,  
In virtue of your education and ability.

[Page 195]

JAMES ALEXANDER WILLIAMS, Esquire, I.S.O.<sup>717</sup>

— District Commissioner. —



164. J.A. Williams.

A page of honour is dedicated to the worthy James Alexander Williams.

In the Civil Service List, it is recorded that he was educated at the C.M.S. Grammar School at Lagos, and that he entered the public service in that city in 1871.

In 1877, he was appointed the Chief Clerk of the Governor's Office in the Gold Coast Colony.

Memorable is his mission in 1884 to Benin, as interpreter to Governor Young, on the cession of Hogbo and Jakri country to her Majesty's Government.

In 1886 and 1887, he was clerk to the Legislative Council of the Gold Coast.

In 1889, he was appointed a District Commissioner, and Mr. Williams honourably held this position till retirement from the service on pension.

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<sup>717</sup> Summarized from the entry: James Alexander Williams, born *ca.* 1850/'55, educated at C.M.S. Grammar School in Lagos, in government service 1871, Chief Clerk in the Governor's Office, Gold Coast 1877, interpreter to the Governor of Lagos on a mission to Benin 1884, clerk to the Legislative Council of the Gold Coast 1886-1887, District Commissioner based at Dodowa from 1889, awarded I.S.O., † after *ca.* 1928.

From the text it is obvious, that Hutchison had not much material to go on for Williams' biographical sketch. He refers to the Civil Service List, which was published annually, and gives very little additional information. However, the fact that Williams was one of the few African District Commissioners apparently makes the inclusion imperative. Cf. Kimble 1963: 99n.1, 106, who also only notes Williams in his capacity as District Commissioner. It is very likely that Williams was a member of the prominent Lagos Saro family of that name (cf. Mann 1985: 103, 132).

The town of Dodowah and its improvement was indisputably due to the supervision of Commissioner Williams.

Before his retirement the King honoured him with the I.S.O.

Mr Williams now lives a quiet life at Koforidua.

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JACOB WALTER YORKE, Esquire.<sup>718</sup>

Born 5th July, 1872.

Assistant Accountant and Paymaster, Gold Coast Government Railways.

— “Paysheets.” “Integrity.” —



165. J.W. Yorke.

Brother Walter Yorke,  
Honours are divided , since by your integrity,  
You have held this fiduciary post  
That elevates the name of your countrymen.

You were, a Paymaster, not only for a living, but also for honours:  
Your fingers verified the Gambian sheets of the soldiers from the  
Gold Coast.

Attached to these warriors, you served in a Gambia insurrection,  
For which Valour was your companion, and a medal was your reward.

Paysheets for the million,  
You have scanned from your youth;  
From the Pay office to the battle-field,  
From the Treasury to the Railway.

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<sup>718</sup> Summarized from the entry: Jacob Walter Yorke, born 5 July 1872, educated in Freetown (Sierra Leone), paymaster with the West African Frontier Force in Gambia, employed in the Treasury Department of the Gold Coast, transferred to the Railway Department, freemason (Knight-Templar), awarded Certificate of Honour, † after *ca.* 1928.

At the end of each month,  
 The workmen look forth for the coach of “father” Yorke, to be  
 announced,  
 Steam on at Insu,<sup>719</sup> or steam on at Huni,<sup>720</sup>  
 And those with desires would be hopeful of realization.

Year in, and year out,  
 “Father” Yorke doles out, in the currency of the country, the dues of  
 the railway artizans,  
 To the satisfaction of all, to the satisfaction of his chiefs,  
 And merrily rolls the coach of “father” Yorke.

Brother Yorke,  
 With a characteristic tenacity, you have held yourself high and  
 discriminatingly chosen your friends.  
 This is a necessity in West Africa, where most are Dukes,  
 But minds are dissimilar, ranging from the archæan’s to the philosopher’s.

By this conduct, you carry a prestige  
 That befits you for your post,  
 And eyes look to you  
 As one of their exemplary men.

