

A Brief

# A C C O U N T

Of the Laws now in Force in the Kingdom of

# IRELAND,

For Encouraging the Residence of the

PAROCHIAL-CLERGY,

And Erecting of

*ENGLISH SCHOOLS,*

With the good Use that may be made of them.

Together,

With an *APPENDIX*, shewing how the Fund of First-Fruits settled in the Hands of Trustees, by Her late Majesty Queen *Anne*, and His Present Majesty King *George*, has hitherto been managed, and applied to the Use for which it was given.

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By *Edward* Lord Archbishop of *Tuam*.

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THE HOUSES OF THE OIREACHTAS

BY JOHN BURNETT

IN THREE VOLUMES

VOLUME I

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1902

BY THE AUTHOR OF 'THE HOUSES OF THE OIREACHTAS'

AND 'THE HOUSES OF THE OIREACHTAS'

Houses of the Oireachtas

*A Brief Account of the Laws now in Force in the Kingdom of Ireland, &c.*

**T**HERE is no sincere Protestant, but will readily allow, that it would be a very good Work, and highly pleasing to God, That we should all endeavour by *Christian* ways and means to reclaim the Papists of this Kingdom from that gross Ignorance and Error wherein they are Involved, and to bring them over both to understand and embrace the true Religion in its Primitive-Purity.

And that this good Work, if once it were effected, would be of great benefit to the whole Kingdom, by promoting the Peace, Safety, and Wealth of it, I take to be so very plain, as not to stand in need of any Proof.

That whatever has yet been done toward the accomplishing of this Work, has not proved effectual, is manifest from the vast number of Papists that are every where to be seen throughout the whole Kingdom. Some few indeed of them, have of late Years, come over to the Protestant-Religion: But as to the main body of them, if things continue in the same manner that hitherto they have done, there seems to be very little hope of their Conversion.

On the contrary, while we too much depend upon the goodness of our Cause, and the evidence of Truth, which is most manifestly on our side; The Emissaries of the Church of *Rome*, by their Art and Industry in making Profelytes, are more likely to gain over some of our People to themselves, than we to bring many of theirs to the Profession of our Religion, in which, As matters at present stand, it is next to impossible, that they should be Instructed.

That which, I believe, discourages many from vigorously attempting the Conversion of the Papists of this

this Kingdom, is not the impossibility of the thing, in case proper methods are taken to effect it; But the little hope which they have of seeing any great Progress made in it during their own life: To which I need return no other answer but this, That if the work be really good, Our endeavours honestly to effect it, will not be the less acceptable to God, because we cannot hope to see the success of them in our own days. Nor is it our duty to make provision for our selves alone, but as far as in us lyes, for our latest Posterity also; That Peace and true Religion may flourish among them, and that they may ever be delivered from all the evils which from time to time must manifestly attend them, and one time or other may probably overwhelm and ruin them, if we do not take care, while we have it in our power, to concert and put in practice proper methods, for the dispelling and utterly abolishing those Errors of Popery, which in their nature are destructive of eternal Salvation, and as long as they continue to prevail as they now do, must always be of most dangerous consequence with respect to the temporal welfare and prosperity of those who profess any other Religion, which I believe, we hope and heartily wish all who spring from us may forever do.

No Man certainly ought to profess what he does not believe: Nor is it to be expected that such an Hypocritical profession can ever have any good influence upon the life and actions of any Man; but altogether the contrary. No Man can really believe what he does not judge to be true; nor can any Man form a right Judgment of the truth of a thing, until he has a sufficient notion of it, and of the ground whereon it relies; Which notion is not to be had without Instruction, Except where God is pleased to implant it by immediate Revelation, which in this case I suppose, we do not expect. If therefore we would have the Papists of this Kingdom and their Posterity to become (not Hypocrites, but) Sincere Protestants, every one of

us who has this desire, ought to shew it, by contributing whatever in his Station is reasonable, that proper means of *Instruction* in the Protestant Religion may be provided for all such as are, or shall be willing to receive the same. For (I pray let us take notice) Where-ever the Glory of God and the good of Mankind are to be promoted " If in order thereunto, we say that " we *Desire* that such or such a thing should be done, " and yet are not willing and ready on our part to " contribute whatever is reasonably within our power toward the doing of it, we do but dissemble " with God, and are justly chargeable with the Sin " of gross Hypocrisie.

Two things there are which very much incline us to give heed and attention unto him that offers us Instruction: First if we believe him really to be an honest and conscientious Man, and secondly, if we are convinced that he loves us and bears us good will. These two qualifications which so universally and eminently appeared in the Life and Actions of the first preachers and Professors of Christianity, made multitudes of the Heathen World inquisitive after the principles which, they saw, every day produced such excellent and disinterested practice. Nor would the *truth* of the Gospel have been so much regarded by them, if the great and universal *piety* and *charity* of the first *Christians* had not made them much more attentive thereunto, than in all likelyhood they otherwise would have been. Let us then who are Protestants, and more especially we who are of the Clergy, take care in all things to live up to the Rules of our Profession: Let it appear by the whole course of our lives that the only *end* which we propose to our selves, is that God may be glorified in the eternal Salvation of our selves, and as many others as possibly we can; and that we desire not the honours, preferments, or wealth of this world any farther than as they may be instruments in our hands to promote this same good end by us proposed: Let piety, humility, justice, temperance, charity, and every

every Christian-Virtue shine out in all our Actions: And in a particular manner, Let us shew all the love, tenderneſs, and compaſſion we can toward the *Persons* even of thoſe whoſe principles we cannot but deteſt and abhor: Let this, I ſay, be the general behaviour of all Proteſtants, and more eſpecially of us of the Clergy, whoſe buſineſs it is to teach theſe very duties to others; and beſide the bleſſing of God which we may expect upon our endeavours, Even the natural tendency of this behaviour will go a very great way, toward bringing others to be of the ſame Perſwaſion and Religion with our ſelves.

But ſuppoſing this example both of our Laity and Clergy to be in all reſpects as good as it ought to be; Yet if the generality of the Papiſts have not the opportunity of obſerving and taking notice of it, we cannot expect that it ſhould have any influence upon them: And whatever inſtructions either by word of mouth, or writing, are prepared for them, if they cannot in a proper way be propoſed to their beſt conſideration, it is not to be imagined that they can thereby receive any manner of benefit. In order therefore to the compaſſing of the good deſign which we propoſe of bringing over the Papiſts to the Proteſtant-Religion, ſome effectual courſe ought to be taken that a reaſonable number of honeſt and ſober Proteſtants may be enabled and encouraged to plant and fix themſelves in thoſe parts of the Kingdom which at preſent are altogether, or almoſt inhabited by Papiſts; That for the better inſtruction of the one as well the other, the Proteſtant Clergy ſhould be enabled, As they are by Law obliged, to reſide upon their reſpective Cures; that Churches ſhould be repaired, and Schools erected and ſupported where-ever they are wanted, for the Education and Inſtruction of Children of all ſorts. If all theſe things were done as they ought to be, If ſober, prudent and virtuous Proteſtants, were every where mixed with and among the Papiſts, and endeavoured to maintain an honeſt peaceable and friendly intercourſe  
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with them ; If learned and truly pious Clergy-Men in a sufficient number were placed in all the Cures of the Kingdom, and by a competent maintainance enabled not only to live above contempt, but also to exercise acts of Kindness and Charity to such as should be in poverty and distress ; If Churches were every where built within a convenient distance, to which the People of each District or Parish might constantly and conveniently repair for the publick Worship of God, and all due Instruction both by Preaching and Catechizing ; And if one or more Schools in each Parish (according to the bigness of it) were provided and put under the care of some well qualified Man or Woman, where the Children of the poor for nothing, and of others for payment, might be taught the first Elements both of Learning and Religion, together with a modest and decent behaviour ; If all these things, I say, were thus settled and established throughout the Kingdom ; I cannot but think that, through the blessing of God, it would go a great way, in a generation or two, to make it all Protestant.

It may reasonably be expected that Protestant Land-Lords and Head-Tenants whom God has blest with a competent fortune, should be at some expence in endeavouring to bring Tenants and under-tenants of their own Religion to settle themselves and Families upon their Estates and Farms : And if this may seem to be some small loss to them for the present ; Beside that they who are able, ought willingly to bear it, in so good a Cause, and for the benefit of the publick ; It is manifest that in a little time, it would turn to very good account either to themselves or their Posterity. But whatever number of Protestants may thus at any time be planted here and there in the Country ; If due care be not taken to keep up the worship of God, and a serious sense of Religion among them, the consequence in a little time must be, that they or their Posterity will fall into gross Ignorance, and from thence be easily seduced into Popery ; Which in fact has been

the case of several families which, before the Restoration of *King Charles* the Second, were placed, and sate down in some of the remote Parts of this Kingdom.

Our Ecclesiastical-Laws, As they now stand in force, lay as strict an obligation, and under as severe a penalty as need be, even that of Deprivation upon all Clergy-Men to reside upon their respective Cures, and there to perform their duty : Or if stricter Laws for this purpose are yet thought to be wanting, no honest and conscientious Clergy-Man will in the least oppose their being made and enacted. But to what purpose can it be to contrive new Laws in this or any other case, as long as the doing what they require is not only difficult, but (morally speaking) impossible ?

In three parts of four of this Kingdom, the Parochical-Clergy either have no Glebe at all (Which is the case of very many) or so small a spot, and often so inconveniently Situated, as to make it impossible for them in the sense of the law at all to reside, or at least with any comfort or tolerable convenience : Nor can they (Except it be very seldom indeed) get a small Farm, with a house, to sit down upon, and if they engage in a large one, it must either make them neglect the business of their function, or perhaps ruin them for want of due care or understanding in such sort of business. Or if sometimes a Clergy-Man happens to get a convenient farm and to thrive upon it (Which is not often) yet when he dyes or quits the Parish, his Successor is as much as ever at a loss for a place to dwell in. And thus it comes to pass that in almost all the Parishes of which I am now speaking, the Minister is forced (sometimes at great expence) to take a House or a Lodging at so great a distance from his Church and People ; as not to be able to converse amongst his Parishioners, or almost to see them, except it be once a week upon the Lord's-Day, that he comes four or five miles, and oftentimes more, to the performance of Divine-Service. Add to this that in very  
many

many places, and particularly those where the Rectories, and sometimes the intire Parishes are *impropriate* or *appropriate*, seven, eight, or more Vicarages or Curacies put together, will very hardly give bread to one poor Vicar or Curate: And altho' all the *Impropriations* that were forfeited by the Rebellion of 1641 and that of 1688, together with some few others as they came out of Lease, have, by the piety of the Crown, been given to the Parochial-Clergy, Yet there are so great a number of them still remaining, as (together with the *appropriations*) in very many places to leave but a miserable poor pittance for him who serves the Cure.

