Anonymous, Daniel the Prophet No Conjuror: or, His Scandal. Club’s Scandalous Ballad, called The Tackers; answer’d Paragraph by Paragraph. London, 1705. 3-8.

Before we enter into the Detail of Scandal, contained in his Poetry, it may not be amiss to premise in Prose, that as Mr. De Foe sometime since would have fix’d his Shortest Way with the Dissenters upon the Church of England, so to tread in his own Steps, and shew he paid all imaginable Deference to his own Example, he takes the Liberty to charge this Sample of Inveteracy likewise upon the Members of the same Communion, and if he meets with the same Punishment, it’s no more than he Deserves.

The Design of his Writing is levell’d at the Establish’d Church, and tho’ he is somewhat more Modest than the Observer in his Reviews, and they seemingly carry on their Mines against what the Gates of Hell shall not prevail, by different Approaches they meet together in the same Angle at Last, and joyn in overthrowing the Foundation of the Government Ecclesiastical and Civil: The One takes upon him to stand upon Apollo’s Tripos, and Resolve after an Oraculiferous Manner, such Questions as shall be sent him, and under the Disguise of Expatiating upon Trade, runs his Reader insensibly into Commonwealth Systems; the Other by justifying the Transactions of Former Times, openly Invites all such as are Ill Dispos’d to act over those Melancholy Scenes again which the Nation yet Smarts for.

Both have fall’n upon the same Subject, and have equally handled it to the Credit of a Party that pretends to be Moderate, and sets up for Men of Peaceable and Inoffensive Dispositions. How well they deserve the Characters, may be seen by their Endeavours to Perplex and Embroil Affairs at our New Elections; while their Antagonists sit still, and having an entire relyance on the Services they have already done for their Dear Country, and those they are still employing their Meditation upon, to Oblige us yet farther, resign themselves wholly to their Countrymen’s Disposal: This has occasion’d the following Reply, and tho’ the Persons who are Conversant with the Publick Occurrences, and have a True Sense of Men and Things, stand in need of nothing to convince them, that the Gentlemen that are intended to be Reproach’d under the Name of Tackers, did their Duty to God and their Country, in endeavouring to provide for the Security of the Church Establish’d; yet others who have equally Votes at the Ensuing Elections, may be led aside by the means of such Delusive Pretences as the Vulgar are generally drawn away with.

Wherefore I have taken the Method of making my Remarks on this Scandalous Ballad, Stanza by Stanza, in hopes that if I have not done the Worthy Persons whose Intrepid Resolutions for the Good of these Kingdoms are Censur’d by it, such Justice, as Gentlemen of their Characters deserve, the Respective Towns, Cities and Counties will so far give Ear to the Voice of Merit and Goodness, as to do it ’em at the Ensuing Elections. Having this for my Comfort, whatever is the Event of the People of England’s Choice, I have done the part of an Honest Subject, tho’ the Success of my Endeavours may not answer the Design of them.

Tackers
In vain of the Battle we boast
Upon the Danubian Shore,
That the Colours at Blenheim we took,
Were a Hundred Thirty and more.

_Answer_
The Battle had never been gain’d,
Nor Marlborough the Colours brought o’re,
Had he not been paid andmaintain’d
By the Hundred thirty and Four.

_Tack._
For while we in Westminster Hall
For the Victory Triumph and Roar,
We had like to have lost all again
By the Hundred thirty and Four.

_Answ._
Tho Westminster Hall does Expose
The Trophies our Enemies wore,
'Twere pity the Abby shou’d Harbour our Foes
Cry the Hundred Thirty and Four.

_Tack._
For the Royal Assent to be forc’d,
Or the War be Supported no more,
Was the Dilemma propos’d,
By the Hundred Thirty and Four.

_Answ._
None question’d the Royal Assent
From a Queen had Declare’d o’er and o’er
To stand by the Church was Her constant Intent
With the Hundred Thirty and Four.

_Tack._
And should the Alliance have sunk,
For want of the English Power,
Pray whom might all Europe have curs’d,
But the Hundred Thirty and Four?

_Answ._
The Whigs, for it was in their Breasts to prevent,
The Blame must have laid at their Door,
For rejecting a Bill was so honestly meant
By the Hundred Thirty and Four.