Concerning your parentage,  
 Honours are for Elmina, your mother’s home,<sup>721</sup>  
 And for Sierra Leone, your father’s home.  
 At the latter, you obtained your education.

Your father was a District Commissioner,<sup>722</sup>  
 A record which must serve you in good stead;  
 For deeds are remembered  
 When promotions are floating and applicants are legion.

Despite such appanage,<sup>723</sup>  
 Your own personality and acquisitions are grand;  
 They are equal to the exaction of honour and integrity  
 For the tenancy of any office, in any clime,

<sup>719</sup> Probably the town of Insutu or Nsutu (cf. Luntinen 1996).

<sup>720</sup> Probably the town of Hunyani or the Huni Valley (cf. *Ib.*).

<sup>721</sup> Even today, members of the Yorke family are living in Elmina.

<sup>722</sup> Unidentified.

<sup>723</sup> ‘The provision made for the maintenance of the younger children of kings, princes, etc.’  
 (*OED*), here used figuratively.

In all, your life has been smooth; the gods have been with you from  
your youth,  
You are now a sage, beloved by your countrymen,  
Lauded at socials,  
And acclaimed in the Temples.

For your good qualities and your position, and for your untiring services  
to masonry,  
West Africa hands you her Bouquets in her Gallery of Celebrities.  
She also recognizes the award of the Certificate of Honour to you by  
the King,  
And your excellence in the attainment of the Order of Knight-Templar in  
Freemasonry.



APPENDIX I

Some delayed Subjects for Volume I.

— See Volume II.<sup>724</sup> —

NANA KWEKU BUATENG.  
The Paramount Chief of New Juabeng.  
— Koforidua. —



166. Nana Kweku Buateng.

NANA OSAE DJAN II.  
The Odentehene of Akwapim.  
— Chief of Aburi. —



167. Nana Osae Djan II.

ASHONG LARTEY, Esq.  
Linguist to Nana Osae Djan II.



168. Ashong Lartey.

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<sup>724</sup> See the Introduction for a discussion of the status of Volume II.



APPENDIX II

Some delayed Subjects for Volume I.  
— See Volume II. —

J. SARKODEE-ADOO, Esquire.  
— Cocoa Magnate — Koforidua. —



169. J. Sarkodee-Adoo.

PRINCE (OHENEBA) SAKYI DJAN  
— Editor of the Sunlight Magazine. —  
— Aburi. —



170. Prince Sakyi Djan.



APPENDIX III  
THE ILLUSTRIOUS DEAD  
OF  
BRITISH WEST AFRICA.<sup>725</sup>

The names of the dead in the Appendix were selected from the educated class which by activity, industry, or ministration, had contributed to the advancement of British West Africa.

— THE MONUMENT OF HOPE. —

Africa has not failed:  
The “Olive” that was stretched to her has been honourably nursed, and  
grafted into the “Palm.”  
In her grove is the story of man’s endeavour,  
And the evidence of his attainments.

The child of Africa,  
In the period of a hundred years,  
has covered himself with glory in the arts and sciences.  
In the Great World War, he sacrificed life to the cause of right.

Sires,  
You are the monument of hope;  
Your friends will own you; your enemies will envy you;  
your traducers will be scarred with their own leprosy.

The dead do not dispute with the living.  
As the ages roll, under your banner, the best of your race will mass,  
Shall be conceded to Africa.

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<sup>725</sup> In Appendix III only the individuals from the Gold Coast and those from the other British West African colonies with Gold Coast connections have been annotated. In the section pertaining to the Gold Coast itself, footnotes with factual information are given for all those who do *not* have a pen-picture of their own; if no information could be found at all, a note reading ‘unidentified’ is added. I.e. all Gold Coasters without annotation have a pen-picture.