In order to enable the Parochial-Clergy to reside upon their respective Benefices, and thereby the better to take care of the souls committed to their charge, Power is given to all Persons and Bodies politick and corporate, which are seized of any Appropriations of Tithes, Glebe-lands or Rights heretofore Ecclesiastical, to restore the same *for the use of such Minister as shall serve the Cure in the respective Parish*; As is at large expressed in an Act passed 10: and 11: Car: 1: sess: 4: Cap: 2. Entitled, *An Act to enable restitution of Impropriations, and Tithes, and other Rights Ecclesiastical to the Clergy, &c.*

The makers of this law, I suppose, considered that when an endowment is once made to support the *necessary Service of God*, It ought not, upon any political or worldly considerations, to be aliened or taken away, without reserving and leaving at least so much as may still be sufficient to answer the good design of the Donor. That when Tithes and Glebe-lands were given to the Clergy, it was for this end alone that they might the better be enabled to attend the performance of all Divine Offices, and to relieve the Poor; Both which things are always to be looked upon as a *necessary Service* which God requires to be performed in his Church. That in the days of Popery and Ignorance, the impoverishing of the Parochial-Clergy, by taking away great part of the Tithes and Glebe-lands  
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from them, to enrich the Monasteries, was a great abuse, and a perverting of the original design of the Donors. That when the Monasteries were dissolved, and the Revenues of them vested in the Crown, Care ought to have been taken that the Tithes and Glebelands, or so much of them, at least, as might make good the pious design of the first Donors, should have been restored to the Parochial-Clergy. And that therefore since this in many places was not done, but the Cures left to be unserved, Except the Vicar or Curate could live upon the Air, or by begging, there was some obligation in Conscience lying upon those to whom these Tithes and Glebelands were granted away, to make some reasonable Provision for the service of the several Cures, for the support of which these endowments were first given. All this, I suppose, the makers of this law considered, and that this is the reason why, in the Title, the Act is said to be (not for giving, or granting, but) for *Restitution of Impropriations and other Rights Ecclesiastical*. And in the body of the Act, the first word that is made use of for giving or granting these things to the Clergy, is *to restore*; all which seems to imply that, in their opinion, the Clergy who serve the Cures of Parishes have an original right to a maintainance out of the Endowment that was given for that purpose, according to the known Rule of Justice and Equity, that *Terra transit cum onere*.

In the fifteenth Year of the same Reign, another Act was passed (Cap: 11:) Entitled, *An Act for endowing of Churches with Glebelands*. In the Preamble of which it is set forth that *All Beneficiaries with Cure, especially Vicars are bound to perpetual Residence, and yet through the War and confusion of former times in this Kingdom, the ancient Glebes in many places are so obscured that they cannot be found out, by which means the Incumbents are necessitated to perpetual Non-residence*. For which reason it is made *Lawful for any devout Person, without licence of Mortmain, to endow Churches having*

no Glebes, or not above ten Acres of Glebe, with new Glebe: Provided the Glebe of any one Church so endowed, do not exceed forty Acres at the most.

Altho' this Act is a very short one; Yet from the expressions which are made use of in it, we may plainly see what was the opinion of the law-makers touching this whole matter, and what the Considerations were that induced them to pass this Law.

First then, It is manifest that they were of opinion that no Parochial-Cure can be served as it ought to be, without the constant or *perpetual residence* of a sufficient Clergy-Man upon the place. For which therefore they intended to make some Provision by this Act.

Secondly, it was their opinion that such residence is not possible, Except some place be provided, and accordingly appropriated, for a Clergy-Man and his Successors from time to time, to sit down upon. Indeed they speak in stronger terms, that for want of such places, *Incumbents are necessitated to perpetual non residence.*

Thirdly, They seem to have been of opinion that when Parishes were first founded and distinguished throughout this Kingdom, Each Parochial-Church was endowed with a Portion of Glebe-land, thereby to enable the Incumbent constantly to reside upon his Cure. And therefore they do not in the least intimate that such Glebes had not originally been provided, but only that *through War and Confusion they were in many places so obscured, that they could not be found out.*

Fourthly, They seem to have been of opinion that where-ever the *Ancient Glebe* of a Church could be found out (As they express it) so as that the present Possessor of it might be convinced that this very piece of Ground was formerly given for supporting the necessary Service of God, and never legally aliened, but only, *through the War and Confusion of former times, obscured*, in such a manner as that proof strictly legal, cannot now perhaps be made of its ever having been the Glebe of a Church;

Church; That in such a case as this (I say) whoever should be in possession of it, ought to restore it to the primitive use for which it was once given, and from which it ought not to have been any way aliened without making other sufficient provision for the service for which it was by the Donor intended.

Lastly, since in some places, these Glebes were so very much *obscured* as that no trace or foot-step of them could be found; and in other places, they who had gotten possession of them, would not it may be, part with them, as long as, for want of *legal evidence*, they could not be evicted by due course of Law; It was plainly the opinion of those who made this Act of Parliament that it would be a very good work, in those whose fortunes were able to bear it, to endow Churches with new Glebes, that the Incumbents might be enabled to reside within their Parishes, and the Service of God and the Interest of Religion, be thereby the better promoted.

What effect these two Acts of Parliament might have had, if peace and quietness had continued, and King *Charles* the first (Who was very desirous to have the Necessities of our Church supplied) had been suffered to live and Reign, is more than any Man can pretend to know. But soon after the passing the last of these Acts, it pleased God to punish the crying Sins of these Kingdoms by suffering them to be involved in blood and confusion, and the Established Church to be deprived of all her legal Rights; so that it was impossible for her to reap any benefit from these or any other Laws that had been made in her favour, until, by the Restoration of King *Charles* the Second, our Ecclesiastical as well as Civil Constitution, was happily restored.

In the *Acts of Settlement and Explanation*, which were passed in this Kingdom, in the beginning of the Reign

Reign of King *Charles* the Second, very good Clauses were inserted for Glebes, to be provided for such of the Parochial-Clergy as wanted them ; and Houses in like manner, for such of them as were Incumbents of Churches within Cities and Towns Corporate. In pursuance hereof, something to purpose indeed was done in some Cities and Towns Corporate : But not one Glebe, that I have heard of, provided for any of the Parishes in the Country. That such Provision, where-ever it was wanting, ought throughout the whole Kingdom to have been made for the Residence of the Parochial-Clergy, appears, from the Clauses themselves, to have been the Judgment of those who passed these Acts of Parliament. But why the Commissioners for putting them in Execution, took no care to set out so much as one Glebe (As far as I can learn) in any Country-Parish, As by the latter of these Acts they were expressly required to do, would be to very little purpose, at this time to enquire, or offer any Conjectures about it.

Many Parishes in this Kingdom being of very small, and some of too great Extent ; Many being either wholly, or as to the Rectorial-part, Improprate or Appropiate, so as to leave very little for the Vicar or Curate ; Many, by the great stocks of Cattle that are brought into them, being almost desolate of Inhabitants ; And the Churches in many, being very inconveniently Situated : That a tolerable maintainance might every where be provided for a Resident-Minister, and the People have the Publick-Service of God at such a reasonable distance from them, as that they and their Families might without great difficulty thereunto resort ; It has been thought necessary to pass two Temporary-Acts of Parliament, the former in the Reign of King *Charles* the Second, and the latter in that of His Present Majesty, for the real *Union and Division of Parishes*. The first of these Acts is long since Expired ; And the other, if not Re enacted, will be so, on the 24th Day of June, 1727.

But

But whoever considers the unsettled condition of a very great part of this Kingdom, will soon find that the well-doing of what these Laws were made for, must of necessity be a Work of great Time ; And consequently that an Act, which is to continue in force but for a few Years, can contribute very little toward the compleating of it. And therefore if this same, or some such Act were made perpetual ; To the intent that the Power therein given, may be made use of from time to time, As the remoter Parts of the Country may come to be better Planted than now they are, or for many Years, it may be, are like to be ; I must own, I can see no manner of inconvenience which from thence could arise, but what might easily before-hand be prevented, by inserting a Clause or two in the Act, in case that the Wisdom of the Nation should think fit to propose the renewing and for ever continuing of it, And His Majesty should vouchsafe to give His Royal-Assent thereunto.

In the mean time, The very design of what I am now about seems to require, that I should recommend it to all Ecclesiastical-Persons, who have any Rectories or Tithes appropriated to their respective Dignities or Benefices *without Cure*, that while this present Act remains in force, they should not forget to make use of the Power thereby given them, to make some competent and lasting Provision for the *Cures* of those Parishes, from whence they receive so much Profit. For if the Tithes were originally given to God, rather than to Man, for this very end and purpose, that the respective *Cures* of Souls might be the better supported, and the several Incumbents enabled to give Charitable-Relief to the Poor (which is what I believe no Man will deny.) It must certainly be an abuse, and a manifest perverting of the pious intent of the first Donors, so to convert those same Tithes to any other use whatsoever, as to deprive him who labours in the *Cure*, of a reasonable and proportionable Provision and Maintainance. And how can we  
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find fault with Lay-Impropriators for swallowing the Clergy's Maintainance, if we by unreasonable Appropriations do in effect the very same thing? For surely our Ecclesiastical-Revenues were never intended to be given to us barely, because Hands have been laid upon us, or because we wear a particular sort of Habit to distinguish us from other Men; But only in consideration of the Labour and Pains which we are supposed to take in Guiding and Conducting those Souls to Heaven, which here upon Earth are put under our Care, and at the same time to enable us to do much good in the World. And tho' in process of time, a way was found out to substract some part of the maintainance from *Benefices with Cure*, and therewith to erect distinct Benefices, which are commonly called *Sine-Cures*; yet, either we must look upon this as a palpable Corruption of the pious design of those who first endowed the Clergy with these Revenues; or else the only justifiable intent of these *Sine-Cures* must be the augmenting the maintainance, in some places where the Cure is great and laborious, and the Income no way answerable; or the supporting a Man in his old Age, or in Sickness, who has spent his Youth and Strength in the Churches-Service; or the maintaining a hopeful young Man, *for a while*, in a quiet Retirement, that he may, by diligent Study, the better qualifie himself, in due time, to take the charge of Souls upon him: And whoever accepts of, and enjoys even a *Sine-Cure*, (and much more a *Benefice with Cure*) without a serious design of some way or other, thereby promoting the Service of God and his Church, for which all the Ecclesiastical-Revenues were undoubtedly at first given, ought well to consider what account he shall be able to give of his Stewardship, when in the last great Day it shall be required of him: Human Laws may indeed bear him out in this World; But there is a Superior and much more exact Law, by which in that Day we must all be Tryed; And then it will be strictly and impartially enquired with what

what conscience he could take to himself the *hire of the Labourer* (As our Blessed Saviour calls the temporal Support that is given to his Ministers, *Luk. 10. 7.*) who never *took pains*, or but very little in the *work* for which alone it was undoubtedly given.

But to return from this Digression. In the Tenth Year of King *William the Third*, of Glorious Memory (Chap. 6.) *An Act* was Passed to encourage building of Houses, and making other Improvements on Church-Lands, and to prevent Dilapidations ; By which it is Provided and Enacted, Amongst other things,

That if any Ecclesiastical Person had then already, since the Year 1690 : or should thereafter make, build, erect, add to, or repair any House, Out-house, Garden, Orchard, or any other necessary improvement, on his Demesne, Glebe, or Mensal-Land, or on any other Land in his Possession, belonging to his Church, which from thenceforth should be deemed and taken to be part of his Demesne Glebe, or Mensal Land (Necessary Annual repairs only Excepted) upon a proper Certificate (to be taken out and Registred, As in the Act is mentioned) that the same is fit and convenient for the Residence and Habitation of him and his Successours, He shall be entitled to two thirds of his money expended, to be paid to him or his Executors by his next immediate Successor, which Successour is also entitled to one half of what he shall so pay, to be repaid to him or his Executors by his immediate Successor. And in case that either of the Successours shall refuse or neglect to pay what they are thus required ; the Act prescribes an effectual way whereby the same is to be recovered.

