

to their posterity the privilege of naturalization, and all the other privileges which are the consequences of it. †

Now we have explained the dependence of the Americans. They are the subjects of the King of Great-Britain. They owe him allegiance. They have a right to the benefits which arise from preserving that allegiance inviolate. They are liable to the punishments which await those who break it. This is a dependence, which they have always boasted of. The principles of loyalty are deeply rooted in their hearts; and there they will grow and bring forth fruit, while a drop of vital blood remains to nourish them. Their history is not stained with rebellions, and treasonable machinations: An inviolable attachment to their sovereign, and the warmest zeal for his glory shine in every page.

From this dependence, abstracted from every other source, arises a strict connection between the inhabitants of Great-Britain and those of America. They are fellow subjects; they are under allegiance to the same Prince; and this union of allegiance naturally produces an union of hearts. It is also productive of an union of measures through the whole British dominion. To the King is entrusted the direction and management of the great machine of government. He therefore is fittest to adjust the different wheels, and to regulate their motions in such a manner as to co-operate in the same general designs. He makes war: He concludes peace: He forms alliances: He regulates domestic trade by his prerogative; and directs foreign commerce by his treaties, with those nations, with whom it is carried on. He names the officers of government; so that he can check every jarring movement in the administration. He has a negative in the different legislatures throughout his dominions, so that he can prevent any repugnancy in their different laws.

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† Natural born subjects have a great variety of rights, which they acquire by being born in the King's legiance, and can never forfeit by any distance of place or time, but only by their own misbehaviour; the explanation of which rights is the principal subject of the law. BLACKSTONE. 371.