Mr. McCARTHY. The father of James McCarthy, the Solicitor-General.  
 JAMES McCARTHY, Esquire, B.L., Solicitor-General, and Ag. Puisne Judge,  
 Gold Coast Government.<sup>731</sup>  
 Dr. WILLIAM RENNER. A Medical Officer.  
 T. ROLLNS, Esquire.  
 JACOB ROLLNS, Esquire.  
 The Honourable T.J. SAWYER, M.L.C.  
 FRANCIS SMITH, Esquire. Puisne Judge of the Gold Coast Government.<sup>732</sup>  
 Dr. ROBERT SMITH. A Medical Practitioner.  
 B.R. WILLIAMS, Esquire. Merchant.  
 The Venerable Arch-Deacon WILSON.

THE GOLD COAST: –

ACCRA:

W. ADDO, Esquire, B.L.<sup>733</sup>  
 J.T. ADDY, Esquire. Schoolmaster.<sup>734</sup>  
 CHARLES BANNERMAN, Esquire, B.L.<sup>735</sup>  
 JAMES BANNERMAN, Esquire. Governor of the Gold Coast.  
 The Reverend Mr. BRUCE.<sup>736</sup>  
 T.F. BRUCE, Esquire. Merchant.<sup>737</sup>  
 The Honourable J.H. CHEETHAM, M.L.C.<sup>738</sup>  
 The Honourable JOHN CLELAND, J.P., M.L.C. Patriot.  
 ROBERT HANSEN, Esquire. Patriot.<sup>739</sup>  
 The Honourable Dr. B.W. QUARTEY-PAPAFIO, M.L.C. Patriot.  
 A. BOI-QUARTEY-PAPAFIO, B.A., B.L.  
 The Reverend J. PLANGE.<sup>740</sup>

<sup>731</sup> James A. M'Carthy, from Sierra Leone, barrister-at-law, Solicitor-General of the Gold Coast in the 1890s, at times Attorney-General [Kimble] and Acting Puisne Judge, eventually replaced by a European (cf. Kimble 1963: 99).

<sup>732</sup> See pen-picture.

<sup>733</sup> Possibly a brother to John Glover Addo (see pen-picture).

<sup>734</sup> Unidentified.

<sup>735</sup> Probably: Hon. Charles James Bannerman, barrister at Accra, first President of the Accra section of the A.R.P.S. 1912, extraordinary member Legislative Council 1921 (cf. Kimble 1963: 373, 456).

<sup>736</sup> Unidentified.

<sup>737</sup> His daughter was married to E.B. Addy (see pen-picture).

<sup>738</sup> Hon. James Henry Cheetham, born [Cape Coast?] 1834, pupil Wesleyan School Cape Coast 1840-1848, merchant, member Cape Coast Town Council, member of the Legislative Council 1893-1898, delegate in a deputation of African merchants to the Government in London to discuss the poor state of the infrastructure 1895, instrumental in the founding of the A.R.P.S. 1897, † 1902. According to Parker he was from James Town, Accra, and acted as Labour Agent for the Congo Free State. Source: Kimble 1963: 456, passim; Ephson (II) 1969-1973: 87-90; Parker 2000: 152n.131).

<sup>739</sup> Unidentified.

<sup>740</sup> Rev. John Plange, Wesleyan Methodist minister, † James Town, Accra 18 August 1899 (cf. Doortmont GCDB; see several pen-pictures).

HENRY PLANGE, Esquire, B.L.<sup>741</sup>

The Reverend CARL REINDORF. Historian.<sup>742</sup>

The Honourable JOHN VANDERPUYE, M.L.C.<sup>743</sup>

ADDAH:

WILLIAM NARH OCANSEY, Esquire. Merchant.<sup>744</sup>

ANAMABOU:

Dr. J.E. KWEGYIR AGGREY, M.A., D.D., Ph.D.

The Reverend ISAAC ANAMAN.<sup>745</sup>

The Honourable GEORGE BLANKSON. Patriot.

GEORGE EKEM FERGUSON, Esquire, C.E.