And if any such Persons shall purchase Houses, or Glebe or Mensal-Lands to the use and for the residence of them and their Successours respectively ; Upon the like Certificate as is just now mentioned, the Person so purchasing shall in the same manner be entitled to two thirds of his Purchase-money ; And his immediate Successor to one half of what he shall pay ;

In the very same manner as is provided and directed in the case of building ; And a Clause almost to the very same purpose is inserted in an Act passed in the eighth Year of His present Majesty, which by and by I shall have occasion to mention.

In the same Act also there is a strong Clause inserted to oblige all Incumbents and their Executors, to make good the Repairs of their respective Mansion-houses ; to the intent that all Dilapidations might thereby be prevented.

And it is made unlawful for any such Person to alien or set his Mansion-house or Glebe for any longer term than one Year. Which Clause was undoubtedly inserted with this view, that no Incumbent by setting his House or Glebe during his Incumbency, or for any other considerable term, might be hindred either from Residence, or from Building or Improving in order to the Residence of himself or his Successors : For which reason all such Leases and Contracts for more than one Year are made *Null and Void, to all Intents and Purposes whatsoever.*

In the second Year of her late Majesty Queen Anne, *An Act* was passed for the Exchange of Glebes belonging to Churches, Sefs: 1 : Chap : 10: By which it is made Lawful for Rectors, Vicars, and other Persons having Cure of Souls, to Exchange their Glebes, if lying at too great a Distance from their Respective Parish-Churches, for Lands of equal Value, lying near and convenient for the Residence of the Incumbent. Which Exchange may be made with any Arch-Bishop, Bishop, or other Person ; And the method of doing it in such manner as that all fraud may be prevented, is at large set down and Prescribed.

By the same Act, It is also made Lawful for every Arch-Bishop, Bishop, Dean, Dignitary, or Prebendary, having Land lying near a Church, and convenient for a Glebe, with consent of the Respective Dean and Chapter, to Endow the Incumbent of such Church and his Successors, having actual Cure of Souls (In

case the said Church be not already Endowed with a Glebe of twenty Acres) with any part of the said Land not exceeding twenty Plantation Acres, as a Glebe for ever, at the Moiety of the present Yearly-Rent or more, to be Quarterly paid to the Person so Endowing and his Successors for ever.

But this also being a Temporary-Act, and now pretty near expiring, much Benefit cannot well be expected from it :

In the Second Year of His present Majesty King George, An Act was passed (Chap : 15) for confirming the several Grants made by Her late Majesty of the First fruits and Twentieth parts payable out of the Ecclesiastical Benefices in this Kingdom ; &c. In which a Recital being made of the Letters Patents granted by Queen Anne, for Settling the First-fruits, payable by the Arch-Bishops, Bishops and Clergy, to the Crown, as a perpetual Fund for certain pious uses in the said Letters Patents mentioned, and also other Letters Patents for wholly Exonerating the Arch-Bishops, Bishops, and Clergy from the payment of Twentieth parts ; The said Letters Patents are, by this Act, Confirmed and made of full Force and Virtue in Law.

The uses for which the First-fruits are thus made a Fund (As the same is Expressed in the Letters Patents bearing Date February : 7 : in the Tenth Year of the Queen's Reign) are The Building and Repairing of Churches, The Purchasing of Glebes, where they are wanting, and of Impropriations, where-ever the Benefice is not sufficient for the liberal Support of the Pastor who has the Cure of Souls. And what the Yearly income of this Fund has been, since the time of its being granted, As also how well it has been hitherto applied, the Reader may fully Satisfie himself by the Appendix which is hereunto annexed for that purpose.

I have already made mention of the Act which was also passed in this same Session of Parliament for  
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*real Union and Division of Parishes* (Chap: 14 :) together with (I think) a Necessary Remark upon one part of it: For which reason I take no farther notice of it in this place; Only to repeat my opinion that it would be much for the benefit of this Church and Nation, that a Law of this Nature were made perpetual.

When Age, Sickness, or any other lawful Impediment debar's the Incumbent of an Ecclesiastical Benefice with Cure, from attending his own Duty in Person, He is obliged to find a Sufficient and well Qualified Curate to perform that Office, for the Performance of which he himself, at present, is supposed to be Incapacitated. And that such Curate may have a reasonable Subsistence, without which it is impossible that he should ever well go through with his Duty; *An Act* was passed in the Sixth Year of His present Majesty, for the better Maintainance of Curates within the Church of Ireland (Chap: 13 :) By which a Power is given to the Bishop or Ordinary of each Diocese, with regard to the Greatness of the Cure, and the Value of the Ecclesiastical Benefices of the Incumbent, to ascertain the Yearly stipend of such Curate; Provided that the same shall not exceed Fifty Pounds *per Annum*, nor be less than Twenty.

And upon this Occasion, I cannot but again lament the great want of Glebes in many Country-Parishes. Where a Parish-Church is Endowed with a Glebe, and a Tolerable House upon it, the Incumbent, if Non-Resident, commonly either sets them, to the Curate at an easy Rent, or otherwise affords him the convenience of Residing where he may live with the least expence, and be the readier at hand, upon all Occasions for the performance of his Duty. But where these conveniencies are wanting, the poor Curate for the most part is compelled, at a dear rate, to take a House or Lodging, it may be at a great distance from the Church where he is to serve, from whence he has perhaps four or five miles (And in some cases more) to ride every Lord's day for the Performance of Divine Service,

vice, and all the rest of the week has scarce an opportunity of seeing or conversing with any of the Parishioners, Except it be when, with great trouble both to them and himself, he is sent for to Perform some Occasional-Office.

In Parishes therefore where the Curates are at so great Expence and Trouble, The Bishop sure will not be thought to Reward the *Labourer* beyond his merit, should he appoint him for his Maintenance the very utmost Stipend which this Act Allows. Or if the Wisdom of the Legislature had thought fit to have given the Bishop a Power of extending this Allowance to one third part of the Yearly Profits of the Benefice, it would perhaps have been no more than what the Greatness of the Cure, and the Deserts as well as Necessities of the Curate, do often make highly reasonable. The Act indeed (being most of it a Transcript of the like passed in *Great-Britain*) extends only to the Curates of Non-resident Incumbents. But it being Notorious that in many Parishes, and more especially those in Cities and great Towns, where the Incumbent is *Resident*, or at least does part of the Duty in his own Person, a very great share of the Cure is of necessity laid upon one or more Curates who are taken in to assist him; There seems to be as much reason that the Bishop should have power, in proportion to the Value of the Benefice, and greatness of the Labour undergone, to secure a fitting Maintenance, for such *Curates assistent*, as for the others who take the Cure wholly upon them. And of this, It is hoped, the Legislature will also in time take care, as they shall find the Necessity of the thing to require.

By this same Statute, Power is given to the Archbishop, or Bishop of any Diocese, and, with their consent Respectively, to the Inhabitants of any very large Parish, to erect a Chappel of Ease (and, in some cases, two) within such Parish; that none of the Parishioners may be at an unreasonable Distance from a place of God's Publick-Worship. For which Chappel or Chap-

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pels the Incumbent is Obliged to find a sufficient Curate, for whose Support and Maintainance a way is Prescribed, as also for the keeping of such Chappel in repair ; Altho' in this last Clause there happens to be a mistake of a word, which Renders the Sense a little obscure.

Sometimes the Corps (As we call it) or Endowment of a Dignity, or Prebend of a Cathedral-Church, is found to consist, either wholly or in part, of a Parish or Rectory where there is no Vicarage Endowed : In which cases the Respective Dignitary or Prebendary is bound either in his own Person to serve the Cure of such Parish (For which I conceive the Bishop cannot deny him a Licence, if he applies for it) or else to find a sufficient Curate to be Licensed by the Bishop, for that purpose. Such Dignities and Prebends then being in reality *Benefices having Cure of Souls*. There seems very little doubt to be made, but that they were intended to be comprehended in the Statute of the Tenth and Eleventh of King Charles the First, Chap: 2 : Whereby all Grants and Leases of *Benefices with cure of Souls*, or any part of them, are made void for any longer time than the Residence of the Incumbent who should make such Lease or Grant.

But a notion being lately started, That by the words of the very next Statute, which was passed in the same Session of Parliament 10 : and 11 : Car: 1 : Chap: 3. A Lease at half value made for twenty one Years, by any Dignitary or Prebendary of a Cathedral-Church of the Tithes of his Dignity or Prebend would hold good, and one or two such Leases having been actually made, It was justly to be apprehended that, if this same Notion should take place, the private Necessities of particular Incumbents, might one time or other prevail with them to set such Leases of all, or most of their Dignities and Prebends, whereby the several Cures depending on them, would come at last to be very poorly provided for, or in plain terms, to be deprived of one half of their maintainance.

For a timely remedy therefore of this evil, another Act was passed in the sixth Year of King George, (Chap. 14.) Entitled, *An Act for amending and enforcing a Clause contained in an Act, to enable Restitution of Impropriations and Tithes, and other Rights Ecclesiastical to the Clergy, with a restraint of aliening the same, &c.* By which not only all such Leases which for the time to come shall be made for any longer term than Incumbency, are made void as to the Successor, but also all other Leases to be made by any Dignitary, Prebendary, or other Ecclesiastical-Person, being Rector of a Parish, of the Tithes of his respective Dignity, Prebend, or Rectory, even where there is a Vicarage endowed, from and after the sixteenth Day of August 1719, for longer time than his own Incumbency, are made of no validity against the Successor; Except where such Tithes have been Set in Lease for the greatest part of thirty Years last past.

By the Act that was passed in the Second Year of Queen Anne; for the Exchange of Glebes belonging to Churches (of which I have already made mention) Power is given to Ecclesiastical-Persons, having Cure of Souls, to exchange their Glebes, if lying at too great a distance from the respective Parish-Church, for Lands of equal value lying nearer, and more convenient for Residence. Now altho' the Members of Cathedral-Churches are not, in the Eye of the Law, accounted to have Cure of Souls; yet every Man sure will allow, that it contributes not a little to the promoting of true Religion, that those Mother-Churches should be well Attended, and the Service of God (especially upon every Lord's-Day) duly performed in them; And consequently that, for this purpose, some of their respective Members should have the convenience of residing near them.

The better therefore to promote this good End, An Act was passed in the Eighth Year of King George, (Chap. 11.) for the supplying [what was justly thought] a defect in this same Act, for the Exchange of Glebes;

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By which Power is given to Arch-bishops, Bishops, Deans, Arch-deacons, Dignitaries and Prebendaries of Cathedral-Churches, to exchange their Demesnes or Mensal-Lands, if inconveniently situated, with respect to their *Cathedral-Churches*, in like manner as by the other Act is directed, touching Glebes, in relation to their several *Parish-Churches*, whereunto they respectively belong.

The Act also gives the same Persons *Power*, with the consent of the Government and Privy-Council, out of any part of their Lands, being in their own Hands by the Expiration, Surrendry, or Purchase of a Lease, to Set a-part a convenient Demesne or Mensal, for ever so to remain, for the respective use of themselves and their Successors; And also to exchange their Demesnes or Mensal-Lands, lying at an inconvenient distance from their respective *Cathedrals*, for other such Lands of their own that lye more convenient. Each parcel of Land so exchanged, being to all Intents and Purposes, mutually to be taken into the place of the other; With some *Rules* about Setting Leases of those Lands which, before such Exchange, had been Mensal or Demesne.

