

defender. Did we then think the Protestant interest at all concerned in that war? And why should we in this? This great champion of Protestantism was then universally decried by us, as a man void of faith, religion, and every good principle. Have his writings made us think better of his religion? We set out even in this war with considering him as an enemy to our Protestant Electorate; and hired an army of Russians to invade him. What is it then, that has at once changed him in our opinion, from a despiser of all religion, to the defender of the Protestant? But not to insist on this,

In the first place, if we recollect the state of Europe at the time of the breaking out of the present war, what one Popish power had attacked the Protestant religion, or had shewn the least intention to infringe the liberties of any one Protestant State? Something of that sort might have happened before; but at that time there was not a Palatine or a Saltzburgher complaining. Even that most bigotted House of Austria was then practising less of its religious tyranny over its Protestant subjects, than it had been ordinarily used to. Not one innovation had been made in the Empire in prejudice of the Protestant interest, except only that the K. of P. had built a Popish church at Berlin, and had the foundationstone laid in his own name, in the midst of his Protestant dominions. Should the Protestants of Germany therefore, in such a time, have pretended, that their religion was