ROBERT ARCHIBOLD FERGUSON, Esquire. Patriot.<sup>746</sup>

ROBERT HUTCHISON, Esquire. Patriot.

SWANZY PARKER, Esquire. District Commissioner.

AXIM:

Mr. USSHER.<sup>747</sup>

CAPE COAST:

T. ADDAQUAY, Esquire.<sup>748</sup>

The Reverend S.R.B. ATTOH-AHUMA. Patriot, Educationist.

The Reverend Mr. ACQUAAH.<sup>749</sup>

<sup>741</sup> Henry Plange, born ca. 1870, barrister, † Accra 14 November 1907, son of Rev. John Plange and Marian Adelaide [Plange] (*Ib.*; ditto).

<sup>742</sup> See pen-picture of his son Dr. C.J. Reindorf.

<sup>743</sup> Hon. Chief John Vanderpuye, Ga merchant and businessman, co-proprietor of the *Gold Coast Chronicle* newspaper 1894-1902, *oblempon* stool holder (chief) of the Otoblohum quarter of Ussher Town, Accra, unofficial member of the Legislative Council 1894-1904, opposed the Lands Bill of 1897, member of the Native Courts Commission, member of the Accra Town Council. The available sources are contradictory, especially regarding birth and death. Sources: Ephson (II) 1969-1973: 100-101; Parker 2000: 141, 143, 151n.124, Doortmont GCDB.

<sup>744</sup> Probably a relative of J.E. Ocansey (see pen-picture), but exact connection is unknown.

<sup>745</sup> Early Wesleyan Methodist missionary, co-authored *Fante English Dictionary* (1886), with Rev. W.M. Cannell (cf. Bartels 1965: 96; see also the pen-picture of E.A. Sackey).

<sup>746</sup> Father of George Ekem Ferguson (see pen-picture).

<sup>747</sup> Unidentified.

<sup>748</sup> Unidentified.

<sup>749</sup> Most likely this is Robert Mensah Acquaaah of Kuntu, Wesleyan Methodist minister on the Gold Coast, married to Charlotte Oyemame Acquaaah of Anomabu and Abura (cf. Ephson (I) 1969-1973: 121-122 on their son Rev. Gaddiel Robert Acquaaah (1884-1956)).



The Reverend KOBINA ASAAM. Educationist.<sup>750</sup>  
 KOFI ASAAM, Esquire, B.L.<sup>751</sup>  
 P.W. BERNASKO, Esquire. District Commissioner.  
 PRINCE BREW OF DUNQUAH. Solicitor, Patriot.  
 ESSUMAN GWIRA, Esquire. Civil Engineer.<sup>752</sup>  
 Mr. DERBY. Merchant.<sup>753</sup>  
 Mr. DEGRAFT. (Art.)<sup>754</sup>  
 JOSEPH DUNCAN, Esquire. Educationist.<sup>755</sup>  
 FRANCIS CHAPMAN GRANT, J.P. Merchant.  
 Dr. ERNEST JAMES HAYFORD, M.D., B.L. Patriot.  
 Chief R.A. HARRISON. Merchant, Patriot.<sup>756</sup>  
 GEORGE HUGHES, Esquire. A state ambassador.<sup>757</sup>  
 T.F.E. JONES, Esquire. A state ambassador. Patriot.<sup>758</sup>  
 J.W. DE GRAFT JOHNSON, Esquire. Patriot.<sup>759</sup>