Some Men being unwilling wholly to Alien, and sell such a part of their Land as may be sufficient for a Glebe; and yet at the same time, willing to Set out so much in Fee-Farm for that very purpose; Provided they may be sure that good Improvements should be made upon it, and a reasonable Rent secured out of it, to be paid to them and their Heirs for ever; It was thought fit in this same Session of Parliament (8<sup>o</sup> Georgij) to pass another Act (Chap. 12.) Entitled, *An Act for the better Enabling of the Clergy having Cure of Souls, to reside upon their respective Benefices: And for the Encouragement of Protestant-Schools within this Kingdom of Ireland*: By which it is, in the first Place, Enacted, that any Person, who, by the Act 15 Car: Cap. 11: above-mentioned, is qualified to Endow a Church with a Glebe, and accordingly does so

Endow it, may thereout reserve to himself and his Heirs for ever, such Yearly-Rent, and under such Clauses and Covenants, as shall be agreed upon between him and the Incumbent, with the consent of the Arch-bishop, or Bishop of the Diocess, and Arch-bishop of the Province, under their Archiepiscopal and Episcopal-Seals respectively : Such Endowment, together with the Certificate of the consent required, being within six Kalendar-Months, to be Enrolled in the High-Court of *Chancery*.

The Makers of this Law considered, that where the Estate of a Nobleman or Gentleman lyes in a remote part of the Country (which is often the Case) It will be a great Encouragement to Protestant-Tenants, to come and sit down upon it, if there be a Clergy-Man of their own Religion actually there resident, for the performance of Divine-Service, and all Offices belonging to his Function among them ; And consequently, that this may be a very good way at the same time to promote the Interest of the Publick, and the benefit of private Persons, by bringing their Estates to be improved, and a good Rent to arise, and be well secured out of them.

They farther considered, that if an Estated-Man shall Set out a small parcel of Land, which by Law must not exceed forty Acres, in a convenient Place, at a reasonable Rent, to be very well secured by all proper Covenants, and particularly by one for making good Improvements upon the Premises ; It cannot be reckoned as any Diminution of his Fortune, although a Fee-Farm Lease should be made of it ; especially considering the collateral Advantage, which in this Case would arise to him, by Encouraging honest and good Tenants, to come and Plant upon his Estate. And to prevent the only inconvenience, which it was thought might sometimes possibly arise from thus Endowing a Church with a Glebe ; The Act provides, that this Endowment shall not be made out of any part of the Demesne-Lands, usually occupied with

with the Mansion, or chief Dwelling-House belonging to the Person who so Endows a Church, and to his Heirs.

Lastly, the Makers of this Law considered, that where Money cannot be got to Purchase a Glebe, (which is commonly the Case) nor sometimes, it may be, a Glebe to be *Purchased* for Money, if it could be raised ; It is much better on all accounts, for a Clergy-man to have a Glebe at a moderate Rent, than to have none at all, and thereby be exposed to the great Inconveniencies which I have already mentioned. And if an Incumbent makes good Improvements upon such a Glebe ; he not only has the benefit of them while he continues there ; but also, by the Statute of the Tenth of King *William* 3d. Chap. 6. is Entitled to two Thirds of the Money which he so lays out, to be paid to him or his Executor, by his next immediate Successor ; And in the mean time has this Satisfaction, that by his Care and Prudence, with some moderate Expence, he has made that Glebe worth, it may be, thrice as much to all future Incumbents, as it was when it was first taken, Whereby, with little or no loss to himself, he has been a great Benefactor to his Parish, by enabling his Successors to reside, and thereby the better to promote the Glory of God, and the Interest of Religion, by a constant Attendance upon their Duty.

In this Act (8<sup>o</sup> *Georgij*, Chap. 12.) There is also a Clause, that if any Incumbent shall Purchase a Glebe, and Endow his Church with it, reserving no Rent ; he shall be Entitled to two Thirds of his Purchase-Money from his next immediate Successor, and he to one half of what he shall so pay, to be repaid by his next Successor, in like manner as is provided in the case of Building upon, and Improving Church-Lands, by the just now mentioned Act of the Tenth of *William* the 3d. Chap. 6.

At the same time, It was taken into Consideration, that in many parts of this Kingdom where the Land  
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is barren, the Benefices but poor, and no Market-town at any competent distance ; If a Resident Clergy-Man has not at least Forty Acres of Glebe, he must often be under a necessity of wanting a great part of that ordinary Provision, without which the smallest Family that lives with the least decency, cannot be supposed to Subsist. For the remedying in part of which great Inconvenience, The power which by the Statute of the Second of *Queen Anne*, Sess: 1: Chap: 10: is given to Arch-Bishops and Bishops, out of their respective Lands, to Endow any Church that wants it, with Twenty Acres, at a moyety of the Yearly-Rent to be reserved (Of which I have already spoken) is now extended to Forty Acres Plantation-measure, and made perpetual ; With this Proviso, that all the Glebe belonging to a Church so Endowed, shall not exceed Forty Acres of like measure.

Another Proviso is also added, That During the Union, either Parliamentary or Episcopal, of two or more Ecclesiastical Benefices, It shall not be Lawful for any Person to Endow more than one of the Churches of such Union with any portion of Glebe. But at the same time it is made Lawful to give any quantity of Land, not exceeding Ten Acres, for the use of a Resident Curate of any Church or Chappel of Ease, wherein Divine Service shall be constantly performed, so as that all the Glebe-Lands belonging both to the Mother-Church and Chappel or Chappels of ease in any Union, shall not, in the whole, exceed Sixty Acres Plantation measure.

The Fund of *First-fruits* (of which I have already spoken) Tho' in itself, a generous Benefaction, Yet not being sufficient alone in five hundred Years and more, to answer all the good work for which it was given by the late Queen and his present Majesty, As will easily appear to any one who reads the Appendix, and considers the very great number of miserable poor Benefices that are in the Kingdom ; It was thought by some that the speediest way to answer the Necessities

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of the Church, and make the Residence of the Clergy possible, would be, to put them upon getting Glebes at a Fee-farm Rent, and to employ what could be spared out of this fund, from buying in Improvements, in encouraging the Incumbents to build and improve upon such Glebes as they either already had or hereafter should procure. It is well if the *purchase* of a single Glebe does not exhaust a full Years Revenue; And tho' the Incumbent for whom it is purchased, covenants within seven Years to build upon it; yet (beside that such a Covenant will hardly ever be put in suit) it may be that neither he nor his Successors, in a much longer time, will be able to perform what has been so covenanted; Nor will the *Successor* think himself thereunto Obligated if it does not otherwise answer his convenience. Whereas if some *present* Encouragement be given to an Incumbent to build upon his Glebe, it may probably put him upon it, and thereby immediately fix the Residence both of himself and his Successors within the Parish. Nor is the Fee-farm Rent of a Glebe to be look't upon as a *burthen* even to the first Incumbent, because the profit of it from the very first day, is supposed to answer at least that expence; And much less will it be so to his Successors, after it has been built and improved upon.

These considerations prevailed with the framers of this Act, to insert a Clause in it, whereby Power is given to the Trustees for managing the fund of *First-fruits*, hereout at their discretion to give to any Incumbent, having actual Cure of Souls, his Executors, Administrators or Assigns, a Sum not exceeding one hundred Pounds Sterling, toward reimbursing him the Charge which he shall have been at in building upon his Glebe; A Certificate under the Hand and Seal of the Arch-Bishop or Bishop of the Respective Diocese being first produced unto them, that such Incumbent has built or procured to be built on his Glebe, one convenient Dwelling-House covered with Shingles, plates or Tiles. And this Sum so paid to any Incumbent,

cumbent, is to be struck off his account for building and improving upon his Glebe, and not to be comprised in any Certificate of that sort, to be given by the Arch-Bishop or Bishop in pursuance of the Statute of the tenth of K. *William 3* : Chap : 6.

And now to shew what Encouragement this Scheme, if pursued, would be to building and improving upon Glebes, and thereby to the Residence of the Clergy upon their respective Cures, let us suppose that an Incumbent, with the consent of his Bishop, takes a Fee-farm lease for himself and his Successors of a Glebe, at ten Pounds a Year, and immediately lays out upon it two hundred Pounds in building such a Dwelling-House as this Act requires, together with a convenient Out-House. And that, upon producing a Proper certificate of his having so done, the Trustees for the First-fruits should repay him one hundred Pounds; Which (being now his own Proper Money) he again lays out in Fencing, Planting and Improving upon the Premises. So that three hundred Pounds will by this means be layed out upon the Glebe; One hundred out of the Fund of First-fruits, and the other two out of the Incumbents own Pocket.

By these improvements (If well made, and if not so, no Bishop sure would ever certifie for them) that piece of Land which, when naked, was not worth more than ten Pounds per Annum, will probably be in a few Years (In money or money's worth) to the Value of thirty Pounds a Year, and perhaps considerably more to the Incumbent and his Successors.

And if Residence, according to Law, continues constantly to be enjoyed, the Succeeding Incumbents will in all probability make more and more improvements until (It may be in about forty or fifty Years) such a Glebe comes to yield as much benefit as such a quantity of Land almost can be supposed to do. Especially considering that whatever any Incumbent shall lay out in substantial and profitable Improvements, he will not only have the benefit thereof during his own

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Incumbency, but also, himself or his Executors, be Entitled to two thirds of his Disbursements, whenever it shall please God that he dyes or is removed.

By this way of proceeding, a Glebe, tho' paying a Ground-Rent (And much more if it pays no Rent) will in a few Years, become a considerable Augmentation to a Benefice, and enable the Incumbent with comfort to reside upon it. The first Incumbent indeed who disburses the largest Sum, will have the heaviest load. But if he gets one hundred Pounds from the Fund of First-fruits, beside the two thirds of the remainder of his Disbursements, of which he is Secure from his immediate Successor, it will make the burthen easy to be born; And to the rest of the Successors it will be but a trifle, in Comparison to the good of securing the Perpetual Residence of him who is to take care of the Souls of the People, and to promote Virtue, Peace, and good Order amongst them.

To conclude this Digression; I cannot but think that if, out of the Fund of First-fruits, or any other way, an Incumbent who builds such a House as the Statute requires upon his Glebe, could be always sure of having one hundred Pounds repaid him, It would put many of them upon getting Glebes for a Rent, if they were not, or could not otherwise be provided of them, and would be a very great Encouragement to them (In conjunction with what they are to receive from their Successors) to build Houses for the Residence both of themselves, and those who are to come after them. The Consequence of which (Through God's Blessing) to the Church and Religion is too Obvious, to need any enlargement upon it.

I have now given, I think, a sufficient *Abstract* of the Laws in Force within this Kingdom, for Promoting and Encouraging the Residence of the Parochial Clergy upon their Respective Cures. If the Reader has a mind to have a more full and particular account of them, I must refer him to the Title in the Canon-Law, *De Clericis non residentibus*, and to the several

Acts of Parliament which I have here pointed out in the same order of time as they were made.

I need not repeat what I have already hinted concerning the great Usefulness of proper Schools for the Training up of Children in the Knowledge of Religion and Vertue. Let us therefore see what Laws we have whereby such Seminaries as these may be Promoted and Encouraged.

The first Law that I find to have been made for this purpose, within the Kingdom of *Ireland*, is a Clause in the *Act for the English Order, Habit and Language* 28: Hen: 8: Cap: 15. Whereby it is required that every Clergy-Man at his admiffion to any Benefice, shall take an Oath that (Amongst other things) he will keep or cause to be kept within his Parish, *a School for to learn English, if any Children of his Parish come to him to learn the same, taking for the keeping of the said School, such convenient Stipend or Salary as in the said Land [viz. Ireland] is accustomably used to be taken.* Here we may observe.

