

encampment. We often talked about our right as strangers to take possession of the district. The right of *bona fide* purchase we had, for I had bought the land from the Government, and had purchased it a second time from the natives. Nevertheless, as the Indians disclaimed all knowledge of the colonial authorities at Victoria, and had sold the country to us, perhaps, under the fear of loaded cannon pointed towards the village, it was evident that we had taken forcible possession of the district. The American woodmen, who chiefly formed my party, discussed the whole question with great clearness. Their opinion generally was that our occupation was justifiable, and could not be sternly disputed even by the most scrupulous moralist. They considered that any right in the soil which these natives had as occupiers was partial and imperfect, as, with the exception of hunting animals in the forests, plucking wild fruits, and cutting a few trees to make canoes and houses, the natives did not, in any civilized sense, occupy the land. It would be unreasonable to suppose, the Americans said, that a body of civilized men, under the sanction of their Government, could not rightfully settle in a country needing their labours, and peopled only by a fringe of savages on the coast. Unless such a right were presumed to exist, there would be little progress in the world by means of colonization,—that wonderful agent, which, directed by laws of its own, has changed and is changing the whole surface of the earth. I could not, however, see how this last-named fact strictly could form the groundwork of a right. My own notion is that the particular circumstances which make the deliberate intrusion of a superior people into another country lawful or