

THE *Committee*  
**Pulpit - Lunaticks:**

OR, A

**MAD ANSWER** to the *Mad Report*,  
Made by a Committee of *Mad Priests*, against  
**BENJAMIN**, Lord Bishop of Bangor.

BEING

A *Mad Venture of Neck or Nothing* to save the CHURCH,  
By that *Mad Author*, who ran the same Hazard to save the STATE.

**The whole Satyr**

Consisting of nothing but *Mad Reflections* upon the  
*Mad Steps* that were lately taken by the Lower House of Convoca-  
tion, (now most deservedly call'd *The NEW BEDLAM*) in charg-  
ing this Right Reverend Father in God with *Dangerous Positions and*  
*Doctrines*, in his *PRESERVATIVE* and *SERMON*, Preach'd  
March 31. 1717, and contains *A Secret History of the Raving Fits of the*  
**PULPIT-LUNATICKS** (or *Convocation-Madmen*) for above a Thousand  
Years, but more especially from Arch-bishop Laud's High-Church Phrenzy  
down to their late Prorogation

WITH

A Distinct and *Mad Character* of the *Atheism, Pride, Heresies and Treason*  
of all those Dignify'd Clergymen that have occasion'd the present Dis-  
traction both in Church and State.

ALSO,

A *MAD SPEECH* to the Convocation fairly proving (by Persons of un-  
doubted Credit) that *BANGOR* is now the Word, for a true Lover of  
King George, and the Protestant Succession in his Illustrious House; and  
*COMMITTEE-PRIEST*, of one that attempts to restore a *Popish Pretender*,  
by raising *New Divisions* amongst his Majesty's Subjects when the *Old ones*  
were almost heal'd.

BEING

A Seasonable (tho' *Mad*) Alarm to the whole Nation, most humbly Inscrib'd  
to that *Bright Ornament* of the Church of England, *BENJAMIN*, Lord  
Bishop of *BANGOR*, By the *Madman* that's Author of this Lunacy.

---

*Their Madness shall be manifest to all Men, 2 Tim. iii. 9.*

---

*A Man may renounce common Reason to argue against common Honesty, or  
in other Words, be Diabolically mad.— Mr. Trap's Sermon in An-  
swer to one Preach'd by the Bishop of Bangor, on the same Text.*

---

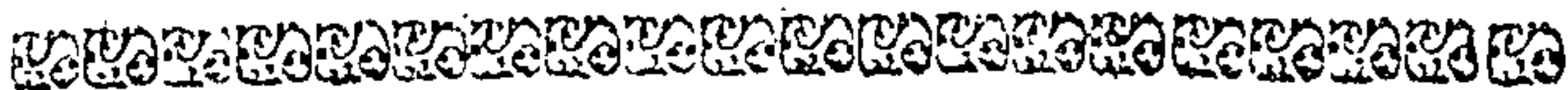
*Contra rationem nemo sobrius.— Augustin. de Trinit. Lib. IV. Cap. 6.*

---

*Mark the whole Chain of Publick Woes, you'll find,  
The Last Link still to the Priest's Girdle join'd.— Mr. Tate's Poem of  
Priestcraft.*

---

LONDON: Printed, and Sold by S. Popping, in Paer-noster-row. Price 6s.



To the Right Reverend Father in GOD,

**BENJAMIN,**

Lord Bishop of **BANGOR,**

My Honoured LORD,

**T**H O' I have not the Honour to be Personally known to your Lordship, yet what Corner of the Christian World has not the Fame of the most excellent Lord Bishop of Bangor reached? What Protestant Part of the Globe has not your Lordship's most edifying, and most admirable Works been read with Delight in? And what true Protestant (or hearty Lover of King George, for they are unanimous Terms) can respect your Lordship sufficiently, but more especially for your truly Orthodox and Loyal Discourses, Entitled, — *The Reasonableness of Conformity to the Church of England.* — *A Preservative against the Principles and Practices of the Nonjurors both in Church and State.* — *The Nature of the Kingdom or Church of Christ, a Sermon Preach'd before the King, and Publish'd by his Majesty's special Command.* — And My LORD, your reasonable and most ingenious Defence of *Revolution Principles* against the weak (or rather MAD) Attacks that were made upon 'em by the late Bishop of Exeter, will be greatly esteem'd by all that have any Value for Religion and Liberty, (or King William of Glorious Memory) so long as the World endures. And therefore I can't but own, this *Mad Essay* (which I call *The PULPIT-LUNATICKS* for the Reasons I shall mention anon) is far unworthy of your Lordship's Notice, and has nothing to recommend it except the *Honesty* and *Charity* of its Author's Intention, which is only to try if a *Madman* can undeceive those ignorant and deluded Churchmen that have been misled (into Prejudice against your Lordship) by that *MAD REPORT* that was made by a Committee of *Mad Priests*, (for I am going to prove that all that voted against your Lordship, have lost the right Use of their Senses,) and for that Reason are *Pulpit Lunaticks*: But this Charge being a *Rant*, that *New Bedlam* (for so the *Lower House of Convocation* is now

## 4 The Pulpit-Lunaticks: Or, a Satyr

most deservedly call'd) will *Rave* at, if not wholly disown; the Veneration and Seriousness with which the *Pulpit* ought to be treated, makes it necessary that I give your Lordship some brief Account of the Title, Rise and Design of the following *Satyr*.

By *Pulpit-Lunatick*, I don't mean a Clergyman without *Reason and Learning* (for no such can be admitted to Holy Orders) but by *Pulpit Lunatick* I mean a Levite that rails in the *Pulpit*, and plots out of it, that calls your Lordship a Broacher of *Dangerous Positions and Doctrines*, and yet speaks false Divinity with his Conversation, as if he thought to go to Heaven some other way than what he teaches the People, or pretends to censure in the Convocation.—— He is one that's frantick and censorious, a meer *Snake, Hill-bill, or Tr-p* (that's a meer Incendiary) a Wolf in Sheep's Cloathing, a profess'd Enemy to Church and State hid under *Canonical Vestments*, that with more Ease and less Suspicion he might slander an Orthodox Prelate, seduce his Majesty's best Subjects from their Duty and Obedience and increase the Number of a Peevish, Disaffected and ungovernable Faction.—— So much for the Title, —— *The Pulpit Lunaticks*.

*My Lord*, I need only instance in the *Mad Report* read in the Lower House of Convocation, *May 10th, 1717.* and voted *Nemine contradicente* to be receiv'd and entered upon the Books of the said House to prove how mad these *Pulpit Lunaticks* are, for this appears by their Censuring (in this Report) a Right Reverend Father in God for his Orthodox Principles and Practices, which they neither understand (as is seen by their false and Mad Representation of 'em to the Archbishop and Bishops of the Province of *Canterbury*) nor I fear practise, or they would have better discharg'd their Duty; for I presume (*My LORD*) I may safely affirm, had these *Convocation Madmen* ever studied the *Nature of the Kingdom or Church of Christ* (which your Lordship describ'd in so excellent a Manner, before the King as to deserve his special Command to Publish it) they would never have come thus short in doing of their *own Duty*, whose Duty it is to instruct others by their Lives and Doctrines.

'Tis strange, *My Lord*, That the Ministers of the Gospel should thus, to the Scandal of Religion, and Reproach of the Gown, turn Incendiaries, and instead of infilling into the Peoples Minds the *true Principles of Religion, Peace and Loyalty*, (which has always been the Glory and Character of the *Church of England*) should now be the Authors and Promoters of *Scandal, Sedition and Disorder*.—— Bold Age we live in! when every *Mad Priest* (such as *Tr-p*) thinks himself wiser than the Fathers of the Church and Peers of the Realm, and presumes (even in the *Pulpit* as *Tr-p* lately did in *St. Martin's Church*) to condemn their Persons and Actions, or to say, That's the *Real Nature of the Kingdom or Church of Christ*, which your Lordship has prov'd is not. Where I see any Man *Rave* in this scandalous Manner, I shan't scruple to call him *mad*, and if a Clergyman, a *Pulpit-Lunatick*. It can't be amiss therefore to expose such blind or mad Guides in their proper Colours: for 'tis full Time, that such a *Convocation of Mad Priests* that will not join in healing our Breaches should all unite in a *Satyr*. Besides, should the *Pulpit Lunaticks* escape better than the *Lay Blackheads*, the World would say, and that justly too, that *Justice is not fairly hoodwink'd*, but makes a Shift to get a Glance of the Parties concern'd, and spares one more than another.



*upon the Mad Reporters of New-Becllam.* 5

The Design therefore of this *Mad Answer* to these *Mad Reporters*, is to reform even the Pulpit (for 'as I ventur'd Neck or Nothing to save the *STATE*, so I here run the same Hazard to save the *CHURCH*) and in that, as well to do Justice to the wise and serious Preacher as to expose such as are vain and foolish, and for that reason my *mad Satyr* does not so much as once squint a Reflection at any Divine (whether *Con* or *Noncon*) that is of truly charitable and healing Principles; no, *My Lord*, such a Clergyman I take to be a faithful and true Minister of Christ, and we find his Character exemplify'd in those Bishops that now fill our *English Sees*, and in some of the *Inferiour Clergy*, and in all the *Dissenting Ministers* of *Great Britain* and *Ireland*; for I know not one Nonconformist Preacher in all his Majesty's Realms, but what is a Man of a pious Life, and a true Lover of King George, and 'tis clear by their healing Temper and most extensive Charity do better understand the *real Nature of the Kingdom or Church of Christ*, than either a *Su-pe*, or a *Tr-p*, or any of those *Mad Priests* that (most uncharitably as well as unjustly) charg'd your Lordship with *dangerous Positions and Doctrines*. *My Lord*, I humbly conceive such Protestant Divines as these of any Perswasion, (lawfully ordain'd) are *true Ministers in the Kingdom or Church of Christ*, and for that Reason ought to be heard *as the Oracles of God*, for their Lives preach as well as their Doctrine, like *wise Preachers*, they all promote a Union of Hearts and Affections, &c.—— They are all *BANGORS* for healing our Divisions and Preaching *the pure Gospel of Christ*. Divinity is the Exercise and Glory of their Studies, this makes 'em *wise* both in the Pulpit and out of it, (and to be the chief Ornaments of a *Convocation* or *Synod* whenever they are found in it) nay, this makes every Place where they vouchsafe to discourse to be a *Pulpit*; for such is the *Bounty of their religious Conversation*, that howsoever the Place may be chang'd, *the Sermon is perpetual*.

But for the *Pulpit-Lunatick*, *Mad Reporter*, *Convocation-Hothead*, or *Railing-Priest*, (for 'tis only such are expos'd in the following Satyr,) he is a Scandal to Religion and his Gown, and is so far from understanding the *Real Nature of the Kingdom or Church of Christ*, that he han't yet learnt his *A. B. C.* in Christianity, and being such a meer Compound of *Ignorance*, *Slander* and *Madness* ought to be lash'd by a *Mad Author*, I know the *Pulpit Lunaticks* or Reverend Madmen (such as *Tr-p*) will be of another Opinion, and perhaps bestow a *railing Sermon* (as their Talent lies that way) upon the Author of this Satyr; but I write nothing (*as mad as I am*) but what I'll prove, and therefore the strict Truth I have kept to, has set me above their Malice. It is not out of any *secret Grudge* that I bear unto any Particular Clergyman (or *Member of the Convocation*) that has engag'd me in these Reflections. If therefore any one is angry with me for speaking the Truth, I shall rather pity his *Weakness*, than ask his Pardon, for if I have discover'd the *Pulpit-Lunaticks*, (that is if I have cross'd the corrupted and depraved Nature of a *Committee of Mad Priests*) I have but wounded that which they ought to crucify.

