

Terms of the Watchman.
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The Scotch-Irish of North Carolina.

The term Scotch-Irish designates that part of our Protestant community which has emigrated to this country from the northern counties of Ireland. The name is peculiar to this country. In Ireland these emigrants are known as Scotchmen—for their blood has never been mingled with that of the Irish. Scotchmen and Scotch-Irishmen are both of Scotch ancestry—the one came to this country through Ireland the other came directly from Scotland. Before the Revolution, two waves of these emigrants met in North Carolina. One came by the way of Charleston, South Carolina, up the valley from Pennsylvania, through the Valley, and the Piedmont country in Virginia. In North Carolina, their descendants are to be found chiefly in the counties of Granville, Orange, Caswell, Albemarle, Rockingham, Guilford, Rowan, Cabarrus, Mecklenburg, and Lincoln. Although we must lament that many individuals have departed from the faith and discipline of their fathers, yet the large majority of the Scotch-Irish of North Carolina still adheres to the Church for which their fathers prayed and fought and died.

The experiment in self-government of these United States is not yet finished. Into our political condition are constantly pouring elements from every country in Europe—social elements as diverse as the features, language, and customs of those who bring them. Were the faith and practice of the Scotch-Irish more widely disseminated, no lover of this country need to fear the result of our experiment. For, without disparagement to any of their worthy co-laborers in the Revolution, it may be safely asserted that the elements which the Scotch-Irish have introduced into our social compact, are among its most healthful ingredients. In civil matters they claimed for the governed the right to settle the form of their government; the immoderate submission to the established authority when properly exercised, and they demanded the abrogation of all privileges to classes in society, whether civil or religious. In religion they taught that it must be pure and undefiled before God and man; they asserted that the Bible alone should have supremacy over the conscience, and that each man had a right to worship God as his conscience directed. How early and how earnest the Scotch-Irish of North Carolina were in the cause of the colonies, history has fully set forth. They freely contributed their fortunes, and fearlessly sacrificed their lives to maintain unstained their most sacred honour. Of their anxiety to secure among themselves the blessings of sanctuary and school-house, Dr. Foote has recorded many interesting proofs in his valuable Sketches of North Carolina. But history has hitherto waited the means for accurately determining the share which the Scotch-Irish have had in diffusing and settling the principles which the State system of North Carolina has been founded.

It is now settled beyond a doubt that the Scotch-Irish of North Carolina did set forth a Declaration of Independence in May, 1775.—But we must not regard this declaration as a sudden burst of enthusiasm, called forth by the news from Boston and Lexington. The colonies of North Carolina, especially those in Western Carolina, had for many years suffered great burdens from unjust laws unrighteously executed. In 1771 the Regulators were contending for what are now very plain rights. There were truly spirits among them who suggested their cause; but very many sympathized who could not then go the length of open resistance, and were frightened by the excesses of the lawless sort of the Regulators. But when the time came, the Scotch-Irish showed that they too had severely felt the burdens which the Regulators had attempted too soon to throw off. Laws which were passed at their suggestion immediately after the general Declaration of Independence prove that they did not cooperate as a body with the Regulators only for the sake of peace, and full trial of protest and remonstrances. Resistance was to them an *ultima ratio*—one not lightly to be presented; but when urged, to be maintained to the death. Besides the matter of taxes and fees, the Scotch-Irish felt very deeply another oppression, against which also they firmly and with dignity protested until they saw that forbearance was no longer a virtue. The colony of North Carolina had been laid off in parishes, and each parish was expected to maintain one of what was called the Orthodox clergy of the Church of England. The state of society must be almost Utopian, in which the union between Church and State will prove to be any thing but an abomination. How very unjust it was in North Carolina may be inferred from the fact, that the Episcopal Church in North Carolina was not able to support a parsonage until 1823. The following papers will show the temper with which, for a while, the Scotch-Irish bore this excessive tyranny. To render their fully intelligible, it must be remembered that the act for establishing an Orthodox clergy, dated from 1715, and as early as 1711, the Colonial assembly passed an act permitting Episcopal clergyman only to solemnize marriages within the colony of N. C. When no such clergyman could be procured, a justice of the peace might officiate, provided he had the fee lotter to the clergyman of the parish. In 1796 this act was amended so as to legalize the marriages solemnized by the Presbyterian clergy, and to permit them thereupon to perform such ministerial acts upon producing a special license from the Governor, and securing "to the minister of the Church of England, having a cure of any parish, the fee for all marriages in such parish, if he do refuse to perform the service thereof."

