

of Cashel, which, among other matters, had passed the following decree:—

“That all the faithful do pay to their parish church the tithe of animals, fruits, and other increase.”

The creation of all other property in that country is subsequent to this decree. At the time when the Synod was held none of the native landholders had been ejected; but since that period, every acre of Irish ground has been at different times forfeited to the Crown; and the new proprietors, who have come successively into possession, have received their estates as gifts from the Crown, subject to this prior interest, the tithe. It is obvious that in this view of the case, the general merits of a tithe system, or an endowed establishment, as well as the validity of this first gift, are wholly beside the question. The gift may have been unwise, impolitic, or illegal, but can they take the objection, who have been content to accept the remaining nine parts of the land from the very same authority; or if they can, will they thereby advance themselves a single step towards the conclusion, either that the gift was made at their expense, or that, if revoked, the subject matter would of course and of right belong to them. To arrive at this, they must be prepared to maintain that a grant of nine parts entitles the grantee to the tenth, which has been before given to another person. Our readers will not misunderstand us, as intending to put this short argument as a solution of the whole question; we put it only as an answer to the erroneous claims and complaints made on the ground of right on behalf of the Irish landed proprietor.

If then the tithe owner takes no more than his tenth, he does injury to no man. Now what in this respect has been the general conduct of the British clergy? This is a question of fact and we invite our readers to it.

The Province to which we are most generally referred for evidence of their alleged oppressiveness is the Province of Munster. *It is there* that the greatest outrages have been committed, and that the tithe system is supposed to be superlatively odious. Of late years the most disturbed part of Munster has been the County of Limerick; and in meeting the assailants of tithes in that district, we find them in the very field in which, as we believe, they would wish to take their stand. This subject has been examined by the author of the “Inquiry.” On page 11 of his work, he states what these tithes have been on an average of seven years, commencing in 1814; and as this average is taken from the records of the Vicar General’s Court, in the diocese of Limerick, and the sums there awarded exceed considerably the amount of those agreed upon in private bargains, he certainly does not put the case in the most favorable point of view. The result of the calculation is that the sums charged for tythes in the county of Limerick, are, on an average but the thirteenth part of the crop, instead of the tenth; and if Limerick, then, be only a fair average of the island, we may reasonably conclude that, throughout Ireland, the Church receives in general not much more than one third of the sum to which, under the name of tythe, it is entitled by law. If a doubt be raised of the general accuracy of this result, and if it be asked why the incumbent is content to sacrifice nearly two-thirds of his property, rather than take the tythes in kind, we answer, that the same motives which induce a clergyman in England to be contented with a moderate compensation, are doubtless to be found in operation upon the Irish clergy; but the incumbent in Ireland has, besides, difficulties of his own to contend with, either the agency of a combination, by which he is very much embarrassed, or the prohibition of Captain Rock, exhibit-