

TRouble AT PONAPE!

(Continued from page 1.)

These questions: Will the missionaries be allowed to translate the Bible into the Ponape language? will schools be allowed to be carried on in Ponape? will protestants be allowed to preach? will the Government protect women and girls, and prevent their being carried into brothels against their will? and similar others. The answer to every question was "Yes," verbally, for he said he had no time to write it out. At this time Mr. Doane had a long talk with the Governor, who began by saying that he was no Jesuit, but came to civilize the natives, not to make catholics of them, nor to trouble the missionaries. This conversation caused Mr. Doane to think the mission would not be interfered with. Soon after this, the Governor tried to induce Leban Nut, the chief who once owned the land, to swear that he never deeded it to Mr. Doane, and he succeeded. Several of the old witnesses also declared the same. Then the Governor wanted Leban Nut to sell him the land, including Leban. Before this, a white man had been influencing Leban Nut against Mr. Doane, also telling him that the Spanish would make him a great chief. Upon hearing what the Governor was doing, Mr. Doane got a paper signed by Chiefs and others who knew about the land, saying it was deeded to Mr. Doane by Leban Nut, and showed it to the Governor. He had already seen the Mijiong deed and pronounced it illegal. One reason was, the marks of the Chiefs were not upon it only their names, they having touched the pen while their names were being written. Mr. Doane thought this sufficient. In a proclamation the Governor had said all deeds must be shown and proved within six months. Soon after several deeds were carried in by foreigners and others but the Governor did not look at them, saying he had no time. All mission deeds were offered, but he did not examine them. The principal interpreter was one Manuel a man brought from Kusaie on the Star in 1883, he had been wrecked there several months before the loss of the Star. He was very bitter against the missionaries and Mr. Doane in particular, he having prevented his getting a piece of land near Owa upon which to open a liquor shop. Also some of the white men, traders &c., began to pour into the Governor's ears tales about the missionaries. Mr. Doane getting a good scare. They raked up old affairs of long ago. One accused Mr. Doane of tabuing the natives from selling him coconuts and intended to sue the boat for \$5,000 damages. April 11th, Mr. Doane sent a protest to the Governor against his buying land already the property of the mission and of which he held the deed. April 19th, about noon a squad of soldiers came and arrested Mr. Doane and placed him on board the Manila with orders from the Governor that he was not to communicate with friends without his permission. Mr. Rand called next day to see him but could get no permit, neither would the Governor tell him what the arrest was for except that he was under the law. At the time of Mr. Doane's arrest, the natives asked Mr. Rand if they could go and take him out of the ship. Mr. Rand then went over to Kenan where the natives were gathered and held a long talk with them, many had guns with them and would have made an attempt to take Mr. Doane if Mr. Rand would only say the word. He put them off by telling them it would be worse in the end for all, so they went home and so did Mr. Rand. Next day he sent inquiry for Mr. Doane, reply came back "he is well." Kenan is about 12 miles from Owa. April 16th, the Governor went on board and showing Mr. Doane his letter, (protest,) asked if it was his doing, he answered yes, then pointing with his finger the Governor said, for that sentence I sentence you to 15 days on this ship exclusive of the 3 days he had already been a prisoner. The sentence referred to is, "I further protest against the arbitrary manner in which you have dealt" the word arbitrary seemed to be the stumbling block. After his sentence he was allowed to see all who called. He was allowed 43 cents per day to live on, but must do his own buying through a servant, the Governor then handed him \$3.00 for one week, he passed it back saying he could buy his own food, but had to give the Governor a receipt for that amount. The commander of the vessel took Mr. Doane to his table and was very kind to him. During his imprisonment the Governor was continually asking foreigners about him, trying to find something against him. About April 29th, Narcissus one of the teacher, was sent for, he is a Manihuan and can talk Spanish, he was questioned all about Mr. Doane's affairs and doings on the island, and was asked what Mr. Doane had the Chiefs and natives at Kiti for justifying the Spanish came, also if he had sent to the States for a man-of-war, threatening to flog him if he