Thus I have given your Lordship a Brief Account of the Title, Rise and Design of my *Mad Answer to the Mad Reporters of New Becllam*, and shewn in what Sense they are deservedly call'd *Pulpit-Lunaticks*

Perhaps, *my Lord*, some *High Churchmen* or *Convocation Madmen*, by hearing me speak so well of the Bishops and Pastors of the *Church of England*, and yet so favourably of such as *dissent from 'em* will be apt to say the

*Madman*

6 *The Pulpit-Lunaticks : Or, a Satyr.*

*Madman* that Publishes these Sheets is of no Religion at all; or at best is but a *Trimmer*, (which they more hate and vilify than they do such a perfect *Atheist* that never goes either to a Church or a Meeting) and therefore, *My Lord*, that I may here clear my self of this false and scandalous Charge, I shall before I presume to give your Lordship any further Account of my *Mad Answer* to our *Mad Reporters*, here publish what I take to be the Character of a true *Churchman*, that these ignorant Madmen may no longer slander me for no reason, and that all that would understand the real Nature of the Kingdom or Church of Christ, may the better judge to whom this excellent Name of true *Churchman* belongs; and who they are that unjustly usurp it, then I humbly conceive (with Submission to your Lordship's better Judgment) that

A true *Churchman* (whether of the Clergy or Laity) is one who lives in Communion with the *Church of England*, that is, who communicates in religious Offices, in the Prayers and Sacraments of the Church. Some think it Title enough to the Name of *Churchman*, that they communicate with no Dissenters, as if to dissent from all Religion were the Character of a true *Churchman*, certainly whatever our *High-Church Lunaticks* may say to the contrary, a Man of any Religion, is nearer the *Church of England*, than he that has none; for they agree in worshipping God, tho' they differ in the Modes of Worship. And there is too great a Party of these *Churchmen* who seldom see the Inside of a Church, and as seldom shew any Signs of Devotion when they are there.— God deliver us from such *Churchmen*, and the Church from the Scandal of such (mad) Pretenders.

This, *my Lord*, I take to be the Character of a true *Churchman*: Wherein I han't liv'd answerably to it (for I must cry with the *Publican*, —Lord be merciful to me a Sinner) I heartily ask Pardon from God and Forgiveness (where 'tis necessary) from Men: Then should any call me *Phanatick*, *Trimmer*, that is in the Sense of the High-flyers, a *Person of no Religion*, (which in Reality is the only *Madman* that ought to be slighted, or ill spoke of,) yet I shall ever declare my self, a true *Churchman*, that is in three Words, a *Protestant Christian*, a *Son of the Church of England*, as now established by Law, and (as Eternity depends upon it) I think no Man can blame me for Choosing (what I count) the best way to Heaven: Not that I think the *Presbyterians*, &c. (who come the nearest the *Church of England* of any that dissent from it) of a different Religion from mine, and shall be ever ready, as Opportunity offers to hear (and encourage as my Estate shall enable me) a serious Preacher (or Poor Christian) of that Perswasion, or any other Dissenting Protestant, for we all hold *One Faith, one Lord, one Baptism*, &c. And it betrays great Ignorance, as well as Madness, to call my self of another Religion from those I have named, when we agree in the Fundamental Points of the Christian Faith, for 'tis not (to use *Bishop Hall's* Expression) 'A Title, or a Retinue, or a Ceremony, a Garment, or a Colour, or an Organ-Tipe that can make us a different Church' 'Twas for this Reason that King *William* of blessed Memory, declared on his Deathbed, 'that he dy'd a Christian of a comprehensive Charity; and 'twas the same Motive, that made King *George*, (our truly pious and ever glorious Sovereign) to Declare to his People in his first Speech from the Throne, 'That 'twas his firm Purpose to do all that was in his Power for the supporting and maintaining the Churches of *England* and *Scotland*, as they are severally



ally by Law establish'd, which he was of Opinion might be effectually done without the least impairing the Toleration allowed by Law to Protestant Dissenters, so agreeable to Christian Charity, and so necessary to the Trade and Riches of this Kingdom.

So that, to use the Words of Archbishop Tillotson, (in one of his Sermons before King WILLIAM,) 'We agree in every thing, and quarrel about nothing.' And therefore no wonder when such *Spiritual Lunacy* as this is crept into the Brains of our High-Church or Convocation Madmen, that they rail at a Prelate of your Lordship's truly charitable and healing Principles: But tho' these *Pulpit-Lunaticks* call your Lordship, *A mad dividing Heretick Bishop*, pretending (by these false and undeserved Reflections) to be themselves in their right Senses, which none but *Lunaticks* dare affirm, yet that these *Convocation-Reporters* are all raving mad, (and the Bishop of Bangor *Wise, Orthodox and Sober*) is seen by their *Nemine Contradicente* that your Lordship had given *great and grievous Offence* by publishing (what all but such as are *stark mad* call) a healing Sermon, and Loyal Preservative.

Of this scandalous Number of *Pulpit-Lunaticks* are S——rel, H——gins, W——ton, Howel, Sutton, Minor, and those other *Modern Fanaticks*, \* that by their railing Sermons, and *Mad Lives* give the Ignorant an Occasion to use it as a Proverb, *That the Parson is but as another Man when he is out of the Pulpit*, which is too notorious to be deny'd.

'It is (to use the Words of the *PLAIN-DEALER*†) to such *Pulpit-Lunaticks*, and Men as abandoned as they that we owe the senseless and impudent Cry of the *Church's Danger*. It is these *Convocation-Madmen*, (for they deserve no better Title that would again inflame a Protestant Kingdom according to the Example of *Mad Sacheverel*) which have debauch'd the Principles of the Mob, and taught them to be more bitter against a *Dissenting Protestant* than a Profess'd *Roman Catholick*. For wa'n't it, my Lord, the False Cry of these *Mad Reporters*, that first taught 'em to say, *They had rather be Papists than Presbyterians*,— while at the same Time, there is not one Article of Faith which the *Dissenters* do not believe and own as well as we? Is not every Man, whether of the *Clergy*, or *Laity*, if but a little more religious, or sober than his Neighbours, presently call'd *Presbyterian*? I am sure I have heard your Lordship and the late Bishop of *Sarum* call'd *Presbyterian Bishops* a Thousand Times, a most absurd and ridiculous Contradiction, but to my certain Knowledge has been affirm'd for Truth, not only by our *High-Church Laymen*, but by some of our *Pulpit-Lunaticks* themselves, as if the *High Church Priests* would make the World believe the Reformation of the Clergy to be the Downfall of the Church. And therefore, my Lord, as some silly Churchmen have been artfully seduc'd by these *mad Reporters*, I shall do what in me lies (in the following *Satyr*) to rectify their Notions both of *Things* and *Persons*, by laying known Matters of Fact before them in their *Native Simplicity and Strength*, our King only wants to be universally known, to be universally belov'd, and the

---

\* Alluding to the Book Publish'd by Mr. Bisset, Entitled The Modern Fanatick, proving Dr. S——rel a Mad Priest.

† The Plain-Dealer is the Title of an ingenious Paper that is Publish'd every Wednesday, to expose the Impudence and Falshood of that Weekly Libel, Entitled, The Scourge.

## S The Pulpit-Lunatics: Or, a Satyr

Blessings we enjoy under his Government will rise in our Estimation by viewing the Misery of other Kingdoms where Priestcraft and Slavery prevail, or Men quarrel about nothing (or a few indifferent Ceremonies no ways essential to Salvation) as is the present Case between our *Protestant Churchmen* and those that are call'd *Presbyterians*, &c.

I shall not take upon me to defend the *Presbyterians*, or in the least apologize for their dissenting from our excellent Church: No, *my Lord*, I shall leave that to their own Teachers, who are best able to do it, for they are Men of *Great Piety and Learning* (as your Lordship knows in the Instance of *Dr. Calamy*, whose *Defence of Moderate Non-Conformity*, will live as a shining Proof of his *matchless Parts, extensive Charity, and solid Arguments* to the World's End) However, *my Lord*, that I may expose the *Folly*, as well as *Madness* of this vile saying, [*I had rather be a Papist than a Presbyterian*,] I most humbly beg of your Lordship, that I may have leave to give it a *fair and just Turn* (and that in the very Words of a great and Learned Divine of the *Church of England*, † that we may see how it looks in a *true Light*.)

‘ *Rather than be a Presbyterian, who believes and holds all the fundamental Articles of the Christian Faith: I had rather be a Papist, whose Tenets (as to many of ’em) are utterly inconsistent with, and destructive of them.*

‘ *Rather than be a Presbyterian, who worships the only true God: I had rather be a Papist, who worships Saints and Angels, nay Images of Stone and Wood, and which is yet more strange, can make the very God he worships!*

‘ *Rather than be a Presbyterian, who expects Heaven, only thro’ the Merits and Mediation of Jesus Christ: I would be a Papist, who claims it by his own Merits, and upon the Score of his own good Works; which yet God knows are few enough.*

‘ *Rather than be a Presbyterian, who believes the Bible to be the very Word of God, and the Holy Rule of Faith and Practice: I would be a Papist, who makes it a meer Nose of Wax, and prefers human Tradition before it.*

‘ *Once more, Rather than be a Presbyterian, who readily takes the Oaths to the present Government (which by the Way, many of these Mad Churchmen who talk at this Rate, refuse to do) I would be a Papist, who not only refuses to swear Allegiance to it, but whose very Principles prompt him, him, to subvert and overthrow it.— But enough of this.*

‘ *And now, just as absurd and Mad is it, To thank God for having no Hand in the Revolution, and yet at the same Time, to pretend to Christianity, Protestantism and Loyalty.*

‘ *Let us try a little, how this sounds like a lie. The Revolution was the Effect of a wonderful and gracious Providence, which tho’ brought about by Men as Instruments, was yet a signal and glorious Work of God; But I thank God I had no Hand in it.*

‘ *The Revolution rescu’d us, from all the Miseries and Infelicities of Poverty, Slavery, and an Absolute Despotick Power, and secur’d to us, the En-*

---

† In his Sermon entitled, Double Deliverance, a Double Blessing. Printed by J. Lawrence.



joyment of our Religious and Civil Liberties; *But I thank God I had no Hand in it.*

The Revolution pay'd the Way for his present Majesty's Accession to the Throne of his Royal Ancestors; *But I thank God I had no Hand in it*

It secur'd to us a Protestant Succession in the most *Illustrious House of Hanover*; yet (and here indeed I am apt to believe they are very sincere) *I thank God I had no Hand in it.*

This, (*my Lord*) is the natural and unforc'd Meaning of such Words; but can we look upon him who utters them as a Christian, a Protestant, a good Subject, or any better than a *Madman*? And how doubly aggravated are they, when coming out of the Mouth (as they often do) of some, even of the Sacred Order!

And this seems to me to be the very Case in the present Famous Controversy between your Lordship and the *Mad Reporter of New Bedlam*, (for with all their Critical Learning) these *Pulpit-Lunaticks* are so stark staring mad, that they only quarrel about Words, and Meanings, when in all other Things they think and say the very same (*Orthodox*) Things that your Lordship does. And therefore the railing *new Dissenters* in his Majesty's Kingdom's by censuring the Lord Bishop of *Bangor*, cou'd be to no other End but to poyson and enrage the Populace, in Order to dispose them the better to *Tumult, and Sedition, and lastly to Rebellion.*

*My Lord, — As Mad as this Discovery seems ('tis a Venture of Neck or Nothing to save the Church)* and I'll prove it by several Authors of undoubted Credit, before I come to the Conclusion of these Sheets, tho' perhaps the Loyal (or thinking) Part of his Majesty's Subjects will say there needs no other Proof of a *Convocation-Plot to restore the Pretender* (I repeat it again a *Convocation-Plot*, for being mad I boldly speak what others think) than the Madmen of *New Bedlam* reporting your Lordship a *HERETICK* for asserting those Principles to be sound and orthodox, which the very Reporters themselves maintain to be founded on Scripture, for (as I said before) these *Pulpit-Lunaticks* only quarrel with your Lordship about Words, when they mean the same Thing that your Lordship does; by which 'tis plain, these *mad Priests* only wanted something to cavil at, that they might raise New Divisions in Church and State, in hopes to serve *PERKIN* with the greater Success, and with less Suspicion of being concern'd in his Restoration, for that they Report the same Positions and Doctrines to be erroneous and dangerous in your Lordship's *PRESERVATIVE* and *SERMON*, that they declare to be sound and *Orthodox* when Publish'd in their own Libels (for so I count most of their Sermons) is too *notorious* to be deny'd, for we find these *Reverend Mad Caps* (to divide the Nation) call those *sacred Truths* erroneous Opinions and pernicious Tenets in the Convocation-House which they teach in the *Pulpit*, and recommend to the World in their *Printed Sermons*; and of this *JANUS* Sort of *Pulpit Lunaticks*, there is none more inconsistent and raving than the *Mad D—n of Ch—ter*. And tho' 'tis strange to find the *M—ter of the T—ple* to be such an idle, inconsistent, thoughtless Reporter as this, yet we find even *Dr. Sh—lock* to charge your Lordship in his *Mad Report to the Convocation* with *Dangerous Positions and Doctrines*, which a little before he had declar'd to be *Orthodox*; for does he not say in his Sermon Preach'd before *Sir-Richard Hear*, Lord Mayor of London, *Nov. 5. 1712.*



P. 12. ' The Church has no Right to impose Penal Laws upon any Account. In Matters purely of a religious Nature, the State has no Right neither.