The paper first quoted below, is a remonstrance against this amending act as implying a censure of the Presbyterian clergy. The passing of this act assumed that otherwise all marriages solemnized by Presbyterians were illegal—that the children born of such marriages were illegitimate, and had no right to any property which might claim in virtue thereof. The Scotch-Irish loved their ministers too well to submit to such imputations. The act for establishing a vestry was passed in 1794. It provided a vestry of twelve freeholders in every parish in North Carolina; compelled all freeholders in such vestrymen on every Easter Monday, to forfeit twenty shillings; and forbade any Episcopalian or dissenter, from decastrating to serve as a vestryman by a penalty of three pounds—proclamation money." Da-

THE CAROLINA WATCHMAN.

BRUNER & JAMES,
Editors & Proprietors.

"KEEP A CHECK UPON ALL YOUR RULES."



"DO THIS, AND LIBERTY IS SAFE."
Gen'l Harrison.

NEW SERIES.
VOLUME VI—NUMBER 29.

SALISBURY, N. C., THURSDAY, NOVEMBER 22, 1849.

vis's Revisal, printed at Newbern in 1773, contains all the laws here complained of. The papers, which are now printed for the first time are without date. William Tryon, to whom they were addressed, was the Royal Governor of North Carolina from 1765 to 1771.

"To his Excellency, William Tryon, Governor and Commander-in-Chief in and over this, his Majesty's Province of North Carolina: The Honourable his Majesty's Council, and gentlemen of the General Assembly of this Province, the petition of the inhabitants of Tryon county, (now Lincoln, Rutherford, &c.) being of the Presbyterian denomination, humbly sheweth that we, your petitioners, humbly conceive that we have been much aggrieved for some years last past by an act concerning marriage.

"I. By the preamble, wherein it is set forth that the ministers of our profession, not considering themselves included, and restrained by the laws heretofore made and provided, did fraudulently and unlawfully celebrate marriage without license or publication of banns. This charge, we do aver, is wrongfully thrown upon us. We are sorry that a report, so scandalous to us, and so injurious to that reputation we desire always to maintain, has ever been once believed. The practice had not then nor at any time before obtained among us. The Constitution of our Church, in common with our brethren of the Church of England, requires thrice publication of banns. And if any minister presumes to join persons in wedlock without license or publication of banns he brings himself under the penalty of a total suspension from his office by the rules of our Church.

"2. By the eighth and ninth sections of this act our ministers are forbid to marry with right publication of banns; a privilege which a million of our fellow professors in America now enjoy; whose ancestors have enjoyed ever since they settled on this continent. Neither was it ever taken from any dissenters in America until it was taken from us by this act, of which we now complain. We pray and beseech you, therefore, to restore us back to the enjoyment of this privilege, in common with our neighbouring provinces. Let us not, we entreat, be the only persons to whom it is denied."

However creditable this paper is to the good sense and good temper of the Scotch-Irish of North Carolina, the following document is a still more noble monument of the intelligence, fearlessness, faithfulness, and liberality of our Presbyterian forefathers. It is in the handwriting of Wrightstill Avery, who was a member of the Charlotte town Convention in 1775—a man whose advice was much sought, and opinions much respected in the times of the Revolution. In 1777 he was appointed the first Attorney General of North Carolina.