didn't tell all that was done at the meeting. Narcissus said and struck to it that nothing was said about the Spanish or political affairs, but that it was purely a religious meeting. The Governor next asked about the lands. Narcissus said, the land was given by the natives to God, and for the missionaries to use for God. The Governor then told him that the natives could not do that for the land always belonged to Spain. He then forbid Narcissus preaching on Ponape and gave him five days, in which to think the matter over. Then if he would give up preaching and come over to the Catholics all would be well, if not he would be flogged, put in irons sent to Manila and be placed in a dungeon. For five days he was not allowed to preach or see Mr. Doane, and on Sunday soldiers went to the Church to see if he was there. The Priests were with him much of the five days, and succeeded in bringing him over except in one thing, he said he would never cease praying to Christ, and they told him he might keep on. He was at once set to work taking the census. He had been baptised a Catholic in Manila and they claimed him on the strength of that. They said he belonged to them and so they could do as they pleased with him, but as Mr. Doane was an American they could not flog him. Two days before Mr. Doane's time was up, the Governor wrote him he was to remain longer on new charges, not saying what. Mr. Rand then went to the Governor, but could get nothing out of him except that the charges were of a new character and that he was getting in evidence against him. Foreigners were now getting up a paper against Mr. Doane to pass in to the Governor. Some were down on him for preventing some of their devilities and some raked up old grievances, and all trying to get the goodwill of the Spanish. Three papers were then started for Mr. Doane, one signed by the mission, one by loyal foreigners and one by Chiefs. Two of these were carried to the Governor by Mr. Bonker. The Governor said tell Mr. Rand I have read them, I understand them and will file them officially. During all this time they were trying to get the natives over to their side, giving them liquor, tobacco, etc. They succeeded in driving many from their religion, but did not get them to join their party. Sunday was a day of cock-fights on shore. The Governor had made the 1st and 2d Chiefs of each tribe "little governors" with power to punish "little offences." Accordingly the King of the Metalenim tribe, which includes Owa Mission put 4 persons in irons for adultery, which is one of the "little offences." The Governor sent and ordered him to release them. He refused, thinking the messenger was drunk and lying. Officers were then sent who took them out, this was May 15 or 16. The same day the King was told he must send 30 men to work for government, and each tribe was to send 30 men each week, and to supply their own food and have no pay. This order of things to go on as long as the Governor wished. Some had to bring their food 20 miles. No one was exempt except the two "little Governors" in each tribe. The work was building houses and making roads. The King was then called before the Governor, who threatened to take away his title and flog him, and if he ever disobeyed again, he would put a ball and chain on him and set him to work on the road. Ponape Chiefs are high-toned in some respects and this sort of thing didn't suit them. These things are mentioned as leading up to the climax. At some time the King was asked whose were the schools at Owa, and when told they were in charge of Messrs. Doane and Rand, he said, you must stop the day school, and it was done; he also said, we have brought you teachers and preachers, they are the ones you ought to listen to, we want no Americans teaching here. About this time (May 16), the Governor sent a letter to Mr. Doane saying, I have adjudged all the land Mijiong back to Leban Nut, except the church and dwelling, this of course included Kenan. May 31st, the Spanish Ship Donna Maria de Molina arrived in Ponape with supplies and to remain a store ship, and on June 2d, Mr. Doane was transferred to her, here he was well treated and had the freedom of the ship. On the 15th, he was transferred back to the Manila and sailed the 16th for Manila. Mrs. Rand sailed for home on the same vessel. The mission thinking it necessary some one should see the Board about these matters. The day the Manila sailed, Manuel, the interpreter, told the Kenan christians that if they tried to hold services the next Sunday, the Spanish would break it up, and threats of like nature were continually coming on. The meeting was not broken up, Mr. Rand was there, the Governor also came in for a short time, he said, to make a sketch. Before sailing, Mr. Doane had written a farewell letter to several of the churches, foreigners told the Governor, and he at once sent and had it translated into Spanish. Towards the last of June, natives were ordered to hold no more feasts, not to tattoo their bodies, to kill all their dogs, etc. Then another message came ordering all the Chiefs to come to him July 1st, to have their titles taken away, and from that day the law about feasts, etc., was to be enforced. Their rifles, guns, and pistols, had already been taken from them about May 1st, also a few old rusty cannons, and now another search was made all over the islands for any guns which might yet remain among them. As will be seen later, the natives succeeded in hiding quite a lot of them. The Chiefs and men worked up to July 1st, on that day they stayed away. It seems foreigners reported the natives were to hold a council of war, and the interpreter told them they were to be punished by having their mouths sewed up and be hung, so they gathered together the night of June 30, to see if it was so. This was with the Jakoints tribe near Kenan. The Kiti and Metalenim Chiefs took their men home that night fearing an outbreak. July 1st, near noon, the Governor sent Manuel to Jakoints to tell the Chiefs to come to him, to consult about work pay, etc. They thinking they were to be punished, refused to go. Then a second message was sent, a sergeant going too. The Jakoints' chief was ready to go, but others prevented him. The sergeant returned without them. Then the second lieutenant, the sergeant, twenty soldiers and Manuel, were sent over. Before this Manuel had told the Governor that the Ponapeans were cowards, and if he would kill a few of them the others would obey. Upon reaching Jakoints the soldiers formed at both ends of the feast house where the chiefs and men were gathered, some inside, some outside. They had no arms in sight. Without saying a word to them, the order was given to fire, which was done by the soldiers. Five natives fell, one dead; one died soon after, and three were wounded. The natives then made a rush for what few guns and knives they had, and fought the soldiers, killing fifteen or sixteen, including the officers and Manuel. Manuel, after being shot, begged them to spare him, saying he was their friend. 'Yes,' said they, 'and now we will reward you;' which they did by cutting off his head. The fight lasted but a few minutes. Saturday, July 2d, the natives gathered on and near the mission grounds and found the Spanish all in the fort. A skirmish occurred in which five of the Spanish were killed, and a large boat from the storeship captured by them this day. The natives fought mostly from behind trees and a lumber pile. Sunday, July 3d, the natives held their meeting as usual. While the bell was ringing, the Governor sent from the fort to Edward, the teacher, saying he was ready to stop fighting, and wanted to be friendly; that the natives were in the right, for God had helped them and not the Spanish. Edward went to the fort and held quite a talk with him, then went back and conducted the meeting. The Governor's Secretary went too, and stayed through the services. During the services a boat from the storeship took a load of boxes on board. After service the boat took another load, including the priests. When a short distance from the shore a native, who thought the Governor was trying to escape, fired on the boat. Then the fort opened on the natives; they returned the fire, which was kept up till 2 a. m. July 4th. The Molina also dropped several shells among them. At 2 a. m. those in the fort made a rush for the water, trying to get on board the ship, and were all killed. The Governor, his Secretary, second lieutenant and doctor were killed while wading in the water up to their waists. Before the rush several soldiers left the fort; some of them escaped, and are now living on good terms with the natives. The soldiers were Manihuan, the officers Spanish. It is supposed that about forty Spanish were killed, and not over ten natives. July 5th, Edward came to Owa from Kenan and reported the natives resting, and that they would take the ship on the night of the 5th or 6th, but they wanted the captain to send away the women and children. Mr. Rand sent Edward back to try and stop the natives, intending to go over himself on the 6th. The natives did not want Mr. Rand to go on board the ship, fearing the captain would keep him, and so prevent their firing on the ship. Mr. Rand could not go on the 6th, but sent a Mr. Oldham instead. The captain of the Molina said he did not know what the fighting was for, and wished to stop it. Oldham then went to the chiefs, and they agreed to leave the ship alone if the Spanish would leave them alone, and signed a paper to that effect, drawn up by Oldham. After the fight the natives destroyed the town, carrying away whatever was of value to them. July 8th, Mr. Rand went to Kenan. The Chiefs wanted him to ask the Captain to take all hands out of the ship and let them burn it saying they would stick to their word and kill no one, he told them it would be worse for them in the end and so they gave it up. They then wanted the Captain to see the Captain of the next Spanish vessel that arrived and ask for

