

A FULL AND ILLUSTRATED REPORT OF THE  
PROCEEDINGS OF THE

# Restoration of the ASHANTI CONFEDERACY

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Compiled through the kind Courtesy of  
OTUMFUO OSEI AGYEMAN PREMPEH II. THE ASANTEHENE

BY

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*(Founder & Editor "The West African Sentinel")*

Foreword with the Author's View on the Restoration of the  
Confederacy: and Preface by  
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SUPPLEMENT TO "THE WEST AFRICAN SENTINEL"

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## PREFACE

IN WRITING a short preface to this admirable Report on the Ashanti Confederacy, one cannot help but commend the Author for the clear manner in which the subject has been handled.

THE ARGUMENTS for and against the restoration of the Ashanti Confederacy have been examined with an impartiality characteristic of the Author. The dice, after a careful throw, has fallen into the hands of the pro-Confederacy advocates. It has been shown that in Unity lies the progress of the Ashanti nation.

THE REPORT describes in detail the occurrence and events which took place during this important week in Kumasi, and affords pleasant reading.

MR. WALLACE-JOHNSON has shown insight into the constitution of Ashanti and deserves the praise of the people.

E. O. ASAFU-ADJAYE.

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OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE.

## FOREWORD

### My View on the Restoration of the Confederacy

#### PART I

In undertaking the responsibility of compiling this Report, which I do through the kind courtesy of Otumfuo Osei Agyeman Prempeh II, the Asantehene, I do not feel I would be doing justice to those who may interest themselves in it should I fail to express an opinion on the subject of the restoration of the Confederacy.

I have already made it clear through the medium of a Gold Coast weekly, "The Spectator," that I am not in any way concerned with the opposition nor have I had any connection whatever with any political body or organisation working against the restoration of the Confederacy. This I did because, in some way or other, it had got to the understanding of the people of Ashanti that I was more or less the pioneer of the "Friends of Ashanti Freedom Society" in staging an opposition to the Confederacy, when, in fact, I have never had any idea of the existence of the said Society.

Were I to declare that I had no knowledge whatever about the subject of the restoration of the Confederacy I would not be declaring the truth. I had my first inkling of the proposal to restore the Confederacy somewhere in November, 1934, through the medium of someone supposed to be representing the opposition faction and who desired to know whether I could assist in getting a particular organisation in London or some members of Parliament to interest themselves in the subject of the Confederacy on behalf of the opposition. In this interview I declared lack of sufficient information about the *pros* and *cons* of the Confederacy and made it clear that not until I have been duly informed in these respects and have been able to find out to what extent the interest of the masses rests upon the opposition, or *vice versa*, I would have no association whatever with the subject of the Confederacy, nay more, to assist in staging an opposition to its restoration. Thus far and no further did I associate myself with the subject of the Confederacy at that period.

Nevertheless, in consideration of what informations had been given to me, I made a determination to probe into the subject of the restoration of the

Confederacy in order to find out on what side the interest of the people lies, and what follows hereunder are my findings.

Casting the die in the interest of the Confederacy, one naturally gets two sides almost evenly represented. Such being the case, and in order to be able to pronounce an unbiased judgment in the affair, it would be necessary to give a thorough examination of both sides; and this is what I will now proceed to do.

As I have already stated, two sides are represented in connection with the Confederacy and they are the pro-Confederacy and anti-Confederacy sides. It has been alleged that in connection with the pro-Confederacy side personal interests predominate. I would, however, disabuse myself or my mind of this allegation; for, were I to take any cognizance of it, I feel it would be necessary also to cast the searchlight upon the other side to find out whether similar influence is not at work. Under the above circumstance, I will let the subject of personal or individual interest drop entirely out of the affair.

#### GROUNDS OF OBJECTION

As is very often the case in debating contest, I will, in the first instance, review the case of the anti-Confederacy side as far as they have presented it or as far as my investigations have revealed.

It would be entirely wrong for anyone to condemn or support the objection side without first probing into their case. In the main they have presented four reasonable grounds upon which their objections are based—the sum total of which are the following:—

- (i) That the restoration of the Confederacy will help to perpetuate the "Indirect Rule" system which, in every form, is not conducive to the best interest of the people and which has been to the greatest extent destructive to the natural rights and customs of the Ashanti nation.
- (ii) That the restoration of the Confederacy will decapitate the authority of other Paramount Chiefs over their subjects and reduce their political status.

- (iii) That the Mamponhene and Councillors having raised objection to the restoration of the Confederacy, his Stool being the "Silver Stool" and next in power to the "Golden Stool," consideration should have been given to their objection as part of their natural rights.
- (iv) That as the repatriation of King Prempeh I to the Ashanti was brought about by the unanimous petition of all the Ashanti Chiefs, the restoration of the Confederacy should have been effected under a similar petition—the absence of which has placed the subject of the restoration of the Confederacy in a questionable position.

The foregoing are the four main reasons, among several other minor ones, that have been put forward in support of the opposition to the restoration of the Confederacy, and they are so far of such importance that makes it compulsorily necessary to give them the most careful examination.

#### REASON I. "INDIRECT RULE"

It is a fact that the policy of "Indirect Rule" which seems to be the domineering principle of British Colonial Administrations is destructive to the natural rights and customs of the Colonial peoples, particularly those of the West African Colonies; but it is also an indisputable fact that this policy is more dangerously effective under a Divide and Rule system of administration than under a co-operative system.

It has been suggested that once the Supreme Head of the Confederacy has fallen a victim or is in the grip or control of the power-that-be, autonomy and autocracy will creep in and the destiny of the people will be left entirely in the hands of the Political Officers to be wielded as they please. Such an opinion is entirely premature or precocious. Such a policy may be possible under a Federal Administration, but under a Confederacy it is almost impracticable. For in the Confederacy the destiny of the people would be more in the hands of themselves or their immediate representatives than in the hands of the Supreme Head or Political Officers.

Under the Divide and Rule system of administration that is in vogue in the Colonies there is always the possibility of influencing Chiefs in their individual capacities. Political Officer or Officers invariably treat every Chief as an individual. They regard the Stool of every Chief as an independent factor and act towards each Stool in the way and manner they think best; and whether the action meets the approval of the people or not, whether it

is in the interest or to the detriment of the natural rights of the people, so long as the act done towards a particular Stool does not affect any other Stool, no other Chief, howsoever paramount he may be, has any right to interfere.

Under a Confederacy or a co-operative system of administration, once the dignity of a Stool has been insulted by anyone, once the natural rights of any Chief have been interfered with, it is the whole Confederacy that has been disturbed. It is the dignity of every Stool incorporated in the Confederacy that has been impeached upon; and it shall be the right of every Chief to lodge his protest against or to express his opinion regarding any and all such acts to the Supreme Head for necessary consideration.

From the foregoing it could be seen that as far as the subject of Indirect Rule is concerned, and as far as autonomy and autocracy may be concerned, there is less possibility of their having any domineering influence over the Confederacy. In fact, were the Confederacy is well and properly conducted, their influence will be totally obliterated.

#### REASON II. "DECAPITATING THE AUTHORITY OF OTHER PARAMOUNT CHIEFS"

Taking into consideration the review already given to Reason I, there need hardly be much deliberation over Reason II. Nevertheless, it would be entirely wrong to assume that the Confederacy would decapitate the authority of any Paramount Chief who holds natural right to paramouncy. It should be understood that in a Confederacy it is the Chiefs that would be the ruling factor and not the King or Supreme Head, whose only responsibility would be to carry out the instructions or authorities of his Councillors or Cabinet.

At the moment a Paramount Chief in Ashanti is a representative of only a faction or a group. His authority is regarded as effective only as far as the district or province over which he presides is concerned. Further than that, he has no go or say. He is regarded just as an individual in the group of Chiefs.

In a Confederacy, the authority or opinion of every Chief is bound to be effective or accepted as in the interest of the people in general. Whether his State is small or great, he is but a part and parcel of the great body and has equal right to speak for and in the interest of the whole nation as any other Chief may have. Thus it could be easily seen that instead of decapitating the authority of other Paramount Chiefs, the Confederacy would not only consolidate and popularise their authority but perpetuate it.

On the other hand, the Confederacy would also serve as a means of protection to the natural rights and privileges of every Chief according to the national rites and customs of the people. Under the present system of administration, the subject of the enstoolment and/or destoolment of a Chief, howsoever paramount he may be, rests entirely in the hands of only those who may be directly or immediately concerned or connected. Thus a very wide scope is given, not only for opportunist leaders to create difficulties, but for Political Officers to wield their influence over the enstoolment or destoolment of a Chief. In the Confederacy, this system will undoubtedly be relegated to oblivion. The subject of the enstoolment or destoolment of any and every Chief, either paramount or sub, will, without doubt, be a matter of national concern.

From the few facts outlined above, it could be seen and realised that instead of decapitating the authority of other Paramount Chiefs, the Confederacy would give them even greater power and authority than hitherto they had possessed.

### REASON III. "OBJECTIONS OF MAMPONHENE AND COUNCILLORS"

To begin with, as I have already stated through the medium of another Gold Coast weekly, "The Provincial Pioneer," whoever is responsible for the course of action adopted in staging the objection of this Stool to the Confederacy, has actually applied "the wrong saddle to the wrong horse" and has totally mismanaged the whole affair for those on the objection side.

In matters of such intricate political nature, every course of action taken or intended to be taken should be properly and systematically conducted. In particular, where there is any objection, the points should be clearly outlined; and whether the objection faction is the minority or majority, their objection should be carried out openly and not *in camera*. Any "closed doors" action must surely have an adverse effect. This care was not at all taken by the objection faction to the Confederacy and thus the wrong course of action was adopted in staging their objection, particularly in dispatching a cable message to the Rt. Honourable the Secretary of State for the Colonies, incorporating the information that a delegation was to be dispatched, which statement, to say the least, was rather hasty.

Further, whenever there is any point in connection with any affair that is not clearly understood, the first method that should be adopted by the doubtful faction before staging any objection is to demand enlightenment from those who are directly concerned or responsible for the proposal.

This, of course, was a most regrettable omission on the part of the anti-Confederacy side.

Again. Whatever may be the grounds of the objection of this Stool to the restoration of the Confederacy, it is my opinion that to have allowed its objection to outweigh the consent of other Stools, would be an act of solidifying the very objectionable Indirect Rule policy which constitutes the first ground of objection. It would also be a matter of allowing individualism and sectarianism to dominate unionism and democracy.

Whether the Mampong Stool is second in rank or not, whether it be of silver, gold or diamond, there



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does not appear to be any traditionalism attached to it to warrant its objection being applied as an authority against the unanimous consent of other Stools. Should the Mamponhene and Councillors take objection to the Confederacy, it was for them to have used their influence in such manner as to secure the support of other Chiefs or as many Stools as possible to fall in with their view, and thus they would have been entitled to a square deal and their right to consideration would have been properly established.

It has been alleged that such a course of action as outlined above has been rendered impracticable through the threat of the Political Authorities. This allegation, however, can serve as no excuse whatever

for their not gaining the support of other Stools in their campaign. The subject of the restoration of the Confederacy had long ago been under contemplation and discussion. Had any Chief any objection to its inauguration, it is clear he had been granted sufficient time and opportunity to lay his case before his compatriots for their consideration and decision so as to find out his own real position in the affair. Failing to take such action which has resulted in the fact that the objection side remains a negligible minority, it is hardly possible for them to assert any right to their objection being given any super-consideration to the consent of other Stools only by virtue of the Stool relationship to the Traditional Stool or its being the "Silver Stool."

It has also been asserted in a petition that there is equality in status between the "Silver Stool" of Mampong and the "Golden Stool." To say the least, such an assertion is vague. In fact, it may have been better and more reasonably argued that there has never been any Confederacy in Ashanti and that the term restoration now applied to the Confederacy is a misnomer. According to the national customs of the Ashanti, no Stool ever claimed equality to the Golden Stool. No Chief ever sat in parallel line with the Asantehene. Many Chiefs, so far, including the Mamponhene, through family alliance, willingly submitted themselves to the Supreme rule or power of the Asantehene. Others were subdued by conquest. Thus, Ashanti was no less than a Monarchy or a Kingdom, with the Asantehene as the King.

From the foregoing details, it could be easily seen that the objections of the Mamponhene and Councillors to the Confederacy is not well staged and their grounds of objections not well founded. These realisations were probably what moved him, without any force whatever, to take the oath of allegiance to the Asantehene immediately after the declaration of the Confederacy.

#### REASON IV. "NON-PETITION FOR RESTORATION OF THE CONFEDERACY"

From the "Gold Coast Spectator" of January 5, 1935, the following is culled:—

"It is observed that it was the Amanhene of Ashanti who of their own unanimous accord petitioned His Majesty's Government for the repatriation of Prempeh I. But a similar step has not been taken in the present Confederacy movement."

In connection with the above, it may be necessary to go a little into the history of the deportation and repatriation of the late Prempeh I.

The late Prempeh I. was not the Kumasihene

before his deportation but was King of Ashanti. His deportation, therefore, did not destroy his natural right as King of Ashanti. In my opinion, the case of the late Prempeh I. could be likened unto the case of the late Prince Eshugbaye Eleko of Lagos, Nigeria. Though the circumstances under which they were deported were different, yet the fact that their deportation did not destroy their natural rights remains the same.

