

will be pleased to open their Eyes, that if Ten Pounds had been properly distributed among the *real poor* and *necessitous* or *distressed* in my Parish, it would have had more effect towards Relieving such *real poor* and *necessitous* or *distressed*, than the Two Hundred disposed of as above. And if the Parson either would not, or could not, afford to give the said Ten Pounds, would it have been any mighty Burden upon the Shoulders of the whole Parish, to whom the Care and Maintainance of the Poor properly belong, and not to the Parson alone.

Compare what the Poorest receive, with what goes to the Richest, and you will find, that the one does not get so many *six pences* as the other does *pounds*. Now can it be looked upon in any other Light than as a very severe Tax upon Charity, to oblige a Man for every Six-pence he bestows upon the Poor, to give Forty Times as much to the Rich? In a word, if any Man can discover any Justice, Charity, Benefit to the Community, Sense or Reason in this Project, which is not infinitely over-balanced by contrary effects, I say no more, but let him stand forth and endeavour with all his might, to make it appear; whether he chuse by fair Argumentation to Confront me at the Bar of Reason; or by impertinent Abuse, antiquated Maxims, confident Assertions, imaginary impossible Cases, inconsistent Notions, sneaking Chicanery and voluminous Nonsense, to Summon me before the Tribunal of Folly. It is an easy matter to gloss over Vices with the Names of Virtues, and *vice versa* to blacken Virtues with the Titles of Vices; which is the chief Art, that I find used by the Two Pamphleteers.

Permit me to conclude this my first Series of Remarks, with commenting on a fundamental Passage of Col. Carter's; which