a council before any more firing was done, that they might show that the Spanish began the troubles. He said he would, and that a council would be held. Interfering with their tribal laws had much to do in bringing in the war. When talking with Mr. Rand they said, what is the use in living under such men, we are the same as slaves they would rather die fighting than to live in such a state of affairs, and declare that if the Spanish fire on them again, they will fight till the last Ponapean is killed and Mr. Rand says they mean it. Thus for the fighting was done by the Jakoints and Nut Tribes, but the others were in a heat to get there, and were only held back by the old King at Owa and Mr. Rand. When the fighting began the white men who had been so bitter against the missionaries found they had business somewhere else, several of them put to sea in boats July 2d, and have not since been seen. If Ponapeans could have their way, the island would soon be any thing but a "paradise for beach combers," they see now very plainly who their friends are. August 16th, I went to Kenan and on board the Molina with Mr. Rand. We are the first who have been on board since July 3d, and no one from the ship has been on shore, they are prisoners. The ship is housed in and covered with galvanized iron and every thing ready to repel boarders, we were on board an hour, the Captain had said to Mr. Rand that when the Star came he wanted to see the Captain, and the first question he asked was if he could charter the Star to go to Manila. The "Molina" had been dismantled and her sails and rigging sent to Manila, therefore she could not go. On shore at Kenan things looked desolate, Mr. Doane's house was several times struck with bullets. Roads had been cut through the mission premises in several directions. No flag was allowed in Ponape except the Spanish. Mr. Rand could not even fly the American flag over his own house. The natives ask why cannot America take the island. Work still goes on the new Church at Kenan. They are very careful not to get anything Spanish into it. Three day schools were stopped by the Governor, but so far, the training schools are not troubled. The 2d Governor told Narcissus that the schools on Kusaie were to be disbanded, for they could not have foreign schools on their land, he asked many questions about them, who they belonged to, etc. The Commander of the Manila says when he returns in September, he will bring priests for Yak, Oulalo, Pelus and Kusaie. Mr. Rand has all he can attend to at present. The natives come to him for advice and ply him with all sorts of questions about the future. At the mission they are in great anxiety as to what will happen when the Spanish returns from Manila. It is certain that if they begin by killing natives, all Ponape will rise and fight. The Ponapeans are now well armed. With us everything is going on well, but we have had a continuous calm since Aug. 1st. Missionaries are all well so far.

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