I have always maintained the opinion that if the political authority who caused the deportation of Prince Eshugbaye Eleko did him wrong to have deported him without giving him an opportunity for a legal defence, he who brought him back as a private gentleman or a degenerated individual, did him no good; for, if it was the desire of the Governor of Nigeria to put an end to court proceedings or to the political feud between the Government and the people without applying the decision of the Privy Council, all he should have done was to have brought back the Prince and install him Head of the House of Dosumu as he originally was. This omission on the part of the Governor of Nigeria (conscious or unconscious, be it whatever it may) was what gave rise to the, what may be termed, unnecessary enquiries instituted later to determine the rightful Head of the House of Dosumu.

Similarly, in the case of Prempeh I. During the period he was in exile, he was no less than a king in exile. It was therefore the responsibility of the British Government to have brought him back as a king and not as a private gentleman and then later made him Head Chief of the Kumasi division.

But there is yet another point to be considered in connection with the repatriation of the late Prempeh I., and it is the following:—

Did the Amanhene who unanimously petitioned His Majesty's Government for his repatriation, actually desire their adored King to be repatriated home as a private gentleman? This I doubt greatly; for, I cannot from any stretch of imagination be induced to believe they ever desire such a thing.

From informations gathered, and taking into consideration the love of the people for the late Prempeh I., whom they had always looked upon as their Supreme Head or King, I am convinced that their actual desire was that he should be returned to them as their King and would have been too happy to receive him as such. They were only forced to submit their petition minus a request for his restoration to his former or original position because such was made the only conditional alternative for his repatriation; and for fear that

their beloved may spend his last days in exile, they conceded. Thus, even though their petition did not definitely ask for a restoration to his former position and even though he was brought back as a private gentleman and was later made Paramount Chief of the Kumasi Division or the Kumasihene, yet, to every patriotic son of the Ashanti soil and to every other Chief and Elder of the nation, I do sincerely believe the late Prempeh I. was regarded as the King of the nation until his death.

There is yet another point to be considered in connection with this petition question. Personally, I fail to see any reason why the subject of the Amanhene not petitioning for the restoration of the Confederacy should be the basic of any controversy or the foundation of any opposition to its inauguration, except it is argued, as I have already stated, that there never existed at any time any Confederacy whatever in Ashanti and which argument would be but right; and that the term restoration being used in connection with the Confederacy has been wrongly applied.

The British Government met the Ashanti people under the administration of a sort of Monarchy according to their national rights and customs with the late Prempeh I. as their King. It battled with the people, subdued them, took their King into exile, smashed up their Kingdom and instituted the "Divide and Rule" policy by the creation of several paramount heads within the national institutions of the people. If it has now turned out that the very Government, having realised its faults in the above respect and the wrongs it had done to the people, is desirous to make amends by the restoration of their natural rights in the form of a Confederacy, I see no reason why there should be any objection whatever to its inauguration or why the question of petition from the Amanhene should have any bearing on the subject.

It has been asserted that there may be other motives behind the Confederacy which may not be to the best interest of the people. Whatever these may be, there is no need premeditating evil or difficulty for the people under the Confederacy. Undoubtedly, there is greater danger in pre-conceived evil than in the evil itself. The Confederacy, in my opinion, should be viewed from the natural standpoint of a Confederacy and not from any other.

Having so far reviewed the four important points raised in support of the objection to the Confederacy, I am sure that those who will interest themselves in this Report will readily fall in agreement with me that even without probing into the case of the pro-Confederacy side, the grounds of

contention offered or put forward by the anti-Confederacy side, though reasonable, do not appear to be sufficiently strong to warrant a suspension or cancellation of the Confederacy.

## PART II

### THE PRO-CONFEDERACY CASE

I will now, in brief, consider the case of the pro-Confederacy side. On the whole, there appear also to be four important points raised in favour or in support of the Confederacy, and they are the following:—

- (i) The restoration of the National Rights of the people.
- (ii) Proper entoolment of the Traditional Stool of the Nation.
- (iii) Confederating the powers of the Natural Rulers of the Nation.
- (iv) General improvement of the country.

The above are the four principal or important points upon which the pro-Confederacy side appears to have built their case in support of the inauguration of the Confederacy; and for the convenience of one and all I will endeavour to expatiate on them one after the other.

#### REASON I. "RESTORATION OF THE NATIONAL RIGHTS OF THE PEOPLE"

It was alleged that the majority of the Chiefs and Elders of Ashanti were against the Confederacy. This allegation I found to be most incorrect as the position was just the opposite.

I have already stated that the British Government met the people of Ashanti under the administration of a Monarchy. It battled with them, took their King into exile, smashed up the Monarchy and instituted the "Divide and Rule" system of administration. Thus the foundation of the national rights and privileges of the people became shattered and broken up. There became several captains in the one National Vessel. States and semi-states were founded one after the other and there became multiplicities of Chiefs and Chieftaincies, every one wielding a certain amount of administrative influence, force or power over the destiny of the people, which policy is quite foreign to the administrative principles of the Ashanti Nation.

Among the Ashanti, as a Nation, there is to be found one outstanding feature or character. Every Chief or Elder knows his position. He needs no one to tell him where to sit in an assembly or how to act before his superior or who is his superior, and above all, he has that natural reverence for his Supreme Elder or Paramount Ruler, whom he re-



OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE, being greeted by Sir Arnold Hodson at the Residency, Kumasi, on Tuesday, February 5, 1935.

gards as his king. Thus, even though every effort had been put forward to infuse in him different ideas of clanism or partisanship, though for many years forces had been at work to turn him otherwise, he still adheres to his traditional rights and pays honour and obedience to where and to whom he knew they belong.

Since the deportation of Prempeh I. in the year 1896, and since the Monarchy was broken into bits and pieces, it has been found out by the people themselves that their natural rights and privileges were also being seriously tampered with. There had been a lot of unnecessary interferences with their national affairs; and now and again there had arisen internal feuds or controversies among their Elders which in accordance with their national customs could not have arisen. Thus they had, of their own accord, requested the restoration of their national custom of administration which they felt was and is the only means whereby they could bridge over the gulf of petty differences that were becoming frequent among their ruling heads.

Again, for many years it has been urged that the time was come when the African should be given an opportunity to administer his own domestic affairs or his own Trust Deed. The African, and particularly of West Africa, has been demanding a system of National Government to which he claims a natural right. The granting of a Confederacy to the Ashanti as a nation is more or less a stepping-stone to the materialisation of this demand. By the Confederacy, the African of West Africa automatically emerges into a new era—the era of optimism. The era when he is once again placed in a position to boast of a Monarchy or Kingdom, and for such a privilege every West African Negro, be he of the Gold Coast descendency or any other, ought naturally to be justly proud.

#### REASON II. "PROPER ENSTOOLMENT OF THE TRADITIONAL STOOL"

It has been asserted that, the Stool of Mampong being the "Silver Stool" and next in power to the Traditional Stool, the objection of the Mamponhene and Councillors to the Confederacy should have been given some consideration. As I have already stated, there is no traditionalism attached to the Stool of Mampong nor is it a National Stool. The "Golden Stool" of Ashanti is the Traditional Stool of the nation, and so great is its history and so unique the importance attached to its tradition that every true-born son of the soil is always prepared to sacrifice his very life for its protection.

It must be remembered that it was for the protection of this National Stool that the late

Prempeh I. was exiled. It was in the interest of the protection of this Stool that the people had to stage many battles with the British Government, and there can be no doubt to the fact that until the end of time (if time will ever come to an end) the Ashanti as a nation will ever strive with might and main to protect the "Golden Stool."

This Traditional Stool, so far, is a National property. It does not belong to any State or Division. It is the emblem of unity of the whole Ashanti nation. Thus the original occupier of the Stool was no less in power than the King of the nation—"Prempeh I., King of Ashanti."

Since his deportation there have been established several paramount heads over the Ashanti national affairs, each claiming equal right and equal political status. There has been, at least, a smashing up of the national customs of the people.

It is a fact that no two Chiefs can ever occupy a single Stool at the same time. If, therefore, there have arisen several Chiefs in Ashanti claiming parity with each other, it means that since the deportation, repatriation and death of the late Prempeh I., there has been no real successor to the Traditional Stool of the nation.

Again, if the Traditional Stool is a National Stool, which indisputably it is, it is obvious that only a National Head should be the occupier or custodian of the Stool; and since the office of Kumasihene is not a national office, and also, since it only represents a part of the nation or a single among the many States and Divisions, it must be admitted that the occupation of the Traditional Stool of the nation by the Kumasihene is non-suited; for it cuts out logically that whoever should be the occupier of a National Stool must be a National Ruler.

There is yet another point to be considered. It has been argued and proved that the name "Prempeh" is a Royal or Stool name attached only to the House of the Custodian of the National Stool of the Ashanti. Such being the case, if Prempeh I. was a National Ruler and not a State Headman, if he was the King of Ashanti and not the Paramount Chief of Kumasi Division before his exile, it also cuts out logically that whoever goes with the title-name Prempeh in the capacity of a ruler must be a National Ruler, i.e., the Asantehene or King of the Ashanti nation. The title of Prempeh II., therefore, which had been given to the Kumasihene, must either have been wrongly applied or was a forecast of the future proclamation of the Kumasihene as Asantehene or King of the Ashanti nation.

It may be argued that the title Prempeh II. was inherited from the former holder who in his later

days was made only the Kumasihene. This does not alter the fact that the originality of the title was of a national order; and from the fact that the late Prempeh I. was allowed to administer the office of Kumasihene under the title of Prempeh, which was and is a national title, it can be no presumption that had he lived to this period he would have been restored to his former position as King of the Ashanti nation.

From the foregoing facts it could be seen that since the deportation, repatriation and death of the late Prempeh I. the Traditional Stool of the Ashanti nation had not been properly or rightly occupied and not till Ashanti is restored to its former position and granted a Supreme Ruler over the entire domain, than the Traditional Stool could be said to be properly and rightly occupied and that the title Prempeh II. could be rightly used by or applied to any ruler.

If, therefore, the granting of a Confederacy to the Ashanti nation will restore the right of the people to a Supreme Ruler or a King, then it must be admitted, and that without any criticism whatsoever, that it is the only means whereby the enstoolment of the National (Traditional) Stool could be properly effected.

### REASON III. "CONFEDERATING THE AUTHORITIES OF THE CHIEFS"

Originally, i.e., before the British Government took over the administration of the affairs of the country, as is customary with nearly all other nations of West Africa, no Chief would take any action in connection with any matter affecting his people without first referring the same to the Supreme Elder or National Ruler for necessary advice; and before such advice is given, the King invariably would summon other important Chiefs into consultation. Under this system of national administration, it is always very difficult to get a Paramount Ruler to act contrary to the wish of his Supreme Elder or King. This policy of administration was that which enabled Ashanti as a nation to stand the test of British attempts at invasion for an appreciable period.

Since the smashing up of the Monarchy of the Ashanti nation and the setting up of Chieftaincies it has been discovered that the policy of Chiefs acting against the general interest of the nation is becoming too frequent. On the other hand, there has also been established too many mediums of connections between the Government and the people. The national affairs of the country have been disrupted and, instead of co-operation among the Chiefs and Elders for the improvement and

advancement of the nation, individualism and sectarianism have predominated. This was what necessitated some of the far-sighted leaders of the nation to solicit the indulgence of the British Government for a return to their former position.

Under the Confederacy, as I have explained, there will, without doubt, be only one medium of connection or communication between the Government and the people. No Political Officer shall have any power or authority to consult the wish of any Chief in his private or individual capacity. No Chief, howsoever paramount he may be, shall have the right to submit his opinion in any matter affecting his people direct to any Political Head. There will be but one medium of communication and that is through the Cabinet of the Supreme Elder wherein and whereto every Chief shall, in duty bound, submit his opinion or suggestion in matters affecting his State and people.

It has been asserted that the original Confederacy had been broken before the deportation of the late Prempeh I. in 1896, because certain Chiefs had dissociated themselves with it. This assertion, if ever it can be substantiated, does not in any form destroy the fact that there had existed in Ashanti a Monarchy or Kingdom. In fact, as I have already stated, there does not appear to have been any Confederacy at any time in Ashanti, for there was never a Chief that claimed equality to the late Prempeh I. Ashanti was a Kingdom. If, therefore, any Chief had rebelled against the King or the Monarchy, that did not in any shape or form destroy its existence.

It has also been asserted that the Confederacy would help to perpetuate the Indirect Rule system. This, in my opinion, is an assumption that can only be materialised if what has been granted the Ashanti is no Confederacy or if the Confederacy is not well and properly conducted. As already stated, it must be remembered that in a Confederacy it is the Chiefs that will be the ruling factor and not the Supreme Head. Much as the maintenance of the Monarchy of England does not affect the democracy of the English nation, so also, in my opinion, the granting of a Confederacy to the Ashanti nation need not affect the democracy of the people. If, therefore, any Paramount Chief shall fail to co-operate with the Supreme Elder by playing his part in the Confederacy Cabinet as far as the expressions of opinion are concerned, should there arise any difficulty in the administration of the Confederacy, the responsibility shall be on that particular Chief and all others like him and not on the Supreme Head. The good or ill of the administration of the Confederacy, therefore, rests on the shoulders of the Chiefs and not on the Asantehene.

