

has become nominally—what he seems to have been for years really—an American citizen living in the midst of an American population, which he collected around him upon soil to which he knew that his own country had all along laid claim.”

Sir E. Belcher alludes to this policy. He says, in his “Narrative of a Voyage round the World,” vol. i. p. 297—

“Some years since the Company determined on forming settlements on the rich lands situated on the Wallamette and other rivers, and for providing for their retired servants, by allotting them farms, and further aiding them by supplies of cattle. That on the Wallamette was too inviting a field for Missionary enthusiasm to overlook; but instead of selecting a British subject to afford them spiritual assistance, recourse was had to the Americans; a course pregnant with evil consequences, and particularly in the political squabbles pending (this was written in 1843), as will be seen by the result. No sooner had the American and his allies fairly squatted—which they deem taking possession of a country—than they invited their brethren to join them, and called on the American Government for laws and protection.”

Mr. Dunn, also a retired servant of the Company, thus describes his experiences on this subject—

“While I was stationed at Vancouver, and in the detached forts, and in the trading ships, the excessively benevolent encouragement granted by the Governor to the new importation of American residents, under the designation of American settlers, used to be freely discussed. There were two parties—the patriot and the liberal. . . . The British patriots maintained that the Governor was too chivalrously generous; that his generosity was thrown away, and would be badly requited; that he was nurturing a race of men who would by-and-bye rise from their meek and humble position, as the grateful acknowledgers of his kindness, into the bold attitude of questioners of his own authority, and the British right to Vancouver itself. This party grounded their arguments on an appeal to the conduct and character of the Americans whom they had seen, especially the free-trappers; and the remnants of the American companies which still dodged about in the country. . . . They also maintained that the (American) Missionaries should be Missionaries in reality—men looking to the successful termination of their labours as their principal reward—men above the imputation or suspicion of being guided by self-interest in their exertions—men who would not *squat* as permanent and fixed husbandmen, and occasional traffickers in skins of animals among the natives: but that they should be *bonâ fide* pastors of the Christian church—going about in the true spirit of primitive Christianity—instructing the people in the cardinal doctrines of our religion, and in the arts of civilised life.” Mr. Dunn, in epitomizing the argu-