P. 15. ' The Ministers of Christ are not of this World, and therefore they have no Right to extend their Master's Kingdom, by the Exercise of Worldly or Temporal Power.

' Let any Man (says the Learned Author of the Essay, entitled *Convocation-Craft*) who compares the Passages with those found Fault with in the Bishop of *Bangor's* Sermon, judge with what Candour Dr. *Sh—lock* could appear against the Bishop as he has done; and whether the *Lower House of Convocation* was not partial (and I'll add *stark mad*) in censuring the Bishop's Sermon, and not the Doctors. — So that 'tis a plain Case (that as *Churchmen* and *Protestant Dissenters* do agree in all the essential Points of Religion, and quarrel about nothing that will justify cutting of Throats, or stabbing each other in their good Name) that Protestant whether he be a *Churchman* or *Dissenter* that is most charitable, and the least turbulent is most loyal to King George, and best understands the *Real Nature of the Kingdom or Church of Christ*; but tho' *Brotherly Love* and a healing Temper was formerly the distinguishing Badge of a Disciple of Christ, (when 'twas said to their Praise, *See how the Christians love one another!*) But in that *Mad AGE* where Providence has cast our Lot, it may be justly said *See how these Madmen hate another!* For by what I have already said of *Snipe, Sh—ck, T—yp* and other *Convocation-Madmen*, we find 'tis exceeding hard for *Pulpit-Lunaticks* (I mean Men of a persecuting Principle) when they mount the Pulpit, to leave their *Pride, Passion, and Bigotry* behind them in their *Studies*, or in the *Desk*, for such as these think that a Sermon, except a little larded with a Line or Two of Bitterness, (I mean some downright, or at least squinting Reflections upon the *Dissenters*) will not please their *Mad* (tho' beloved) Brethren (the *High-flyers*;) whereas every *Orthodox* and *wise Preacher* makes it his Business to *instruct* and not to amuse or please his Hearers. The *wise Preacher* commands Attention only by the Seriousness of his Discourses, which are always confined to what we ought to believe or practise, without wandering into unnecessary Disputes, or impertinent Digressions, and for that reason (being no *Pulpit-Lunatick*, or *mad Reporter*;) he never rails in the Pulpit at such who only differ from him in a few Ceremonies which he calls indifferent (and as these are declared indifferent by the Church of *England*, he really thinks 'tis he that imposes what *Dissenters* think unlawful to comply with, is the *Schismatick*, and not he that is willing to conform as far as he can with a good Conscience) and when he reproveth any (be it in the Pulpit or out of it,) 'tis never in that raving Manner your Lordship was treated by the *Committee of Mad Priests*, but always with sound Arguments and gentle Words, such and only such is the *wise Preacher*, and if Providence raises him to be a BISHOP, (or Governour in the Church) he is (like *Benjamin* Lord Bishop of *Bangor*) so much the more humble, the higher he is exalted, for he then sees his Account to be greater, and requires the Exercise of his greatest Care and Industry to discharge it uprightly. His Authority in his *Diocess* does not make him forget that the *Inferior Clergy* are his Brethren, and he treats them accordingly; and the Augmentation of his Estate reminds him that he is only a *Trustee for the Poor*, and must be given to Hospitality. Such a Reverend Person as this, (whether *Bishop* or *Inferiour Priest*.)

Priest,) is no *Pulpit-Lunatick*, or *Convocation Hothead*, but always lives belov'd, and dies lamented, but where shall we find such a *Reverend Phoenix* as this amongst the *Mad Reporters of New Becliam*? for they have made (*Nemine contradicente*) a false and wild Representation of the Nature of the Kingdom or Church of Christ, and of that pious and learned Prelate which set it in a true Light, and for that reason (when I have detested all the Ignorance, Slander, and Lunacy, that I can find in their *Mad Report*) I'll recommend every one of these raving Priests (as they are all touch'd with the same Phrenzy) to some able Doctor that can save *Mad Folks*.

But here (*my Lord*) the Reverend Gentlemen of the Lower House of Convocation will be ready to say, if D \_\_\_\_\_ be Author of these Discoveries, (for so 'twill be generally thought) there needs no better Proof of his being a *Madman*, than that false and heinous Charge that he has here exhibited against the Men of his own Church.

To this I reply,—— The *Mad Author* of these Sheets will subscribe his *Real Name* to that Book he intends to present to your Lordship, but with this humble Request that his Person may be ever a Secret, except he be forc'd to appear to prove to the Government, or the Lower House of Convocation, that 'tis writ by a *Madman*, and (consequently) does not deserve their Notice, any further than to reward the Author for being so *Mad* to Publish to all the World such bold Truths as *Honest Men whisper* to one another, and *Knaves* (or *Pulpit Lunaticks*) do all they can to conceal or slander, but as *Accusations make no Man a Criminal*, they were better be wholly silent, for all the *Lunacy* I lay to the Charge of our *Mad Reporters* is already prov'd if the *Publick Confession* of either the *Accusers* or the *Accus'd* be any fair Evidence.

For first I assure your Lordship, a *Mad Priest* that understands TRAPP— as well as any Member of the whole Convocation, has impudently declar'd to those *Three Congregations* to which he is *Lecturer*, (I should say *Ratier*) that 'A Man (by which he does or ought to mean the *Reporting Madmen* of *New Becliam*), ' may renounce common Reason to argue against common Honesty, or in other Words be *Diabolically Mad*.' By which 'tis plain by the very Confession of a *Pulpit-Lunatick*, that the Members of the Lower House of Convocation may be *Devilish Mad*; and that they really are so at this time, I'll further prove by a Charge of Madness that is publish'd against 'em by the most ingenious Historian in the King's Dominions; for the celebrated Author of the Treatise entitled *Convocation-Craft* boldly asserts, 'That a *Mad Inclination to Popery* has but too much prevail'd of late, and increas'd to such a Degree by Arts, which are very well known that it has created us no small Trouble both in *Parliaments* and *Convocations*, even since the happy Revolution; and now one Part of the Faction is not asham'd to join in open Rebellion with *Papists*, to impose a *Popish Pretender* upon us, and another Part of 'em do but too manifestly discover by their Practice, that they comply with the Government in Church and State, (like *Convocation-Madmen*) on Purpose to undermine both.

' Every one knows what Opposition has been made even in Convocation against censuring *Popish Doctrines* that have been preach'd and writ by some of the Clergy (meaning those *Pulpit Lunaticks* that slander'd your Lordship in their *Mad Report*) ' while on the other Hand an unaccountable Spirit of Malice shew'd it self against the best of our Bishops (viz the



Bishops of *Ely, Norwich, Bangor*, and other eminent Prelates of Revolution Principles) who are an Ornament to the establish'd Church as well as its best Defence under God and the King.

'Tis no Secret that the (*Mad*) Party who thus embroil us set up for an Independency of the Church upon the State, and leave no Stone unturn'd to accomplish their End.

Thus (*my Lord*,) I have fairly prov'd by the Publick Confession both of Friends and Enemies (*i. e.* both by the *Accusers* and the *Accused*) that the Lower House of Convocation may be, and is *Diabolically mad*, or in *Plain English* (which this *flattering Age* does account *Distraction*) is fill'd with nothing but *Mad Priests*.

I own (*my Lord*) I must expect great Enemies, if not Death it self for exposing our *Pulpit-Lunaticks* in their proper Colours (for a Lord *Scammony*, a Fallie Brother of *St. Andrews Holbourn*, a Not-;uring Doctor of *White-Chapel*, a *Convocation-Reporter*, a real *TRAPP* of *Bolingbroke's* setting, an *Irish Higgins*, or any other dignify'd *Jacobite* are too proud to be call'd *Madmen* without wincing in such a guilty Manner as shall endanger the *Accuser's* Life, or at least the stabbing of his Reputation; but *my Lord*, this is not the first Time I have ventur'd *Neck or Nothing* to serve the Publick; and if this charitable Attempt to cure the Reverend Patients belonging to *New Bedlam* be but honour'd with the *Approbation* and *Blessing* of my Lords the Bishops of *Worcester, Salisbury, Lincoln, Oxford, Norwich, Ely, Bangor*, and the rest of those faithful *Angels* of the Church of *England*, who follow their *Bright Examples*, I shall meet with Courage the worst our *Convocation-Madmen* (the Church's greatest Enemies) can possibly do to this poor Body, for I am not only ready to be bound, but also to die for that holy Faith once deliver'd to the Saints, and which so many of them have, and daily do seal with their Blood; and therefore tho' I am call'd a *Madman* (as I hinted before) 'tis for no other Reason (as all that know me assert) but to excuse the *Pride, Avarice, and Ingratitude* of some *State Lunaticks* that ought in Honour and Justice to let his Majesty know how much I have distinguish'd my self in his Service (as I shall speedily prove in *An APPEAL to the Kings*, which 'll entitle *The Case and Sufferings of a reputed Madman in his right Senses*) for never any *Lunacy* has yet appear'd either in my Words or Actions throughout the whole Course of my Life, except my *ungrateful Country* will have my venturing *Neck or nothing* to save it from utter Ruin when it lay at the Brink of Destruction, to be call'd *Madness*; No, *my Lord*! I am so far from being *Lunatick*, that I dare stand the Search of the whole Colledge of *Physicians* upon that undeserved Slander. However seeing at present both my *Tory* and *Whig* Enemies will have me pass for a *Madman*, (the first to stifle the early and bold *Discoveries* I made of their Treason against his Majesty, and the last to excuse their scandalous *Avarice* in not rewarding the many desperate and chargeable Hazards that I ran at my own Expence, to secure to 'em their Religion, Lives and Estates,) I will for once so far banter these false Reports as to own my self a *Madman* in these Sheets, (and 'tis for that Reason the Title to 'em tells the World, they are wrote by a *Mad Author*.)

So that I may now do Justice to your Lordship's Illustrious Vertues, I shall (under the Character of a *Madman*) give my *ungrateful Detractors* a Taste of my Madness in the following Satyr, and I hope no Man will question

question my Lunacy here, for I speak such *Plain English*, and *Naked Truth* in all I write of those *Convocation-Madmen* that charg'd your Lordship with *Publishing dangerous Positions and Doctrines*, that none but a *Madman* would venture (or be honest enough) to Publish, and therefore if our *Committee of Mad Priests* should summon me to their *New Bedlam*, for proving of 'em distracted, all the Answer I should give 'em is,

GENTLEMEN,

Tho' I found you were *Pulpit-Lunaticks*, by your (Rudely) censuring that *Orthodox Sermon* (entitled *The Nature of the Kingdom or Church of Christ*;) which the Lord Bishop of *Bangor* preach'd lately before the King, and publish'd by his special Order, and by your mis-representing that true Loyalty we all owe to his Majesty as it has been taught us by the same pious and learned Bishop in his excellent Treatise call'd *A Preservative*, &c. yet (as *Mad* as your Report proves you to be) I did not think you had been so wholly bereav'd of your Senses as to be provok'd by any thing that was either said or writ by a *Madman*.