#### REASON IV. "GENERAL IMPROVEMENT OF THE COUNTRY"

Since the deportation, repatriation and death of Prempeh I, and since the administration of the country had been divided into bits and pieces, even though its natural resources have been yielding abundantly, it is obvious that the country has been to a certain extent behindhand in general improvement owing to the fact that it has been found impossible to get the people, particularly the Chiefs and Elders together under mutual understanding as to what should necessarily be done towards the progressive advancement of the nation as a whole. Individualism and sectarianism had taken hold of every Paramount Head. Every Paramount Ruler thinks only in terms of his own self or of his constituents and thus the general progress of the country has been comparatively slow. Educationally, economically and politically, the country's progress has been retarded owing to lack of co-operation.

Under the Confederacy it is hoped that these difficulties will be overcome. It is the expectation of the people that there would be established a sort of co-operative feeling among the Chiefs and that schemes for the development of the country would be embarked upon and profitable use would be made of the country's resources to the best interests and advantages of the whole nation.

The above are the main objectives of those on the pro-Confederacy side and which, without doubt, claim priority to the objections of the anti-Confederacy side and which also makes the subject of the granting of a Confederacy to Ashanti one that ought to be welcomed by every true-hearted son of the soil.

#### SUMMARISING THE WHOLE

Summarising the whole situation, it could be easily seen that the case of the pro-Confederacy side is better represented and that more tangible reasons have been given in favour of the Confederacy than against it.

Obviously, there may be the possibility of the Confederacy being used against the interest of the people; but this, as I have already stated, is where

the Confederacy is no Confederacy or where it is not properly managed. But should the Confederacy be a Confederacy in the proper sense and be well conducted, and should there be a positive co-operative understanding among the Chiefs and Elders who would form the Confederacy Cabinet, all such anxieties would be relegated to oblivion.

I have said it, and I do maintain that it is a very dangerous policy to premeditate evil in connection with any affair either political or otherwise. There is no need to pre-suppose what is aimed at by the Political Authorities in the granting of a Confederacy to Ashanti. The Confederacy should be viewed with optimism.

Another fact that must be taken into consideration is that the Confederacy is not something that is going to serve the people *pro tempore*. It is something to last as long as the Ashanti nation continues to exist under the supervision of the British Government. Whatever the ulterior motive may be that lies underneath the granting of the Confederacy, so long as the wheel of time will never stop revolving, it is bound to have its effect—good or evil. The fact must be realised that the Ashanti of to-day is not the Ashanti of 1806, when Prempeh I was taken away into exile, nor will it be the Ashanti that will exist under the Confederacy till the end of time. Much as the age is progressing and humanity is developing in every sphere, the time must surely come when there will arise far wiser brains in Ashanti that would direct the affairs of the Confederacy to the best interest of the people and the country in general.

In the interest of the nation and all concerned, the only wise policy that could be adopted at the moment that the Confederacy has been established is that every one, particularly of the Chiefs and Elders, should bury his difference and get right into the Confederacy and help to build it up as a National Institution.

ISAAC T. A. WALLACE-JOHNSON,  
Founder and Editor, "The West African Sentinel,"

Accra,

Gold Coast,

6th February, 1935.

## THE REPORT

### Programme of Arrangements

- THURSDAY, JANUARY 31, 1935... GOVERNOR'S DURBAR—LORRY PARK, KUMASI, 8 A.M.  
FRIDAY, FEBRUARY 1, 1935 ... CONTINUATION OF ASSEMBLY AT THE MANHYIA, KUMASI, 8 A.M.  
SATURDAY, FEBRUARY 2, 1935... " AT HOME " AT THE MANHYIA, KUMASI, 4-6 P.M.  
SUNDAY, FEBRUARY 3, 1935 ... THANKSGIVING SERVICE AT ST. CYPRIAN'S CHURCH, KUMASI, 9 A.M.  
MONDAY, FEBRUARY 4, 1935 ... THANKS TO HIS EXCELLENCY THE GOVERNOR AT THE LORRY PARK, KUMASI, 8 A.M.

#### PRELIMINARY

THURSDAY, THE THIRTY-FIRST DAY OF JANUARY, 1935, will go down to posterity as a never-to-be-forgotten day in the history of the Ashanti nation, for it marks the beginning of a new era. The era of the restoration of the national rights of the people in the form of a Confederacy with Otumfuo Osei Agyeman Prempeh II. as the Asantehene or King of Ashanti and first real successor to the late Prempeh I.

Though there had been objections to the Confederacy from a section and a great deal had been said in support of the objection to the restoration of this ancient right, which was destroyed by the British Government in 1896 by the deportation of the late Prempeh I., yet the enthusiasm shown all over the Ashanti by the people and the anxiety with which they welcome the affair proved conclusively that the objection faction consisted of a very small minority and that the people had been anxiously looking forward to the great day.

From Monday, the 28th January, Kumasi, the principal town of Ashanti and the seat of the Political Administration, was more or less in a state of transformation. There was a continuous inflow of people from every section of the country, the Northern Territories and elsewhere. Special trains were commissioned to bring in Chiefs and their retinues, and when pressure became more bearing, goods waggons had to be used for the transportation of passengers at their own risk and request.

On Wednesday, the 30th January, His Excellency Sir Arnold Wienholt Hodson, K.C.M.G., etc., Governor and Commander-in-Chief of the Gold Coast Colony, Ashanti, and the Northern Territories



THE ASANTEHENE (left) AND HIS EXCELLENCY THE GOVERNOR, SIR ARNOLD W. HODSON, K.C.M.G., ETC., taken at the C.C.A.'s Residency, Kumasi, on Tuesday, February 5, 1935.

and suite, arrived by a special train, which entered into Kumasi railway station at 4.45 p.m. His Excellency was met by Major F. W. F. Jackson, C.M.G., D.S.O., Chief Commissioner of Ashanti, and was driven away to the Residency without any special ceremony.

Later in the evening, apart from the regular passenger trains from the Eastern and Western Sections of the Gold Coast, which were both crowded to their utmost limits, two special trains arrived

with more enthusiastic crowds to witness the epoch-making ceremony which was to be the first and last performed in Ashanti. Other means of transportation were also busily engaged bringing in those residing in areas outside the limit of the railway boundaries, and up to day-break of Thursday, the 31st January, people were still pouring in.

#### THURSDAY, JANUARY 31, 1935

According to programme, this day was scheduled for the Governor's Durbar at the Lorry Park. As early as 4 a.m. the Ashanti drums could be heard from every section of Kumasi, being beaten by drummers in proclamation of the great day and in preparation for the assembly.

From as early as 6 a.m. people were to be seen streaming to the Lorry Park to occupy their respective positions before the appointed time. At 8.30 a.m. every Paramount Chief, accompanied by his subs. and retinue, had occupied his position, and the number of spectators (including those occupying the four stands that had been erected, both Europeans and Africans, Chiefs and followers) had risen to about 50,000.

The arrival of His Excellency the Governor was announced at 8.45 a.m. by the firing of 17 guns from the Cantonment. Eight horses, ridden by special horsemen, escorted His Excellency to the Park, and the Governor ascended the dais at 8.50 a.m. His Excellency then took the official salute and inspected the Guard of Honour, presented by the Gold Coast Regiment, stationed at Kumasi.

At 9.15 a.m. the Guard of Honour moved off the ground under the strain of "It's a Long Way to Tipperary," played by the band of the regiment, while His Excellency took his view from under the State umbrella opposite Stand D. The Guard of Honour having moved off, the Ashanti drummers beat the "Ashanti Welcome," thus giving His Excellency the Governor a hearty national welcome to the country.

At 9.23 a.m. His Excellency reviewed the spectators, commencing from Stand D. This was followed by the formal hand-shaking with all the Paramount Chiefs, commencing with the Zongo Chief. His Excellency returned to the dais at 10.15 a.m.

From 10.20 to 11.25 a.m. His Excellency received the return salute (hand-shaking) of all the Paramount Chiefs in the same order as he greeted them, commencing with the Zongo Chief. This part of the programme was conducted in strict adherence to native customs. Every Chief was accompanied by his subs and retinue under the protection of State umbrellas.



OTUMFUO OSEI AGYEMAN

PREMPH II., ASANTEHENE

at the Manhyia (palace) after the proclamation of the restoration of the Confederacy on Thursday, January

31, 1935.



DINING HALL AT THE MANHYIA (ASANTEHENE'S PALACE), KUMASI, ASHANTI.

At 11.30 a.m. the return greetings of Nana Osei Agyeman Prempeh II., the Kumasihene, and the Queen Mother were received. This was preceded by the National Stool and Stool Properties (in order vide Appendix A). The National Stool and all the Stool Properties were taken in the procession in front of the four stands in order that the spectators may have full view of the traditional emblems. In front of the dais the bearers of the National Stool halted for three minutes, thus giving His Excellency and other officials an opportunity of taking a full view of the sacred national property.

At 12 noon Nana Osei Agyeman Prempeh II., the Kumasihene, who had returned to his position, was again escorted to the front of a microphone that had been installed about a hundred yards from the dais, and there he read the Address of Welcome on behalf of the Chiefs, Elders and people to His Excellency the Governor in the Twi language, which address was interpreted in English by his chief clerk, Mr. J. W. K. Appiah (vide Appendix

B). After this performance, Nana Osei Agyeman Prempeh II. returned to his Stool.

At 12.30 p.m. His Excellency the Governor descended from the dais and proceeded to the second microphone, which had been placed at close proximity to the Chiefs and people, and there delivered a most impressive address (vide Appendix C) and at the same time proclaiming the restoration of the Confederacy, with Otumfuo Osei Agyeman Prempeh II. as the first Asantehene under the supervision of the British Government. This address was also interpreted in the Twi language by Mr. J. W. K. Appiah, chief clerk to the Kumasihene, and was received by the people with great applause.

At 12.45 p.m. Otumfuo Osei Agyeman Prempeh II., the Asantehene, having been escorted to the stand from where His Excellency delivered his address, took the Oath of Allegiance to His Majesty King George V. in the presence of His Excellency the Governor according to the following:—

## THE OATH

I, OSEI AGYEMAN PREMPEH II., DO  
 SWEAR THAT I WILL BE FAITHFUL  
 AND BEAR TRUE ALLEGIANCE TO  
 HIS MAJESTY KING GEORGE V., HIS  
 HEIRS AND SUCCESSORS, ACCORDING  
 TO LAW, SO HELP ME GOD.

A further swearing of the oath by the Asantehene to the Government and Asantiman was conducted at 12.50 p.m., which was followed by the firing of a volley by the Ashanti gunmen. At this stage His Excellency returned to the dais, and the Asantehene and Queen Mother then came forward, accompanied by their suites, and expressed their appreciation of the restoration of the ancient right of the nation.

At 1 p.m. His Excellency received an Address of Welcome from the Ashanti-Kotoko Society (vide Appendix D). This part of the programme brought the function at the Lorry Park to a close and His Excellency took his departure at 1.15 p.m.

From the Lorry Park the Chiefs proceeded to the Manhyia to take their oaths of allegiance to the Asantehene. This ceremony continued till late in the afternoon, when the assembly broke off after 23 Chiefs had taken their oaths, to be resumed again on Friday, February 1, 1935.

## FRIDAY, FEBRUARY 1, 1935

The events of this day were to a great extent purely African or native. From as early as 6 a.m. the Chiefs, accompanied by their subs. and retinues, were to be seen wending their way to the Manhyia, where the ceremony of the taking of the oaths of allegiance to the Asantehene was to be resumed at 8 a.m. On the whole, 86 Paramount and Sub-Chiefs took the oath of allegiance to the Asantehene on this day, which number includes the Mamponhene and Ejisuhene (the supposed leaders of the opposition) and they all paid their due obeisance to the National Stool, wishing for the Asantehene long life and prosperity as the first and rightful successor to their late beloved King, Prempeh I. (See Appendix I.). This ceremony, which was conducted with great enthusiasm, was also witnessed by many thousands of people and lasted till about 4.30 p.m. During the course of the day His Excellency the Governor visited various political departments and in the evening attended a Garden Party at the Residency to which many prominent members of the community, both Europeans and Africans, who were invited, attended.

## SATURDAY, FEBRUARY 2, 1935

At 10.45 a.m. His Excellency the Governor met the members of the Bar at the High Court, accompanied by the Chief Commissioner.

On behalf of the Bench, His Excellency was welcomed by Justice Woolhouse Bernaman, Puisne Judge, with a very fitting address, in the course of which he stated *inter alia* that it is the wish of the Bench that His Excellency's first visit to Ashanti will ever remain fresh in his memory and that his administration in the Gold Coast will be crowned with success. He therefore, on behalf of the Bench, extended a hearty welcome to His Excellency as the Governor.

