

ver were called Nova Scotia Baronets before Collins published his English Baronetage, when he invited all persons holding that dignity to supply him with their genealogies; among those that were sent him he found some English lists, and therefore he placed them, by way of appendix, at the end of his book, under the erroneous title of Nova Scotia Baronets, though their proper denomination had long before been given them, in a "Catalogue of the Nobility of England, Scotland, and Ireland, with the Knights of the Garter, Knights Baronets of England and Scotland, Knights of the Bath from the First of King James, and Knight Bachelors from the First of King Charles to this present. Collected by T. W. Printed at London in 1642." Surely an author, writing in the life-time of the sovereign who instituted the order, and within 17 years of its commencement, is a better authority for its true denomination, than Collins, who published his work a century afterwards.

It is very surprising that Mr. Beatson, who, by being on the spot, could so easily have had recourse to the original records, should have adopted Mr. Collins's error, by saying, in the "Political Index," printed at Edinburgh in 1786, part II. p. 197, "that, from the institution and design of this order of baronets in Scotland, they are denominated Baronets of Nova Scotia;" for by this rule the baronets in England should be denominated Baronets of Ulster, as I have already observed, and wish I could add that this is the only inaccuracy in his List.

Some appeals have been made, at different times, to the English Heralds Office, relative to the precedence which ought to be allowed to the Baronets of Scotland in English assemblies, &c. This is no longer a point of ceremonial within their cognizance, but is become a point of law, arising out of the fourth article of the Union, in these words: "And that there be a communication of all other rights, privileges, and advantages, which do or may belong to the subjects of either kingdom, *except where it is otherwise expressly agreed in these articles.*"

At that time it was well understood, that the Peers of Scotland, by virtue of this article, would take place according to the dates of their patents: and, as a very great number of them were of an older creation than most of the Peers of

England, the latter were careful to secure their own precedence by the 33d article of the Union, which continues the distinction between the peers of the two kingdoms. But as no such exception was made in regard to the Baronets of Scotland, they are become entitled to a full and unqualified community of rights, privileges, and advantages, with the Baronets of England, forming one body as Baronets of Great Britain, and ranking according to the dates of their respective patents, under the authority of the fourth article of the Union, in like manner as the peers would have done if it had not been otherwise provided by the 33d article abovementioned. M. W.

Mr. URBAN, June 5.
YOU have inserted, p. 383, from a pamphlet lately published, the particulars of a conversation said to have passed between the late Mr. Silas Deane and the author. While the latter chooses to conceal his name, the public will remain at a loss what credit is due to his extraordinary narrative; which would have born a greater air of authenticity, had it been in a less dramatic form. Theodosius might recollect with accuracy the general assertions of the dying infidel; but it was impossible for him, without the assistance of a short-hand writer, to bring away with him every particular of so long a dialogue. If the world be at all concerned in the history of the private opinions of Silas Deane, Theodosius, and "the clergyman of established reputation" whom he mentions, should come forward, and, by their real signatures, give authority to the materials he has furnished towards such a history. He owes this to a living character of no small celebrity, who appears to be deeply interested in the truth or falsehood of the story. Dr. Priestley disclaims the title of instructor of this emissary of rebellion, with whom he declares that "he never had any conversation on the subject of religion;" and whether the tenets Mr. Deane is made to profess, in the Narrative, can be fairly deduced from the Doctor's writings, "may be seen by any person who will think proper to consult them." But, lest the refusal of the Doctor's multifarious writings should prove too heavy a task for an indolent reader, he has given us the testimony of one of his correspondents to the improbability of the narrative. I

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