I own, (*Gentlemen*;) *Real Madness* has its Original from the Stars, for Distraction is deriv'd from their different Aspects, they having (as *Physicians* tell us) a *Governing Influence on the Organs of the Human System*, and therefore 'tis when a Person is really mad (or as we commonly call it—*Runs distracted*—) the Master of *Old Bedlam* is commanded to take into his Custody the Body of such and such a Man or Woman being a *Lunatick*, that is under the Influence of *Madam Luna* (alias *Moön*) but as none of these *Bodily Organs* have ever yet appear'd disorderly in me (either by *Word* or *Action*) 'tis clear I can be no *Madman* in the common Sense that Men understand *Lunacy*. However, (as 'tis *Charity to lend a Crutch to a lame Conterit*) if that Saying be true — *Semel insanivimus. Omnes* — I declare the publishing this — *Mad Answer to your mad Report* — is that *Semel*, &c. which in some Sense or other proves me a *Madman*, and if I am *mad*, 'tis no Matter how nor wherefore, for *Madness* (of any kind) is a sufficient Apology for my writing a *mad Essay*, for how should a *Madman* (be his *Lunacy* of what Nature it will) write like a Man in his right Senses. But (*Gentlemen*) be it as 'twill, I shall be no ways concern'd at the Raving of your *New Bedlam* (so call'd for your putting the Nation again into a Flame, when our late Divisions were almost heal'd) for there's not a *Pulpit-Lunatick* amongst all the *Mad Reporters* against the Bishop of *Bangor*, but must own, I am either really mad, or in my perfect Senses. If I have the right Use of my Reason, what a Company of *Madmen* are those *Statesmen* that (by their *fair Promises* and *Golden Presents*) have acknowledg'd the *British Mordecai's* desperate and successful Hazards in detecting the Traytors to King George, in the worst of Times, have exceeded those of the *Persian Mordecai*, (or any Subject of *Great-Britain*) and yet to this Day han't inform'd his Majesty, that *Nothing has been done for him*, when several *Upstarts* that have no ways distinguish'd themselves in his Majesty's Service (by being akin to some *Great Lord*, or perhaps only known to his *Miss*) have been introduc'd to the King (the best and most Grateful Prince that ever sat on the *British Throne*) and advanc'd to some considerable Place or Pension, as I had been long since, had I not been a *Madman*! 'Tis true, *Gentlemen*, *Madmen* never compare one thing with another,

(or



or expect Rewards for their former Services) but I not only expect it, but the whole Nation is Greatly concern'd that the P — t M — y don't let his Majesty know how much I have distinguish'd my self, in his Service. However, Gentlemen, tho' he that seriously thinks will find it hard to prove himself a Madman; yet as I once writ an *Essay to prove Black's* write, so I'll now prove, *A Man in his right Senses is the only Person that is stark mad*. I know some Whigs at Court will call this such a *Mad Paradox* as can never be fairly prov'd, but (Gentlemen.) I appeal to you if it would not make any Man *stark Mad* (if in his right Senses) to see Two Whig-Statesmen, (who as such have always prefer'd the Good of their Country to their own private Interests) aspersing each other before a whole House of Commons about their distinguish'd Merits, Profitable Places, and selling Reversions, whilst the Man that has ventur'd his ALL (i.e. Neck or Nothing) to advance em to those great Estates they have both got by their Faithful Ministry, is still left to starve in a Goal, for the Service he has done to his King and Country by this Neck-Adventure. Sure I am, such Black Ingratitude as this, wou'd make any Man Rave and Tear (so long as he continues in his right Senses) that was not a meer Angel, (or yet arriv'd to the State of Perfection) as I shall prove, by naming Persons and Things [in my Appeal to the King] if these Two RIGHT HONOURABLES continue so Mad as to think a Prison a fit Reward for a Man that has ventur'd his Life and Fortune, and spent a great Part of his own Estate in detecting the Enemies to King George. But (Gentlemen,) in the mean Time I appeal to you, if he is not a Madman (and as such I expect your Pardon for all I have said of your Lunacy) that has thus (zealously) serv'd his Majesty at his own Expence, and yet for near Three Years has neither Presented his Case to the King, nor discover'd those Court-Whigs that ought in Honour and Justice to have done it for him, which fairly proves, (what I said before,) that he is stark mad that has the right Use of his Senses. Gentlemen, I say it again, he is stark mad; for if my neglecting thus long to let his Majesty know, what I have done and suffer'd for his Illustrious House be no Proof of my Real Madness, I am sure it is of theirs that (contentedly) see me starve for performing those desperate Services for which others (that have Friends at Court) would have been Greatly Enrich'd. But in these Reflections, I shall always except the Noble Marlborough, Sunderland, Stanhope, Addison, Onslow, Hampden, &c. as I don't fear if ever these truly faithful and glorious Patriots hear of my venturing as boldly to save the Church in the present Reign, as I did the State, in Queen ROBIN's Days, but they'll let his Majesty know how injurious those have been to his Royal Honour (and how sordidly covetous in their great Places) that to enrich themselves and their own Creatures, have neglected those that (like Bisset, Ridpath and Dunton) have ventur'd their Lives and Fortunes to serve the Publick. However, Gentlemen, tho' my Mad (or desperate) Hazards to save a distracted Kingdom, from the Usurpation of young Perkin have yet met with no Royal Reward (except a Gold Medal of considerable Value to declare to the World they deserv'd it) yet they have been all attended with OLDHAM's Fate — Poverty and Praise — or in plainer English, I have had that great Honour conferr'd upon me, as to have my bare Name to discharge me from a Prosecution, for when I publish'd that Loyal Irony (or Bite on the Jacobites,

bites) Intitl'd — *Seeing's Believing, or King George prov'd an Usurper* —  
 I was sent for by Sir Charles Peers (then Lord Mayor of the City of Lon-  
 don) who no sooner heard that D—— was the Author of it, but he  
 releas'd me in a very kind and Generous Manner. And I shall ever men-  
 tion it to the Eternal Honour of the Right honourable the Lord Vis-  
 count Townshend, that when the King's Messenger had me in Custody for  
 writing this *Loyal Irony* (which under a Pretence of *Proving King George*  
*to be an Usurper*, shew'd him to be the best and most rightful Prince that  
 ever sat on the *British Throne*) when he heard 'twas wrote by the Author  
 of *Neck or Nothing*, he said to the King's Messenger, If F—— D——  
 be the Author of the Book Intitl'd — *Seeing's Believing, or King George*  
*prov'd a Usurper*, — Set him at Liberty without bringing of him before  
 me, for he's an Honest Man, and will write nothing against his Majesty. —  
 So that (Gentlemen) you must either own, I am really mad, (which suffi-  
 ciently excuses the maddest Things I have said of you; for who in his  
 right Senses ever hang'd or censur'd a Madman) or else think those  
 Wise Patriots are *State-Lunaticks* that have both known and acknowledg'd  
 my *Neck-Adventures* have sav'd *Great-Britain* from Ruin, and yet let me  
 starve in a Goal for Debts contracted in the hazardous Service of my  
 King and Country, which base Ingratitude in Somebody, (but I name  
 Nobody) tho' it be a great Madness, as it may happen to discourage all  
 Future Endeavours to serve the Publick, yet is no Discredit as the Age  
 goes; for what is all the World, but one Great Mad-House? *Sertinius* the  
 Stoick was of this Opinion, for he held all the World was mad? What is  
 Ambition, Lust, or Avarice but Madness? And those reign every where.  
 Too much Learning makes some Mad: The Parson is mad when they  
 steal his Tithes, and the Physician is mad when he gets no Fees. Your  
 Lawyer trots, and writes as if he were Mad, he talks wildly; no Man  
 is able to endure his Terms, and his Client is madder than he. Your  
 Justice of Peace is also mad, for when he may see well enough, he will  
 suffer any Man to put out his Eyes with a Bribe. Your Cit that marries  
 a fair Wife, and leaves her at home, is mad. Your Courtier is mad to  
 take up Silks and Velvets on Tick for his Miss; and your Citizen is  
 mad to trust him. Your Poets are Raving mad; for (as *Oldham* says,)

Deaf to all Means which might most proper seem  
 Towards their Cure, they run stark mad in Rhyme.

Your Usurers are all mad, that when they have enough, grow poor by  
 getting Riches, and will pawn their very Souls for Six-Pence. Your  
 Philosophers (with all their Gravity) are a Parcel of Madmen; for one  
 knows nothing, dares not aver he sees, lives, goes or feels; another  
 says, there is no present Time, and that one Man To-Day and To-mor-  
 row is not the same Man; so that he that yesterday ow'd Money, To Day  
 owes none. (I wish that Philosophy would hold good by Law.) Not a  
 Man or Woman but in the soft (or Amorous) Minute is mad. But I think  
 no Men are so stark mad as the Challengers; for what Madness is every  
 Duél (especially if the Duél was for a Whore) for 'tis but trying which  
 of the Two shall go first to the Devil.

Thus I have fairly prov'd the whole World is one great Bedlam, and  
 that every Man in it is stark mad; and as I came of this Mad Race, that

of



of it self without any more Testimony is sufficient to prove me (and every mad Brother in Adam) a wild raving disorderly Creature.

And does not the Ingenious Author of the *Flying-Post* (who is the only Gentleman of Distinguish'd Sense and Loyalty that was never call'd a Madman) acknowledge as much in saying, A military Officer of the Land Army declares, that the High-flyers no sooner read Bishop Hoadly's Sermon, Preach'd March 31. (nay before they saw it) but they were for burning the Bishop, tearing him to Pieces for a Traytor, and that they continued railing in this scandalous Manner, till at last they were stark, staring, raving mad. 'Tis true, (adds this mad Officer) we began to cool as soon as we heard that Dr. Snape had denounced War against the Bishop, and that the Reverend the Lower House of Convocation had declar'd War for the same Cause; but (continues this fighting Madman,) this Coolness abode with us only about Fifteen Days, for when the Bishop's Sermon, Dr. Snape's Letter to the Bishop, the Bishop's Home Answer to it, the Report of the Committee of the Lower House of Convocation, Mr. Trapp's Sermon, and a Gentleman's Performance against the Bishop came to our Hands, our Phrenzy return'd with more unmerciful Violence than ever; and had it not been that the Heavens did favour us by permitting the Moon to pass the full, and by sending some cooling Breezes to rectify our Noddles, and to put a Stop to the further Production of Maggots, in a Weeks Time we had been in Bedlam along with our more sober Friends; for tho' Mr. Trapp seems to insinuate, that the Bishop of Bangor is Diabolically mad,\* this is but a bare Amusement, to conceal and defend the Jacobite Lunacy of the Committee of Mad Priests, and of all the Madmen of their Kidney.

Then (Gentlemen) bespeak Quarters in Old Bedlam, and B—set and D—ton (if they are both mad as has been reported) will pick Straws near you, tho' I don't see why you should covet a particular Bedlam, for to speak Truth, you and I, and every Body else, are in Real Bedlam already (Strange that we should be so mad as not to know where we are!) But why should I count it strange? when I have here proved that in one Sense or other, every Man that is born of a Woman is stark mad, but more especially the Subjects of Great Britain, for wou'd it not make any Man stark staring mad (if a hearty Lover of King George) to see a Mad LORD after making a mad Peace, (i. e. sacrificing the Honour and Safety of his Native Country to enrich himself and his Family) setting again in a H—se of P—ts, (and that without so much as a bare Trial for his T—son and V—ny) as if he had been always in his right Senses. Sure I am, to assert this without any further witness, is enough to prove me a Madman, except I am in a Dream, and both H—ses of P—nt fast asleep, or (Gentlemen) in plainer English (for being mad, I may speak the naked Truth without offending any Man that has the right Use of his Reason.) Had some Great Madmen but read the celebrated Writings of that illustrious Patriot Mr. ADDISON, (I mean that matchless Tragedy, Intitl'd CATO) what would they have thought of those startling Words, Is there not some chosen Curse, some hidden Thunder in the Stores of Heaven, red with uncommon Wrath, to blast the Man who owes his Greatness to his Country's

\* In his Sermon. P. 25.