On behalf of the Bar, a very touching address was also delivered to His Excellency by the Senior Practising Barrister, Mr. Silas P. Dove, in the course of which he stated that, on behalf of the Bar, he was welcoming His Excellency from a pure motive. That from what has been heard from the Sister Colony of His Excellency's administration, he felt sure that justice would be rightly administered to the Ashanti people during the regime of His Excellency's administration.

He submitted that it is the desire of the Members of the Bar that His Excellency give a special consideration to the subject of the building of a proper Court House in Ashanti and to make such alterations as His Excellency may consider befitting Members of the Bar. Before Ashanti was open to Members of the Bar to practise, he continued, it was not considered very necessary to provide a Court Hall; but the necessity has now become a desideratum which they (the Members of the Bar) hope will receive His Excellency's early consideration; for they feel that Members of the Bar who have been entrusted with the responsibility of the defence of their clients should be granted some accommodation, particularly for the many friends and relatives of such clients who may be desirous to witness their trial or listen to the proceedings in their cases. At the moment, he stated, there is hardly any such accommodation in the Court Hall. He concluded his address by extending, on behalf of the Bar, a hearty welcome to His Excellency.

In reply to both addresses, His Excellency expressed grateful appreciation at meeting with the Members of the Bar and "my distinguished friends on my left" (referring to the Representative of the Bench, including the Chief Commissioner, Major Jackson, who sat together with the Crown Counsel and the Puisne Judge by his left).

Referring to Justice Woolhouse Bernaman (African), His Excellency stated *inter alia*: "There is no Judge more respected in the Gold Coast and

Ashanti, and it therefore gives me the greatest pleasure to meet with him."

Continuing his address, His Excellency stated that he was glad to have had the privilege on his very first visit to Ashanti to perform the ceremony of the restoration of the Ashanti Confederacy which had been broken up about half-a-century ago, and which ceremony, he stated, "is never to happen again" in the history of the Ashanti nation. "No one ever saw a larger crowd of people at any time nor a better organised arrangement." He was therefore glad that, with his first visit, the wishes of the people for the restoration of the office of the Golden Stool and Asantehene have been granted.

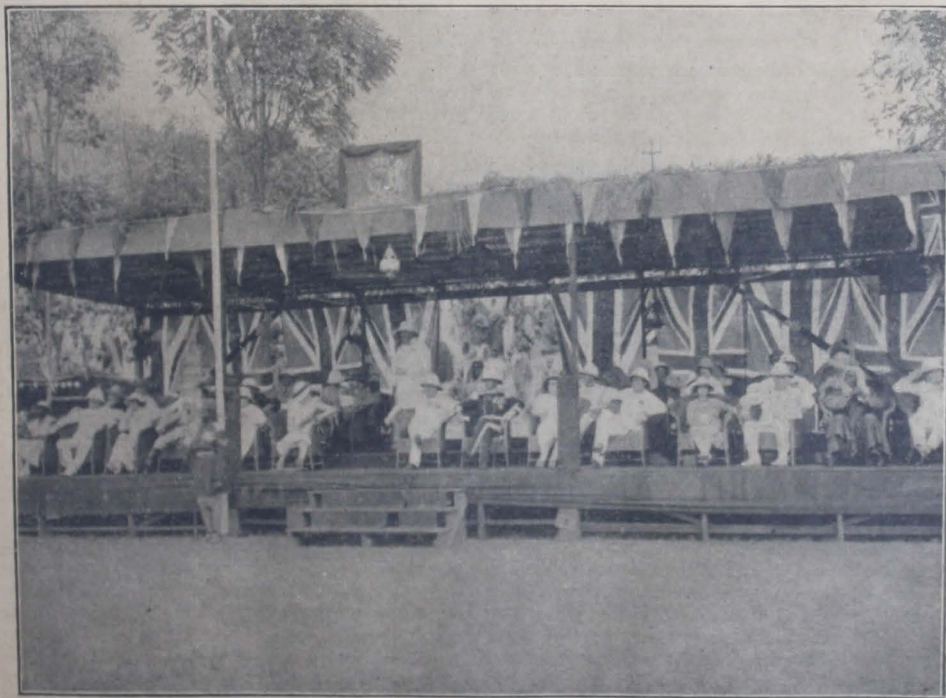
Re the subject of the erection of a Court House, His Excellency stated that he was sure that, with Major Jackson at the head of the administration at Ashanti, the question will receive the desired consideration. He thanked both the Bench and Bar for the welcome they had extended to him.

(At this stage His Excellency retired to Chamber

with Members of the Bench and Bar for seven minutes and then took his departure.)

#### AT THE MANHYIA

At 11.45 a.m., and after His Excellency had departed, the Members of the Bar proceeded to the Manhyia and paid their respects to the Asantehene, where a very fitting address of congratulation was delivered by Mr. J. E. Ammisang (Mr. S. P. Dove being absent), expressing the congratulations of the Members of the Bar to the Asantehene, wishing for him long life and prosperity. An appreciative reply was given by the Asantehene, Otumfuo Osei Agyeman Prempeh II., in which he stated among other things that, as to err is human and that there is no man without fault, he was well aware that it is possible for him to make mistakes. He would therefore thank the Members of the Bar in advance for their co-operation both individually and collectively in the form of advices. The health of the office of Asantehene and the Confederacy was then



HIS EXCELLENCY THE GOVERNOR, Sir Arnold Hodson, with other Political Officers, on the dais on the occasion of the Restoration of the Confederacy, January 31, 1935.



A GROUP OF EUROPEAN INVITEES who attended the "At Home" at the Manhyia (Asantehene's Palace) on Saturday, February 2, 1935.

lustily drunk and the company broke off at about 2 p.m.

#### "AT HOME" AT THE MANHYIA

At 4 p.m. the Asantehene was "At Home" at the Manhyia. Many important personalities, both Europeans and Africans, who had been invited, gave their attendance. Otumfuo Osei Agyeman Prempeh II., the Asantehene, received in person every one of his guests, who numbered several hundreds. The necessary introductions were made by his Chief Secretary, Mr. James Prempeh. His Excellency the Governor, Sir Arnold W. Hodson, K.C.M.G., etc., arrived at 4.25 p.m., accompanied by the Chief Commissioner, Major F. W. F. Jackson, C.M.G., D.S.O., and both received the hearty welcome (handshake) of the Asantehene. Music was discoursed by the Band of the Gold Coast Regiment.

At 5 p.m. His Excellency the Governor performed the ceremony of the opening of the Garden newly laid out at the Manhyia, including a Spring Fountain erected therein to the memory of the late Mr. H. S. Newland, once Chief Commissioner of Ashanti, who died at Barbados while serving as a Governor in that country whereto he was transferred from Ashanti. The designer of the garden, Mr. E. W. B. Sam, was personally introduced to His Excellency the Governor by the Asantehene, and His Excellency extended to him his heartiest congratulation for being able to produce such a

magnificent design. His Excellency took his departure at 5.15 p.m.

At 5.30 p.m. Otumfuo Osei Agyeman Prempeh II., the Asantehene, received an illuminated address from the Asanti-Kotoko Society (vide appendix E) which was fittingly responded to by the Asantehene (vide appendix F). At 6.45 p.m. the function was brought to a close.

#### THE RED CROSS DANCE

At 9 p.m., in the spacious grounds of the Public Works Department at the Ridge, Kumasi, a very successful Dance was given in aid of the British Red Cross Fund and in appreciation of the restoration of the Confederacy or the National Rights of the Ashanti. The Master of Ceremony on the occasion was Mr. J. Collingwoode Williams, the famous West African baritone singer. Music was served by the Band of the Gold Coast Regiment.

His Excellency the Governor arrived at the Dance at 9.30 p.m., where he remained till the first part of the programme had been discussed. Otumfuo Osei Agyeman Prempeh II., the Asantehene, accompanied by his Chief Secretary, Mr. James Prempeh, arrived at the Dance at 9.45 p.m. (The Asantehene on this occasion was in evening dress suit.) The Asantehene remained in the Dance till the programme had been discussed up to the middle of the second half and then took his departure for the night.

A special feature in connection with this Dance



MISS MABEL HANSON  
who partnered Mr. T. A. Addy (below), the winner  
of the Fox-trot Competition at the Red Cross Dance.



MR. COLLINGWOODE WILLIAMS  
the famous West African Baritone Singer, who acted  
as Master of Ceremony at the Red Cross Dance on  
Saturday, February 2, 1935.



MR. T. A. ADDY  
winner of the prize for Fox-trot at the Red Cross  
Dance given on Saturday, February 2, 1935.



MR. I. K. AGYEMAN  
President of the Asante-Kotoko Society, Kumasi.

was a competition for the best fox-trotter. This was won by Mr. T. A. Addey, who was partnered in the competition (fox-trot) by Miss Mabel Hanson. A very enjoyable time was spent and Dance closed about 12.30 a.m. of the 3rd February. Every section of the intelligentsias of the community both European and African was represented in the Dance.

SUNDAY, FEBRUARY 3, 1935  
AT THANKSGIVING

At 9 a.m., at the Church of St. Cyprian the Martyr (English Church Mission), Otumfuo Osei Agyeman Prempeh II., the Asantehene, attended Thanksgiving in State. He was accompanied by the Queen Mother, their retinue, together with the National Stool and Stool Properties. The service was conducted by His Lordship the Bishop of Accra in accordance with the Church's arrangement for High Mass, and was specially dedicated to mark

the occasion of the restoration of the Ashanti Confederacy. After a very appropriate sermon had been delivered by the Bishop from a text chosen from Esther iv., 14 (vide appendix G) His Lordship pronounced the Blessing upon the Asantehene as "King of Ashanti." His Excellency the Governor also attended this Service in State, accompanied by his Private Secretary and the Chief Commissioner of Ashanti.

MONDAY, FEBRUARY 4, 1935  
LEAVE-TAKING OF HIS EXCELLENCY  
THE GOVERNOR

From as early as 5 a.m. the beating of the native drums reported that the Chiefs and people were on their way to await His Excellency the Governor for his leave-taking, which was scheduled for the Lorry Park at 8 a.m.

At 9 a.m. the Asantehene, accompanied by the Queen mother and their retinue (the National



OTUMFUO OSEI AGYEMAN PREMPEH II., THE ASANTEHENE, leaving St. Cyprian's Church, Kumasi, after thanksgiving on Sunday, February 3, 1935.

Stool was not brought on this occasion), arrived and occupied their position. At 9.30 a.m. His Excellency the Governor arrived and took his position at the dais. When all had been quite still, the Asantehene proceeded in State to the microphone and there delivered the Address of appreciation on behalf of the Chiefs and people, which was read in English (vide Appendix H) and interpreted in Twi by his Chief Clerk, Mr. J. W. K. Appiah. After the reading of the Address, the Asantehene proceeded in State to the dais and presented the Address to His Excellency the Governor.

From 10.15 to 11.20 a.m. His Excellency received the thanks of the Chiefs and Elders (handshaking), as well as those of Otumfuo Osei Agyeman Prempeh II, the Asantehene and the Queen Mother in the usual manner according to the national customs of the people. (During this ceremony of the returning of thanks His Excellency had about two minutes' chat with the Ejisuhene, who appeared to be very delighted over the conversation).

#### PRESENTATION OF BADGE OF HONOUR

His Excellency the Governor also took the opportunity on this occasion to invest Mr. S. B. Anderson,

Road Overseer of the Western Province, with the Badge (and Certificate) of Honour which had been awarded him. Before investing Mr. Anderson with the Badge, His Excellency gave a brief character sketch of his life and activities in the service of the Government as follow:—

“ Born at Enyene, Winebah District, Central Province, Gold Coast, in 1877. Educated at the Roman Catholic Mission School, Salt Pond, up to 1895. Accompanied the Rev. Fr. Wade to Kumasi in 1896. In Government service, Postal Department, and later Bailiff attached to the Magistrate's Court, Kumasi, 1897-1898. In 1898 appointed Special Messenger to the Military Authorities. Was one of the besieged in the fort at Kumasi. Accompanied Governor Hodgson to the coast after his enforced evacuation from the fort. In 1900 resigned the service of the Government. In 1911 re-engaged as Village Overseer and later Road Overseer of the Western Province of Ashanti and was responsible for the majority of town lay-out in that Province. In 1914 again resigned his appointment. From 1923-1934 was re-engaged by Government in the capacity of Road Overseer in charge of all the roads in the Western Province. During his period of service



ANOTHER GROUP OF INVITEES who attended the "At Home" at the Manhyia on Saturday, February 2, 1935.

with the Government Mr. Anderson showed the utmost loyalty to all officers under whom he worked, and in all his dealings with Chiefs and people he exhibited tact and patience, which two virtues assisted him greatly in the discharge of his duties."

On Tuesday, February 5, His Excellency the Governor visited various other Government Departments and Schools at Kumasi and had also a short interview with the unemployed of the district.

On Wednesday, February 6, His Excellency took his departure from Kumasi, according to schedule, for Sunyani and other towns in the Northern Territories.