<sup>750</sup> Rev. Kobina Fynn Egyir Asaam, alias William Fynn Penny, son of Thomas and Mary Penny. He was born Saltpond 16 August 1864, student Wesleyan High School in Cape Coast, student Richmond College in London, ordained as Wesleyan Methodist minister 1885, active as minister on the Gold Coast 1888-1895, left the ministry, and became an educationist, principal of the Collegiate School in Cape Coast (later Mfantsipim School), principal of the Wesleyan High School Accra and Accra Collegiate School, founder and principal of the Cape Coast Grammar School 1899-1908, was joint-editor *Gold Coast Methodist Times*, and editor of the *Gold Coast Leader*, re-entered the ministry 1911, also founder Cape Coast Reading Club, founder Y.M.C.A. Saltpond, representative of the *Omanhene* of Cape Coast to the Government in Britain to protest the Municipal Bill of 1906, † Saltpond 28 September 1913. Asaam was a very influential educationist, who trained – or supervised the training of – many boys who became leaders in Gold Coast society. In that respect it is surprising that Hutchison has not dedicated a sketch to him. Sources: Sampson 1937: 72-77 ('As a Schoolmaster, Journalist and Patriot'); Sampson 1969b: 92-96; Ephson (II) 1969-1973: 159-161.

<sup>751</sup> Kofi Asaam, brother to above, alias Thomas Penny, born Anomabu 4 August 1859, pupil Wesleyan Primary School 1864-1870 and student and master at Wesleyan High School in Cape Coast, student at Wesleyan High School in Freetown (Sierra Leone) for religious study and further training, together with Dr. Ernest Hayford, preacher and assistant master at Mfantsipim School in Cape Coast 1876, ordained minister 1880, law student in Britain 1889, called to the Bar 1892, barrister on the Gold Coast, well-known as an orator, † Cape Coast 1919. Sources: Sampson 1937: 53-57 ('As an Orator and Advocate'); Sampson 1969b: 168-172; Ephson (II) 1969-1973: 141-143.

<sup>752</sup> John Buckman Essuman Gwira, civil and mining engineer, official in the Survey Department of the Gold Coast Colony, † Cape Coast 10 April 1910, son of Willem Essuman Pietersen and Nancy Akyere (see below). He married Dorothy Sarbah († 1939), a full sister of John Mensah Sarbah (see pen-picture).

<sup>753</sup> Unidentified.

<sup>754</sup> Ditto.

<sup>755</sup> Ditto.

<sup>756</sup> Co-founder of Mfantsipim School at Cape Coast (1903-1905) (cf. Bartels 1965: 165).

<sup>757</sup> George Hughes, wealthy Cape Coast merchant, member of the A.R.P.S. Deputation to London in 1898, together with J.W. Sey (pen-picture) and T.F.E. Jones (see below), to debate the Land Act. He is possibly identical to George Hughes, born ca. 1852, mentioned as photographer (1908), † Cape Coast 12 February 1908. Sources: cf. Kimble 1963: 351-353, 430, portrait opp. 350; Doortmont GCDB; CRA, Death Records Cape Coast 1908.

<sup>758</sup> Thomas Frederic Edward Jones (1850-1927), wealthy Cape Coast merchant, member of the A.R.P.S. Deputation to London in 1898 (see above), Vice-President of the A.R.P.S. (1907), President of the Gold Coast Native Conservation Society (Cape Coast Chapter) 1914. Sources: Kimble 1963: 351-353, 372-373, 430, passim, portrait opp. 350; Ephson (II) 1969-1973: 82-86).

<sup>759</sup> Joseph Welheim de Graft Johnson, co-founder of the A.R.P.S., father of J.C. de Graft Johnson (see pen-picture) (cf. Kimble 1963: ch. IX, passim).

BAFFOE KIMFUL, Esquire. Merchant, Patriot.<sup>760</sup>  
 The Reverend A.W. PARKER.<sup>761</sup>  
 W.E. PIETERSON, Esquire. Merchant, Patriot.<sup>762</sup>  
 The Reverend PHILLIP QUARCOE. The pioneer of education and  
 Christianity.  
 W.E. SAM, Esquire. A Mining Magnate.  
 W.E. SAM, Junior. Mining Engineer.<sup>763</sup>  
 The Honourable JOHN SARBAH, M.L.C. Patriot.  
 The Honourable JOHN MENSAH SARBAH, B.L., C.M.G., M.L.C. Patriot.  
 J.W. SEY, Esquire. Merchant, Patriot.  
 A.W. THOMPSON, Esquire. District Commissioner.  
 ANDREW YARQUAH, Esquire. Merchant.<sup>764</sup>