Country's Ruin. Then (Gentlemen) is not the sudden and mysterious Acquittal of Somebody, such a great Surprize and Jest to the whole Nation, and such a cutting Satyr upon all those that have Impeach'd him of High-Treason (and upon myself in particular, who ventur'd Neck or Nothing to prove him a *Fantis*, *V——lain*, and the worst Man on this side Hell) as fairly proves all the People of Great-Britain (the King and both Houses of Parliament only excepted) stark staring Mad; for now we see that old Saying verifi'd:

*Dare be a R--gue upon Record,  
And you are sure to be a L——d,*

But of all Madmen, none Rave like the Pulpit Lunaticks of New-Becliam, when they falsely, ignorantly, and (I fear) maliciously, tell the World in their mad Report, That the Lord Bishop of Bangor, has publish'd Doctrines of an evil Tendency. — That he has openly Impeach'd the Supremacy of the King, in a Sermon deliver'd in the Royal Audience. — That he has dangerously undermined the Constitution of the Church, in a Book professedly writ against the Principles and Practices of some who had departed from it. — That he denyes the Use, and destroys the Being of those Powers, without which the Church, as a Society, cannot subsist; and by which our National Constitution, next under Christ, is chiefly supported. — That he has propagated Erronious Opinions, Destructive of all Government and Discipline in the Church, and Derogatory to the Regal Supremacy and Legislative Authority. — That he has publish'd divers other offensive Passages in his Sermon and Preservative, which do not fall directly under these Heads; — That in his Writings he takes void, and sets at nought those very Powers with which he himself is invested, and which by virtue of his Office he is bound to exercise. — That he has insnar'd and perplex'd weak and wavering Minds by those unsound Doctrines. — And that Bishop Hoadly endeavours to cover these his Pernicious Tenets under the colour of Argument, by which he has deeply wounded the Honour of God, and Religion.

Gentlemen, — at this mad and ridiculous Rate do you (the Reporters of New Becliam) rave at the Bishop of Bangor's Orthodox Sermon and Loyal Preservative (for this is the Substance of your mad Report, which I shall as madly Answer) so that a mad venture of Neck or Nothing to save the Church is now as Necessary as it formerly was to save the State: For has not Sn——pe; L——w; Smit; Hil——rd, Tr——p, W——ton, and other Pulpit Lunaticke follow'd your mad Example in furnishing the Adversaries to the Bishop of Bangor with a Load of Personal Infamy to Ruin his good Name hitherto untouch'd by the most zealous of all his Enemies (as Bishop Hoadly has fairly prov'd in his Answer to Dr. Sn——pe).

And yet has not mad Sn——pe told the World (a) That the Bishop of Bangor has us'd his uncommon Abilities to the under-

(a) In his Second Letter to the Lord Bishop of Bangor; Page 7.  
36. 39 45. &c.



• mining of the Church, to the Diversion of Infidels, the unsettling  
 • the Weak, and grieving the Minds of all good Christians --- That  
 • his Examples carry the Appearance of one uniform Design to soothe  
 • his Audience, to lull their Consciences asleep, and let them under-  
 • stand that they need not give themselves too much trouble about  
 • Religion ——— That he has handled the word of God deceitfully  
 • ——— That the whole Structure of his Lordships Sermon is erected  
 • on a deceitful Foundation ——— That the Devils may be proved  
 • Christians by the very same Principle on which he has establish'd  
 • his whole Doctrine ——— That he allows Authority in the Church  
 • grudgingly, unwillingly, so that all the World may perceive he  
 • would deny it if he might ——— That his Syllogisms are falla-  
 • cious, and so contrary to all Rules of Logick, that no Man would  
 • have any Dealings with his Lordship in his Logical Commerce —  
 • And that he directly aims at the overthrow of our Establishment.

• His not mad *Tr* ——— *p* (also) inform'd his Hearers  
 • That Bishop *Hoadley's* Doctrine strikes at the Civil Legislature,  
 • as well as the Ecclesiastical, and is favourable to the Papists, as  
 • well as to the Protestant SECTARIES (he calls 'em Sectaries for  
 • the mad Priests can't speak even in the Pulpit, without Railing at  
 • such as dissent from him) but neither will thank him for the main  
 • Substance and Tendency of his Doctrine, which (to use his own  
 • Expression, is spoke like a Man *Diabolically Mad*) and is indeed  
 • calculated for no Religious Sect but the Quakers.

• Thus (Gentlemen) has raving *Sn* — *pe*, and mad *Tr* — *p* (with  
 • other *Pulpit Lunatics*, whose Frantick Character I shall give anon)  
 • follow'd your scandalous Example in censuring a truly Pious and  
 • Orthodox Bishop, and that basely, and (I fear) *Atheistically*, as you  
 • will find by the following Advertisement of the Bishop of Bangor,  
 • which was inserted in the *Daily Courant*, and is as follows.

• **W**HEREAS the Reverend Dr. *Snape*, in his *Second Letter* to the  
 • Bishop of Bangor, hath thought fit, in Page 40. to leave  
 • the Argument; and to lay a very heavy Accusation upon him in the  
 • following Words, *viz. I pray, Recollect your self, and put these plain*  
 • *Questions home to your own Conscience: Whether your Absolutely's and*  
 • *Propriety's, and such like evasive Words, were not omitted in your Ser-*  
 • *mon, as it was originally compos'd? Whether you did not, before it was*  
 • *preach'd, shew it a certain Person without such Limitations: And whether*  
 • *you was not with Difficulty prevail'd upon by Him to insert them by Way*  
 • *of Caution: If you think fit to answer the World in the Negative, I*  
 • *engage that a Person of unquestionable Veracity, of as high and sacred a*  
 • *Station as your Lordship, will charge himself with the Proof of the Af-*  
 • *firmative. And whereas that Reverend Doctor, in p. 67. of this*  
 • *Second Letter, hath thought fit, in a Manner hardly to be parallel'd,*  
 • *to insinuate, that the Bishop hath a Mental Reservation, to justify his*  
 • *renew'd appeal to God that what he preach'd was without the Know-*  
 • *ledge of any Man living; when (as the Dr. adds) a Living Man*  
 • *has testified that it was preach'd with his Knowledge, and submitted to*  
 • *his Correction: In a Case of this Nature, I can do nothing but ap-*

' peal to the World, in the Manner following. I have recollected My  
 ' felt, and put these Questions home to my own Conscience: And I do  
 ' here solemnly averr, that the Words mention'd, as Evasive Words,  
 ' not only were in the Sermon originally, but were intended and de-  
 ' signed to be so; that I did not, before it was preach'd, shew it to  
 ' any Person in the World, either with, or without, such Limitations;  
 ' and consequently could not possibly be perswaded by any Person to  
 ' insert those Words; and that I think I have given the World suffi-  
 ' cient Proof of my Regard to Plain and Open Speaking, by what I  
 ' have experienc'd upon that Account only. And having thus so-  
 ' lemnly answer'd the World in the Negative; I do here, in the most  
 ' publick Manner, call upon the Doctor, by all the Regard due to  
 ' Conscience and Honour; I expect, I require him, by all the Ties of  
 ' Christian Duty, either to make publick Reparation for so uncom-  
 ' mon an Injury in so tender a Point, or to produce immediately that  
 ' Worthy Person of the same high and sacred Station, who, he engages  
 ' will charge himself with the Proof of the Affirmative: And likewise to  
 ' name that Living Man, who, He affirms, hath testified that the Sermon  
 ' was preach'd with his Knowledge, and submitted to his Correction. I do here  
 ' demand this, and put the whole of my Reputation upon this single  
 ' Point. If the Reverend Dr. Snape doth not immediately, either  
 ' acknowledge his Mistake, or make good what he hath engaged; He  
 ' must be content to be thought, by all the World, what I will not  
 ' say. In the mean while, I pray God to put a stop to such Behavi-  
 ' our of Divines, as brings an Infamy upon the Christian Name. I  
 ' forgive it from the bottom of my Soul: and I thank God, I am in  
 ' such a Disposition of Mind, as that I could die, sooner than Give,  
 ' or Return, such Usage, as I have met with, through this whole  
 ' Controversy.

BENJ. BANGOR.

' This (Gentlemen) is the Bishop of Bangor's own Advertisement;   
 ' wherein he charges Mad S——pe with having greatly injur'd his   
 ' Reputation (with saying his *Absolutelys* and *Propertys* were omitted   
 ' in his Sermon as it was originally compos'd) and to his Lordship's   
 ' eternal Honour be it spoken, Dean Kennet that was suppos'd to be   
 ' his mad Accuser, in affirming the contrary, has done him that great   
 ' Justice as to acquit him from the Charge of all his Detractors (but   
 ' more especially that bulky L--tick who his Lordship charges with   
 ' willingly reporting a gross unchristian Scandal of him, then with   
 ' turning it off with quite another Story, equally as false) in the   
 ' following Words (a).

' Whereas a Report has been industriously spread that I (at last)   
 ' am the Person who advis'd the Ld. Bp. of Bangor upon reading his late   
 ' Sermon of *The Kingdom of Christ*, to insert such Words as *Absolutely*,   
 ' &c. I do hereby declare and avow, in the most serious and solemn   
 ' manner, that the Lord Bishop of Bangor never did ask or receive

(a) This Advertisement of Dean Kennet was inserted in the Daily-  
 Courant, July 11, 1717.



any Advice of mine in the preaching or publishing that Sermon, nor did I ever read, or hear any part of it, till the whole was printed and published to the World. And I do further declare and protest, that (God so now help me, and hereafter judge me) I never did say or suggest any such thing to any Right Reverend Prelate, or to any Man alive. I believ'd the contrary, and often affirm'd the contrary, before ever I saw or heard of any Advertisement, about it; for it was my professed Opinion, that the Lord Bishop of Bangor had preached and published that Sermon according to his Lordship's own Judgment, without the Assistance or Advice of any other Person.

Peterb. July 6. 1717.

White Kennet.

Gentlemen, any Man may see by these two Advertisements of the Bishop of Bangor and Dean Kennet (and by those mad, false, and inconsistent Answers that were given to 'em by Sn---pe, H---man, and no less a Man than a R---t R---d F---r in G---d) that the Bishop of Bangor is a Prelate of Matchless Veracity and Honour, and that his Reputation (to use his own Expression) stands untouched and unsoild, and is like to do so to the end of his Life (Bishop Hoag's having declar'd, he will never suffer it to be unjustly torn to pieces by any Man living). Then (Gentlemen) who can read the Bishops Solemn Affeeration, That he never submitted his Sermon to the Correction of any Man before 'twas either preach'd or publish'd, without appealing to the whole World (as 'tis One Great Mad-House) if your scandalous and unjust Reflections upon the Bp of Bangor don't prove you as stark mad as any of your Mad Brothers in this Great Bedlam, I'll only except the mad Author of this Lunacy, and Raving W---ten (the Nonjuring Doctor of Wh---Ch---pell) who has copy'd after your Mad Report with more Falshood, Malice, and Impudence, than any other Pulpit Lunatick; for in his Mad Libel, intitl'd, *The SCOURGE*, he charges the Lord Bishop of Bangor with being ——— *The Great Disturber of Unity, and the most Fatal Subverter of our Establishment.* ——— *With disputing away the very Foundations of Faith, and resolving to unbinge us at once* ——— *With the Madness of an Enthusiast, and being an indelible Reproach to the Episcopal Character.* ——— *With Establishing Heresy, Libertinism, Infidelity and Atheism, upon the Ruins of Christianity itself* ——— *With Perjury, and Apostacy* ——— *with Breach of Oaths and Subscriptions* ——— *with forfeiting of the Rights of Priesthood* ——— *with violating of the most solemn Obligations and ties of Conscience.* And for these Reasons (adds this mad Scourger) we wait with Impatience for the Royal Summons, to make good the Charge. So that without a Recantation from the Bishop, or a due Execution of Discipline from the Church, or imploring the Benefit of the Act of Grace, the Bishop of Bangor has just Reason to be afraid of a Writ *De Excommunicatione Capiendo.* ———

Thus far the Mad Whiſtler of *Wh—— Ch—— pel* (a): who here treats a Right Reverend Father in God with leſs Reſpect than is due to an Inferiour Prieſt, and with baſer Language than if he had been the vileſt Heretick, *V——lain*, or *Sc——drell* upon the Face of the Earth, (for does he not call him *Atheiſt*, *Libertine*, *Apoſtate*, *Perſworn wretch*, &c.) And all theſe impudent Reflections the mad Reporters of *New Bedlam* actually encourage, by not cenſuring this *Jacobite Scourger*, as if they thought his ſlandering a Biſhop of *Re- volution-Principles*, were a meritorious Act, or at leaſt ſuch a *Mis- Report* as did not deſerve their Notice; whereas my Venture of *Neck or Nothing* to ſerve the Church, by proving all that are Enemies to the Biſhop of *Bangor*, are Enemies to the preſent Conſtitution in Church and State) has incur'd the utmoſt Diſpleaſure of theſe *Mad-Men*.

