rangers ; the counts of Brandis, keepers of the jewels ; the houſe of Welſperg, purveyors and ſtaff-bearers ; and the counts of Coalto, falconers. Beſides the governor, here are three ſovereign colleges, ſubordinate to the court at Vienna, which sit at Inſpruck, and have their different de­partments. Towards the expences of the military eſtabliſhment of this county, the proportion is 100,000 florins year­ly ; but no more than one regiment of foot is generally quartered in it.

Tirol is divided into six quarters, as they are called ; name­ly, thoſe of the Lower and Upper Innthal, Vintſgow, Etch, Eiſack, and Puſterthal.

TITAN, in fabulous hiſtory, the ſon of Cœlus and Terra, and the eldeſt brother of Saturn, ſuffered the latter to enjoy the crown, on condition that he ſhould bring up none of his male iſſue, by which means the crown would at length revert to him ; but Jupiter being ſpared by the address of Rhea, Saturn’s wife, Titan and his chrildren were ſo enraged at seeing their hopes fruſtrated, that they took up arms to revenge the injury ; and not only defeated Sa­turn, but kept him and his wife priſoners till he was deliver­ed by Jupiter, who defeated the Titans ; when from the blood of theſe Titans ſlain in the battle, proceeded ſerpents, ſcorpions, and all venomous reptiles. See Saturn.

Such is the account given by the poets of this family of Grecian and Roman gods. From the fragments of Sanchoniatho, however, and other ancient writers, many learned men have inferred that the Titans were an early race of ambitious heroes, who laid the foundation of that idolatry which quick­ly overſpread the world, and that by assuming the names of the lumiparies of heaven they contrived to get themſelves every where adored as the *Dii majorum gentium.* That the word *Titan* ſignifies the ſun, there can indeed be very little doubt. Every one knows that ſuch was its ſignification in the Æolic dialect: ; and as it is evidently compounded of *Ti,* which, in ſome oriental tongues, ſignifies *bright* or *clear,* and *Tan,* which ſignifies a *country* or the *earth,* it may be ſafely concluded that *Titan* was the name of the ſun before the word was imported into Greece. But the great queſtion among antiquarians is, of what country was that race which, aſſuming to themſelves the names of the heaven­ly bodies, introduced into the world that ſpecies of idolatry which is known by the appellation of *Hero-worhsip ?*

Μ. Pezron, in a work publiſhed many years ago, and en­titled *The Antiquities of Nations,* maintains that the Titans were a family of Sacæ or Scythians, who made their first appearance beyond Media and mount Imaus, in the upper regions of Aſia ; that they were the deſcendants of Gomer the ſon of Japheth and grandſon of Noah ; and that aſter conquering a great part of the world, upon entering Upper Phrygia, they quitted their ancient name of Gomerians or Cimmerians, and aſſumed that of Titans. All this, he ſays, happened before the birth of Abraham and the foundation of the Aſſyrian monarchy ; and he makes Uranus, their ſe­cond prince in the order of ſucceſſion, to have conquered Thrace, Greece, the Iſland of Crete, and a great part of Europe. Uranus was ſucceeded by Saturn, and Saturn by Jupiter, who flouriſhed, he ſays, 300 years before Moſes, and divided his vaſt empire between himſelf, his brother Plu­to, and his couſin-german Atlas, who was called *Telamon.* For the truth of this genealogy of the Titans Μ. Pezron appeals to the moſt approved Greek historians ; but unlucki­ly for his hypotheſis theſe writers have not a single ſentence by which it can be fairly ſupported. It ſuppoſes not only the great antiquity of the Scythians, but likewiſe their early progreſs in arts and ſciences, contrary to what we have proved in other articles of this work. See Sculpture, n⁰ 4 and 5. and Scythia.

Others, taking the fragment of Sanchoniatho's Phenician hiſtory for their guide, have ſuppoſed the Titans to have been the deſcendants of Ham. Of this opinion was biſhop Cumberland ; and our learned friend Dr Doig, to whom we have been indebted for greater favours, indulged us with the peruſal of a manuſcript, in which, with erudition and in­genuity ſtruggling for the pre-eminence, he traces that im­pious family from the profane ſon of Noah, and ſhows by what means they ſpread the indolatrous worſhip of them­ſelves over the greater part of the ancient world. Cronus, of whoſe exploits ſome account has been given elſewhere (ſee Sanchoniatho), he holds to be Ham; and tracing the progreſs of the family from Phoenicia to Cyprus, from Cyprus to Rhodes, thence to Crete, and from Crete to Samathrace, he finds reaſon to conclude that the branch called *Titans* or *Titanides* flouriſhed about the era of Abraham, with whom, or with his ſon Iſaac, he thinks the Cretan Ju­piter muſt have been contemporary. As they proceeded from countries which were the original ſeat of civilization to others in which mankind had ſunk into the groſſeſt barbarism, it was eaſy for them to perſuade the ignorant inha­bitants that they derived the arts of civil life from their parent the ſun, and in conſequence of their relation to him to aſſume to themſelves divine honours. To aſk how they came to think of ſuch groſs impiety, is a queſtion as foolish as it would be to aſk how Ham their anceſtor became ſo wicked as to entail the curſe of God upon himſelf and his poſterity. The origin of evil is involved in difficulties ; but leaving all inquiries into it to be proſecuted by the meta- phyſician and moraliſt, it is ſurely more probable that the worſhip of dead men originated among the deſcendants of Ham than among thoſe of Shem and Japheth ; and that the fragment of Sanchoniatho, when giving an account of the origin of the Titans, the undoubted authors of that worſhip, is more deſerving of credit than the fabulous and comparitively late writers of Greece and Rome.

TITHES, in eccleſiaſtical law, are defined to be the tenth-part of the increaſe, yearly ariſing and renewing from the profits of lands, the ſtock upon lands, and the perſonal induſtry of the inhabitants : the first ſpecies being uſually called *predial,* as of corn, graſs, hops, and wood ; the ſecond *mixed,* as of wool, milk, pigs, &c. conſiſting of natural pro­ducts, but nurtured and preſerved in part by the care of man ; and of theſe the tenth muſt be paid in groſs ; the third *perſonal,* as of manual occupations, trades, fiſheries, and the like ; and of theſe only the tenth-part of the clear gains and profits is due.

We ſhall, in this article, conſider, 1. The original of the right of tithes. 2. In whom that right at preſent ſubſiſts. 3. Who may be diſcharged, either totally or in part, from paying them.

I. As to their original, we will not put the title of the clergy to tithes upon any divine right ; though ſuch a right certainly commenced, and we believe as certainly ceaſed, with the Jewiſh theocracy. Yet an honourable and com­petent maintenance for the miniſters of the goſpel is un­doubtedly *jure divino,* whatever the particular mode of that maintenance may be@@. For, beſides the poſitive precepts of the New Teſtament, natural reaſon will tell us, that an order of men who are ſeparated from the world, and excluded from other lucrative profeſſions for the ſake of the reſt of mankind, have a right to be furniſhed with the neceſſaries, conveniences, and moderate enjoyments of life, at their ex­pence ; for whoſe benefit they forego the uſual means of providing them. Accordingly all municipal laws have pro­vided a liberal and decent maintenance for their national prieſts or clergy ; ours, in particular, have eſtabliſhed this of tithes, probably in imitation of the Jewiſh law ; and per-

@@@[mu] Blackst. Comment.