

just the reverse; the Poorer the Man is, the greater is his Share in the Benefit of the Project. And such a double Benefit, which runs through the Scheme, that the very poorest of the Free People, instead of being Sharers in the Benefit of the Project, are Sharers and Fellow-sufferers in the Detriment of the Project. To squeeze the Clergy for the advantage of the Poor, is like *robbing Peter to pay Paul*. However it would give little Satisfaction to the Clergy if the Poor had the Advantage.

The first Class of Persons enumerated, consisting of one Half of the Vestry, share  $\text{£}42\ 6\ 11\frac{1}{4}$ . The second Class, composed of such as have under Twenty Tithables (except One of them who has more) and not less than Ten, that is, of such who have none of them perhaps less than Eight Slaves, besides their Lands and other Property, run away with  $\text{£}58\ 14\ 11\frac{1}{4}$ . Here is above Half the Sum to be sure very Charitably disposed of. The third Class, being Persons who have none of them less than Five Tithables, are allotted  $\text{£}57\ 16\ 11\frac{1}{4}$ . And to the Class, among whom such Poor People are included as are intitled to a Part in this Charity, is left  $\text{£}40\ 10\ 11\frac{1}{4}$ : In this last Class, and even among such as have but one Tithable in my Parish, are comprehended, Persons who have large Possessions in other Parishes; Merchants whose Fortunes lie in Trade; Substantial Tradesmen and young Persons Storekeepers, who are above receiving the Donation of *three shillings and seven Pence farthing* at my Hands: Nor would any of the poorest People in my Parish, I think I can venture to answer for them; desire me to lose Two Hundred Pounds Sterling, that they might save *three shillings and seven Pence farthing*, or double, or treble, or quadruple that Sum. In short it may appear plainly from hence, to such as