But, Gentlemen, with what Honour or Juſtice can you cenſure — My Mad Answer, to your Mad Report — when *Raving W——ton* (the ſcandalous Author of this Libel) has here given worſe Names to the Biſhop of *Bangor* (who for that reaſon may juſtly proſecute him for a *SCAN—— MAG——*) than I have given to the Committee of *Mad Prieſts*, (and that without Impunity either from the *P——t M——y*, or the Convocation) tho' if either of us Two Mad Men deſerve a Scourge, 'tis this Mad Doctor; for I ſay nothing in my mad Fits of theſe *Pulpit-Lunaticks* but what I am always ready to prove; but *Railing Sn——pe*, *L——w*, *Smut*, *Hill——rd*, *Tr——*, *W——ton*, and other mad Reporters, have not ſaid a true Thing of the Bp of *Bangor*, but where they give him a good Word. And therefore, if only *MERIT* (without any other Con- ſideration) advances Men to Honour and Riches in this Reign (as we ſee it does in the Glorious Inſtance of *Sunderland*, *Stanhope*, *Addiſon*, &c.) When the two Biſhops of *Canterbury* and *Durham* dye, I hope to ſee the preſent Biſhop of *Ely* and *Bangor* advanc'd to thoſe Two Biſhopricks, and ſo do all the Subjects of *Great Bri- tain*, that either love *K. George* or their Native Country, as I ſhall fairly prove, when I come to give a diſtinct Answer to the Lunacy I find in the *Mad Report* of the Lower-Houſe of Convocation, and in the ſeveral Libels that owe their Riſe to that *Madneſs*; which aſſuming a Reverend Character, has ſo diſtracted the whole Nation, that there's ſcarce a Day but Five or Six *Mad Answers* are publiſh'd to the Biſhop of *Bangor's* Orthodox Sermon and Loyal Pre- ſervative; ſo that 'tis thought before this Eccleſiaſtical Broil is concluded, there's not a *Mad Author* (or *Pulpit Lunatick*) in *Great-Britain*, but will ſpit his Venom at Biſhop *Hondly's* Pious and Loyal Character, till they have divided and confounded the whole Nation, on purpoſe to Reſtore a Popiſh Pretender, for that *BAN- GOR* is now the Word for a true Lover of King *George* and the

(a) If Dr. *W——ton* writes that Weekly Libel call'd *The Scourge*, as is generally reported, and I fear truly, as his often Drinking a Health to the Fatherleſs Child and the Widow ſhews he can be no Friend to a Biſhop of Revolution Principles.



' Protestant Succession in his Illustrious House, and COMMITTE-  
 ' PRIEST, for one that attempts to Restore *Perkin* (by raising new  
 ' Divisions amongst his Majesty's Subjects, when the old ones were  
 ' almost heal'd). I shall prove by Persons of undoubted Credit, in  
 ' the Sixth Part of my *Pulpit Lunaticks*, for a less Number can't  
 ' complet the *Mad Discoverys* I have to make upon this Sub-  
 ' ject; for *mad Practices* are so very general (but more especially  
 ' amongst the Clergy) that there's scarce a High-Church Priest in  
 ' all his Majesty's Realms, but has prov'd himself *stark Mad*.

' One of these *Pulpit Lunaticks* was preaching on that Text, *I am*  
 ' *fearfully and wonderfully made* (a), the [e] being left out by a mis-  
 ' take of the Printer, the Observation drawn from the Words was,  
 ' *that the best of Saints may fall into mad Fits*; and so goes on to shew  
 ' what mad Fits the saints may fall into, first of *Anger*, *Anger is a*  
 ' *short Madness*, &c. until the Hearers thought their Preacher had  
 ' been (1) wonderfully M A D indeed. Such Railing Nou-  
 ' sence have I heard from these High-Church (or Mad) Reporters,  
 ' that would have made any Man stark Mad to have heard it re-  
 ' peated.

' Then (Gentlemen) don't wonder that I am stark staring Mad;  
 ' for your *Mad Report* has not only set the Author of *Neck or No-*  
 ' *thing*, but every body else a *Maading*; and therefore I ask no Par-  
 ' don for any thing I have spoke of your Convocation-Lunacy (in  
 ' my *Mad Venture* of *Neck or Nothing* to save the Church) for if we  
 ' all live in *Bedlam* (as I have prov'd we do) you would be Mad  
 ' indeed if you took any thing amiss from a Mad-Author; or if  
 ' the Reporters of *New-Bedlam* dare assert, that I am not Mad, (be-  
 ' cause no Lunacy disorders my Words or Actions) I need only de-  
 ' sire 'em to read my *Mad Answer* to their *Mad Report*, and then as  
 ' they are all toucht to the Quick by being prov'd *A Committee of*  
 ' *Mad Priests*, I don't fear but (to vindicate their own Lunacy) they'll  
 ' all call me a *Madman*, for we have all our *Intervals*, wherein we  
 ' see the Madneſs of others Actions. and they again of ours; but  
 ' (Gentlemen) there is no time wherein we can see our own Lunacy,  
 ' or you had never spent your Time so Madly, as to charge an Ortho-  
 ' dox Bishop with *Dangerous Positions and Doctrines*, or have sum-  
 ' mon'd a Mad Author to your Convocation, for venturing *Neck or*  
 ' *Nothing* to deliver the Church from that *Distraction* 'tis now in by  
 ' your *Mad Report*.

This (my Lord) is all I shall say to the Lower-House of Convo-  
 cation, (or any Minister in Church or State that shall wince at any  
 Discovery that galls his Conscience in this Satyr) for if my Un-  
 grateful Country will dare to affirm, that my venturing my ALL,  
 and spending a great Part of own my Estate, in detecting the Enemies  
 to King George, is a Proof that I am Distracted, 'tis but just and

(1) Psal. 139. 14.

(2) See this Story confirm'd in a Sermon, intit'd, *A Serious En-  
 quiry, or Plea for the Nation*. Printed by J. Baker in Paternoster Row.  
 reaf 9336

reasonable that I insist upon *all the Privileges that were always granted to Madmen*. And sure I am, no Honest or Wise Magistrate did ever yet prosecute *A mad Author* (or one that had lost his Senses) for any thing he either said, writ, or publish'd; and if Common Humanity, (as well as the Custome of all Nations) has ever treated a *Mad Person*, as one that's above the Law, and can't be reform'd by it, (as his Raving owes its Rise to his distemper'd Brain, and not to his wicked Heart) 'tis then plain, whatever I say of our *Pulpit Lunatics*, (as a *Madman* speaks it) they ought to take it in good part, or if they happen to be of another Opinion (I am so *Mad* as to tell 'em) Ill prove all the *Lunacy* I charge 'em with in my *mad Fits* (either by living Witnesses or authentick Historians) and then your Lordship (and all Men else in their right Senses) will presently see who are fittest for *Real Bedlam*, the *Reporting Committee of mad Priests*, or the *mad Author* that writes this.

I confess (my Lord) 'tis a Labour that hath neither Recompence nor Thanks to tell those *Convocation-Priests* of their *Madness*, that (by charging your Lordship with *Dangerous Positions and Doctrines*) fain would think themselves *Sober*; but their declaring (*Nemine Contradicente*) *That the Right Reverend Lord Bishop of Bangor had given [Great and Grievous Offence]* by publishing the *Best Sermon [and Preservative]* that ever was preach't or writ since the *Apostles Days*, sufficiently proves the contrary, and that the *Lower-House of Convocation* is now become a *Real Mad-House*. Then what Severity must he expect, that dares be so *Mad* (I mean, so Honest) as to tell such *Pulpit-Lunatics*, they have brought such a Scandal upon Religion, as well as their Gown, as nothing can atone for, but their *Voting (Nemine Contradicente)* The making a sincere and Publick Recantation at their next Session. And *Mad* (or *Reporting*) *Sh--lock* seems to own the necessity of this Penitent and Open Confession, by telling the World (a) *' If the Bishop of Bangor can shew his Doctrines do not tend to set Men loose from all Church-Discipline, (as to be sure your Lordship can, or I should dare to call you as Mad a B——p he he is a D——n) ' he may then answer the Representation, and I ' shall be ready among the foremost to own my Ignorance and Weakness, and to beg his Lordship's Pardon. ——— Thus far Dr. Sh--lock, (the most Raving Reporter of New-Bedlam) and I shall presume to add to his Words, That as Life is uncertain, the sooner he and his Brother-Lunatics declare their sincere Repentance, the better, for whoever reads their mad Report against your Lordship, would really think that all those Convocation-Priests that Voted to have it Received and Entred upon the Books of their House, (as a Mark of Infamy upon the Bishop of Bangor's Orthodox and Spotless Character) were perfect Atheists. And sure I am, the Atheism of the Clergy is a thing of very dismal Consequence, except their Repentance for it be as notorious as their Crime. And therefore, tho I shall pass for a*

(a) In his *Answer* to that Ingenious Letter that was sent to him, proving his having concurr'd in condemning a Doctrine which he had publickly taught.



Madman, for attempting to Reform these *Pulpit-Lunaticks*, yet the *Conceision of a Preaching Atheist* is such a *Glorious and Necessary Work*; I resolve to run the Hazard of my Reputation, Life, and Estate, to effect it by writing a *Mad Answer* to their *mad Report*; which for their greater Conviction I shall divide into Six Parts.

In the *first and second Part* (which I have presum'd to inscribe to your Lordship) I shall give the World a *distinct and mad Character* of the *Atheism, Pride, Heresies, and Treason* of all those *Dignify'd Clergymen* that have occasion'd the present *Distraction* in Church and State.

My *third and fourth Part* shall contain a *Secret History* of the *Raving Fits* of the *Pulpit-Lunaticks* (or *Convocation Madmen*) for above a *Thousand Years*, but more especially from *Archbishop Laud's, High-Church Phrensy*, down to their late *Prorogation*, and shall be inscrib'd to the *mad Reporters of New Bedlam*.

And in my *Fifth and Sixth Part*, I shall make a *General Search* into all the *LIBELS* (for they are no better) that have pretended to *Answer* your Lordship's *Preservative and Sermon*, preach'd *March 31, 1717.* and shall detect and expose all the *Lunacy* I find in 'em, but more especially in that *Mad Report* that was made by a *Committee of Mad Priests*, against *Benj. Lord Bishop of Bangor*, and shall inscribe this *Fifth and Sixth Part* to *King George*, our *rightful and glorious Defender* of the *Protestant Faith*.

My Lord, — In these *six Parts* of my *Detection of Pulpit Lunacy* (or *mad Answer to the mad Reporters of New Bedlam*) I shall fairly prove that our *High-Church* (or *Convocation Madmen*) have in all *Reigns* (but more especially from *Archbishop Laud's High-Church Phrensy* in the *Reign of King Charles the First*, down to their late *Prorogation*) made it their *chief Study and Practice* to *subvert* all *Government and Discipline* in the *Church of Christ*; and to *Impugn and Impeach* the *Regal Supremacy* in *Causes Ecclesiastical*, which are those *dangerous Positions and Doctrines* that the (late) *committee of mad Priests* charge your Lordship with; and when I have proceeded thus far in — *My mad Answer to their mad Report* — (i. e. when I have given their — *mad Character* — *Detected the Secret History of Priestcraft for a Thousand Years* — *And Answer'd all the Lunacy I find in the several Libels they have publish'd against your Lordship*) I shall close my *Satyr* upon these *Reverend Madmen*, with proving that not one *Line* in your Lordship's *Preservative or Sermon*, has any *Tendency* to assert (or so much as *Favour*) such *dangerous Positions and Doctrines* as these; so that as your Lordship is *guilty of broaching no Heresy, or corrupt Principle*, and our *Convocation Mad-Men* only chargeable with those *dangerous Positions and Doctrines* of which they accuse your Lordship, it seems to me it wou'd have been much more to the credit of these *Pulpit Lunaticks* to have look'd at *Home*, and have reformed their own *Principles* (and I fear I may add *Lives*, as *corrupt Opinions and ill Practices* are generally found in the *same Persons*) before they had flung so much *Heretical Dirt* at your Lordship's *Orthodox and Spotless Character*, where none can or will ever stick for (my Lord) my whole *Detection* shews at large that the *greatest Part* of the *Heresies, Confusions and Calumnies* even to the *ruin of Empires and Kingdoms* have

