

## INTRODUCTION.

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When relieved by the action of the Montreal Conference, now about two years ago, of all official connection with their missions, I determined to enjoy the quiet thus given me and leave to others the labor and anxiety which the supervision of these missions necessarily involved. Mr. Scott's report of the Oka Indians' affairs, has compelled me to give up this purpose and once more to take a part—a prominent part—in Oka matters. Two reasons have especial weight in this. First: because Mr. Scott charges me with having "misled the Conference and the Methodist Church generally," by a "one-sided and partial presentation of the Oka difficulty." Secondly: because in opposition to facts and arguments, hitherto believed to be conclusive, Mr. Scott has delivered an opinion in fullest accord with the Seminary in their most extraordinary assumptions. Few things connected with Oka affairs occasioned such a surprise—such a painful surprise to many persons—as the deliverance of this opinion. It was a surprise, because contradictory of a conclusion reached through a thorough consideration of the many facts and arguments which have been abundantly supplied on the subject. It was a painful surprise because it came from a person appointed by his Conference to watch over and promote the interests of the Oka Indians to the utmost of his power. Instead of which, it looked as if—and using his position for the very purpose—he had betrayed those interests to their bitterest enemies.

It is true that in a postscript to his report, published with it, but, as he says, written about a year afterwards, Mr. Scott completely overthrows all of importance which his report con-