

ment, which admits him to the status of a British subject, will not protect him within the limits of his old country unless by its law or by a treaty he has ceased to belong to it. The naturalized alien crosses the frontier of his former state at his own risk if by its law he is still reckoned among its citizens. There are, no doubt, on American soil many thousands of American citizens, some of them bearing Anglo-Saxon names, though by no means, necessarily, coming from "Anglo-Saxony," to use Mr. Dooley's happy phrase, who cannot return to the country of their origin because they have evaded their military service there.

The fourth group of British subjects consists of certain persons who become subjects as satellites, if that expression may be permitted. Any woman who marries a British subject becomes thereby a British subject herself, and if an alien who becomes a British subject by naturalization has minor children the children become British subjects also, if they become resident in the territory. If, for example, an American citizen who desires to become naturalized in Canada has a son nineteen years of age, and the son prefers to remain an American, he can do so by not living with his father during the rest of his minority. Our enumeration of British subjects for the present purpose is now complete, and incidentally we have had to glance at the question of how a British subject may lose that status.

Expatriation is now so common that we are apt to forget how new a thing it is. Until 1870 the law was, "once an Englishman always an Englishman." By the common law of England nationality was indelible, except by a private Act of Parliament: *Nemo potest exuere patriam*. A man's nationality clung to him like the shirt of Nessus upon Hercules, not to be torn off. His allegiance was, as Blackstone puts it, "a debt of gratitude which cannot be forfeited, cancelled, or altered by any change of time, place, or circumstance;" or, as it was expressed in an old case, "Ligeance and faith and truth which are her members and parts are qualities of the mind and soul of man and cannot be circumscribed within the predicament of *ubi*."