ELMINA:

CARL BARTELS, Esquire. Art and Science.  
 JOHN BOHAM, Esquire. Merchant.<sup>765</sup>  
 E. JOSÉ DA COSTA, Esquire. Evangelist.<sup>766</sup>  
 WILLIAM DES BORDES, Esquire. Merchant.<sup>767</sup>  
 J. ABRAHAM DEVEER, Esquire. Consul, Patriot.<sup>768</sup>

<sup>760</sup> Unidentified, but see pen-picture of P.E. Sampson.

<sup>761</sup> Rev. Andrew William Parker, born Cape Coast 1840, educated at Cape Coast Wesleyan School, self-educated in the classics and Mathematics, Wesleyan preacher and then minister, Superintendent Minister of the Cape Coast Circuit 1886-1905, author of reading books and a Fante translation of the New Testament (1888), took part in the Asante Expedition of 1873, † [Cape Coast] 9 June 1912. Sources: Bartels 1965: 156-157, passim; Ephson (II) 1969-1973: 107-109.

<sup>762</sup> William Edmund (later: Essuman) Pietersen (Elmina *ca.* 1844 – Cape Coast 1914) was an important businessman, first in Elmina and later, after the destruction of that town in 1873, in Cape Coast. Politically active, Pietersen became President of the A.R.P.S. in 1907. He is, however, in family traditions also remembered as a goldsmith and watch repairer. Pietersen was the full maternal uncle of Henry van Hien, and the maternal grandfather of W.E.G. Sekyi (see respective pen-pictures). Sources: Kimble 1963: 85, 99, 419; Doortmont GCDB; H.V.H. Sekyi: personal communications 1995, 2000, 2003.

<sup>763</sup> See pen-picture of his father, W.E. Sam.

<sup>764</sup> Unidentified.

<sup>765</sup> One of a possible number of contemporary individuals of that name in Elmina, most likely John Boham, merchant in Elmina (mentioned 1873), † Elmina 17 February 1880 (cf. Doortmont GCDB; PRAAD, ADM 23/1/36, p. 226 (22 April 1873, mentioned); ADM 23/1/28, p. 394 (28 September 1881, power of attorney re. estate); LCA, Western Province, misc. records 1875, p. 474 (19 April 1880, letters of administration estate)).

<sup>766</sup> Emmanuel José da Costa, born Elmina 9 November 1843, official on the Gold Coast in Netherlands and British service, Wesleyan Methodist pioneer and evangelist, farmer, pensioner, † Elmina 2 September 1923, son of Emmanuël da Costa and Maria de Heer (cf. Doortmont GCDB). See also pen-picture of J.S. Bruce-Vanderpuye.

<sup>767</sup> Most likely: William des Bordes (or: Desbordes), born Elmina 1880/'81, merchant, † Elmina 27 March 1921 (cf. *ib.*). The family traces its paternal ancestry to the Director General (Governor) of the Dutch Gold Coast Martinus François des Bordes (1736-1740) (cf. Henige 1970: 215).

<sup>768</sup> Jacob Abraham de Veer, born Elmina 24 November 1838, merchant's clerk, merchant, burgomaster of Elmina, Consular Agent at Elmina for The Netherlands and France, † Elmina 14 February 1926, son of Jacob Abraham de Veer and Araba Esson (cf. Doortmont GCDB).