#### IMPORTANT NOTES

- (i) It will be observed that throughout the Report itself the term National Stool is used instead of "Golden Stool." This is done on request and particularly to show that the "Golden Stool," which is of pure gold and with no manner of wood or metal work, is a National Emblem and not a State property. Whenever this Stool is taken out it is always canopied under two State Umbrellas.
  - (ii) The "Golden Drum" which is referred to in appendix A is a Drum overlaiden with Gold. This Drum is only beaten when the National Stool is taken out and is always canopied under a State Umbrella.
  - (iii) The term Manhyia which is used in the report
- refers to the Palace and environ of the Asantehene.
  - (iv) Queen Mother refers to the Maternal Sister of the late Prempeh I., who administers the office of the Head of the womenfolk.
  - (v) Asanteman refers to the whole Ashanti State.
  - (vi) According to the vernacular, Ashanti is spelt without an "h" and with an "e" at the end instead of "i." Hence in the report Asantehene is used instead of Ashantihene, and Asanteman instead of Ashantiman.
  - (vii) The total number of 184 Chiefs in appendix "J" represent those who had of their own free will taken their Oaths of Allegiance to the Asantehene up to Saturday, February 2, 1935. The ceremony of the taking of Oaths was still being continued after this report had been compiled.
  - (viii) To the Political Officers of the Chief Commissioner's Office and the Staff of the Asantehene's Office, appreciation and thanks are herein recorded for their assistance in supplying some of the particulars incorporated in this Report.

ISAAC T. A. WALLACE-JOHNSON,

Founder and Editor, "The West African Sentinel,"

Accra,

Gold Coast,

6th February, 1935.



## APPENDIX A

ORDER OF PROCESSION OF THE NATIONAL STOOL AND STOOL PROPERTIES OF THE ASHANTI NATION AS DEMONSTRATED ON THE OCCASION OF THE RESTORATION OF THE CONFEDERACY.

NAMES AND INTERPRETATION OF THOSE TAKING PART.

- Sika Mpabua—Golden Sandals, Bearers of.  
 Nsafua—Bunches of Iron, Silver and Gold Keys, being Emblems of Gyasi or the Asantehene's Body Guards.  
 Futuo and Sandaa—The Asantehene's Treasury.  
 Nscniefuo—Heralds or Court Criers.  
 Enimuesumfuo—Bearers of Swords or Guns.  
 Ketefuo—Kete Players.  
 Nkontwimafuo—Long Horn Blowers.  
 Nkofefuo—Owam Horn Blowers.  
 Taahyefuo—Bearers of Asantehene's Native Pipes.  
 These are made of Silver and Gold.  
 Toprefuo—Executioners.  
 Ahumfuo—Grunners.  
 Krokrowa—Footstands, Bearers of.  
 Ntakyirafuo—Elephant Tusk-Horn Blowers.  
 Mbirifuo—Ordinary Horn Blowers.  
 Samanka—A Brass Bowl or receptacle containing juju capable of driving away evil spirits.  
 Prempe—Drums.

- Asranponhene—Drums.  
 Banwuma—The Rest for the National Stool. This is made of a broad piece of Elephant Skin.  
 Hwedom—Silver Esipim (Chair) on which the National Stool is generally placed.  
 Nkondwasufuo—Carriers of the following Stools:  
 (i) *Esipimtia*, Silver Chairs; (ii) *Esipimfufro*, White Chairs plated with Silver; (iii) *Ndamu*, Silver-plated Native Arm Chairs; (iv) *Hwedom*, Gold-plated Native Arm Chairs; (v) *Kodie*, Gold-plated Eagle Chairs; (vi) *Nkondwafufuo*, Plain White Stools; (vii) *Fotoaaba*, Gold-plated Stools; (viii) *Akoto-Kodwaa*, Gold-plated Stools.

THE NATIONAL STOOL (GOLD STOOL) SURROUNDED ON EITHER SIDE BY THE FOLLOWING GOLDEN SWORDS—

- Gyegyetre, Ekuma, Neroma, Akyikyidie.  
 (The National Stool is always canopied under two State Umbrellas.)

- OTHER ATTACHMENTS — Sika Eku — "Golden Drum" (canopied under a State Umbrella). Dwete Kudu — A Silver Bowl containing valuable articles ready for immediate use. Apim Asantan—Another important article. Sika Senkwo—Golden (Native) Concertinas. Asankutwini—Set of Musical Instruments (Players of).



A TAIL-END VIEW OF THE STOOL PROCESSION (vide Appendix A) OF THE NATIONAL STOOL, showing the Bodyguards of the Queen Mother—Note the two Royal maidens as elephant tail switchers.

Atenifuo—Guardians of the National (Gold) Stool.  
Adumfuo—Executioners.

Kwantinpomuta — Gold Musical Instruments  
(Players of).

Nkukuadwifuo—Drummers.

Akyemfuo—Shield Bearers.

Kokosesefuo—Ostrich Feathers (Bearers of).

Minakurafuo—Elephant Tail Switchers. (Note :  
These Elephant Tails are given handles of pure  
Gold and Silver).

Abrafuo—Balladists and Executioners.

Mpebi-ne-Nkrawiri—Drums.

Afinasufuo—Bearers of Swords as follow:—The  
Right Hand of the Asantehene—Benkye Bemu,  
Prebuo, Ekyem, Ahwibaa, Mponponsuo. The  
Left Hand of the Asantehene—Busmuru Etwi,  
Akokobatan - ne - ne - mba, Busumprah Kesie,  
Denkyem, Busumuru Kesie.

OTUMFUO — ASANTEHENE — IN PALAN-  
QUIN AND CANOPIED WITH THE FOL-  
LOWING SEVEN STATE UMBRELLAS—(1)

Boaman, (2) Yokombaa, (3) Nyankonton, (4)  
Akokobatan-ne-mba, (5) Nanka Nin, (6) Nfoa-  
Nfoa; (7) Prekese.

THE QUEEN MOTHER (Surrounded by Six  
Fanners on each side).

Kwadwumfuo—Balladists.

Drugya—Native Musical Instruments (Players of).

Mpirakyifuo—Elephant Tail Switchers.

Apim Adakaa—Golden and Silver Boxes (Carriers  
of), including Two Maidens carried on shoulders  
completely adorned with Gold and other orna-  
ments.

Mensuo—Water Carriers.

Mpintinkafuo—State Drummers.

Amani—Drums (Ordinary).

Mbentiahyenfuo—Golden and Silver Horns  
(Blowers of).

Nyiwafuo-Nan—Girl-carriers of Treasure Boxes.

Atumtufuo—Gunners.

Koasafokoku—Native Drums (Ordinary).

Bento—Native Drums (Ordinary).

Fontomfrom—Native Drums (State).

Atinafuo—Guardians or Keepers of Asantehene's  
Wives.

Amoakwa—Other kinds of Musical Instruments,  
Native (Players of).

Manwerihene—Other kinds of Musical Instru-  
ments, Native (Players of).

Ankobia—Body Guards.

Kyidom—Rear Guards.

NOTE.—In this List wherever the word *Gold* is  
used, such as "Gold Stool," "Gold Musical Instru-  
ments," etc., it signifies articles and instruments of  
pure Gold. Where the word *Golden* is used it sig-  
nifies articles, etc., overlaid with Gold, such as  
"Golden Sandals."

## APPENDIX B

ADDRESS OF WELCOME DELIVERED TO HIS EXCELLENCY SIR ARNOLD WIENHOLT HODSON, K.C.M.G., ETC., GOVERNOR AND COMMANDER-IN-CHIEF OF THE GOLD COAST COLONY, ASHANTI, AND THE NORTHERN TERRITORIES

YOUR EXCELLENCY,

On this auspicious occasion of Your Excellency's maiden visit to this historic Capital of Ashanti, I desire, on behalf of myself, the Queen Mother, Amanhene, Chiefs and people of Ashanti, to bid Your Excellency and your worthy Consort a very hearty and loyal welcome, and to congratulate Your Excellency upon your appointment as Governor and Commander-in-Chief of the Gold Coast Colony, Ashanti, and the Northern Territories.

It is a common knowledge that the proud and dignified position of a Governor of such a progressive country as the Gold Coast is fraught with infinitely great responsibilities, especially at a time

such as the present when the whole country is facing unparalleled difficulties in its history. Nevertheless, judging by the numerous reports that have reached the country about Your Excellency since your appointment, and also by the address Your Excellency delivered in the Council Chamber, Accra, on the occasion of your taking the Oath of Office, one can safely predict that the destiny of the Gold Coast for the next few years has been entrusted into the hands of a person who possesses the attributes of a guide, philosopher and friend, and who has the faculty of seizing upon only the best that contributes to the interest and happiness of the people committed to his charge.

It is anticipated, therefore, that Your Excellency will disentangle the country from the gossamer of political hurly-burly and economic blizzard through which it is passing.

I do not propose at present to bother Your Excellency with any representations with respect to the needs of the people as well as of the Metropolis of



MR. J. W. K. APPIAH, Chief Clerk to the Asantehene, translating the Address of Appreciation of the Chiefs, Elders and people (vide Appendix H) on Monday, February 4, 1935. The Asantehene and Queen Mother are standing immediately behind him under the National (State) Umbrella.

Ashanti, seeing that Your Excellency has not had a sufficient opportunity to study local conditions yet. I shall therefore reserve everything until Your Excellency's next visit.

Finally, it is the prayer of myself and all the assembled Chiefs and people of Ashanti that Your Excellency and your worthy Consort may be imbued from on high with the blessings of good health, wisdom and sympathy, so that you may be enabled to pilot the administrative barque of State to a safe haven.

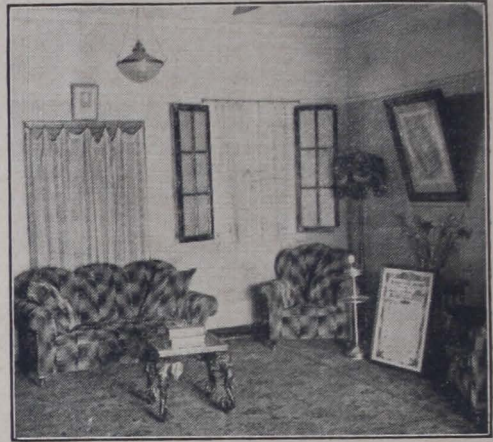
For and on behalf of the Chiefs and people of Ashanti,

(Sgd.) OSEI A. PREMPEH II.

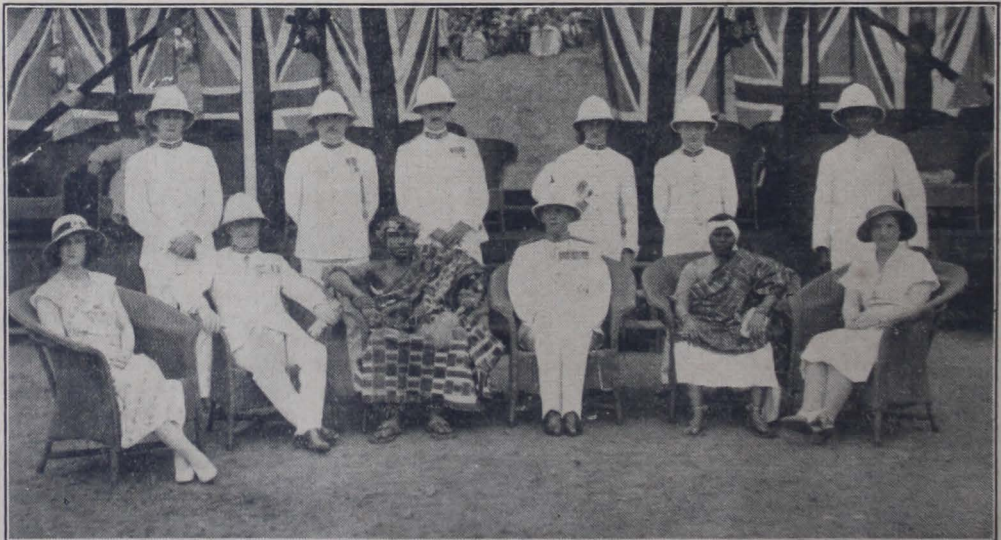
KUMASIHENE.

Witness to Signature

(Sgd.) J. W. K. Appiah,  
Chief Clerk to Kumasihene.



A WING (extreme right) of the Reception Room at the Asantehene's Palace at the Manhyia, Kumasi.



A GROUP TAKEN AFTER THE CEREMONY OF LEAVE-TAKING OF HIS EXCELLENCY THE GOVERNOR at the Lorry Park, Kumasi, on Monday, February 4, 1935. *Sitting* (reading from left to right) are (1) Mrs. Jackson, wife of the Chief Commissioner, Ashanti; (2) Major F. W. F. Jackson, C.M.G., D.S.O., Chief Commissioner, Ashanti; (3) The Asantehene; (4) His Excellency the Governor, Sir Arnold Hodson, K.C.M.G., etc.; (5) The Queen Mother, Ashanti; (6) Lady Hodson. *Standing* (left to right): (1) Mr. Winhurst; (2) Mr. E. A. Bunner; (3) Captain Warrington; (4) Mr. Fuller; (5) Mr. Brian Smith; (6) Mr. James Prempeh, Private Secretary to the Asantehene.