First that if a Parish-Minister is diligent in his Duty, and also in his Endeavours, by hard Study, effectually to qualifie himself for the better performance of it; It will neither be proper nor indeed possible for him to bestow so much of his time, every week, as will be necessary in giving due attendance upon the teaching an *English* School. For which reason, I do not think that any Man expects that the Minister should perform this work in his own Person.

Secondly, When this Law was made, no Oaths, Subscriptions, or Declarations were required from such School-Master as should be appointed to teach *English*: And if no other Law but this had been made about Schools, it would be indifferent whether the Master were a Protestant or a Papist. Whereas, at present, no Papist being by Law allowed to teach any School, it is very difficult and almost impossible in many remote parts of the Kingdom, to get a School-Master qualified according to Law to teach the *Eng-*

*Irish* Tongue, Except better Encouragement be given him than what commonly the Minister is even able to do out of his own Pocket.

Thirdly, Multitudes of the poorer sort of *Irish* are not able, and they who are able, are seldom willing to give such *Stipend or Salary* as this Law allows to be taken to a Protestant School-Master, for the teaching of their Children: So that except a sufficient Method be taken to have them taught for nothing, It is not to be hoped that almost any of them will be sent to learn.

The more effectually to compell the Vulgar *Irish* to bring up to some sort of Learning, such of their Children as are not otherwise very well employed, a Clause is added to another Act passed in this same Year, 28: H. 8: c: 24: Entitled, *The Act for Leazers of Corn*; Whereby all Persons who are not able to keep their Children to School, are Obliged, under a Penalty, to put them, at ten Years of Age, to *Handicrafts or Husbandry*.

It is a just reproach to any Kingdom or Commonwealth, that any very good Law should be in force among them, and yet no manner of care taken that it be put in Execution, or the observation of it so much as made practicable. That it would be of incomparable use to have every Child in the Kingdom brought up in such a way as to prevent Idleness, which is the Mother or Nurse of all sorts of wickedness is too evident to be denyed or doubted of. Here then we have an excellent Law made for this very purpose. But in many parts of this Realm, If the question be asked a Poor Man, Why do you not send your Child to School? He may answer because there is no School within four or five Miles, or perhaps more, of me. Why do you not then put him to some Handicraft-Trade, Whereby he may get his Bread? Because I am not able to give an Apprentice-fee to a Master with him. At least then why do not you bring him up to Husbandry that he may learn to cultivate the Earth,  
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and make it bring forth in abundance both for himself and others? He may with too much truth say, God indeed has given us a Spacious and Naturally fruitful Country, sufficient, if cultivated, to support a great Number of People. And he has told us in his Holy Word, that *he hath given the Earth to the Children of Men*: Pſal: 115: 16: By which thus much ſure at leaſt, is ſignified, That every *Child of Man* who is *Honeſt* and *Induſtrious* has by the will of God, a right to be ſupported by the produce of the Earth, as long as he is willing to Labour upon it in ſome uſeful employment. But alas ſuch vaſt tracts of Land are now taken out of the Hands of Human kind, and put under great Flocks and Herds, that we can get no place where to beſtow out Labour, but are forced with our Children to flie for Sanctuary to the Mountains, where neither *Huſbandry* nor *Handicrafts* can find employment, but we are compelled to Spin out a *Miſerable Life* in the greateſt Poverty, without having ſo much as the Opportunity of being uſeful either to our ſelves or others.

Thus we ſee a moſt uſeful Law is by our way of Management, made in a very great meaſure impracticable. And this undoubtedly is the true reaſon why no inquiry is made into the conſtant breach of it, As the Statute it ſelf expreſly requires there ſhould. I ſhall not take upon me to preſcribe a remedy for this great evil; but I will venture to ſay that it is not remedyleſs, if the Wiſdom of the Nation will once but heartily and ſeriouſly take the matter into conſideration.

In the twelfth Year of Queen *Elizabeth's* Reign. It was taken into Conſideration, that one Proper remedy againſt the Ignorance, Barbarity, and Wickedneſs of the People of this Kingdom, would be to erect *Free-Schools* in many parts of it, Where the Youth might be brought up in the Knowledge not only of Letters, but alſo of Religion, Vertue and good Manners: And accordingly an Act was then paſſed for  
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that Purpose, 12 *Eliz: c: 1*: Which, altho' it has certainly done some good, yet still Labours under so many defects, that except they are rectified by a new Act, the good design must for ever come far short of what was Proposed and Expected.

For the Supplying of which Defects, I cannot but wish that at the next Session of Parliament, due Provision may be made.

First, that in each Diocese where a Free-School is appointed to be, a Piece of Ground should be Purchased at the Publick Expence for the building of a convenient School-House and Dwelling-House for the School-Master.

Secondly, that when the place is thus conveniently fixed, a certain way may be found for Raising so much Money as may be sufficient for the Finishing of the Work, and that the same be duly and honestly applied.

Thirdly, that either the School-House and Dwelling-House should, from time to time, be repaired by the Publick, or the School-Master, compellable to keep them in constant good repair, and Inspectors appointed to take due care that he does so.

Fourthly, that Power be given to proper Persons to make fitting Rules for the Discipline and Method of teaching in each School, one of which Rules should always be that certain times be every week appointed for Instructing the Youth in the Common Principles of Christianity, Vertue and Morality; And that a convenient Form of Prayer be prescribed to be used every Morning, as soon as the Scholars are met, and every Evening before they are Dismissed.

Lastly, that an easy and expedite way be found for every School-Master to recover his Stipend or Sallary, which is already indeed appointed for him; but the very Collecting of it, and much more the Sueing for it, in case of Non-Payment, too Troublesome and Expensive.

All these things are either most Palpably wanting, or not sufficiently provided for in the *Act*, for the

Erection of Free-Schools, of which I am now speaking, and until they are well and duly Supplied, it is easy to see that in many parts of this Kingdom, such Schools either will not at all be Erected, or else will turn to very little Benefit to the Publick.

In the Tenth Year of the Reign of King Charles the First, *An Act* was made for *Maintenance and Execution of Pious uses*, In the Number of which Schools are reckoned. (Sefs : 3 : c: 1.) And altho' by some accident or oversight, the Grammatical-Construction of this Act is plainly Defective ; yet the intent and design of it is sufficiently Manifest ; viz. That a Grant made to any Arch-Bishop, or Bishop of this Kingdom, and their Respective Successors for ever, for the Erection Maintenance, or Support of any of the Pious uses in the Act mentioned, of which a School is one, shall be good and effectual in Law, and the Arch-Bishop, or Bishop, to whom such Grant is made, and their Respective Successors may be compelled either by the High-Court of Chancery, or by the Lord Deputy and Council, to execute the Trust in them for that Purpose reposed by any Charter, Deed or Conveyance, then made or thereafter to be made, by the King, or any other Person, or Body Politick or Corporate.

By this Act then, Power is given not only to the King, but to every other Person and Body Corporate, to vest a Legal Estate in the Arch Bishop, or Bishop, of any Diocese, for the Erecting, Supporting or Maintaining of a *School*, or any other Institution or Work of Piety or Charity, warranted by the Laws of this Realm. Nor will it be in the Power of any such Arch-Bishop, or Bishop, or their Successors, to Violate the Trust that shall so be reposed in them ; Except we should suppose that neither the High-Court of Chancery, Nor the Government and Privy-Council would, upon proper Application made to them, exert the Authority which by this Act is given to them, and each of them to compell all Arch-Bishops and Bishops, to perform and fulfill every such Trust.

The Subject on which I am engaged has obliged me to take notice of this Act of Parliament, as far as it relates to *Schools*. But I cannot omit this Occasion of going a little farther, and Humbly recommending it to the Wisdom and Piety of the Legislature, that a more full and compleat Act may be formed to enable not only Arch-Bishops, and Bishops, but all other proper Persons and Bodies Politick to accept of such Gifts or Grants, as shall be made to any of them, for all manner of uses truly pious, and for the Publick good; and to recover the same, (In case they are detained) without much trouble, delay or expence, As also, with as little trouble, delay or expence, to compell all Persons, in whom any Trust of this nature is or shall be reposed, faithfully and honestly to discharge the same, according to the true intent and meaning of the Granter. We are generally Zealous (Nor are we to be blamed for it) that good Laws may be made for securing every *Private* Man in the full and free enjoyment of his Property, as well as of his Life and Liberty: But the want of a more expresse Law than what at present we have, effectually to secure what is or may be given for any *Publick* uses, is a very great Discouragement to many Pious and good Men, who out of the Substance with which God has blessed them, would gladly bestow some thing for promoting the Glory of God, and the common benefit of Mankind, if they could have some reasonable assurance (which is no other way to be given but by a good Law) that what they thus bequeath or give, should neither be imbezled nor misapplied. The Necessities and Miseries of this poor Kingdom cry out for such a Law; And therefore I hope that, in the next Session of Parliament, effectual care will be taken of it.

In the Year 1634, and the Tenth of the Reign of King *Charles* the First, One hundred Canons were Synodically formed for the Church of *Ireland*, and confirmed by the Royal Authority: And it being a matter of great Consequence what sort of Principles

are first Instilled into Children, when they begin to have a little use of their Reason ; For which no Persons have a better opportunity than the School-Masters or Tutors, to whose care they are committed ; It was thought very necessary to Prohibit all Persons from Teaching the Latin Tongue, or Instructing Children either in Publick-School or Private-House, but such as should be allowed by the Ordinary of the Place ; with a saving to all Patrons and Founders of Schools, for their Right of Nomination : Nor is the Ordinary allowed to Licence any Person for this purpose, but such as shall be found meet, as well for their learning and dexterity in teaching, as for Sober and Honest Conversation, and Right understanding of God's true Religion (Can: 98) And also shall Subscribe to the two first of these Canons (Can : 99) The former whereof is to Testifie the agreement that there is between the Churches of *England* and *Ireland*, in the Profession of the same Christian-Religion ; And the other to acknowledge the King's Supremacy in Causes Ecclesiastical (in Opposition to the Usurped Power of the Pope) in like manner as Godly Kings had the same among the *Jews*, and Christian Emperors in the Primitive Church.

By the *Act for the Uniformity of Publick Prayers, &c.* which was passed in the Reign of King *Charles* the Second (17 : Car : 2 : Sefs : 5 : c : 6) Every Publick School-Master, and private Tutor or Instructor of Children, is Prohibited from taking that Office upon him, without Licence obtained from his respective Arch-Bishop, Bishop, or Ordinary of the Diocese (For which Licence he is to pay no more but one Shilling) And before any such Licence be Granted him, he is to take the Oath of Allegiance and Supremacy. Which being now by Law laid aside, other Oaths, together with a Declaration against some of the chief Errors of Popery are substituted and appointed in the stead thereof.

By the same Act also, Every such School-Master and Tutor, before his admission, is required to Sub-  
scribe

scribe a Declaration which is there in words set down but is now abrogated and taken away, excepting only the last Clause of it, which contains a promise of Conformity to the Liturgy of the Church of *Ireland*, as it is now by Law Established.

In *An Act* that was passed in the Ninth Year of King *William* the Third (Chap: 30) to hinder the Reversal of several Outlawries, &c. Amongst other things, a Prohibition is laid upon such Persons as are under the Circumstances there mentioned, from returning out of *France* or the Dominions of the *French* King, into this Kingdom, without Licence under the Great Seal first obtained. And before any such Licence was to be Granted, Security by Recognizance was to be given by each Party applying for the same, for the payment of Forty Shillings Yearly to the Bishop of the Diocese where he should reside, for the Benefit and Advantage of such School or Schools as the Bishop should think to be most in want of a Maintainance within his Diocese. I do not think that any thing ever was, or is now likely to be got, for the purpose intended, by Virtue of this Clause. But I mention it, As well as some other things that have not proved to be of great Importance, only to shew that, from time to time, the Parliaments of this Kingdom have still had it in their thoughts to give encouragement to the Erection and Maintainance of Schools; As being (If well Regulated) of excellent use towards bringing the People of this Kingdom both to truth in Religion, and Civility in their Manners: And I heartily wish that none of us may lay these thoughts down, until some way be effectually found for the support of so many Schools as shall appear to be necessary in order to bring this good work to perfection.