J. EMMIL EMINSANG, Esquire. Solicitor, Patriot.<sup>769</sup>  
 J.E. KONUAH, Esquire. Merchant.<sup>770</sup>  
 W.F. LAST, Esquire. Merchant.<sup>771</sup>  
 J.L. MINNOW, Esquire, I.S.O. District Commissioner.  
 Mr. MOLENAAR.<sup>772</sup>  
 JACOB SIMONS, Esquire. District Commissioner.  
 JAN COMES VANDERPUYE, Esquire. Pharmacist.<sup>773</sup>  
 The Reverend J. VANDYCK.<sup>774</sup>  
 HENRY VAN HIEN, Esquire. Merchant, Patriot.  
 HENDRICK VROOM, Esquire, C.M.G. District Commissioner.  
 HENRY VROOM, Esquire. Mining and Civil Engineer.<sup>775</sup>

### SEKONDI:

J.H. BISUE, Esquire.<sup>776</sup>

<sup>769</sup> Following the initials this would be: J. Emil Eminsang, barrister-at-law 1907. However, it is more likely that Hutchison intends to refer to his more patriotic father George Emil Eminsang, born Elmina ca. 1833/'36, inn-keeper at Elmina, merchant, businessman, member of the Colonial Council of the Netherlands Possessions on the Coast of Guinea, Civil Commandant of Elmina (in British service) 1872, solicitor, Consular Agent at Elmina for the United States of America and for the Congo Free State, † Elmina May 1898, son of Jozef Eminsang and Emil. Sources: Ephson (II) 1969-1973: 91-94; Doortmont GCDB.

<sup>770</sup> To be identified as either: Joseph Emmanuel Conduah, Sr., born Elmina ca. 1858, merchant, Vice-President of the Executive Committee of Elmina, † Elmina 8 May 1921; or his son: Joseph Emmanuel Conduah, Jr., born Elmina ca. 1881, merchant, mercantile agent, † Elmina 9 October 1918 (cf. Doortmont GCDB).

<sup>771</sup> William Francis Last, merchant at Elmina and Sekondi (reported 1912), member of a well-known Elmina family, traces his paternal ancestry back to Friedrich Franz Ludwig Ulrich Last (1786-1833), of German birth, Commander (Governor) of the Netherlands Possessions on the Coast of Guinea 1821, 1823-1832 (cf. Doortmont GCDB; *GCL* 10 October 1912).

<sup>772</sup> Probably Jacob Simons Molenaar, born [Elmina] ca. 1818/'19, merchant, † Elmina 27 November 1877, son of Simon Molenaar and Anna Phillips. The Molenaar family traces its ancestry to an as yet unidentified Dutch Gold Coast official from the eighteenth century. Sources: Doortmont GCDB; *LCA*, Western Province, vol. marked 1875, p. 322 (Letters of Administration 7 December 1878).

<sup>773</sup> Chief Jacobus [sic] van der Puye (also Vanderpuye), born Elmina 1 December 1840, pharmacist in Dutch and British government service in Elmina from 1859 onwards, distinguished himself with his medical services in the Fante-Elmina War of 1868-1869, Tufuhene (military commander) 1902-1915 and Regent 1915 of Elmina, Steward of the Wesleyan Methodist Church in Elmina until 1915, † Elmina 24 April 1915. He was a son of Jan van der Puye († 1847) and Mimiba alias Ekoea Manza. For the origins of the Van der Puye-family see pen-picture of J. Addo-Vanderpuye.

Sources: Doortmont GCDB; NA, NBKG 956, PRAAD, ADM 1/10/21, p. 214; PRO, CO 343/8, 6 May 1879, no. 7277; *GCL* 26 July 1902; *GCL* 16 January 1915; CROA, Death Register Elmina 1915, no. 43.

<sup>774</sup> Unidentified; member of the Van Dijk family of Elmina, which traces its paternal ancestry to an official of the Netherlands West India Company, possibly Jan van Dijk (ca. 1764-1801), official on the Gold Coast 1792-1801 (cf. Doortmont GCDB; NA, WIM 56; NBKG 334, f. 23; RAB 162, f. 80).

<sup>775</sup> Son of Hendrik Vroom, mentioned above (see pen-picture).

<sup>776</sup> Unidentified.

## WINNEBAH:

KING GHARTEY IV. A Political Genius.