## APPENDIX C

SPEECH OF HIS EXCELLENCY SIR ARNOLD WIENHOLT HODSON, K.C.M.G., ETC., GOVERNOR AND COMMANDER-IN-CHIEF OF THE GOLD COAST COLONY, ASHANTI AND THE NORTHERN TERRITORIES, DELIVERED AT THE CEREMONY IN CONNECTION WITH THE RESTORATION OF THE ASHANTI CONFEDERACY.

I salute the Kumasihene, the Amanhene, the Councillors and all the people who are here to-day. Your welcome, on this my first appearance in Kumasi, has pleased me and I am glad that my duty has brought me to Ashanti. Your greeting is a sign of goodwill and of friendship. These are the things of high value. May this goodwill and friendship, as in the past, be always maintained between the Administration and the Ashanti peoples.

The Ashanti history of the last fifty years is well known to all who are here to-day. Recent events explain why we are holding this ceremony. There are still men among you who remember the difficult times when the Ashanti Confederacy was broken up, and the Asantehene went into exile. Many ancient customs were then interrupted; many of your ancient traditions were suspended. To-day we are to see many of them restored. During the past half century, more than half the lifetime of a man, the Ashanti people have progressed not only in a material, but in a spiritual sense. This great town of Kumasi, one of the finest in West Africa, is indeed a visible proof of your progress. No one can deny this. The results we see have been achieved, not by any single administrator, but by co-operation: the willing co-operation with the British Government of a loyal and intelligent people.

Ten years ago the former Asantehene, who had been exiled, was restored to you, and subsequently was made Head Chief of the Kumasi Division, and later it was decided to restore your ancient political institutions.

The British Government, knowing the value of ancestral traditions, always hoped that one day the ancient office of Asantehene would be re-instituted, and that the Confederacy would be restored. And now the day, the great day, has come. To-day I declare that His Majesty the King has been pleased to designate Otumfuo Osei Agyeman Prempeh II. as the first Asantehene under the British Government.

I also declare that the Ashanti Confederacy is to-day restored and will consist of the divisions of

Kumasi, Mampong, Juaben, Bekwai, Esumeja, Kokofu, Nsuta, Kumawu, Adansi, Ofinsu, Ejisu and Agona. The Brong divisions of Banda, Wenchi and Mo, at their own request, have permission to join the Confederacy. At the same time the divisions of Obogu, Dengiase, Bompata, Mansu-Nkwanta and Ahafo will be absorbed into the Kumasi division, together with certain sub-divisions of other divisions. Henceforth, the ancient loyalties of the Ashanti divisions are to be officially recognised and sanctioned; every man in these divisions will enjoy his rights and render due service under the form of government familiar to his ancestors; all will pay homage to the Asantehene and venerate the Golden Stool, that symbol of unity among you for many generations.

In this restoration I must point out there is no new creation but a return to former institutions. There will be no alteration in the principles of justice, no danger to any man's liberty, no interference with religious opinion or observance. These essentials of good government will remain. The domestic affairs and property rights of properly constituted divisions will not be interfered with unless the native authorities concerned invite assistance nor will the loyalty of any Chief to the British Government be obscured.

There are, I know, represented here to-day certain divisions which have not yet expressed a desire to join the Confederacy, and I wish to take this opportunity to point out that they are free to do so at any time.

A Committee of the Confederacy Council will be temporarily appointed under the Presidency of your Chief Commissioner to advise the Government upon all questions of privilege. All such questions, involving the status of Chiefs, and of their Stools, and any similar points, must be filed within three months from to-day. It will be the duty of this Committee to estimate the just status of each Stool, according to the established custom.

This restoration of the ancient office of Asantehene, ruler over a Confederacy of Ashanti Divisions, is indeed a great event in your history; it is a return to your traditional form of government, which I believe to be the best. This system of administration is the same as that which rules the British Community of Nations. In the same way that so many people of different races, colours and creeds—spread far and wide across the world—dutifully and willingly owe allegiance to His Majesty King George, so will each Ashanti Division be bound into one whole by their allegiance to the Asante-

hene. The ultimate success of your Confederacy depends upon yourselves, upon your willingness to co-operate, to sink all differences, and to work together for the common good. And I want, above all, to impress upon you the value in human affairs, of the form, and order, and framework of government. Good government cannot result merely from the goodwill of one man, or of many men combined; government to be good must have a permanent form, a supreme head, and a foundation of solid and just principles. When we study history over a long period of years, the history of either African or European peoples, we find that the most ancient and the most enduring system of government is monarchy, and that is why the British Empire, of which you are a part, still remains secure and unbroken under its monarch, King George V.

Finally, I ask you to remember one thing; when you have, as you must have in all human society, local disagreements and misunderstandings, re-

member that union is strength; that a rope is strong because it has many strands woven into one whole. Do not ever let local quarrels weaken the unity of your Confederacy. Do not listen to the plausible but foolish argument of those who may, in the future, seek to weaken your bond with the British Commonwealth of Nations. No man, no tribe, no nation, can afford to stand alone. Unity is not merely strength; it ensures prosperity and happiness. I am not using empty words. I speak with conviction. I warn you against irresponsible agitators who attempt to deceive with plausible propaganda. I warn against the disorder and disunion which in the wider world of Europe seems to be threatening our civilisation. I have spent my life amongst Africans. I know and respect them. I admire their commonsense, their cheerfulness under difficulties and their unchanging loyalty. I value their friendship. I look forward to the future with confidence and optimism.

## APPENDIX D

ADDRESS OF WELCOME PRESENTED BY THE ASANTE-KOTOKO SOCIETY, KUMASI, TO HIS EXCELLENCY SIR ARNOLD WIENHOLT HODSON, K.C.M.G., GOVERNOR AND COMMANDER-IN-CHIEF OF THE GOLD COAST COLONY, ASHANTI AND THE NORTHERN TERRITORIES, ON THURSDAY, THE 31ST DAY OF JANUARY, 1935.

YOUR EXCELLENCY,

We, the undersigned officers of the Asante-Kotoko Society, for and on behalf of ourselves and the members, desire to accord Your Excellency and Lady Hodson a very hearty welcome to Ashanti, and at the same time to congratulate Your Excellency on your appointment as Governor and Commander-in-Chief of the Gold Coast Colony, Ashanti, and the Northern Territories.

It might interest Your Excellency, as our new Governor, to know that among the aims and objects of our Society are:—

- (a) "To diffuse by inculcating on its members and the rising generation of Ashanti generally the importance of nursing and advancing their loyalty to the British Crown and their natural rulers.
- (b) "To encourage its members and the rising generation with a knowledge of their historical past, and the study of the laws, customs and institutions of their country and to disseminate the Christian religion among its members.
- (c) "To train its members to be unselfish, helpful, patriotic and reverent to themselves and to the country at large, and to render every possible assistance to their natural rulers when necessary."

This Society was inaugurated in the year 1916 by a number of the educated sons of this soil, and its membership is unlimited, as every educated Ashanti of good moral character is eligible. It will be too much to enumerate here the several achievements of the Society since its inception, but it is fitting to recount one or two:—

- (a) In 1921, when the Golden Stool of Ashanti was desecrated by some treacherous Ashantis, which act nearly brought trouble in the country, it was the members of this Society who acted as Peace Officers during the trial of the culprits; and it is gratifying to state that the result was peace and understanding among all who lived and laboured in this country. In the same year, when the Aman-

hene and the Chiefs of Ashanti thought it opportune to petition Government for the repatriation of our most lamented Nana Premph I., the members of this Society rendered invaluable services to the country in the matter whereby the unanimous prayer of the petitioners enlisted the clemency of His Majesty's Government.

- (b) Also, in 1924, when Kumasi was visited by a plague, the members of this Society assisted Government by explaining to the people Government's scheme to exterminate the plague, and but for the efforts of the Society it would have been difficult for the average illiterate Ashanti to have understood the preventive measures adopted by the Health Authorities, and since then it has been the aim of the Society to render such assistance to Government in all matters in which its assistance is considered necessary.

Now, Your Excellency, we wish to place on record our sense of gratitude to Government for all that it has been able to do for Ashanti since its occupation and for the motive which has prompted it to restore the Ashanti Confederacy, and further, to assure Government of the loyalty of the officers and members of the Society to His Majesty's Government, and of our willingness to support Government in all matters affecting the welfare of this country.

We are aware of the fact that to be the head of the administration of a loyal and progressive country, such as this country of ours, requires patience, justice, sympathy and understanding, but it is gratifying to state that we learned before Your Excellency's arrival that Your Excellency is possessed of these virtues.

In conclusion, we pray that Your Excellency and Lady Hodson may be blessed with wisdom and good health to enable you to discharge with credit and honour the arduous duties which Your Excellency's deserving position entails.

We are, Your Excellency's loyal servants,

(Signed) I. K. Ajjeman (President), J. G. Edusei (Vice-President), A. B. Thompson (Secretary), J. S. Kankam (Chairman Ex. Committee and Treasurer), A. F. Aphram (Spokesman), S. E. Kusei-Appoh (Librarian), J. K. Darkwa (Financial Secretary), B. D. Addai (Critic), M. B. Owoosu (Porter).

## APPENDIX E

CONGRATULATORY ADDRESS PRESENTED TO OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE, BY THE OFFICERS AND MEMBERS OF THE ASANTE-KOTOKO SOCIETY, KUMASI, ON SATURDAY, FEBRUARY 2, 1935.

OTUMFUO,

We, the undersigned officers of the Asanti-Kotoko Society, for ourselves and on behalf of the members, desire most heartily to congratulate you on this happy and auspicious occasion of the restoration of your ancestral rights and privileges.

We remember that in 1916, when the political atmosphere of this our beloved country was in a confused state, you were one of the faithful few who thought it their bounden duty to come together with a view to assisting the native authorities of this country to work towards the welfare of the Ashanti nation, and we feel satisfied to state that even while a young man then you shone as a brilliant star. Your sagacity, sense of justice and assiduity gave us cause to believe that you would one day be a ruler of this historic country.

Since your succession to Osei and Opoku Stool, we have observed with pleasure your sense of justice and fair play, sympathy and understanding, which virtues have doubtless won for you and the country a wider recognition of your administration.

The restoration of the Confederacy is an epoch

in the annals of Ashanti, because it has closed the chapter of the period of disintegration of Ashanti and thus nullifies the opinions expressed in Sir Francis Fuller's book entitled "A Vanished Dynasty."

May we here respectfully bring to your notice that this Society stands in need of a Society hall and would humbly request that when the position of affairs is bright you may be favourably inclined to consider the advisability of providing the Society with one.

We consider it an act of grace to have you as our king at this age, when intelligence and not the sword counts the more. Otumfu, by your endeavours and diligence you have added a page in the history of this country and your good name will ever remain on the roll of your great and revered ancestors. We assure you, therefore, of our unswerving loyalty and devotion to you and to the service of our country; we pray that you may be imbued with additional wisdom, health, happiness and plenty, to enable you to fill up the political chasms in this country.

We are, Otumfu,

Your most loyal and devoted servants,  
(Signed) I. K. Agyeman (President), J. G. Edusei (Vice-President), A. B. Thompson (Secretary), J. S. Kankam (Chairman Executive Committee and Treasurer).

## APPENDIX F

REPLY OF OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE, TO THE ADDRESS OF THE ASANTE - KOTOKO SOCIETY, KUMASI.

GENTLEMEN,

I thank you very sincerely for your address of congratulation which you have presented to me, and can assure you that I am greatly touched by the sentiments expressed therein, and by the thought that you still share in the joy that every true Ashanti patriot rightly felt in his life on that great and memorable occasion—I refer to January 31, 1935—when His Excellency the Governor announced the happy news of the restoration of our old Ashanti Confederacy, which is our pride and honour.

I wish to thank you particularly for the expressions of your loyalty and devotion to me, and for

your assurance of co-operation with me and my Chiefs so as to ensure the prosperity and happiness of each and all.

With regard to the last paragraph of your address, in which you invite my attention to the sore need of a hall for the use of your Society, I regret that I cannot hold out any definite promise to your Society at present, but I can assure you that if and when the atmosphere of economic depression with its concomitant financial difficulties which has overshadowed the country is cleared, your request will be one of those needs of the country that will receive my favourable attention.

I pray for the continued success of your Society and for the happiness and prosperity of its loyal members.

(Signed) OSEI AGYEMAN PREMPEH II.  
ASANTEHENE.

## APPENDIX G

SERMON PREACHED BY HIS LORDSHIP THE BISHOP OF ACCRA, GOLD COAST, AT THE THANKSGIVING SERVICE HELD AT THE CHURCH OF ST. CYPRIAN THE MARTYR, ON SUNDAY, FEBRUARY 3, 1935, IN CONNECTION WITH THE RESTORATION OF THE ASHANTI CONFEDERACY.

Text (Esther iv, 14): "It may be that thou art come to the Kingdom for such a time as this."

