

" faith in which he glories," p. 44. The king of England, on the other hand, declares, "*That after the conclusion of the separate peace, he will never desist from giving constant succour to the king of Prussia, with efficacy and good faith.*" p. 53. Now, whether the good faith of the king of France, or of the king of Great Britain, is most to be relied on, under a Tory administration, the world will easily judge from the preliminaries.

It seems, that British faith in the year 1762 made as glorious a figure, as she did in the year 1712, just half a century before. Every good Englishman will certainly wish, it may never make a worse appearance in Europe than it does at present; and desire, that it may always make as much better as our power and strength will admit. We see several respectable names in the preamble to the treaty of London in 1756, and the same at the head of the preliminaries in 1762. The figure they make there for *integrity*, and *good faith* will never be forgotten, as long as *history* preserves her *memorials*.

But, it should be observed by the curious reader, that the empress-queen is a natural ally of France; and that the king of *Prussia*, being a Protestant, is a power with whom we have no interesting connexions; for *Prussia* is at a great distance from us, and we want no troops from, allies *on*, nor connexions *with*, the continent. We are *nouns* substantives, and content by ourselves. What is Portugal to us? Portugal is on the continent; but we want no connexions with the continent. We might see Portugal a deluge of blood, and one scene of carnage, without any other emotions, interest or concern, but what might arise from compassion to their sufferings, as being fellow creatures*. What a fine system of politics imported first from Scotland, in the reign of James the first, and at length adopted by a S—t—m—n—ster for the welfare of Britain!

Now, let the reader judge, which is the chastest *nymph*, British faith, or French faith. Whether that our faith stinks over Europe, or French faith. He will be able to judge, without the wisdom of Solomon. By the end of the war, perhaps we may make as glorious a figure for good faith, as we did at the peace of Utrecht.

Before I conclude, I cannot help observing a notable difference, between the conduct of the French, and that of the English, in point of good faith. When the French break their treaties with their friends, it is to serve *themselves*. But whenever the English do it, it is to serve their *enemies*. When the French violate their

* See the Considerations on the German war, where this argument is advanced,