"To his Excellency, William Tryon, Esq., Captain-General, Governor, and Commander-in-Chief in and over the Province of North Carolina, &c.: to the Honourable his Majesty's Council; to the Honourable Speaker and Gentlemen of the House of Burgesses for said Province:

"The petition and addresses of the inhabitants of Mecklenburg county, of the Presbyterian denomination, humbly sheweth,

"That we claim as our incontestable right to petition the Legislature of this Province for redress of grievances.

"We therefore beg leave freely to represent our case, trusting to your candour and uprightness to redress our grievances, maintain our rights and privileges, and prevent all infractions of the same.

"We would inform you that there are about one thousand freemen of us, who hold to the Established Church of Scotland, able to bear arms, within the county of Mecklenburg.

"We declare ourselves faithful and loyal subjects, firmly attached to his present majesty and the government, ready to defend his majesty's dominions from hostile invasions.

"We declare ourselves zealous to support government and uphold the courts of justice, that the law may have its free course and operation. And we appeal to his Excellency, the Governor, how ready and cheerful we were to support government in time of insurrection.

"We declare ourselves entitled to have and enjoy all the rights and privileges of his majesty's subjects in Great Britain, to wit, England and Scotland.

"When settled under assurances of liberty and the quiet and peaceable enjoyment of religious rites, secured to us by law, by the charter, and by his majesty's instructions to the lords proprietors, we think it a burdensome taxation to support an Episcopal clergy.

"We would by no means cast reflections upon our sister Church of England. No; let them worship God according to their consciences, without molestation from us. We wish on our part, that we may worship God according to our consciences, without molestation from them.

"We think it as reasonable that those who hold to the Episcopal Church should pay our clergy without our assistance, as that we who hold to the Church of Scotland should pay our clergy without their assistance.

"We now support two old settled Presbyterian ministers in this parish; we therefore think it a grievance that the present law makes us liable to be still further burthened with taxes to support an Episcopal clergyman, especially as not one twentieth part of the inhabitants are of that profession.

"We think that were there an Episcopal clergyman in this parish his labours would be useless.

"We think ourselves aggrieved by the exorbitant power of the vestry to tax us with the enormous sum of ten shillings each taxable, which is more than double the charge of Government, and that for purposes to which we ought by no means to pay any thing by compulsion.

"We therefore think that, under the present law, the very being of a vestry in this parish will ever be a great grievance.

"We conceive ourselves highly injured and aggrieved by the marriage act, and preamble whereof scandalizes the Presbyterian clergy, and wrongfully charges them with celebrating the rites of marriage without license or publication of banns.

"We think it a grievance that this act im-

poses heavy penalties on our clergy, for marrying after publication of banns by them made, in their own religious assemblies, where the parties are best known.

"We declare that the marriage act obstructs the natural and inalienable right of marriage.

"We pray that these several grievances you will, in your wisdom and goodness, grant that redress which we ask in this legal and constitutional method.

"And we assure your Excellency, &c. * * * that we shall ever be more ready to support that Government under which we find most liberty."

A copy of this petition was circulated among the inhabitants of Tryon county, who speak of themselves as being "several hundred freemen—Presbyterians, Dutch Lutherans, and Dutch Calvinists"—and as supporting "two settled ministers—one Presbyterian and one Dutch."

It may be true that agitations for toleration and freedom of conscience almost always proceed from the oppressed classes, and that history exhibits them as peculiar to no one body of Christians. But the Scotch-Irish of North Carolina have the merit of insisting on the same doctrines when, relieved from oppression they had become influential in the State, and have attempted some retaliation for their past grievances. Happily, the papers which prove this fact are still extant, although but lately discovered. Some extracts from them will be given hereafter. But had we no other memorials of the principles and proceedings of our forefathers than those given above, our Presbyterian has abundant reasons to rejoice in them. The clear perception and manly declaration of rights—the dignified tone of the remonstrance against their violation, and the catholicity of the petition, are worthy of great praise, and perhaps are unsurpassed by any contemporary paper.

From Willmer and Smith's European Times.