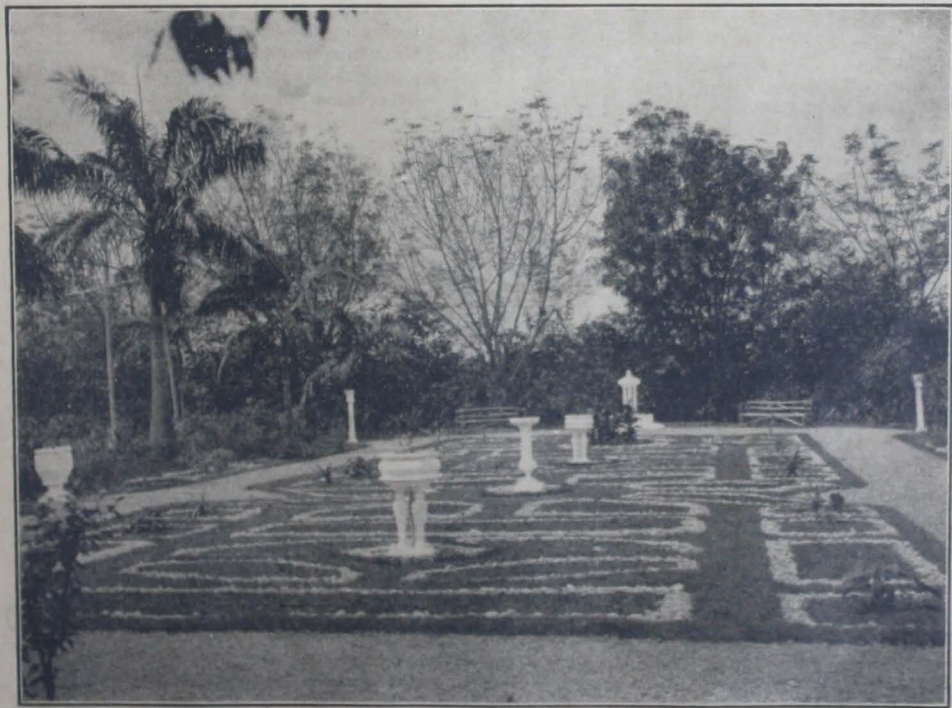
You may soon forget my sermon. I hope you will never forget my text. I cannot pause long this morning in telling the story from which the text is taken. Sufficient to say that it is an old, old story of a Queen of Persia, Esther. She was a believer in the true God, and many such believers lived in that country. Suddenly they were threatened with disaster and death. Only the Queen could save

them. But to save them was to risk all that she had, life itself. A man of God was sent to tell her to be brave and true. The man of God said: "It may be that thou art come to the Kingdom for such a time as this." I say to the Asantehene to-day: It may be that thou art come to the Kingdom for such a time as this.

Such a time as this. What are the signs of the time?

## IT IS A TIME OF PEACE

The great outstanding fact in the condition of Ashanti to-day is that it is a time of peace. As loyal subjects of the mighty King Emperor you enjoy the supreme blessing, the blessing of peace. No one can estimate what that means to your country. A man can walk from one end of Ashanti to the other in peace and safety. No longer is the hand of man



THE NEWLY-LAID GARDEN AT THE MANHYIA, wherein is erected the Memorial (fountain) to the late Mr. H. S. Newlands.

raised against man. The artifices of war are transformed into the arts of peace. The history of Ashanti is a history written in blood. The future history, please God, will be written in blood, not in the blood of armies and warriors and men, but in the blood of Jesus, the Saviour of the world, who shed His precious blood on the Cross to save the souls of men. "By Thy Cross and precious blood save them and help them we humbly beseech Thee, O Lord."

#### IT IS A TIME OF CHANGE

The outward changes in the condition of Ashanti are as widespread as they are extraordinary. The train steams into Kumasi station. Lorries hurry along the roads, which traverse your country in every direction. New buildings of a kind unknown before adorn Kumasi and many another town. Great stores bring to the people a multitude of articles for daily use, such as your fathers had never dreamed of. The vast industry of the production of cocoa has brought prosperity to many. Here in Kumasi electric light brightens your homes, water from the reservoir gladdens your hearts. But tremendous as are the outward changes which leap to the eye, still more significant are the unseen changes which are apt to pass unnoticed. Men look out on a new world, and they look out on it with new eyes. New desires arise in your hearts, new hopes fill your minds. Without realising it men look at the old customs, the old traditions from a new point of view, and no man can stay the hurrying hand of change. The schools which are thronged in many a town and village are giving to the rising generation new ideas, new ideals, a wider outlook, a questioning spirit. Changes which have come to Europe in the course of centuries have come to Ashanti in the course of years. Change is like a great giant, and men and customs, laws and traditions are powerless in his mighty grasp. What are the signs of the time? It is a time of change.

#### IT IS A TIME OF TRIAL

We look on this as a time of great rejoicing, when great scenes are enacted and the whole city is astir with cheering crowds and pomp and pageantry. But soon the Amanhene and the Chiefs will go back to their own people, the excitement will abate, the cheering will be hushed. Then will come the testing time, then will come the time of trial. Heavy responsibilities must be borne by the Asantehene, and in some degree every Omanhene and Chief, every man and woman in Ashanti will feel their weight. From the highest to the humblest it will be a testing time, a time of trial. It is one thing to

take the oath of allegiance to the Asantehene, it is another and much harder thing to keep it not only in the letter but in the spirit, especially when the keeping of it may bring you trouble and misunderstanding, unpopularity and loss. As a child grows to manhood, equipped with untried powers, faced with unknown temptations, it is a great testing time. So with you. You are a people growing up, a nation equipped with powers still partially untried, faced by unknown temptations. These next few years will be years of vital importance to you as a nation. What are the signs of the time? It is a time of testing, it is a time of trial.

#### IT IS A TIME OF HOPE

Our hearts beat high to-day with hope for the Ashanti nation. We believe that there are elements in the character of your people which justify that hope and that a proud nation will have a future of which it may justly be proud. But best of all, there is the Christian hope that the Ashanti nation may be not only a great nation and a proud nation, but a Christian nation. That the people may be subjects not only of a human king but of a heavenly king, the Lord Jesus. That God may be the Father in whom they trust, that the Lord Jesus may be their saviour and their friend, that His law of love may rule in their hearts and that His Spirit may be the guiding influence of their lives.

Two significant incidents give ground for that hope to-day. The first is the very fact of this thanksgiving service. Mark you, it was not the Bishop who asked the Asantehene that such a service should be held. But the Asantehene came to the Bishop and said: "It is the great desire of my heart to offer thanks to God for this His blessings to me. It is God Himself and His holy Church who have brought my kingdom back to me. I want to come to my own St. Cyprian's and thank God in the face of my people." This is an event of great significance. It would have been unthinkable in Ashanti a few years ago, and the example and influence emanating from this place to-day will be felt far and wide and for many and many a day to the uttermost corners of Ashanti. The other significant fact is the presence in St. Cyprian's Church to-day of the Rev. John Prempeh, son of the late Kumasihene of revered and honoured memory. That the son of Nana Prempeh should be a priest in the Church of God, here and in our midst to-day, is a living proof more eloquent than any sermon of the great Christian hope for this country, a thing unthinkable in Ashanti a few years ago. Yes, it is indeed a time of hope. What are the signs of the time? It is a time of peace, it is a time of

change, it is a time of trial, it is a time of hope. It may be, Asantehene, it may be that thou art come to the Kingdom for such a time as this.

So much for the Kingdom, so much for the time, what of the man, what of the king?

Here, Asantehene, you stand alone. Thronged by crowds, surrounded by your court, you will always be alone, the most lonely man in all Ashanti. Yet, I would remind you, you are not quite alone so long as the Lord Jesus is with you. We pray for you. You need our prayers. If ever a man needed our prayers you need them to-day. For you we offer the Holy Sacrifice. For you we plead the one perfect sufficient sacrifice which God accepts, the death and passion of Jesus Christ, hanging there on the Cross. For you we plead the sacrifice of Jesus.

We pray that God will give you wisdom. "The

fear of the Lord is the beginning of wisdom." We pray that God will give you strength. "My grace is sufficient for thee, my strength is made perfect in weakness." We pray that God will keep your heart gentle. "Thy gentleness hath made me great." We pray that God will keep your heart pure. "Blessed are the pure in heart for they shall see God." We pray that you may be the King not only of the Kingdom of Ashanti, but King of the hearts of your people. And one day, when the royal robes are laid aside and the golden crown passes to another, when life's little day is over and the soul goes to its reward, may you hear the voice of the King of Kings and the Lord of Lords: "Well done, good and faithful servant, enter thou into the joy of thy Lord." It may be, Asantehene, it may be that thou art come to the Kingdom for such a time as this.



THE ASANTEHENE SITTING IN STATE before proceeding to the Thanksgiving Service on Sunday, February 3, 1935.

## APPENDIX H

ADDRESS OF APPRECIATION DELIVERED TO HIS EXCELLENCY THE GOVERNOR ON MONDAY, FEBRUARY 4, 1935, BY OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE.

YOUR EXCELLENCY, YOUR HONOUR, LADIES AND GENTLEMEN,

Thursday, January 31st, 1935, was a red-letter day in the annals of Ashanti, in that it marked a new page in the history of modern Ashanti.

I and the Amanhene, Chiefs and people of Ashanti therefore regard the occasion as one of the proudest and happiest days of our lives, because it was the day on which our ancestral rights were restored to us by the benign Government. It was a memorable day, because it reminds us of the days long gone by when our country was recognised and acknowledged as the most powerful native State on the West Coast of Africa, and which no other Power but the British could have subjugated. However, as one looks back upon the occasion, one's heart still goes into thankfulness to the all-wise God who in His order of things made it possible in 1896 for the British Government to take away our most lamented Nana Agyeman Prempeh I. and thus disintegrated for practically forty years our time-honoured Confederacy. It is gratifying, however, that His Majesty's Government has now realised, consequent upon the loyalty of the Ashanti people to the British Crown, both during the exile of the late Nana Agyeman and after his repatriation, that it is politic to bring together once again the scattered links that made up the chain of the old Ashanti Confederacy. It is believed, also, that it was due to the loyalty of the late Nana Agyeman Prempeh I. himself that a few years after his repatriation he was made the Paramount Chief of the Kumasi Division. For these considerate acts on the part of the British Government, the country owes a great debt of gratitude. The restoration of the Confederacy will enable us native authorities to meet together as before on a common forum and confer on matters affecting our common weal, as also those affecting the interest and happiness of the people over whom we rule. It is a matter of considerable regret that we cannot adequately give vent to our feelings of gratitude to His Majesty's Government for this conferment, but suffice it to say that we thank the Governor from the core of our hearts for giving a wider recognition to our time-honoured political institution. In this connection, we desire to express our personal sense of gratitude as well as

that of the people of Ashanti to Your Excellency's immediate predecessor, Sir Shenton Thomas, for recommending the scheme for the approval of the Right Honourable the Secretary of State for the Colonies. We also thank our most lamented friend, Mr. Newlands, who was the father and mother of the idea which has culminated in the great ceremony we witnessed on Thursday. We wish, also, to place on record our sincere thanks to Major Jackson for carrying through the idea to so successful a conclusion. It must be confessed that but for him the whole scheme might have died with the transfer on promotion of the late Mr. Newlands from Ashanti. We must needs also thank all other political officers in Ashanti for the moral support they lent to the scheme. We must thank Your Excellency also for having devolved upon yourself the honour and onerous task of making the public announcement of the restoration of the Confederacy. We wish to assure Your Excellency that your name, too, will ever be associated with the great day on which Ashanti regained her lost dynasty. We thank, also, all the various Christian Missions as also the various trading houses operating in Ashanti for the part they have played and are still playing in the civilisation, advancement and prosperity of the country. We wish to take this opportunity to assure the Christian Missions that the notions of internecine or tribal wars, slavery and other barbarous things which were practised in the days gone by have been banished from the calculations of the Ashanti of to-day as the result of the soothing and humanising influence of the gospel of love and peace which they have been preaching: They needn't, therefore, entertain any apprehension that such things which are tantamount to barbarity and which are against the spirit of the times might be carried on with the restoration of the Confederacy.

Your Excellency, Ladies and Gentlemen, while the people of Ashanti are gratified that their ancestral rights have been restored to them, I am equally deeply sensible of the very grave responsibilities that my position as Asantehene brings in its wake, but I am encouraged by the knowledge that I can safely rely upon the whole-hearted co-operation of my loyal Chiefs and people in the discharge of my arduous duties. In this connection, may I appeal to all the assembled Chiefs and people of Ashanti to eradicate from amongst them the spirits of selfishness, envy, malice, prejudice and personal animosity which retard the progress of a country and to implant in their stead the sublime spirit of love, unity, and concord which alone can make our

Confederacy stand secure and make it worthy of its past record of achievements, and thus make the land we dearly love and for whose dear sake our ancestors shed their blood, and the late Nana Prempeh I. also chose to suffer indignity and banishment rather than plunge it into a bloody conflict with the British Army in 1896, a new era of peace, contentment and goodwill. May I appeal, also, for the co-operation and advice of the political officers, the merchants, the Christian Churches and all and sundry. I would appeal particularly to the Christian Churches to remember us in their daily supplications at the Throne of Mercy so that we may be imbued with the blessing of good health and of wisdom such as that of Solomon of old, so

that we may be enabled to hold the scale of justice evenly balanced.

