

Here we find, when this debt to the Loyalists shall be fairly distributed among those who enjoy the benefits arising from it, as both reason and law direct, it will be scarcely felt. And when it is further considered that it may be paid, in a mode yet more easy to the nation at large, and without adding in the least to its present burthens, by the voluntary contributions of thousands who are ready to make them, no reason can be assigned why it has not been done long since.

Under these circumstances, it is impossible for us to suppose, there is a man in Great Britain, who, understanding the *nature and import* of the debt due to the Loyalists, the *benefits* he has long enjoyed in consequence of it, the *facility* with which it may be paid, and the *high obligation* he is under to discharge it, will not cheerfully contribute his proportion towards it. Is there one honest and liberal mind which can enjoy benefits obtained by the sacrifice of the lives and fortunes of his innocent and faithful fellow-subjects, without making a just recompense? Is there one man of the least degree of sympathy and humanity, who can see his brethren, equally entitled with himself to the protection of the State, made

the VICTIMS to their peace and happiness, without contributing his quota to rescue them from the *oppression*? If there are persons so lost to all sense of reason, justice, and humanity, let them consider, that the case of the Loyalists may soon be their *own*. Rebellions and war may and will happen; their property may be taken, destroyed, or given up to the public necessities without their consent; and they, like the Loyalists, with their helpless families, may be reduced from affluent fortunes to poverty and want, while others enjoy the benefits arising from the oppression and injustice done to them. Indeed the sacrifice of private property to the public benefit is a common case. It has occurred as often as a rebellion or war has happened in Great Britain. Should a precedent in the case of the Loyalists be established by the highest authority, for refusing the protection and indemnity due to the subject, where will they find, in their case, relief from the oppression?

It may also not be improper for Parliament to consider, that foreign nations will not fail to exult at finding so great a want of public justice in the British government, the strongest of all possible proofs of a decline in the wisdom and power of States; and that the subject