

FROM this view of the matter, a British trader may, under the various Acts, as well encouraging as regulating the African trade, become the absolute owner of a Negro, either on the coasts of Africa, or in any of the Plantations. But the common Law of England, upon the arrival of the Slave *there*, so far operates as a manumission, as to transmute the Master's right to his person, into a bare right to his services. Yet, on the return of the Negro to any of the Plantations, he, I apprehend, is out of the transmuting operation of the common Law, and consequently falls again under the controuling power of the Statute Law, which makes him a Slave *there*. Of course, the residence of the Slave in England, affects only a temporary suspension, both of the Master's rights and the Negro's easement.

FROM the preceding remarks, one may easily discover, that the Master's claim to a Negro while in the Plantations, is not the same that it is while he is resident in England. In the latter case, the Master is intitled to the services of his Negro, but not to his person. In the Plantations, he is intitled to both. Now, it must appear singular to a legal eye, that the Master should have no action more appropriating for a Negro in the Plantations, than he could have in England, when it is evident, that in the former, the Master had no less a right to the person of his Negro than to his services: whereas in the latter, the Master is intitled to his services only.

ANY Man, who has only a common foresight of things, may easily see to the full length of what is hoped for from this motion. Negroes are made articles of traffic, and consequently saleable articles in the Plantations generally, by express Act of Parliament. It is seen by the abettors of the motion, that if no action more appropriating than an action *per quod Servitium amisit* would lie for a Negro, the Master's right

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