Some time before the passing of this Act, but in the same Session of Parliament (7: W: 3. Sefs: 1: c: 4) there was *An Act* made to restrain foreign Education; In which (Amongst other things) a restraint is laid upon all Persons professing the Popish Religion from publickly teaching School, and also from instru-

cting Youth in Learning in private Houses, except in one case only where it is not by this Act forbidden. And that Clause in the Statute of 28 *Hen: 8: c: 15:* for obliging all Incumbents in their Respective Parishes to keep *English* Schools, or cause them to be kept, and also the Statute of 12 *Eliz: c: 1: for the Erecti- on of Free Schools* (of both which I have already spoken) are reinforced and required to be observed, and also to be given in Charge by the Justices of the King's-Bench each Term, by the Judges of Assize in their Respective Circuits, and by the Justices of the Peace in their General-Sessions. But, with all Submission, I cannot but say that very little Benefit is to be expected from either or both of these last mentioned Laws (Especially in those parts of the Kingdom which are mostly Inhabited by Papists) until an effectual way be found to free them from those defects and difficulties, wherewith I have shewn each of them to be clogged.

The more effectually to prevent all Papists from teaching of School, and thereby having the opportunity of instilling their pernicious Principles into the minds of Youth; A Clause is inserted in the *Act for explaining and amending an Act to prevent the further Growth of Popery* (8 *Ann: Sefs: 4: c: 3*) Whereby a farther Penalty is laid upon all such Papists as shall presume publickly to teach School, or privately to instruct Youth in Learning, or to become Usher, Under-Master, or Assistant to any Protestant School-Master. It is also made Penal for any one to teach or instruct Youth, either publickly or privately, or as Usher or Assistant to any Protestant School-Master, except he shall first, at the Assizes or Quarter Sessions, take the Oath of Allegiance, and make and Subscribe the Declaration, and take and Subscribe the Oath of Abjuration, as in the Act against the further Growth of Popery (2 *Ann: Sefs: 1: c: 6*) is directed and expressed.

And for the better encouragement of all such as shall regularly take upon them the Office of teaching  
and

and instructing of Children. A Clause is inserted in the *Act to Impower Justices of the Peace to determine disputes about Servants, Artificers, Day-Labourers Wages &c.* (2 Georg: Seis: 1: c: 17) Whereby all licenced School-Masters, and School-Mistresses have the like remedy, for recovery of any Fee or Wages due to them for teaching any Child or Children, as by the same Act is allowed to Servants, Artificers, and Day-Labourers; which is (In case that the Sum demanded do not exceed Three Pounds) to bring the Matter by complaint, before a Justice of the Peace, or Chief Magistrate of any City or Town Corporate, who have Power by this Act, within their respective Jurisdictions, in a Summary way, to hear and determine all such Controversies; and by Warrant, to be directed to the Constable, by Distress and Sale of the Offenders Goods, to enforce the Payment of such Sum as shall appear to be due.

But what ever Encouragement may seem, by these several Laws, to be given to Protestant-Schools; yet untill one thing more, at least, be effectually done, there seems little likelihood that they should flourish, or any way answer the end proposed, in very many parts of this poor Kingdom.

Let us suppose that in a Parish, where there are many Papists, and but very few, or it may be no Protestants (which is the Case of many Parishes in the Kingdom) the Incumbent should out of his own Pocket, give forty Shillings or three Pounds a Year as a Stipend or Sallary, to a Person sufficiently qualified to Teach an *English School*: When this poor Man has paid the Rent of a House to Sleep, and a Place to teach School in, what will he have to bestow toward the maintainance of himself and Family? Few Papists will send their Children to be Taught by him, except perhaps he offers to Teach them for nothing; And the Case supposes, that there are few or no Protestants in the Parish. Must the Incumbent then, at his own Expence, maintain such a Person (to say nothing of his Family) in Meat, Drink, Clothes and

Lodging, only for having the Name of a School-Master, with very little or nothing to do in that Employment? This would bear hard upon many a poor Benefice; Nor is it undoubtedly the design of the Law, that any Incumbent should throw away his Money to so very little Purpose.

Must we then for ever only talk of *English* Schools, and blame the Parish-Ministers for not setting them up in abundance of Places, where (As matters at present are) the thing is plainly impracticable? Or what is to be done to give some Life to them where they are most wanting, and to reap that Benefit to the Nation from them, which for so long time we have been desiring? The Proposal which I would make, until something better shall effectually be thought upon, is that in as many convenient Places as may be, a piece of Ground for a proper House and large Garden, be at the publick Expence Purchased, and for ever Appropriated to the use of an *English* School-Master, who should be under the constant Inspection of fit Persons to keep him to his Duty, or else remove him. If thus much, in some Places, were once done; I cannot but think that by the Sollicitation and Benefaction of well-disposed Persons, such a House might be Built, and other little Improvements soon made upon each piece of Ground, as might be an Encouragement to an honest Man, who may be fit to Teach the *English* Tongue, to sit down upon it: Nor is it to be doubted, but that many a poor Parish-Clerk, who at present hardly gets Bread, would be over-joyed to get such an addition to the means of his Subsistence. And when once the residence of such a School-Master should thus be conveniently fixed and made certain, It would be an Inducement to the People to send their Children to him, and Persons who were able and well-disposed, would probably be inclined to give him some consideration for Teaching some of the Children of the poorer Sort.

Whether the Legislature will think fit to raise a publick Fund for such a Purpose as this, must be referred

ferred to their own Wisdom : But if any private Benefactor is willing to promote and pursue this Scheme, the Law has already put it in his Power. For, As to the Laity, I have taken notice that, by the Statute of *pious Uses* (10. Car. 1. Sess. 3. C. 1.) a legal Estate may, by any Person or Body Corporate, be vested in the Arch-Bishop, or Bishop of the respective Diocese, for the maintaining of a School, as well as promoting any other work of Piety : And as to the Clergy ; By the Act lately passed (8 Georg. Sess. 4. Chap. 12.) *For the better enabling of the Clergy having Cure of Souls, to reside upon their respective Benefices, And for the Encouragement of Protestant-Schools within this Kingdom,* It is made lawful (with such consent as the Act requires) for every Arch-Bishop and Bishop, to make an absolute Grant unto the Church-Wardens of any Parish, and their Successors for ever, of any quantity of their Land, not exceeding two Acres ; and for every other Ecclesiastical-Person, not exceeding one Acre, for the use of a resident Protestant School-Master, to Teach the *English* Tongue, from time to time to be nominated by the Person making such a Grant and his Successors, and Licenced by the Arch-Bishop or Bishop of the Diocese respectively.

If the Reader desires to be more fully informed of the particulars of any of these Laws, of which I have here given him the general design ; It is most easy for him to have recourse to the several Statutes and Canons which I have quoted ; Of which, for this reason, I have not transcribed the Words at large ; neither was I willing unnecessarily to swell the bulk of my Discourse ; which already is longer than I thought it would be.

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## The APPENDIX.

THE Design of this *Appendix*, being only to shew how the Fund of *First-Fruits* settled in the hands of Trustees by her late Majesty Queen *Anne*, and His Present Majesty King *George*, has hitherto been managed and applyed to the use for which it was given; There will be no Necessity of troubling the Reader with a large Historical Account of such things as are already sufficiently known to all who are but a little Conversant in the Affairs of our Church.

It may Suffice to know that, As the Law stood in the former part of the Reign of her late Majesty, every Arch-Bishop, Bishop, Dean, Arch-Deacon, Dignitary, Prebendary, Rector and Vicar, at his first coming in to such his Ecclesiastical Promotion or Benefice respectively, was Obliged within a certain time, to pay to the Crown one Years Value of such his Promotion or Benefice, not according to the real worth of it at that time; but according to a *Taxation* long before made and lying upon Record; saving only and excepting such Rectories and Vicarages as in the said *Taxation*, were under such a certain Value. And this Years Value so to be paid, was called by the name of *First-Fruits*.

Moreover, Every such Promotion and Benefice stood liyable to the Yearly Payment of one twentieth part of what it was Valued at in the above-mentioned *Taxation*, excepting only the First Year of Incumbency, for which the *First-Fruits* were supposed to be paid; And this Yearly Payment was usually called by no other Name but the *twentieth Parts*.

Her late Majesty Queen *Anne*, taking into her Princely Consideration the low Condition of this poor Church of *Ireland*, the smallness of the maintainance which, in many parts thereof, is left for the Parochial-

chial-Clergy, together with the Difficulty or rather Impossibility of their residing upon their respective Cures for want of Glebes; and the ruinous state of most of the Parish-Churches, in the Country-Parishes, which the Inhabitants, by reason of their Poverty, are not able (Generally speaking) to rebuild; was pleased, by her Letters Patents bearing date the Seventh day of *February* in the Tenth Year of her Reign for her self and her Successors, to give and grant unto certain *Trustees* in the said Letters Patents named or mentioned, all and all manner of *First-Fruits*, Payable out of all Ecclesiastical Promotions and Benefices; To be applied by them, As they shall find to be most expedient, to the building and repairing of Churches, the Purchasing of Glebes where they are wanting, and of Improvements, Where-ever the Benefice is not sufficient for the liberal maintainance of the Clergy-Man having Cure of Souls.

And by other Letters Patents of the same date, she was also pleased, for her self and her Successors, for ever to release and forgive the Yearly *Twentieth parts*, to the payment of which the Arch-Bishops, Bishops, and Clergy were before lyable: Both which Letters Patents are ratified and confirmed by an Act of Parliament made in the Second Year of his Present Majesty King *George*, As I have already set forth.

For the better and more regular management of the Fund of *First-Fruits*, in pursuance of the pious design of the Donation, the Trustees soon found it necessary to appoint three standing Officers.

The principal one was a *Treasurer* whose business it should be to receive the Money from time to time to be paid in by the Clerk of the *First-Fruits*, and to disburse the same according to the Orders and Directions of the Board; As also to treat with the several Persons who at any time should be willing to sell Improper Tithes, or Land for a Glebe, and to advise with Lawyers about the validity of their Respective Titles, and proper Draughts of Deeds of Conveyance to be perfected by them, according to their  
several

several Circumstances ; And generally to have a prudent inspection over every thing of that nature, that no purchase might be made but at a reasonable rate, and upon a sure Foundation. Which Office was freely undertaken by a worthy Person, being one of the *Trustees*, without any other Profit or Emolument to himself, but only the Satisfaction of bestowing his care and pains in so good a Work.

The next Officer was that of a Secretary, whose business it should be to keep a Register of all the Orders of the Board and Resolutions of Committees, which from time to time should be made ; and to be under the Direction of the Board, and also of the *Treasurer*, to attend upon Lawyers with their Fees, to Employ Clerks for the Engrossment of Deeds, to compare the Deeds when so Engrossed, to lay out such Money as the *Treasurer* should direct for Stationary-ware or any other contingent Charges ; And once a Year to make up an Account with the Clerk of the *First-Fruits*, through whose Hands the whole Fund must necessarily pass. This Office was first conferred upon Mr. *George Turbill* with the Yearly Sallary of Forty Pounds ; And because he had been very Serviceable in the first managing and settling this business, the *Trustees* were pleased, over and above his Sallary, to order him a gratuity of Fifty Pounds ; And upon his removing into *Great-Britain* there to abide, his Office was conferred upon Mr. *Edward Madden*, the Present Secretary.