have not proceeded from the Clergy of your Lordship's Charitable and Healing Principles, but from the *Raving Fits* (or furious Politics of our Convocation Madmen; and therefore we have no manner of Business with Convocations, since (I shall largely prove) there never was an Assembly of Ecclesiasticks since the Apostle's Time, who (by their Pride and Lunacy) have done more Mischief to the State than ever they did good to Religion, their Design having been in all Ages manifestly to aggrandize the Power, Authority, and Magnificence of what they abusively call *their Church*, to the visible Detriment of the Civil Government. If with us at any time it appears that the National Establish'd Church is in want of any Laws for her Peace or Security, as the Legislature are the only and proper Judges in such a Case, it is impossible they can ever be wanting in their Care and Vigilance to preserve so inestimable a Blessing as their Religion, which contributes so much to their Happiness both in this World, and the next, without the advice and consent of Men who (tho' they madly censur'd your Lordship's Orthodox Positions and Doctrines) have nothing more to do than to watch over their Flocks, and to see to the Execution of those Laws their Superiors (I mean the Legislature) shall think fit to enact for that Purpose, as far only as may concern the Policy and Discipline of the National Church of which they are no more than the Pastors and Ministers (whilst they keep within the Limits of their Character, Men set a-part for the Dispensing and Ministration of the necessary Duties and Offices of our Holy Religion) but by no means the Guardians or Conservators of it, our Laws have lodg'd that Important Charge in much better Hands (as is seen by *the Commons* late Address to the King that *mad Oxford* may be excepted in *the Act of Grace*, and his *Treason and Villany* punish'd in a *Parliamentary way*) who it is to be suppos'd will ever act with another Zeal, Vigilance, and truly Christian Moderation for the Security of it, than Priests who have (by their *Mad Report*) more than sufficiently convinc'd the World that they ever Act more upon Principles of *private Interest*, and the *Aggrandization of their Church* than the Advantage and Propagation of true Religion; and as this latter is doubtless (when in its Purity) the most valuable of all the Blessings of this World, the Wisdom of our *Forefathers* has sufficiently provided for its Security, and that it shou'd never be lett without Patrons by the *honourable Share* they have lett *the Lords the Bishops*, in the Legislature, by their Stations in *the most Honourable House of Lords*, which every honest Englishman heartily Hopes they will forever take Care, by their *Vertue, Courage, Learning and Piety* to merit, which Provision renders all other *Ecclesiastical Assemblies* absolutely unnecessary, especially since a *Dear-bought Experience* of the *Atheism, Pride, Heresies and Treason, &c.* of the *lower-house of Convocation* has of late taught us that much more Detriment than Utility have result'd from 'em both to *the State and National Church*. For that there is *Treason* (as well as *Madness* of all Sorts) lying at the Bottom of those new Divisions that are rais'd by *the Lower-House of Convocation*, I think no Man in his *Right Senses* can once Question, that seriously considers they were rais'd to scandalize and ruin an *Orthodox Bishop*, his Majesty's Best Friend.



‘ *A worldly Clergy* (says the truly Pious and Learred Mr. Richard  
 ‘ (a) *Baxter*) *whose Church and Kingdom is only of, and in this World,*  
 ‘ *would banish from it all (save a lifeless Image) which hath any Kin to*  
 ‘ *Heaven, and suffer none to live in this World among them, but them-*  
 ‘ *selves; and all this under a pretence of securing the Church from*  
 ‘ *Danger, and purging of it from Schismaticks and Men of Antimonar-*  
 ‘ *chical Principles. Hence such a Clutter, such a Stir, such Bawling*  
 ‘ *out, St. George and the Church; as if all lay at Stake, when nothing*  
 ‘ *is in Danger, except it be from the mad Reporters of these Selfish Prin-*  
 ‘ *ciples (I say it again, Selfish Principles) for ’tis notoriously known (as*  
 ‘ *Dr. Colet observes (b), the Generous and Plain-Dealing Bisset of his*  
 ‘ *Time) All Corruption and Decay of the Church, all the Offences and*  
 ‘ *Scandals of the World, come from the Covetousness of the Priests, accord-*  
 ‘ *ing to that of St. Paul, Covetousness is the Root of all Evil. Then what*  
 ‘ *Good can we expect from Convocations, who (as I shall largely prove*  
 ‘ *in the Third and Fourth Part of my Pulpit Lunaticks) in all Ages*  
 ‘ *have made Self-Interest and Worldly Grandure their chief, if not*  
 ‘ *the only End of their Consultations: The Excellent Dr. Colet (men-*  
 ‘ *tioned before) observing this in a Sermon he preach’d to these mad*  
 ‘ *Reporters, speaks thus: My Reverend Brethren, you are indeed often*  
 ‘ *called together, but if you’ll give leave to speak the Truth, I see not yet*  
 ‘ *what Good cometh of these your Assemblings, especially to the Church (c).*

My Lord———I neither expect or desire to find Credit to these  
 Truths, upon my own bare Asseveration (for were I as Bulky in my  
 Reputation as a *Right Reverend Father in God*, the Committee of *Mad*  
*Priests* would assert the mighty Service they have done to the Church  
 by censuring your Lordship’s *Orthodox Sermon and Loyal Preservative*)  
 but I shall prove that Man is *Mad* indeed that approves their False  
 and Scandalous Report, or denies the *Lower-House of Convocation* to  
 be Useless, Frantick, Selfish, and Popishly affected; For did not  
 these *Pulpit-Lunaticks* lately advance these Propositions in their *New*  
*Bedlam* (which may be understood as the general Sentiment of the  
 whole Body of the High-Church Madmen) viz.

- (1) *That the Church is Independent of the State*———And,  
 (2) *That the Church and her Ministers have the Power of Pardoning*  
*Sins, &c.*

One would imagine (my Lord) upon the first sight of these *Mad*  
*Propositions*, that we were either in *Italy* or *Spain*, or at least that the  
*Popish Religion* were already re-established in *England*, for we cannot  
 but believe, that those Convocation Madmen who so impudently  
 advance them in a Protestant Country, would be wonderfully well  
 pleased it should be so, since they are the constant Sentiments and  
 Doctrines of the Church of *Rome*, and altogether as consistent with  
 the Purity of the Religion of the Church of *England*, and Peace of

(a) In his Treatise, intitl’d, *Moral Prognosticks*.

(b) In his Sermon preach’d to the Convocation, p. 14.

(c) These Words are found in the 2d Edition of a Sermon preach’d  
 before the Convocation at St. Paul’s Church, London, by John Colet,  
 D. D. and Dean of the said Church.

the State, as the *Mafs*; and therefore no wonder that our High-Church Laity, or professed Jacobites (for to do these Pulpit-Lunaticks Justice, they are yet but Papists in Masquerade) cry, they had rather be Papists than Presbyterians: For 'tis certain that the Malice and Aversion of High-Church do not rage so furiously against the Dissenters, as Dissenters only, but because they are a considerable Body, that heartily love King George, and (with us moderate Churchmen) eternally stand in the way of their Design of introducing their Popish Pretender: Or if our *mad* Reporters would in good Earnest desire to re-establish in the World, the Opinion and Reputation of that Honesty they have taken so much pains to forfeit (by their Mis-Reporting your Lordships's Positions and Doctrines) let 'em renounce and disown those shameless Principles and Doctrines which, to compleat the Scandal of our Time, they have so industriously propagated, and which if continued and maintained, will in all probability terminate in the Ruin for which they are design'd. Yet tho' their Poyson has been but too general, and like Vermin and ill Weeds in a rank Soil, has spread far and near, G O D be thanked there are good Antidotes to prevent a farther Contagion, and good Specificks at hand to divert the last and fatal Consequences of 'em, (and I hope the *mad* Venture I have here made of *Neck or Nothing* to save the Church by this Plain way of Writing, will be one *Proof* of this Assertion). 'Tis the Opinion of some of our Spiritual and Learned *Doctors*, that this *mad Answer* to their *mad Report* will bring 'em again to their right Senses, or at least will be such a Seasonable Alarm to the truly Honest (or Loyal) Part of the Nation, as will soon hang our Swords by our Sides and (the Rebellion that was rais'd by their Hereditary Caut, has been so lately suppress'd) we have not yet forgot the use of 'em; we have great Numbers of Honest Englishmen at home (*viz.* all the True I mean all the Moderate Sons of the Church of England, and All the Dissenters of Great Britain) and Gallant Injur'd Friends abroad: We have an adorable Providence, that has been ever watchful for the Deliverance of these happy Nations; and we have the Consolation to know, that whilst the Lower (I should say, the *Mad*) House of Convocation shall continue to promote the Designs of their Hereditary (or Mob) Doctrines and Principles, or shall continue to prosecute their *mad Report* against your Lordship, for your Distinguish'd Loyalty to K. George, all the Pulpit-Lunaticks that either voted the Bishop of Bangor a Heretick, or have since writ in Vindication of this Phrezy, shall ever be accounted as the most despicable of all Fraytors, both to God and their Country.

Then (my Lord) what have we to fear? We have a Noble and Valiant Protestant King at the Head of us, to go in and out before us, and fight our Battles. We have his Eldest Hope blooming in Glory, from whom a Great and Noble Free People may justly expect all those Blessings that are usually the Result of Virtue, Wisdom, Justice, and a consummate Valour. We have a Princess, in whom Beauty, Virtue, Majesty, and Sweetness, qualify contend for the Pre-eminence; Young, Amiable, and with all the Graces capable of engaging the Hearts of her Enemies, and of com-



wanting those of her Friends; the happy Mother already of an *Illustrious Offspring*, and may be be of many more heroes for the Honour of These and of Queens to bless the Neighbouring Nations: And Good Heaven grant, that there may never be one wanting of that *Illustrious PROTESTANT Family* to sway the Imperial Scepters of these Nations, till Time shall be no more.

Thus (my Lord) we are Royally and Safely Guarded against all the Treasonable Practices of our *Convocation-Plotters*, for (as I said before) till they renounce and disown that Shameless Principle and Doctrine of an Hereditary, Indefeasible, and Unalienable Right to the Crown (by which they pretend 'tis impossible to transfer the Crown from the next in Blood of the Family in Possession, upon any Pretext, or by any Power under Heaven whatsoever) as *Plotters* they'll be always thought, but when these *Pulpit-Lunaticks* have publickly made this Renunciation, and as publickly ask'd your Lordship's and the Kingdom's Pardon for the Wrong they have done to both, by Dividing and Confounding his Majesty's Subjects by a *False and Mad Report*, I'll then publickly own 'em Priests of Revolution Principles. But till they are thus Loyal and Just, I do affirm, they are as *stark staring Mad*, as the Raving Author of this Charge; and which is yet worse, no better than *Traytors and Rebels at Heart*, tho they dare not shew it at present any other way than by *Raising new Divisions* to encourage their *Sham King* to Head that *Mad Rebellion* that they are now Raising by a *Report*, that is full as *MAD*.

I own (my Lord) this Alarm will be very surprizing, and perhaps not heeded, because made by a *Madman*; but I'am sure there is reason for it, till these *mad Reporters* renounce the Doctrine of an Hereditary, Indefeasible, and Unalienable Right to the *British Crown*; for how is Hereditary Right consistant either with Loyalty to *K. George*, or any Concern for the Protestant Religion, in which they were bred, and for which (by charging your Lordship with *Heretical Doctrines*) they pretend to be so greatly concern'd, tho I can't see with what sincerity, till they publickly Recant of the *Rebellious Doctrine* of Hereditary Right, which could be preach'd for no other End, but for the more easy Introduction and Establishment of the *Pretender*, and (as an inseparable Consequence) the Two most desirable Blessings of *Papery* and *Slavery*, and (to compleat our Misery) to erect and establish what they are pleas'd to call their *Church, Superiour and Independent of the State*. Yet how far soever the Ambition of these *Convocation Madmen* may hurry 'em to attempt the Accomplishment of such Infamous Designs, we hope God has not, or ever will, so far abandon us, as to deliver us up a Sacrifice to their Frenzy, but (besides clearing your Lordship of all those Heresies they have most unjustly laid to your Charge) will add the Blessing and Influence of his good Providence upon our Courage and Vertue, to employ 'em in our Preservation from the Insupportable Burden of Tyranny and Slavery; and when with Detestation I mention 'em, I desire to be understood to mean those of the Church, as well as the Crown. And (tho I own my self *stark Mad* in all I have said upon this Subject) I earnestly exhort

every honest Englishman, who heartily loves his Country and Religion, that he will, with me, put in his daily Prayers and private Litany, ' That God will never suffer a Great and Noble People; Originally ' Free, to fall under the Heavy Damnation of being Priest-Ridden a- ' gain, as the worst and most dreadful of all Evils in this World; ' but more especially, That he would heal those great Divisions that ' are now rais'd both in Church and State, by the Reporters of New- ' *Bedlam*. Amen.

