

it necessarily follows, that the greatest Advantage, which the Subject can possibly derive, from the Royal Protection, is the Benefit of the Laws; that so long as the Subject hath That, he is secure of every Thing which belongs to Him; that when He loses It, He loses every Thing; or at best, hath but a very uncertain, and precarious Tenure, in any thing: This Subjection, and this Protection, are not bounded by any Space, less extensive than the British Dominions.

P. 9 This, Reason speaks loudly, and Numbers of Authorities are not wanting to confirm; tho' I intend, to confine myself to One, which is the Case of St. Paul;\* which is so well known that a particular Recital of the Text is needless; and therefore I shall only observe, that the Apostle claimed the Benefit of the Roman Law, not because, he was born in Rome, or Italy; or indeed, in Europe; for he was born in Asia: Nor did he claim the Priviledge of a Roman, in Rome, Italy, or Europe; but in Judea: There was no Dispute of his Right, because he was born in a remote Province of the Empire; There was no Pretence, that the Laws which were securitative of the Roman's Rights, were confined within narrower Limits than those of the Roman Dominions. Instead of any Pretence of this Kind, the Roman Captain, was afraid of being called to an Account: for having violated the Roman Law, by inflicting a Punishment, that it did not allow of, on a Person, entituled to the Benefit of that Law; And that, as hath been already observed, in a very remote Corner of the Empire.

The Province of Maryland, is as much a Part of the British Dominions, as Tarsus the City, or Cilicia the Country, of St. Paul's Birth, was Part of the Roman Empire: And consequently, a Man, born in Maryland, hath as good a Right, to demand the Benefit of the Laws of his Mother Country, as the Apostle had, to demand the Priviledges of a Roman. One would be apt to think, that if there was any Difference, in the two Cases, the Marylander, would have much the better of it: for his Ancestors were English, and St. Paul's Ancestors were not Romans. In a word, the People of Maryland, are not out of the Reach of their Prince's Protection, nor so foolish, or wicked, as to disown their Allegiance, to the best, and most gracious of Kings. What the Learned Mr. Locke, says of natural Equality, being I conceive, applicable to the present Purpose, I am certain it will be

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\* Acts Chap. 22. V. 25. &c.