It is painful to write about Ireland. The mere mention of the name of that unhappy country excites feelings of pain and disappointment. The lull in the storm of Irish politics which preceded the Queen's visit, induced us to believe that a new era was dawning. The old spirit of faction had happily disappeared, and the rush of strangers to see the land and explore its beauties—to spend their money, and possibly to invest it permanently in the soil—were cheering sights. The announcement of the Queen's intention to build a palace, and have a temporary residence in the vicinity of Dublin, imparted hope to many who had despaired. Alas! the calm only preceded the storm. The old bickerings have recommenced. Blood has been again shed in the terrible collision between landlord and tenant. Murder rears its crimson head. Orangemen and Repealers are once more glaring at each other with the malice of fiends; and the chronic disorders of the country appear incapable of cure, or even of mitigation.

The feebleness of Mr. John O'Connell would provoke contempt, it did not produce mischief. He is trying his hand weakly at the old, worn-out, game of agitation. In the days of his father it required a high order of talent, and all the resources of a popular leader, to keep the ball moving. The juggle was too transparent to deceive; but wit, and humour, and sometimes eloquence, were brought in to aid the delusion and men laughed at the ability with which the legerdemain was practised.

But things are changed. The play is over. The curtain has fallen. The chief actor is gathered to his fathers. The racy comedian who could always command a roar by his humour, or a smile by his pleasantry, is succeeded by a dull dog, the walking gentleman of the farce, who supposes that every one is pleased with his person, while in reality people curl their lips with disdain at his vanity. The heir to Denmark's throne exclaimed in the bitterness of his soul—"No more like my father, than I to Hercules!" The rebuke finds an echo, in Conciliation-hall. Every reader, however far removed from the banks of the Liffey, is painfully impressed with the fact that is not hereditary.

To any imaginative people like the Irish, nothing surely can appear so pitiful as the solemn palaver, "tedious as a twice-told tale," which their self-constituted leader utters weekly in the old rendezvous of agitation. "Thoughts that breathe and words that burn," are the means by which an earnest spirit moves the masses. Mr. John O'Connell has not a scintilla of genius. Not a spark of the heavenly fire exists in his composition. He is essentially a thing of clay—"of the earth, earthy;" and the dross of the penance appears to be the only power he is capable of appreciating. In this respect Mr. Duffy and the Young-Irishmen stand out in refreshing contrast. Whatever may be their errors—and they have committed many—the intellect and enthusiasm by which they are animated command respect, however much the misapplication may induce sorrow.

The dismissal of Lord Roden from the magistracy has not been followed, as many anticipated, by his removal from the lord-lieutenancy. But stung with the insult put upon their leader, the Orangemen of the north are preparing for a grand field-day on the 5th of November next—the anniversary of the Gunpowder Plot.—The fiery diatribe of the brothers Beer, hurled defiance at the Irish Government, has been followed by the resignation of a kindred spirit in the commission of the peace. The Government must act with promptitude in this emergency. If the Repealers are foolish, the Orangemen are rampant, and blood will assuredly be shed, unless the strong arm makes its power felt, and prevents the sons of the same soil from indulging in the old luxury of cutting each other's throats.

The corn plundering seems to extend. At Killoughby, near Tullamore, a massacre of policemen followed, this congenial sport. The peasantry are throwing aside all moral, as well as all legal, restraint. These incessant conflicts between landlord and tenant foreshadow society in the stage of disruption.

Controversy is indulged in respecting the utility of the vice-regal court. In every respect the abolition of the office would prove a blessing. The Castle of Dublin, in years past,

has been a pest of corruption. Lord Clarendon has discharged his duties with firmness and without partiality. But the office is useless, and only serves to keep the old sore bleeding. The transfer of the power to Downing-street would strengthen the hands of the Government, and neutralise the factious spirit of the country. For all practical purposes the change could not produce evil, and would, we think, be attended with good.

From the Baltimore Clipper.

THE PRESIDENT OF THE UNITED STATES.

