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the Laws of the Country where the conversion happens. If a Jamaica gentleman brings his Slave over to England, and another takes his Slave into his service, it is admitted the owner cannot maintain Trover for him *there*. The reason is obvious—because the Master could have no property in him where the conversion is laid: And no Man can bring Trover for any thing in which he has no property. But still, although the Master has no property in the person of the Negro, while he remains in England, he may, in the cautious language of Blackstone, *possibly* retain a right to his services.—“But can a Master remain intitled to the services of a Negro, and yet have no property in his person?” He assuredly may: For although property always implies a power of disposing of it, yet, when a Negro lands in England, he is, *co instanti*, under the protection of the common Law, and therefore ceases to be property *there*. He is *now* capable of acquiring property, and of disposing of it afterwards; which would be nonsense, if he was not owner of himself.

“But if he is truly owner of himself, how happens it that another Man should be intitled to his services?” Let Blackstone answer the question.—“Yet,” says he, “with regard to any right which the Master may have acquired to the personal services of John or Thomas, this will remain exactly in the same state as before; for this is no more than the same subjection for life, which every Apprentice submits to for the space of seven years, or sometimes for a longer term.”—Now, the Master did not acquire the perpetual service of John or Thomas, by his or their *personal* submission; for they never submitted either their persons or services to any Master, as Apprentices do. “Yet, are not these two Cases different from each other, which this great Man makes to be similar ones?”—By no means, if this author is rightly understood: For he plainly