_Tack._
But why should Occasional Men
Be treated with Rigour so Sore,
And oppos’d with such violent Heat
By the Hundred thirty and Four.
Answ.
Since Hypocrites are near a State
Of Perdition the Damn’d Explore,
’Twas Mercy to try to Redeem ’em from Fate
In the Hundred thirty and Four.

Tack.
For as lawfully such may Conform
For an Office of Profit, no doubt,
As the Hundred thirty and Four
Give Money to keep them out.

Answ.
But here’s the Distinction between
The Parties Contending for Power,
We Give to Save, You take to Sin,
Say the Hundred Thirty and Four.

Tack.
No Penny, no Pater Noster
We know was a Proverb of Yore,
But no Pater Noster, no Penny,
Cry’d the Hundred thirty and Four.

Answ.
You have thirteen Years been a Canting,
And plundering the National Store,
While Funds have been always a Granting
By the Hundred Thirty and Four;
And it is but Equal and fitting
Dissenters shou’d do so no more,
And be kept from Robbing and Cheating
The Hundred Thirty and Four.

Tack.
But if Morey for Sacred Things
Be Simony all the World o’er,
Pray tell me when what shall become
Of the Hundred thirty and Four?

Answ.
If Restraining Offenders with Bounds,
Be a Crime that is Heinous and Sore,
You’d never have stuck at the pounds
Of the Hundred Thirty and Four;
Since ev’ry Christian must know,
They’d have paid the Sums o’er and o’er,
To get their Revenge in damning each Foe
’Mong the Hundred thirty and Four.
Tack.
Old Simon was Modest to These,
He damn’d but himself and no more;
But the Nation was like to be damn’d
By the Hundred thirty and Four.

Answ.
‘Tis Damnation to them to be robb’d of a Place,
So much the Whigs Lucre Adore,
Which shews ’em of Simon’s Covetous Race,
Not the Hundred Thirty and Four.

Tack.
But Tackers are Tackers still,
And so will continue, no doubt,
They before were for Tacking of Bills,
And now are for Tacking About.

Answ.
And may they still Tack till they’ve done
What they haplessly Aim’d at before,
In Spight of the Scandalous Punn
On the Hundred Thirty and Four.

Tack.
Then let our Electors beware,
And Vote for a Tacker no more,
Lest wilful Undoing themselves,
Should justly be laid at their Door.

Answ.
Then consider the Church must fall,
If you Vote not for them as before,
And be Conquer’d by Salter’s Hall
’Thout the Hundred thirty and Four.

Tack.
For like the Maim’d Eagle of Old,
’Twill certainly double your Smart,
To think that the Plumes were their own,
That help’d to Feather the Dart.

Answ.
For ’twill be a Comfort to think,
When the Church is in Danger no more,
You provided the cause shou’d not stink
Of the Hundred thirty and Four.
Tack.
But Thanks to the Major part
Who threw the Tack’d Vote out of door,
Whereby they have sav’d Themselves,
And the Hundred thirty and Four.

Answ.
Then Thanks to the Patriots Daring,
May every Vote prove a Score,
And Stand by the Church, nothing fearing,
Like the Hundred thirty and Four.

Postscript.

Tack.
And tho’ this Unmannerly Vote
Was deservedly cast out of Door,
Who so Hot to be Chosen again,
As the Hundred thirty and Four?

Answ.
Their want of Manners Accuse,
Who flung the good Bill out of Door,
They can’t be Well-bred who refuse
The Hundred thirty and Four.

Tack.
But unless we resolve to be Trick’d
By the Men that Deceiv’d us before,
Sure None are so Mad as to Pell
For the Hundred thirty and Four.

Answ.
They’ll be Trick’d by themselves who Reject
Such Patriots as there were before,
And are Mad that refuse due Respect
To the Hundred Thirty and Four.

Tack.
Their pretence of preserving the Church
Will pass among Wise Men, no more,
Since Few have endanger’d her so,
As the Hundred thirty and Four.

Answ.
’Twas more than Pretence, it was Fact,
They’d have brought the low Church to be Lower,
And had don’t had the Bill been Tack’d
By the Hundred Thirty and Four.


Tack.
For if England for want of Her Coin
Had truckl’d to Lewis his Power,
Pray how would the Church have been sav’d
By the Hundred thirty and Four …