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Messrs. Doutre and Maclaren in a memorial to Lord Dufferin in behalf of the Indians, put this view of the case in a clear and forcible light. Mr. Scott refers to this with a kind of sneer. It had been better for him if he had allowed their argument its due effect upon his mind. While the Seminary were without a title to these lands, and, as in their case against Fleming, they found to their cost that they had not the legal status they fondly hoped they had, they defended the Lake lands from trespassers as the guardians of the Indians. Then the Indians had the fullest liberty to cut wood or till the soil, as their interests prompted them. When the famous act of 1841 was passed then the scene was changed; and restrictions for the Indians were laid down and enforced. Since then Indians in any number, and in the most cruel manner, have been arrested, tried and imprisoned for cutting wood for the most ordinary purposes of living. Every means have been employed to starve the Indians out, and drive them from Oka. And will anyone say that such conduct was in accordance with the purposes of the French Government in making these grants? But, it may be said, when the Indians became Protestants they lost their claim upon the Seminary, and on the lands which the Seminary held. This I deny; but let the person who makes this plea on behalf of the Seminary know, and there are not a few who need this information, that it was several years before these Indians turned Protestants that the altered treatment of the Seminary toward them was complained of. Yes; and further, let such persons be informed of this fact; that it was the conduct of the Seminary which first drove these Indians from the Church of Rome. No Protestant minister had been to Oka—certainly not a Methodist one—until after this disruption. And then, as a matter of merest mercy and pity, were these Indians taken up who needed, with sound Scriptural teaching, the commonest necessities of life, many of them being in a most pitiable condition of poverty and want. From that time on, for years, the Methodists had to appeal to a charitable public to enable them to minister to the temporal wants of these suffering people.