ACQUAH II. Paramount Chief (For services to the mining industry.)

AMOKU ACQUAH. Merchant, Patriot.<sup>777</sup>

Chief ANNIBIL. Patriot.<sup>778</sup>

## NIGERIA: –

## LAGOS:

The Reverend MOJOLA AGBEBI, D.D.

SHITTA BEY. A Philanthropist.

R.B. BLAIZE, Esquire. Merchant.

T.S. BUCKNOR, Esquire. Merchant.

The Right Reverend SAMUEL AJAI CROWTHER. The first West African  
Bishop of the Anglican Church.

Captain J.P.L. DAVIS. Navigator and Merchant.

SOGUNRO DAVIS, Esquire. Merchant.

J.H. DOHERTY, Esquire. Merchant.

The Right Reverend JAMES JOHNSON. Bishop of the Delta Protectorate.  
Succeeded Bishop Crowther.

The Right Reverend MELVILLE JONES (Bishop).

J.S. LEIGH, Esquire. Consul for Liberia.

The Reverend Mr. MACAULEY.

The Right Reverend Bishop OLUWOLU.

The Honourable OTUNBA PAYNE. Solicitor.

The Right Reverend Bishop PHILLIPS. Southern Nigeria.

Mr. ROBINS. Merchant.

G.H. SAVAGE, Esquire, B.L.<sup>779</sup>

J.A. SAVAGE, Esquire. Merchant.<sup>780</sup>

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<sup>777</sup> Unidentified, but see pen-picture of P.E. Sampson.

<sup>778</sup> Unidentified.

<sup>779</sup> Although Gabriel H. Savage was of Lagos birth, he lived most of his life in the Gold Coast, where he practised as a lawyer in Cape Coast. He was the elder brother of Josiah Alfred Savage, and married Henrietta Arabella Benjamin, daughter of the Lagos businessman Josuah Blackall Benjamin (cf. Mann 1985: 97).

<sup>780</sup> Josiah Alfred Savage (ca. 1850-1920), 'leading Lagos merchant', brother of G.H. Savage (cf. Mann 1985: 97, 131).

The Honourable C.A. SAPARA, B.L., C.M.G. Patriot.<sup>781</sup>  
 The Honourable J.J. THOMAS. Merchant, Patriot.

CALABAR:

PRINCE ADAM DUKE.

PRINCE BASSY DUKE.

JOHN BAILEY, Esquire.

The Honourable RICHARD HENSHAW.

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<sup>781</sup> Hon. Christopher Alexander Sapara Williams, born Sierra Leone 19 July 1855, educated in Freetown, attended C.M.S. Grammar School in Lagos, studied at Wesley College, Sheffield 1875, read law at the Inner Temple, London 1876, called to the Bar 1879, returned to West Africa 1880, in private practice in Accra (until 1886) and in Lagos (where he was the first European-trained indigenous barrister), member of the Lagos Legislative Council 1901, Methodist supporter, created C.M.G., died Lagos 1915. He was of Ijesa origin, his parents were liberated slaves settled in Sierra Leone; among his ancestors was an Owa (king) of Ilesha.

Sapara Williams married Elmina (Gold Coast) September 1886 (Methodist Church) Anna Sophia Hutchison, born Elmina ca. 1853, educated in Great Britain, Lady Principal of the Government Grammar School in Cape Coast, socially active in Lagos, died Mount Pleasant, Elmina 25 January 1904. She was the daughter of Robert Hutchison and Anna Sophia Swarte and therefore a full aunt of C.F. Hutchison (see also the Introduction).

Sources: Coleman 1958: 181; Kopytoff 1965: 212, 298-299, 307, passim; Adewoye 1971; Mann 1985: 20, 31, 58, 81, 83; Doortmont GCDB; LWR 30 January, 17 September, 10 December 1904; GCL 30 January 1904; Kristin Mann: personal communications 1995, 1997.



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