No man can expect to enjoy the distinguished honor of occupying the Presidential chair, and be exempt from the attacks of political opponents; but every President has a right to expect that he will be treated with the courtesy due to a gentleman. In controverting his policy, or canvassing the tendency of his measures, it is by no means necessary or just to assail his motives, or to abuse him individually. Free discussions of measures may be serviceable to the country, and would not be objected to by any reasonable man; indeed such discussions necessarily result from the nature of our institutions, and whilst conducted with moderation, and not in a factious spirit of opposition, must prove to be of salutary influence, by begetting inquiry, investigation, and reflection. But, unfortunately, politicians, and particularly some of the political editors, do not confine their comments on men and measures within the limits of moderation and justice; for they assail the public officer even before he has had the opportunity to prescribe his course of policy, and denounce him as unfit for office before he has had time to develop his qualifications. And they even proceed further, and charge him with being dishonest, though his integrity may have been universally admitted.

Such is the warfare which has been carried on against General Taylor. From the moment of his inauguration to the present time he has been the object of incessant abuse and ridicule. And in this kind of warfare the Union has been particularly conspicuous. It has been untiring in its assaults upon the President;—and its columns teem daily with language against him which should not be applied to any man deemed by a majority of the people of the United States worthy to preside as the Chief Magistrate of the Union. That paper of yesterday says "he had only to be an honest man, to gain both the applause and the affections of his countrymen." In what respect has General Taylor exhibited himself otherwise than as an honest man? It is easy to see that the ire of the Union has been excited against him by the fact that some of its political friends have been removed from office; but does this constitute a sufficient ground for charging him with dishonesty? How stands the list of public officers at the present moment. If each party has a fair portion, then the removals which have been made, however repugnant they may be to individual feeling and interest, are not unjust in a national point of view. It was expected that public offices would more equally be distributed between the two parties; and if General Taylor has been guilty of no graver offence than undertaking this equalization, he will be exonerated from censure by the American people, notwithstanding the harsh and coarse denunciations of the Union, and papers of a kindred character.

The Union exhibits too much irritation and impatience in its hostility to the President. It seems to be fearful that the forthcoming message may be popular with the people, and therefore endeavors to produce an excited state of feeling that will not permit it to have an impartial consideration; but it says "the American people are both intelligent and honest," and hence there is the less fear that they can be influenced to do injustice to the President by the inflammatory appeals of that paper. Should the president fail to administer the Government as becomes the head of a free people; should he permit the national honor to be tarnished, or the national interests to be sacrificed, then we shall be prepared to join the Union in pronouncing him unqualified for his station.

DONT TATTLE.

What need it concern you if John Snooks is courting Molly Thompson?—They are undoubtedly rational beings, and can conduct their love affairs in a becoming manner without any of your interference. What if Deb Short has got a new dress? It is probably paid for and cost you nothing. Therefore, why need you interest yourself so deeply about it? What if the principal merchant in this city has become insolvent? You are not among his creditors, and for heaven's sake why can't you let a man have a little enjoyment? Suppose Dorcas Swift goes to a dancing school? It costs you nothing, and as she has a frail constitution, a little exercise of this kind may benefit her general health. This intermeddling with others to the utter neglect of ourselves, is becoming too prevalent with a certain class in our towns. There are none of us who escape misfortune, or are free from error; but to be made the butt and by-word of a set of gossiping intermeddling simpletons, merely on account of inevitable misfortune, or a single error commit-

ted, is far from being agreeable. If this class of beings have any business of their own we hope that out of shame for themselves, and for the credit of their relatives, they will attend to it.—*Albany Freeholder.*

From the National Intelligencer.

We are indebted to the publishers, Messrs. Gilbert & Kemble, for a file of the newspaper called the "Alta California," published at San Francisco, up to the 1st of October, which puts us in possession of authentic intelligence from that quarter a month later than our previous advices.