My Lord, — I don't at all Question but that the Person who writes thus freely of these *Pulpit-Lunaticks*, shall in a Language and Charity very peculiar to 'em, be Damn'd (as I hinted before) for a *Fanatick*, *Atheist*, *Republican*, and whatsoever else the Devil and they shall agree to call him: All which I'll freely forgive 'em, if they will spare me that of *High-Churchman*; for tho I own myself a *Mad-man* in these Sheets, no Person ever yet thought me so stark Mad, as to deserve that *Jacobite* and *Scandalous* Character.

I know the *Jacobites* (the only Enemies your Lordship has) will say here, this is a base and most unjust Reflection upon the *Convocation* not one Member of it having ever been charg'd either with *Atheism*, *Heresy*, or *Treason*, &c.

To this I answer — If the threatening your Lordship with the ill Usage you are to expect from a *Popish Pretender* (and that by a Gentleman who defends the Report of the *Convocation*) be a Proof that they are now plotting his Restoration, then the *Treason* these *Pulpit-Lunaticks* are here charg'd with, is undoubtedly Matter of Fact: For in P. 17. (a) of this Gentleman's Remarks, he tells the Bishop of Bangor, ' That he shall not always find Shelter under a Royal Writ: Now I appeal to the Conscience of every Loyal Subject if this mad Gentleman does not here charge the *Convocation* with *Treason* or (at least) with the *Misprison of Treason*: For do not these Words [*He shall not always find Shelter under a Royal Writ*] threaten a most glorious and zealous Subject of King George, with the Restoring of Perkin, for can any other Power Reverse the Protection of King George's Royal Writ, than that of a *Popish Usurper*: So that 'tis plain the *Lower-House* of *Convocation* by raising new Divisions amongst his Majesty's Subjects, are attempting to restore a *Popish Pretender*; and this Gentleman's defending their *Mad Report* (by *Jacobite Principles*) fairly proves it.

My Lord, — If any *Jacobites* or *Persecuting Churchmen*, for no others are so Mad as to speak or write against either your Lordship's *Preservative* or *Sermon*) will say this Gentleman's Contempt of his Majesty's Royal Will is not enough to testify that the *Mad Reporters* of *New Bedlam* are in the Pretender's Interest, I'll farther prove their *Treason* from your Lordship's own Testimony, as I find it in your Answer to Dr. Sn — pe's Letter, in these Words.

' Let all Men Judge how hard it is to have my Sentiments laid before ' the World, not as they truly are (such false Reporters were the Committee ' of mad Priests) but as an Adversary wishes them to be, to increase his ' own Imaginary Triumphs. — I will venture to add one Thing that

(a) See this Charge of Treason confirm'd in the Flying-Post, July 2, 1717.



I have a great deal of Reason to think that if I had really shaken those  
 Acts which exclude Papists, I shou'd have experienc'd much more of Civi-  
 lity than I have lately done: [A fair Proof that all your Lordships Cen-  
 surers are Hereditary Canters, i. e. Jacobites in Masquerade] Or if any  
 Man thinks this Comment upon your Lordship's Words an uncharitable  
 Censure upon the lower House of Convocation, let him read that Ingenious  
 Pamphlet intitled, The Bishop of Bangor Vindicated, and he'll there  
 find that the Convocation has been civiler to Hereditary Canters, or  
 known Jacobites; nay, even to profest Papists, than they have been to the  
 Bishop of Bangor: For this learned Vindicator tells the World, That such  
 as these have been disregarded, tho' they have writ violently against the  
 Bishop, and have Renounc'd their Allegiance to King George; so that  
 (continues this Vindicator) 'tis much to be questiou'd whether the Bishop  
 had fell under the Censure of the Lower-House of Convocation, if he had  
 embark'd in the Nonjuring Cause, [i. e. in the Pretender's Interest] see-  
 ing those who have publickly unchurch'd us in the worst way, even to  
 damn us for our Schism, tho' they have been censur'd by the Civil Magi-  
 strate, have yet been wink'd at by those mad Reporters, who have so openly  
 arraign'd the Bishop of Bangor. — Thus far this Vindicator, who  
 fairly proves what your Lordship affirms, viz. ' That if you had really  
 shaken those Acts which exclude Papists, you shou'd have experienc'd much  
 more of Civility than you have lately done, which proves my Comment  
 (both on the Gentleman's, and upon your Lordship's Words) to be  
 true, ' That all your Lordship's Censurers are Hereditary Canters; (i. e.  
 Jacobites in Masquerade) or in plainer English (for Children, Fools and  
 Madmen were ever so honest as to speak the Truth) that all those mad  
 Priests that charg'd your Lordship with Dangerous Positions and  
 Doctrines, are actually in the Pretender's Interest.

I could enlarge upon the Atheism, Pride, Heresies and Treason of our  
 Convocation Jacobites (and intend to do so in The Second Part of the  
 Pulpit-Lunaticks) but having said enough already to prove these Mad  
 Reporters of New Bedlam are all Run Distracted, I shall do no more for  
 'em at present, but only to call to the Doctor that cures mad Folks,  
 to desire him to take 'em into his Custody, that (if 'tis possible to cure  
 a mad Priest) he may bring 'em to their right Senses.

Then good Dr. HALE, exert your utmost Skill and Diligence in the  
 cure of these Reason'd Patients, for you see by their mad Report (or  
 scandalous Certifying the Bp or Bangor's Oribodox Sermon and Loyal  
 Professions) that they are Ignorant, Spiteful, and Erroneous, and seiz'd  
 with a Dangerous (or Jacobite) Lunacy; and if they are not cured  
 before their next General Assembly, they'll be all stark staring Mad.

And here, Doctor, tho' a Physician for the Body does not need to  
 be directed by a Spiritual Doctor. yet let me Presume to give you this  
 following Advice, as the most likely way to effect their Cure, viz.

Spare every one of their Heads (especially in the hot Place) — Let  
 out every drop of their mad Blood — and Purge their pamper'd  
 Guts (fatten'd with Pluracies and Rich Livings) till their whole Bo-  
 dy is become as Lean as they'd make their Dissenting Brethren, cou'd  
 they once convince our Lords the B. that persecuting Tender Con-  
 sciences is, The Real Nature of the Kingdom or Church of Engl.

Thus (my Lord) I humbly conceive I have fairly prov'd the whole *Priest-Riding* World to be stark Mad, and that all the Reporters against your Lordship, are Pulpit-Lunaticks, I should next proceed to the other Jacobite Secrets promis'd in these Sheets; but (my Lord) having been too tedious already, I shall reserve these Mad Discoveries to be the Subject of that *Second Letter* which I shall presume to Inscribe to your Lordship.

My Lord — (I shall only presume to add) the several Debts I have contracted in my long and zealous Endeavours to serve the Publick (as I prove at large in *My Appeal to the King*, now ready for the Press) has (to secure my Person from Bailiffs) transform'd me into a sort of Ghost (for as MAD as I am, I would not willingly Rot in a Jayl for Debts contracted to serve Those — what shall I call 'em — STATE-LUNATICKS — that now most Ungratefully let me Starve). For (my Lord) 'tis such a Mad Age we live in, 'tis *Great Bribes* (and I scorn to Purchase that Considerable Place or Pension that the whole Nation says I deserve) that distinguishes Merit in most Courts, and not *Publick Services*; and whether this be the Lunacy of those *Great Men at St. James's*, that know my *Loyal Hazards to serve the Crown*, are yet Unrewarded, this — *Mad Answer to the Mad Report*, — and my — *Printed Appeal to the King* — will determine in few Days, if our COURT-WHIGS should be so mad as to let me publish it. I call it so mad, as they can't but know a *Madman in his Right Senses* neither fears nor cares for the Displeasure of any Man, but will tell his Grievance in plain English, tho at the Hazard of his Life and Fortune; neither does that mad Statesman deserve any better Treatment, that has been made *Great and Rich at my Cost*, and yet is so stark mad, that he has neither Honour, Justice, or Goodness enough to acknowledge it in that generous Manner that his Country expects from a faithful Patriot. Neither can a Servant to King George more Dishonour his Royal Master (or be more unfaithful to his Great Trust) than to conceal those distinguish'd Services that (He has promised from the Throne) he will never forget. But, as an eminent Doctor lately told me, 'If a Man were an Angel in Merit, if he don't deserve more by a Promise of Guineas (to his Court Friend) than he does by his faithful Service, he will ever go unrewarded. But whether this Reflection be true or false, will be speedily seen in my *Appeal to the King*, if (after sending this just Complaint to those Glorious Patriots, *Sunderland, Stanhope, Addison*) I am forced to publish it, on the account of those Debts I now groan under; which tho contracted in the Service of my King and Country, have made me (in some sense) a *Close Prisoner*. And therefore (my Lord) I can't safely appear in a Human Shape, or in any Form but a *White Sheet*, or I had done myself the Honour to have laid my self as well as Book, at your Lordship's Feet, to have humbly begg'd a Blessing from that Mouth which never opened but with Praises to God and Blessings to Man. But tho my Misfortune denies me this Happiness, yet if your Lordship (or any Man of Honour) commands it of me, I shall fear no Colours in the Discharge of my Duty, but will personally appear and (boldly) own my self the mad Author of these Sheets.



That your Lordship may long continue *A Bright Luminary of our Church, A glorious Asserter of Religion and Liberty, and A Shining Pattern of Piety, Charity, Moderation, and all other Christian Virtues* ON Earth, and late, very late be translated from the *Richest Bishoprick* in his Majesty's Gift, to an *Immortal Diadem*, and that all the *Reporters* against your Lordship may always be thought (what they Really are, and I have fairly prov'd 'em to be in this Satyr) *A Committee of Mad Priests*, is; was, and to my last Breath, shall be, the hearty Wish, and earnest Prayer of him, who is, with the profoundest Respect and Reverence,

*My Honour'd Lord, Your Lordship's*

*Most Obedient, most Faithful, and most Humble Servant to Command, &c.*

---

### ADVERTISEMENTS.

**T**hat most ingenious Letter (thus Directed)——*To the Mad Author of the Mad Answer to the Mad Report of the Committee of Mad Priests, &c.*] shall not fail to be inserted in the Second Part of *The Pulpit-Lunaticks*.

Just publish'd,

**M**ordecai's Last Shift; or, A most humble Address to the Nobility, Gentry, and Clergy of *Great-Britain and Ireland*; being Proposals for Printing by Subscription, New and Surprizing Thoughts upon all manner of Subjects, to be entitled, *The Athenian Library*; or; A Universal Entertainment for the Lovers of Novelty; containing Two Thousand distinct Treatises in Prose and Verse. Written by Mr. John Dunton, the first Projector and Author of *The Athenian Oracle* (or Project of Resolving all Nice and Curious Questions, concealing the Querist) and *A Member of the Athenian Society*.——Note, This *Athenian Library* will contain 300 Secret Histories of several kinds, and (perhaps) the largest Collection of Novelties that were ever publish'd in *Great-Britain*: But must for ever be bury'd with the Author, if he don't receive Subscription-Money for a Thousand Books by the 5th of November next: This Universal Entertainment for the Lovers of Novelty, being to be printed upon extraordinary Paper, and Revised and Compleated at a very great Expence.

There is preparing for the Press,

**A**N Occasional Paper, intitl'd, *The Athenian Spy*, or, News for the Ingenious; being a Packet for the Virtuosi of *Great-Britain*; containing only Discoveries out of the common Road of News, or such Subjects as were never before handled. Thirty Numbers to compleat a Volume. This Packet will be never publish'd, but when the Authors (for the whole *Athenian Society* is engaged in this Nice Undertaking) have some Secrets or Thoughts that are wholly new to impart to the World.

F I N I S.