The Reader is desired to take notice that when the Secretary had at any time by Order of the Board or Direction of the *Treasurer*, laid out any Sums of Money for the use of the Trust ; It was his Custom to bring in his Bill of Expences to the *Treasurer* ; And these Bills together with the *Treasurer's* Accounts were always Inspected and Examined by the Committee which was appointed for that Purpose : Which is the reason that the Secretary's Bill is several times an Article in the Accounts of the *Treasurer*.

The Third Officer which was thought necessary to be Established, was that of a *Messenger*, to Summon the Trustees to the Board or to a Committee, and there to give due attendance for the doing of what is usually Incumbent upon an Officer of that sort. This Office, with a Sallery of Ten Pounds Per Annum, was conferred upon *Leonard Hird*, who still continues.

Having thus said all that I think is necessary to give the Intelligent Reader sufficient light into this matter; All that I have farther to do, is to lay before him a perfect Copy of the Treasurer's Accounts, as I have received them from the Secretary, which are as follow.

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## Charge.

An Account of all Money received and laid out by  
*Marmaduke Coghill*, Esq; Treasurer to the Trustees  
 for the Disposal of the First-Fruits, from the 4th  
 Day of *March*, 1712, to the 2d of *November*, 1715.

	l.	s.	d.
<b>R</b> Received from <i>Boyle Moor</i> , Esq; 16th <i>March</i> , 1712. _____	155	0	0
<i>Item</i> . Received from <i>Mr. Francis Glascock</i> , 24th <i>August</i> , 1713. _____	100	0	0
<i>Item</i> . Received from <i>Boyle Moor</i> , Esq; by the Hands of <i>Mr. Francis Glascock</i> , 13th <i>May</i> , 1714.	108	0	0
<i>Item</i> . Received from <i>Mr. Francis Glascock</i> , 12th <i>November</i> , 1714. _____	100	0	0
Received from <i>Mr. Francis Glascock</i> , 15th <i>October</i> , 1715. _____	320	0	0
	783	0	0

*Copia Vera,*

*Ed. Madden*, Secretary.

Ditcharge.

	l.	s.	d.
16th <i>March</i> , 1712, paid Mr. George Turbill by Order. _____	50	00	00
<i>Item.</i> 16th <i>March</i> , 1712, paid Mr. George Turbill in full of his Sallary, due the 17th <i>Novem.</i> 1712.	20	00	00
<i>Item.</i> 7th <i>May</i> , 1713, paid Leonard Hird for his Sallary, due 17th <i>November</i> , 1712. _____	05	00	00
<i>Item.</i> 19th <i>May</i> , 1713, paid the said Leonard Hird his sallery, due 17th <i>May</i> , 1713. _____	05	00	00
<i>Item.</i> 6th <i>July</i> , paid Mr. George Turbill his Sallary, due 17th <i>May</i> , 1713. _____	20	00	00
<i>Item.</i> 26th <i>November</i> , 1713, paid Leonard Hird his Sallary, due 17th <i>November</i> , 1713. _____	05	00	00
17th <i>December</i> , 1713, paid Mr. George Turbill his Sallary, due 17th <i>November</i> , 1713. _____	20	00	00
<i>Item.</i> <i>May</i> 20th, 1714, paid Mr. George Turbill his Sallary, due 17th <i>May</i> , 1714. _____	20	00	00
<i>Item.</i> <i>June</i> 4th, 1714, paid Leonard Hird his Sallary, due 17th <i>May</i> , 1714. _____	05	00	00
<i>Item.</i> <i>March</i> 10th, 1714, paid Mr. George Turbill his Sallary, due 17th <i>November</i> , 1714. _____	20	00	00
<i>Item.</i> <i>March</i> 10th, paid Mr. George Turbill by Order, dated the 5th <i>March</i> , 1714. _____	10	17	06
<i>Item.</i> <i>March</i> 21st, 1714, paid Leonard Hird his Sallary, due 17th <i>November</i> , 1714. _____	05	00	00
<i>Item.</i> <i>June</i> 11th, 1715, paid Mr. George Turbill for his Sallary, due 17th <i>May</i> , 1715. _____	20	00	00
<i>Item.</i> 26th <i>July</i> , 1715, paid Leonard Hird his Sallary, due 17th <i>May</i> , 1715. _____	05	00	00
<i>Item.</i> 15th <i>August</i> , 1715, paid Mr. Sollicitor-General for his Opinion on the Titles of the Lands, proposed to be Purchased for Glebes, to the Parish of Tartaraghan and Kilsaran. _____	03	14	00
<i>Item.</i> 14th <i>September</i> , 1715, paid Mr. George Turbill a Quarters Sallary, due 17th <i>August</i> , 1715, as per Order. _____	10	00	00
<i>Item.</i> 14th <i>September</i> , 1715, paid to Mr. Marlay, for drawing Deeds for the Conveyance of the Glebe of Tartaraghan to the Trustees. _____	02	06	00
<i>Item.</i> 14th <i>September</i> , 1715, paid Mr. George Turbill in full, of his Account of Money laid out for the Trustees. _____	01	02	06
Total	228	00	00
Remains in the Hands of the said Marmaduke Cogbill, the Sum of _____	555	00	00
	783	00	00

The Account of *Marmaduke Coghill*, Esq; Treasurer to the Trustees and Commissioners, for Disposal of the First-Fruits, made the 7th of *November*, 1716.

	l.	s.	d.
<i>Imprimis.</i> Balance in this Accountant's Hands, when the last Account was Stated the 2d of <i>November</i> , 1715. — — —	0555	00	00
<i>Item.</i> Received 19th <i>November</i> , 1715, from <i>Boyle Moor</i> , Esq; by the Hands of <i>Mr. Francis Glascock</i> . — — — — —	0290	00	00
<i>Item.</i> Received from the said <i>Boyle Moor</i> , Esq; by the Hands of the said <i>Mr. Francis Glascock</i> 21st <i>April</i> , 1716. — — — — —	0150	00	00
<i>Item.</i> Received from the said <i>Boyle Moor</i> , Esq; by the Hands of the said <i>Mr. Glascock</i> 11th <i>July</i> , 1716. — — — — —	0037	09	03
	1032	09	03

*Copia Vera,*

*Ed. Madden,* Secretary.

Discharge.

l. s. d.

*Imprimis.* PAID 29th November, 1715, to Leonard Hird his Sallary, due for half a Year, ending 17th Novemb. 1715. } 05 : 0 : 0

Item. paid 6th April, 1716, to Mr. Madden his Sallary, due for half a Year, ending 12th of February, 1715. } 20 : 0 : 0

Item. paid Mr. Madden for a Fee to the Solicitor-General, for his Opinion on Mr. Ashe's Title to the Tithes of Newtown. } 01 : 17 : 0

Item. paid to Mr. Madden for a Fee given Mr. Marlay, for drawing the Deeds, for Conveying the Glebe of Tartaraghan. } 02 : 6 : 0

Item. paid 5th July, 1716 to Mr. Bernard for a Fee, for inspecting Mr. Percival's Title to the Lands of Newtown, and drawing a Deed for Conveyance of the same for a Glebe for Laracor. } 03 : 0 : 0

Item. paid 19th July 1716 to Leonard Hird his Sallary, for half a Year, ending 17th May, 1716. } 05 : 0 : 0

Item. paid 12th July 1716, Mr. Madden his Sallary, due for a Quarter, ending 12th May, 1716. } 10 : 0 : 0

Item. paid Mr. Madden for a Fee given to Mr. Marlay, for drawing the Deeds for Conveying the Tithes of Newtown. } 01 : 17 : 0

Item. paid Mr. Madden 27th September, 1716, for his Sallary, ending the 12th August, 1716. } 10 : 0 : 0

Item. paid Mr. Marlay a Fee, for drawing Additional Clauses to Tartaraghan Deeds. } 00 : 18 : 6

Item. paid for 12 Acts of Parliament for Confirmation of the Grant of the First-Fruits. } 00 : 5 : 0

60 : 3 : 6

Charge—1032 : 9 : 3

Discharge— 60 : 3 : 6

Remains in this Accountant's Hands, this 7th November, 1716: } 972 : 5 : 9

*Copia Vera,*

Ed. Madden, Secretary.

*Marmaduke Coghill, Esq;* to the Trustees for the Disposal of the First-Fruits. Dr

	l.	s.	d.
<b>B</b> alance in this Accountant's Hands on Stating	972	5	0
last Account, dated 7th, November, 1716—			
19th February, 1716, Received from <i>George Ram, Esq;</i>	052	5	0
19th June, 1717, Received from <i>Boyle Moor, Esq;</i>	600	0	0
by the hands of <i>Mr. Francis Glascock</i> —			
18th July, 1717, Received from <i>George Ram, Esq;</i> —	200	0	0
	824	11	0

*Copia Vera,*  
Ed. Madden, Secretary

Per Contra,

Creditor.

l. s. d.

9th November, 1716, paid Mr. Bernard for Inspecting the Titles, and Drawing the Deeds for the Glebes for the Vicars of Naas and Dundalk. _____	003 : 0 : 0
5th December, 1716, paid the Purchase-Money for the Glebe of Tartaraghan _____	226 : 0 : 0
5th December, 1716, paid Leonard Hird his half Years Sallary, due 17th November, 1716 _____	005 : 0 : 0
15th December, 1716, paid the Purchase-Money for the Glebe of Naas. _____	160 : 0 : 0
18th December, 1716, paid the Purchase-Money for the Glebe of Laracorr _____	200 : 0 : 0
19th December, 1716 paid the Purchase Money for the Glebe of Dundalk. _____	193 : 10 : 0
22d December, 1716, paid Mr. Madden, a Quarters Sallary, due 12 November, 1716. _____	010 : 0 : 0
22d December, 1716, paid Mr. Madden's Bill for Parchment, Engrossing and Registring Deeds &c. _____	007 : 2 : 11
15th March, 1716, paid Mr. Madden his Sallary due 12th February, 1716. _____	010 : 0 : 0
15th March, 1716, paid Mr. Bernard a Fee for Drawing an Assignment on the Bishop of Downs Deeds. _____	001 : 17 : 0
Paid for Printing 3000 Summons's. _____	000 : 16 : 3
27th March, 1717, paid Mr. Colwill's Bill for the Deeds of Temple-Patrick Tithes. _____	009 : 18 : 8
19th June, 1717, paid to the Bishop of Down in part of the Purchase-Money of the Tithes of Temple-Patrick. _____	300 : 0 : 0
20th June, 1717, paid the Purchase-Money for the Tithes of Newtown. _____	200 : 0 : 0
20th June, 1717 paid Mr. Madden his Sallary, due 12 of May, 1717. _____	010 : 0 : 0
22d June, 1717, paid Leonard Hird his Sallary, due 17th May, 1717. _____	005 : 0 : 0
12th July, 1717, paid to the Bishop of Down in part of the Purchase-Money of the Tithes of Temple-Patrick. _____	200 : 0 : 0
3d September, 1717, paid Mr. Hamilton's Bill of Cofts. _____	004 : 10 : 8

1546 : 15 : 6

Ballance remaining in this Accountant's Hands, — 277 : 15 : 6

1824 : 11 : 0

*Marmaduke Coghill*, Esq; to the Trustees for the Disposal of the First-Fruits.