The news of most consequence is that which relates to the progress of the *People's Convention for framing a Constitution for the State of California*. This Convention met at Monterey, in pursuance of Gen. Riley's proclamation, on Saturday, the 1st of September, but, as a majority of the Delegates were not then in attendance, an adjournment took place to the following Monday. On that day the Convention proceeded to business by passing upon the credentials of members, &c. On the next day the organization of the body was completed by the election of the following officers:

Robert Semple, President; William G. Marcy, Secretary; Caleb Lyons and J. B. Field, Assistant Secretaries; W. E. P. Hartnell and Henrique Henriques, Translators; J. S. Houston, Sergeant-at-Arms; and Cornelius Sullivan, Doorkeeper.

Gen. Riley being in attendance, he was invited to take an appropriate seat on the floor of the Convention.

The following are the names of the members admitted to seats in the Convention:

- From San Diego.—Miguel de Pedrona and Henry Hill.
- From Los Angeles.—S. C. Foster, J. A. Carillo, M. Dominguez, A. Stearns, and Hugo Reid.
- From Santa Barbara.—P. Laguerre and Jacinto Rodriguez.
- From San Luis Obispo.—Henry A. Tefft and J. M. Cabarruvia.
- From Monterey.—H. W. Halleck, Thomas O. Larkin, C. T. Botts, P. Ord, and L. S. Dent.
- From San Jose.—J. Aram, K. H. Dimmick, J. D. Hoppe, A. M. Pico, and E. Brown.
- From San Francisco.—E. Gilbert, M. Norton, W. M. Gwinn, J. Hobson, W. M. Steuart, W. D. M. Howard, Francis J. Lippitt, A. J. Ellis, and R. M. Price.
- From Sonoma.—J. Walker, R. Semple, L. W. Boggs, and M. G. Vallejo.
- From Sacramento.—J. R. Snyder, W. S. Sherwood, L. W. Hastings, J. S. Fowler, W. E. Shannon, J. A. Sutter, John Bidwell, M. M. McCarver, John McDougal, and E. O. Crosby.
- From San Joaquin.—J. McH. Hollingsworth, C. L. Peck, S. Haley, B. F. Lippincott, T. L. Vermeule, M. Fallon, B. F. Moore, Walter Chipman, J. M. Jones, and O. M. Wozencraft.

Its organization having been completed, the Convention went industriously to work in discharge of the important duties assigned to it, at the latest date from Monterey (the evening of September 22) most of the provisions of the proposed Constitution had been passed upon in Committee of the Whole, and the Convention was expected to get through its work and adjourn during the first week in October.

A Bill of Rights precedes the Constitution, which, as adopted in Committee of the Whole, embraces twenty sections of the usual character of such provisions.—The question of slavery, the only point (as the *California* says) on which it was supposed a controversy would arise, was settled unanimously, and without debate, by the adoption of a section utterly prohibiting slavery within the State. The words of this section, which is numbered 17, are as follows: "Neither slavery nor involuntary servitude, unless for the punishment of crimes, shall ever be tolerated in the State." Some few of the members were in favor of submitting this question to be voted upon by the people, but the proposition was not urged, and was finally rejected almost unanimously. A proposition had passed in Committee of the Whole to prevent free colored persons from settling in California, and also to prevent the owners of slaves from conveying them to the State for the purpose of liberating them; but, as much division of opinion existed on this subject, and some apprehension was entertained lest it might jeopard the ratification of the Constitution by Congress, the *California* thinks it probable that it will be stricken out by the Convention.

The suffrage question was the source of considerable debate, and was finally disposed of by admitting to the privileges of electors all male citizens of the United States who are twenty one years of age and for six months residents in California, (except Indians, Africans, and descendants of Africans).

The Legislature is to consist of two branches—an Assembly and a Senate—with such general powers, privileges, and

duties as are ordinarily given to such bodies. The members of the Assembly are to be elected annually, and of the Senate biennially. No person can be a member of the Legislature who has not been a resident of the State for one year. The number of members of the Assembly is never to be less than twenty four, nor more than twenty six, until the population of the State shall amount to one hundred thousand; and after that period the whole number of members of Assembly is not to be less than thirty nor more than eighty. The Senate is never to consist of less than one third nor more than one half the number of the Assembly.

