

dence of the Loyalists in the *ultimate justice* of Parliament should be thereby abated, the House of Commons again

Resolved, " That all such persons have acted as *dutiful* and *loyal* subjects, are *therefore* entitled to, and *will assuredly have*, the protection of the *House of Commons of Great Britain*."

It is impossible for a person conversant in the laws of civil society to read these resolves without perceiving the following truths:

1st. That they are founded on, and declaratory of, the fundamental laws of the British constitution, which have established the reciprocal obligations, duties, and rights, between the sovereign authority and the subject.

2d. That in and by these resolves the two Houses of Parliament have expressly asserted the right of the subject who had suffered in his person or property, in consequence of his only " manifesting a *desire*" to comply with an Act of Parliament, " to *ample compensation*."

3d. That the two Houses have, by their repeated resolutions, in the most unequivocal manner, pledged themselves to do justice to the subject upon the right so confessed and asserted, by the most solemn assurances of protection

tection and indemnity for the " injuries and damages sustained."

4th. That the protection thus solemnly promised is not a matter of *favour* depending on the pleasure or discretion of the two Houses, but a *right*; or, to use the word of the resolves, a " TITLE," incontrovertibly founded in the fundamental laws of the State; a right coeval with the British constitution, and *as firmly established as any one right of Parliament itself*; and therefore a right which the two Houses are bound, were their solemn assurances out of the question, by the most sacred principles of honour and justice to fulfil.

But it may be here asked, What did the two Houses mean by *protection*? The answer to this question is, That they could mean nothing else but that " protection" to which the subject has a right under the laws of the British constitution, and indeed of every civil society, which is by no means ambiguous. *It is that security of person and property, that shield or cover from injuries, of which mankind were destitute in a state of nature, and to obtain which he gave up his natural liberty, and entered into civil society.* The word itself is derived from the Latin term *protego*, to *shelter*, to *cover from evil*. This important blessing,
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