Dr.

l. s. d.

<b>B</b> Allance in this Accountant's Hands on State- ing last Account, Dated <i>November, 6th, 1717.</i>	} 277 : 15 : 6
<i>11th December, 1717, Received from Mr. Glascock</i>	— 160 : 10 : 0
<i>8th February, 1717, Received from Boyle Moor, Esq;</i> by the Hands of Mr. <i>Glascock.</i>	} 050 : 0 : 0
<i>26th March, 1718, Received from George Ram, Esq;</i>	200 : 0 : 0
<i>22d May, 1718, Received from George Ram, Esq;</i>	— 087 : 10 : 0
<i>29th July, 1718, Received from George Ram, Esq;</i>	100 : 0 : 0

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875 : 15 : 6

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*Copia Vera,*

*Ed. Madden, Secretary.*

Per Contra.

Creditor.

l. s. d.

17th December, 1717, paid Leonard Hird, for half a Years Sallary, ending November, 17th, 1717. —	} 005 : 0 : 0
21st December, 1717, paid Mr. Madden for half a Years Sallary, ending 12th November, 1717. —	} 020 : 0 : 0
Paid Mr. Madden's Bill. —————	002 : 12 : 0
21st March, 1717, paid Mr. Madden a Quarters Sallary Ending 12th February, 1717. —————	} 010 : 0 : 0
Paid Mr. Bernard, for inspecting the Titles of the Glebs of Killeab. —————	} 001 : 17 : 0
Paid him for drawing Deeds of Conveyance for the said Glebe. —————	} 001 : 10 : 0
Paid Mr. Marlay, by Order of the Committee, for drawing several Clauses thought necessary by them to be added to the said Deed, and also a Bond to be Perfected by Doctor Hamilton and Mr. Penman. —————	} 001 : 10 : 0
Paid Mr. Madden, for a Search in the Auditors Office concerning the First-Fruits of the Cathedral of St. Mary's Kildare, Pursuant to the Directions of the Trustees. —————	} 000 : 2 : 8 $\frac{1}{2}$
31 March, 1718, paid Bishop of Downes in full of the Purchase-Money, of the Tythes of Temple Patrick. —————	} 200 : 0 : 0
2d July, 1718, paid Mr. Robert Stringer, for the Purchase of the Glebe of Dysert Gallen —————	} 250 : 0 : 0
23d July, 1718, paid Mr. Hamilton for the Purchase of the Glebe of Killeab. —————	} 160 : 0 : 0
7th August, 1718, paid Leonard Hird, for half a Years Sallary, ending 17th May, 1718. —————	} 005 : 0 : 0
10th September, 1718, paid Mr. Madden half a Years Sallary, ending 12th August, 1718. —————	} 020 : 0 : 0
	—————
	677 : 11 : 8 $\frac{1}{2}$
Ballance remaining in this Accountant's Hands 5th November 1718. —————	} 198 : 3 : 9 $\frac{1}{2}$
	—————
	875 : 15 : 6

Copia Vera,

Ed. Madden Secretary.

Dr. *Marmaduke Coghill*, Treasurer to the Trustees  
for the Disposal of the First-Fruits. Dr.

l. s. d.

**B**allance in-said Treasurer's Hands on State-  
ing last Account. ————— } 198 : 3 : 9½  
Received 6th December, 1718, from *George Ram*, Esq; 110 : 3 : 0  
Received 17th March, 1718, from said Mr. *Ram*. 200 : 0 : 0  
Received 8th May, 1719, from said Mr. *Ram*. — 087 : 12 : 3  
Received 31st October, 1719, from said Mr. *Ram*. 126 : 17 : 2

722 : 16 : 2½

4th November, 1719, due to the Trustees to Ballance, 657 : 14 : 1: 1½

*Copia Vera,*

*Ed. Madden*, Secretary

## Per Contra.

Creditor.

l. s. d.

27th November, paid for a Paper Alphabet for Mr. Madden, Pursuant to an Order da- ted 10th September, 1718, _____	} 001 : 3 : 0
6th December, 1718, paid Mr. Madden a Quarters Sallary, due 12th November 1718. _____	} 010 : 0 : 0
6th December, 1718, paid Mr. Madden's Bill. _____	} 001 : 11 : 7
6th December, 1718, paid for an Oak-Chest for keep- ing the Writings belonging to the Trustees, Pursuant to an Order Dated 10th September 1718. _____	} 004 : 5 : 6
19th December, 1718, paid Leonard Hird his half Years Sallary, due 17th November, 1718. _____	} 005 : 0 : 0
24th March, 1718, paid Mr. Madden's Bill. _____	} 008 : 2 : 0
29th March, 1719, paid Mr. Madden a Quarters Sallary, due 12th February 1718. _____	} 010 : 0 : 0
8th July, 1719, paid Mr. Madden a Quarters Sallary, due 12th, May, 1719. _____	} 010 : 0 : 0
9th July, 1719, paid Leonard Hird half a Years Sallary, due 17th May, 1719. _____	} 005 : 0 : 0
November, 3d, 1719, paid Mr. Madden a Quarter's Sallary, due 12th August 1719. _____	} 010 : 0 : 0
	_____
	065 : 2 : 1

Copia Vera,

Ed. Madden, Secretary:

Marmaduke Coghill, Esq; to the Trustees for the Disposal of the First-Fruits. Dr

l. s. d.

1719. Balance in his Hands on Stating last	Account, 4th November 1719. ————	657 : 14 : 1½
19th December, Received from George Ram, Esq; ———	117 : 11 : 3	
1720. 10th April, Received from George Ram, Esq; ———	150 : 17 : 3	
November 1st, Received from George Ram, Esq; ———	204 : 10 : 0	
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		1130 : 12 : 7½

Copia Vera,

Ed. Madden, Secretary.

Per Contra.

Creditor:

l. s. d.

1719 12 December, paid Leonard Hird half a Years Salary due 17th November 1719	95 : 0 : 0
16th December, paid Mr. Madden a Quarters Salary due 12th November, 1719.	10 : 0 : 0
1720 First April paid Mr. Madden a Quarters Salary, due 12th February, 1719.	10 : 0 : 0
1st April, paid Mr. Madden's Bill.	05 : 17 : 10
1st June, paid Leonard Hird his Salary due 17th May, 1720	05 : 00 : 0
3d June, paid Mr. Madden a Quarters Salary, due 12th May, 1720.	10 : 0 : 0
1st October paid Mr. Madden a Quarters Salary, due 12th August, 1720.	10 : 0 : 0
	<hr/>
	55 : 17 : 10
	<hr/>
1st November, 1719, due to the Trustees to Ballance.	1074 : 14 : 9 $\frac{1}{2}$
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Copia Vera,

Ed. Madden, Secretary:

Houses of the

*Marmaduke Coghill, Esq;* to the Trustees for the Disposal of the First-Fruits. D

	<i>l.</i>	<i>s.</i>
1720. <b>B</b> Allance in his Hands on Stating last Account 2d November, 1720. -----	1074	14
1721 23 <sup>d</sup> June, Received from <i>George Ram, Esq;</i> -----	0128	01
15th October, Received from <i>Mr; Robert Roberts, Mr. Ram's Deputy.</i> -----	0145	15
31st October Received from <i>Mr. Robert Roberts.</i> -----	0052	12
	-----	-----
	1401	4

*Copia Vera,*

*Ed. Madden, Secretar*

Houses of the

Per Contra.

Creditor:  
l. s. d.

1720. Paid Leonard Hird half a Years Sallary, due 17th November, 1720. _____	} 0005 : 0 : 0
13th December, paid Mr. Madden a Quarters Sallary due 12th November 1720. _____	} 0010 : 0 : 0
1721 18th May, paid Mr. Westberry's and Mr. Mad- den's Bill for Leveying the Fines, and drawing the Deeds to be Perfected by Mr Ash for Securing the Tythes of Newtown formerly Purchased. _____	} 0007 : 9 : 7
18th May, paid Mr. Madden half a Years Sallary, due, 12th May 1721, _____	} 0020 : 0 : 0
27th May, paid Leonard Hird half a Years Sallary due 17th May, 1721. _____	} 0005 : 0 : 0
24th August, paid the Attorney-General a Fee about the Tythes of Moyglare. _____	} 0001 : 9 : 10
20th October, paid Mr. Tyghe, the Money due on the Mortgage of the Tythes of Moyglare, in the Diocess of Meath, Pursuant to an Order of the Trustees, Dated 12th day of March 1719. _____	} 0250 : 0 : 0

0298 : 19 : 5

Due to the Trustees to Ballance. \_\_\_\_\_ 1102 : 4 : 7<sup>3</sup>/<sub>4</sub>

\_\_\_\_\_ 1401 : 4 : 0<sup>3</sup>/<sub>4</sub>

Copia Vera,

Ed. Madden, Secretary.

Houses of the

*Marmaduke Coghill, Esq;* to the Trustees for the Disposal of the First-Fruits. Dr

	l.	s.	d.
1721. Balance in his Hands on Stating last Account, 18th November, 1721. ————	1102	04	7
19th December, Received from Mr. Robert Roberts, Deputy-Clerk of the First-Fruits. ————	0100	00	0
1722, 4th July, Received from said Mr. Roberts. ————	0080	00	0
17th October, Received from said Mr. Roberts. ————	0081	10	0
30th October, Received from said Mr. Roberts. ————	0027	05	0

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1390 : 19 : 7  $\frac{3}{4}$

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*Copia Vera,*  
*Ed. Madden, Secretary.*

*Per Contra.*

Creditor:  
l. s. d.

1721. Allowed by the Commissioners Order of the 28th November, 1721, for Money paid Mr. Tyghe, more than the 250 l. formerly Ordered for the Tithes of Moyglare. —	005 : 0 : 0
th December, paid Leonard Hird the Messuage half Years Sallary, due 17th November, 1721. —	005 : 0 : 0
th December, paid to Council for drawing Deeds for the Glebe, for the Parish of Rathmolian, in the Diocess of Meath. —	003 : 0 : 0
th December, paid Mr. Madden half a Year's Sallary, due 12th November, 1721. —	020 : 0 : 0
th January, paid to Counsel for inspecting the Title, and drawing Conveyances of the Tithes of Rasharkan. —	003 : 14 : 0
th January, paid Sir John Rawdon the Purchase-money, for the Glebe of Rathmolian, in the Diocess of Meath. —	240 : 0 : 0
th March, paid in part of the Purchase-money of the Tithes of Rasharkan. —	300 : 0 : 0
th 12, 13th April, paid Captain Stewart the Purchase-money of the Glebe Donoghmore, in the Diocess of Dublin. —	200 : 0 : 0
th June, paid Leonard Hird half a Year's Sallary, due 17th May, 1722. —	005 : 0 : 0
th July, paid Mr. Madden half a Year's Sallary, due 12th May, 1722. —	020 : 0 : 0
th August, paid Mr. Madden's Bill. —	012 : 16 : 6
th October, paid Mr. Madden a Quarter's Sallary, due 12th August, 1722. —	010 : 0 : 0
	<hr/>
	824 : 10 : 6
November, 1722, due to the Trustees to Balance.	566 : 9 : 1 $\frac{3}{4}$
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	1390 : 19 : 7 $\frac{3}{4}$

*Copia Vera,*

*Ed. Madden, Secretary.*

F I N I S.

Houses of the Oireachtas

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