[1853-1860]

Then came an 'incident'. A new doctor was appointed to Manitowaning and he was to pay his first visit to his patients at Wikwemikong. Probab ly quite innocently, but as the event proved not very wisely, he asked the Anglican minister, Rev. Mr. O'Meara, to go with him and act as interpreter. Father Foint naturally resented the visit of a non-Catholic clergyman to his Catholic flock. The chiefs in a body, with Attagawinini as their spokesman, censured the action, though individuals, saw no harm in it. When the minister came a second and a third time, the missionary function of a non-catholic flock. The chiefs he went, and he was coldle received.

followed

THERMERNE The New Year/with its usual ordeal of visits and treatsIt happened that the cakes served by the Fathers were somewhat smaller than those offered by the Establishment, and there was a great exodus to Manitowaning where the Indians were welcomed by Superintendent, doctor, school teacher, and minister. They **Endians** were flattered at their reception and for the time being the Fathers seemed to hold a lower place in their regard, though common sense soon prevailed. Syill the incident did not tend to improve a situation already strained. At their next visit to Wikwemikong the Superintendent and doctor omitted their customary callon the Fathers, and it was felt that there was a certain discromination in the distribution of supplies to the needy against the Wikwemikong indigent.

The atmosphere thus tense gathered itself into a storm which broke at the August meeting for presents at Manitowaning. A Government b oat had landed a crew, and there were sounds of revelry by night. Drink ing and dancing in which the Indians joined, were carried on right under the eys of the authorities. Father Hanipaux protested to the Superintend ent but without result. He then sent in a written protest calling on him to bring the guilty parties before the court. The next morning at 9.15 he received notice that he must attend the court at 9.30 to give evid-

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