The Executive Department consists of a Governor and Lieutenant Governor, to be elected biennially by the people; a Secretary of State, to be appointed by the Governor, by and with the advice and consent of the Senate; and a State Treasurer, a Comptroller, Attorney General, and Surveyor General, each of whom is to be elected by the Legislature for the first term, and afterwards by the people. The Governor is invested with the usual powers conferred on such functionaries, including the veto to those of relative rank in other States.

Banking corporations and lotteries are prohibited; and all other corporations, except for municipal purposes, are to be established under general laws, the stockholders to be individually liable for all their debts. Considerable debate occurred on a provision which allows corporations to be formed for receiving deposits of gold and silver, it having been urged that, under such a provision, an irresponsible system of banking might grow up; but the section was finally so amended as to avoid all objections advanced, and in that shape it passed.

The boundary, judicial, and educational questions were not decided at the date of the latest advices from Monterey. We add the recommendations of the select committee, to which the subject was referred, as regards the boundaries of the proposed State:

"Your committee are of the opinion that the present boundary of California comprehends a tract of country entirely too extensive for one State, and that there are various other forcible reasons why that boundary should not be adopted by this Convention. The area of the tract of country included within the present boundary is estimated to be four hundred and forty eight thousand six hundred and ninety-one (448,691) square miles, which is nearly equal to that of all the non-slaveholding States of the Union, and which, deducting the area of Iowa, is greater than that of all the residue of the non-slaveholding States.

"Your committee are of the opinion that a country like this, extending along the coast nearly a thousand miles, and more than twelve hundred miles into the interior, cannot be conveniently or fairly represented in a State Legislature here, especially as the greater part of the interior is entirely cut off from the country on coast by the Sierra Nevada, a continuous chain of lofty mountains which is covered within snow, and is wholly impassable nearly nine months in the year.

"Your committee are also of the opinion that the country included within the boundary of this territory, as now established, must ultimately be divided and sub-divided into several different States, which divisions and sub-divisions (should the present boundary be adopted) would be very likely to divest the State of California of a valuable portion of her seacoast. Your committee are therefore of the opinion that a boundary should now be fixed upon which will entirely preclude the possibility of such a result in future.

Another important reason, which has aided very much in producing the conclusion to which your committee have arrived, is predicated upon the fact that there is already a vast settlement in a remote portion of this territory, the population of which is variously estimated to be from fifteen to thirty thousand human souls, (the Mormons) who are not represented in the Convention, and who, perhaps, do not desire to be represented here. The religious peculiarity of these people, and the very fact of their having selected that remote and isolated region as a permanent home, would seem to warrant the conclusion that they desire no direct political connexion with us, and it is possible and highly probable, in the opinion of your committee, that measures have been or are now being taken by these people for the establishment of a territorial government for themselves.

"For the above and foregoing reasons your committee are of opinion that the following should constitute the boundary of the State of California, viz:

"Commencing at the northeast corner of the State, at the intersection of the parallel of latitude forty two degrees north with the parallel of longitude one hundred and sixteen west; thence south, upon and along that parallel of longitude, to the boundary line between the U. States and Mexico, established by the treaty of peace, ratified by the said Governments at Querretaro on the 30th day of May, 1819; thence west, upon and along the said boundary line, to the Pacific ocean; thence in a northerly direction, following the course of the Pacific coast, to the said parallel of forty two degrees north latitude, extending one marine league into the sea, from the southern to the northern boundary, and including all the bays, harbors, and islands adjacent to the said coast; and thence east from the said coast, at latitude forty two degrees north, upon and along that parallel of latitude to the place of beginning."

¶ We see that some of our cotemporaries have given us credit for an article headed the "position of Bishop Ives."—This wrong: It should be credited to the Southern Christian Advocate, from which we copied it.