of a *modus* only, is where there is by cuſtom a particular manner of tithing allowed, different from the general law of taking tithes in kind, which are the actual tenth-part of the annual increaſe. This is ſometimes a pecuniary compenſation, as twopence an acre for the tithe of land : ſometimes it is a compensation in work and labour, as that the parſon ſhall have only the twelfth cock of hay, and not the tenth, in conſideration of the owner’s making it for him : ſome­times, in lieu of a large quantity of crude or imperfect tithe, the parſon ſhall have a leſs quantity when arrived at greater maturity, as a couple of fowls in lieu of tithe-eggs, and the like. Any means, in ſhort, whereby the general law of tithing is altered, and a new method of taking them is intro­duced, is called a *modus decarnandi,* or ſpecial manner of tithing.

A preſcription *de non decimando* is a claim to be entirely diſcharged of tithes, and to pay no compenſation in lieu of them. Thus the king by his prerogative is diſcharged from all tithes. So a vicar ſhall pay no tithes to the rector, nor the rector to the vicar, for *ecclesia decimas non ſolvit ecclesiae.* But theſe perſonal privileges (not ariſing from or being annexed to the land) are personally confined to both the king and the clergy ; for their tenant or leſſee ſhall pay tithes, though in their own occu­pation their lands are not generally tithable. And, general­ly ſpeaking, it is an eſtabliſhed rule, that in lay hands, *modus de non decimando non valet.* But ſpiritual persons or corporations, as monaſteries, abbots, biſhops, and the like, were always capable of having their lands totally diſcharged of tithes by various ways: as, I. By real compoſition. 2. By the pope’s bull of exemption. 3. By unity of poſſession ; as when the rectory of a pariſh, and lands in the ſame pariſh, both belonged to a religious houſe, thoſe lands were diſcharged of tithes by this unity of poſſeſſion. 4. By preſcription ; having never been liable to tithes, by being always in ſpiritual hands. 5. By virtue of their order ; as the Knights Templars, Ciſtercians, and others, whoſe lands were privileged by the pope with a diſcharge of tithes. Though, upon the diſſolution of abbeys by Henry VIII. moſt of theſe exemptions from tithes would have fallen with them, and the lands become tithable again, had they not been ſupported and upheld by the ſtatute 31 Henry VIII. c. 13. which enacts, that all perſons who ſhould come to the poſſession of the lands of any abbey then diſſolved, ſhould hold them free and diſcharged of tithes, in as large and ample a manner as the abbeys themſelves former­ly held them. And from this original have ſprung all the lands which being in lay hands, do at preſent claim to be tithe-free : for if a man can ſhow his lands to have been ſuch abbey-lands, and alſo immemorially diſcharged of tithes by any of the means before-mentioned, this is now a good preſcription *de non decimando.* But he muſt ſhow both theſe requiſites : for abbey-lands, without a ſpecial ground of discharge, are not diſcharged of courſe ; neither will any preſcription *de non decimando* avail in total discharge of tithes, unleſs it relates to ſuch abbey-lands.

It is univerſally acknowledged that the payment of tithes in kind is a great discouragement to agriculture. They are inconvenient and vexatious to the huſbandman, and operate as an impolitic tax upon induſtry. The clergyman, too, frequently finds them troubleſome and precarious ; his expences in collecting are a conſiderable drawback from their value, and his juſt rights are with difficulty ſecured : he is too often obliged to ſubmit to impoſition, or is embroiled with his pariſhioners in diſputes and litigations, no leſs irkſome to his feelings than prejudicial to his intereſt, and tending to prevent thoſe good effects which his precepts ſhould produce. It is therefore of the utmoſt importance to parochial tranquillity, and even to religion, that ſome juſt and reasonable ſtandard of compoſition could be fixed. Land has been propoſed, but in the preſent ſtate of the diviſion of property this is impoſſible : and as money is continually changing in its value, it would alſo be a very improper ſtandard, unleſs ſome plan could be formed by which the compoſition could be increaſed as the value of money diminiſhes. A plan of this kind has been publiſhed in the Transactions of the Society inſtituted. at Bath, Vol. TV. which thoſe who are intereſted in this ſubject may conſult for farther information.

TITHING, (T*ithinga,* from the Sax. *Theothunge, i.e. Decuriam),* a number or company of ten men, with their fa­milies, knit together in a kind of ſociety, and all bound to the king, for the peaceable behaviour of each other. Anciently no man was ſuffered to abide in England above forty days, unleſs he were enrolled in ſome tithing.—One of the principal inhabitants of the tithing was annually appointed to prelide over the rest, being called the tithing-man*,* the head-borough, and in ſome countries the borſeholder, or borough’s ealder, being ſuppoſed the diſcreeteſt man in the borough, town, or tithing. The diſtribution of England into tithings and hundreds is owing to king Alfred. See Borseholder.

TITIANO Vecelli, or Titian, the moſt univerſal genius for painting of all the Lombard ſchool, the beſt colouriſt of all the moderns, and the moſt eminent for hiſtories, portraits, and landſcapes, was born at Cadore, in the province of Friuli, in the ſtate of Venice, in 1477, or in 1480 according to Vaſari and Sandrart. His parents ſent him at ten years of age to one of his uncles at Venice, who finding that he had an inclination to painting, put him to the ſchool of Giovanni Bcllino.

But as ſoon as Titian had ſeen the works of Giorgionei whoſe manner appeared to him abundantly more elegant, and leſs conſtrained than that of Bellino, he determined to quit the ſtyle to which he had so long been accuſtomed, and to purſue the other that recommended itself to him, by having more force, more relief, more nature, and more truth. Some authors affirm, that he placed himſelf as a diſciple with Giorgione ; yet others only say, that he cul­tivated an intimacy with him ; but it is undoubtedly cer­tain that he ſtudied with that great maſter ; that he learned his method of blending and uniting the colours ; and practiſed his manner ſo effectually, that ſeveral of the paint­ings of Titian were taken for the performances of Gior­gione ; and then his ſucceſs inspired that artiſt with an in­vincible jealouſy of Titian, which broke off their connection for ever after.

The reputation of Titian roſe continually ; every new work contributed to extend his fame through all Europe ; and he was conſidered as the principal ornament of the age in which he flouriſhed. And yet, Sandrart obſerves, that amidſt all his applauſe, and constant employment at Venice, his income and fortune were inconſiderable ; and he was more remarkable for the extenſiveneſs of his talents, than for the affluence of his circumſtances. But when his merit was made known to the emperor Charles V. that monarch knew how to ſet a juſt value on his superior abilities ; he enriched him by repeated bounties, allowed him a conſider­able penſion, conferred on him the honour of knighthood, and what was ſtill more, honoured him with his friendſhip. He painted the portrait of that benefactor ſeveral times; and it is recorded by Sandrart, that one day, while the em­peror was fitting for his picture, a pencil happening to drop from the painter, he ſtooped, took it up, and returned it ; obligingly anſwering to the modeſt apology of the artiſt