In conclusion, we wish to take this opportunity to re-assure His Majesty's Government that the devotion, loyalty and attachment of the people of Ashanti to the Throne and Person of His Majesty, the King-Emperor, will ever remain unbroken and unshaken.

For and on behalf of the Amanhene, Chiefs and people of Ashanti,

(Signed) OSEI A. PREMPEH II., ASANTEHENE.

Witness to Signature

(Signed) J. W. K. Appiah,  
Chief Clerk to Asantehene.



HIS EXCELLENCY THE GOVERNOR, Sir Arnold Hodson, opening the Spring Fountain erected at the Manhyia to the memory of the late Mr. H. S. Newlands, once Chief Commissioner, Ashanti, on Saturday, February 2, 1935.

## APPENDIX I

LIST SHOWING THE NAMES AND STOOLS OF CHIEFS WHO TOOK THE OATH OF ALLEGIANCE TO OTUMFUO OSEI AGYEMAN PREMPEH II., ASANTEHENE, AFTER THE DECLARATION OF THE RESTORATION OF THE CONFEDERACY ON JANUARY 31 AND ON FEBRUARY 1, 1935, AT THE MANHYIA, KUMASI.

1. Kwabina Owusu — Mpatuohene (Mansu-Nkwanta).
2. Kojo Pong—Akwamuhene (Mim).
3. Kwame Aboagy—Representing Adansihene.
4. Kwame Poku—Bekwaihene.
5. Yaw Sarpong—Juabenhene.
6. Kofi Edu—Kokofuhene.
7. Kwame Achina—Esuowinhene.
8. Osei Hyiaman—Ahinkronhene.
9. Quame Bussu—Piprimanhene.
10. Opon Waddiah—Tutuehene (Oyoko).
11. Kwame Afriyie—Akokofehene.
12. Kofi Tiek—Kuntanasihene.
13. Kwasi Enninkrah—Oyoko-Bremanhene.
14. Kwaku Foku—Oyoko Breman.
15. Kojo Aboadwi—Oyoko.
16. Akyeampon Akwasi—Oyoko.
17. Koif Enin—Assiakwahene.
18. Kojo Agyekun—Oyokohene.
19. Yaw Dwimah—Nyinahinhene.
20. Kofi Owusu—Toasehene (Kontri Clan Kumasi Division).
21. K. Antwi-Anjei III. — Nkawe - Kumahene (Kumasi Division).
22. Osei Yaw—Pampasohene (Oyoko Clan).
23. Kofi Dei—Ntonsohene (Nsuta).
24. Osei Kwame—Agogohene (Kontri Kumasi Division).
25. Kwaku Kusi—Adwasihene (Nsuta).
26. Kwabina Kunadu—Asaman Nifahene (Nsuta).
27. Kwaku Antwi-Adjei—Atwimahene.
28. Yaw Amponsah—Akwamuhene (Nsuta).
29. Kofi Dogo—Kyidomhene (Nsuta).
30. Kwaku Adukwarbo—Adumhene (Kumasi Division).
31. Osei Kofi—Nkawe-Paninhene.
32. Kwaku Amoaben—Kusahene (Adansi).
33. Kwame Demkyemmoduo—Safohene (Akrokkerri).
34. Kwasi Anokyi—Yenkyemeduohene.
35. Akwasi Kyei—Abontindomhene (Akrokkerri).
36. Kojo Barfu—Sassimanhene.
37. Yaw Darkwa—Akrokerrihene.
38. Kyei Mansah—Agogohene.
39. Ata Amufa—Akrofuomhene (Adansi).
40. Yaw Gyinae—Asokorihene.
41. Yaw Faah—Kontrihene (Nkoranza).
42. Edu Kofi—Rep. Queen Mother Nkranza.
43. Kobi Wiafe—Nkoranzahene.
44. Kwabina Gyan—Kyidomhene (Nkoranza).
45. Kwasi Kuduo—Head Linguist (Nkoranza).
46. Kwame Adubofuo—Krontrinhene (Offinsu).
47. Kojo Asiana—Akumadanhene.
48. Kwabina Benifoo—Dompoasehene (Adansi).
49. Appia Dankwa—Adubiasihene.
50. Kojo Marfu—Sabronumhene.
51. Osei Gyabendua—Bodwingsangohene (Adansi).
52. Ampofu Antu—Ayaasehene (Adansi).
53. Abukwahene—Agona.
54. Kojo Apow—Agonahene.
55. E. K. Kwartan—Bankahene.
56. Edu Akyeampon—Jamasihene (Mampong).
57. Kwame Owusu—Asokori-Mampongihene.
58. Ata Hiomin—Representing Boguhene.
59. Kwasi Nyinka—Safohene (Mampong).
60. Kojo Boakyi—Ejirahene.
61. Kwame Aboagy—Adontinhene (Fomena).
62. Kojo Braima—Twafohene (Donyasi).
63. Kwame Eduamin—Denyasihene.
64. Yaw Bediako—Krontrihene (Denyasi).
65. Obiri Yeboah—Appaahene (Mampong).
66. Kwame Owusu—Effiduasihene.
67. Kwaku Duah—Mampongihene.
68. Boama Kobi—Brposohene (Mampong).
69. Kwame Poku—Amoafuhene.
70. Kofi Adaakwa—Abodoahene.
71. Kofi Nketia—Kwasohene.
72. Kwabina Marfu—Kwaman (Sekyyire).
73. Kwasi Kwartan—Boamanhene.
74. Kwaku Buadu—Obodom (Mansu).
75. Kwame Affram—Kumawuhene.
76. Kojo Boaten—Sekyirehene.
77. Kofi Poku—Kenyasihene.
78. Yaw Amoah Kwasi II.—Anyinamsuhene.
79. Kwabina Nkansah—Onwi (Ejisu).
80. Kwaku Krah—Abrakasohene (Ejisu).
81. Kwaku Buo—Domiabrah Odikro (Ejisu).
82. Kofi Kwartan—Asunahene (Asitwi).
83. Kwasi Mainoo—Attenihene (Ejisu).
84. Kwasi Kyei—Esiasi Odikro.
85. Kwabina Ankrah—Krontrihene (Ejisu).
86. Kwaku Warri—Gyasihene (Ejisu).
87. Kwabina Yeboah—Akyeamehene.
88. Kwabina Owusu—Ejisuhene.
89. Kwabina Gyima—Attanohene.
90. Fosu Gyiahuo II.—Tekimanhene.
91. Osei Yaw—Ohwimhene.

92. Kwasi Boakyi—Wenchihene.
93. Kwaku Nsiah—Odikro Edwiman.
94. Yaw Bene—Asienimpong.
95. Yaw Dabanka—Tafohene (Kumasi Division).
96. Yaw Berku—Akyirensua Odekro.
97. Kwabina Edusei—Tekromehene.
98. Kobina Kari-Kari—Asumingyhene.
99. Kwame Kusi—Soadurohene.
100. Kwasi Kwartan—Ahafo-Nimhene.
101. Wwame Amuffa—Akonfuohene.
102. Kwasi Adom—Akyinarohene.
103. Kwamina—Abosohene.
104. Kwame Ti—Yawkrome (Mansu).
105. Kojo Asafie—Adontin Clan (Kumasi Division).
106. Kwaku Atta—Amakromehene.
107. Kofi Edusei—Antoahene.
108. Kwaku Adai—Domihene (Mansu).
109. Kwasi Addai—Krontrihene (Banang).
110. Kwasi Abebressah—Bamanahene.
111. Kojo Fodwuo—Hiako Odekro.
112. Kofi Asante—Akutuegya Odekro.
113. Kofi Safu—Kyeame Adontin Clan (Ksi Division).
114. Osei Kwabina—Krontrihene Asaman.
115. Kojo Nkyidwuo—Kyeame Adontin.
116. J. K. Frimpong—Adontinhene (Kumasi Division).
117. Kofi Moko—Gyasihene (Kwamu Clan).
118. Kwame Agyeman—Representing Mohene.
119. Asafo-Boakyi—Akwamuhene (Kumasi Division).
120. Kwasi Bekui—Saakwahene.
121. Kwaku Duah—Abuanten.
122. Kwaku Adarkwaa—Hwidiemhene.
123. Kwabina Ewah III.—Batamahene (Kumasi Division).
124. Kwabina Buo—Bandahene.
125. Kwabina Ata—Nebekohene.
126. Kwabina Kunto—Mmchami.
127. Kwabina Dumich—Nyami-Anihene.
128. Kofi Piprah—Apagya Odekro.
129. Kwasi Appiah—Amuaniahene.
130. Kwabina Kyem—Bisiasi Odekro.
131. Kwabina Dumfeh—Burasohene.
132. Kwabina Agyari—Gyasihene (Buraso).
133. Kwame Nsiah—Mamahene (Buraso).
134. Kwaku Banahene—Kwanahene.
135. Kwame Ankra—Asansohene.
136. Kwame Nuama—Dumakwaihene.
137. Kwasi Appiah—Dumasihene.
138. Kwabina Safo—Akroponghene.
139. Yaw Kumahene.
140. Boakyi Adadū II.—Hiahene (Kumasi Division).

141. Kwaku Pipim—Dominasehene.
142. Kwaku Duah—Akyempimhene.
143. Owusu Piprah—Abofuohene.
144. Kwabina Kumah—Domiabrahene.
145. Kwaku Etuahene—Goasohene.
146. Kwasi Mansah—Yaabihene.
147. Kofi Kokoh—Amoe Odekro.
148. Kojo Owusu—Tepaahene.
149. Kwaku Sani—Peki-Akrofunsu.
150. Kwasi Nkroma—Mbaaban.
151. Kofi Antwi—Saasihene (Mansu).
152. Kofi Awusa—Mohene-Bapey.
153. Kojo Poku—Mamasihene.
154. Kwabina Dwiben.
155. Yaw Bredwa—Atinihene (Kumasi Division).
156. Kojo Nyami—Sepehene.
157. Kobina Yeboah—Atteninehe.
158. Kwaku Himin.
159. Kwaku Pong—Atwirihene.
160. Yaw Asamoah—Akuoduohene.
161. Kwabina Buo—Bandahene.
162. Akwasi Paaka II.—Tekimantia.
163. Kwaku Appiah—Sankorihene.
164. Osei Kojoe—Abankyirihene.
165. Yaw Agyeman-Mainu—Essasi (Mansu).

## BEREKUN STATE

166. Kwaku Boakyi—Kurasuhene.
167. Yaw Amankwa—Benkumhene.
168. Kwabina Esiedu—Akwamuhene.
169. Kwabina Kokor—Akyeamehene.
170. Kwabina Boaten—Prekunhene.
171. Amu Kojo—Krontinhene.
172. Kwaku Adu—Kyidohene.
173. Kwame Boakyi—Ahafo Tanosu—Awhiam Dikro.

## WAMPAMU OR DORMA STATE

174. Kwabina Adawua—Adontihene.
175. Akwusi—Mpahene.
176. Opon Kwame—Kwirahene.
177. Djeboa Afari II.—Dormahene.
178. Yaw Etwi—Akwamuhene.
179. Yaw Damoah—Kyidomhene.

## DROBO STATE

180. Kwaku Kwan—Representing Krontihene.
181. Kojo Kesi—Representing Mpuasuhene.
182. Kofi Mumi—Kurasihene.
183. Kwame Busia—Drobobhene.
184. Kofi Donkoh—Tamase Dewu—Second Ateni-hene.

## SUPPLEMENTARY

The following communication was received by the Asantehene at about noon on Saturday, February 9, 1935:—

ASHANTI.

No. 415/C.II/34.  
Chief Commissioner's Office,  
Kumasi, Ashanti.  
9th February, 1935.

MY GOOD FRIEND,

I append for your information a copy of cable which was received from His Gracious Majesty the King:

“His Majesty the King is pleased to receive loyal message sent by Asantehene, Chiefs and peoples of Ashanti Confederacy. He rejoices that opportunity should have arisen for the restoration of the Confederacy and looks for furtherance of prosperity of Ashanti peoples under traditional leadership of Asantehene.”

I also append a copy of the cable sent to His Majesty:

“On behalf of myself and Amanhin, Chiefs and people of the Ashanti Confederacy, I offer my humble duty to express my unwavering loyalty and grateful thanks to His Most Gracious Majesty the King-Emperor for his great kindness and clemency in allowing the old Ashanti Confederacy to be restored with myself at the head as occupant of the Golden Stool.”

I am,

Your Good Friend,

(Signed) F. W. F. JACKSON,  
Chief Commissioner.

Otumfuo Osei Agyeman Prempeh II.,  
Asantehene,  
Kumasi.





A FULL AND ILLUSTRATED REPORT OF THE  
PROCEEDINGS OF THE

**Restoration of the  
ASHANTI  
CONFEDERACY**

**JANUARY 31 - FEBRUARY 4, 1935**

Compiled through the kind Courtesy of  
OTUMFUO OSEI AGYEMAN PREMPEH II. THE ASANTEHENE

BY

**ISAAC T. A. WALLACE-JOHNSON**

*(Founder & Editor "The West African Sentinel")*

Foreword with the Author's View on the Restoration of the  
Confederacy: and Preface by

E. O. ASAFU-ADJAYE, ESQ., B.A., B.L., KUMASI, ASHANTI

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