to a Dominican monastery, and the Gnadenkirche, one of the Protestant churches built in terms of the treaty of Altranstädt in 1706. The only relic of the ancient castle is a square tower, dating from the 12th century. The manufacturing industry of the town is slight, and, since the construction of the railway *via* Oderberg, Teschen has lost much of the trade formerly commanded by its position near the borders of Silesia, Hungary, Moravia, and Galicia. A flax dressing and spinning factory, a large brewery, and several furniture factories are the chief industrial establish­ments in the town. The population in 1880 was 13,004.

It was at Teschen that Maria Theresa and Joseph II. signed the peace which put an end to the war of Bavarian succession in 1779. The duchy of Teschen was formerly a more or less direct apanage of the Bohemian crown. For some time it bore the name of Saxe- Teschen (Sachsen-Teschen), owing to the fact that Prince Albert of Saxony, who married an archduchess of Austria, received it as part of his wife’s dowry. Prince Albert bequeathed it in 1822 to the emperor of Austria, who bestowed it on the archduke Albert.

TESSIN. See Ticino.

TEST ACTS. The principle that none but persons pro­fessing the established religion were eligible for public em­ployment was adopted by the legislatures of both England and Scotland soon after the Reformation. In England the Acts of Supremacy and Uniformity and the severe penalties denounced against recusants, whether Roman Catholic or Nonconformist, were affirmations of this prin­ciple. The Act of 7 Jac. I. c. 2 provided that all such as were naturalized or restored in blood should receive the sacrament of the Lord’s Supper. It was not, however, until the reign of Charles II. that actual receiving of the communion of the Church of England was made a con­dition precedent to the holding of public offices. The earliest imposition of this test was by the Corporation Act of 1661 (13 Car. II. st. 2, c. 1), enacting that, besides taking the oath of allegiance and supremacy and sub­scribing a declaration against the Solemn League and Covenant, all members of corporations were within one year after election to receive the sacrament of the Lord’s Supper according to the rites of the Church of England. This Act was followed by the Test Act of 1672 (25 Car. II. c. 2). The immediate cause of the Test Act (the full title of which is “An Act for preventing dangers which may happen from popish recusants ”) was the king’s declaration of indulgence, dispensing with laws inflicting disabilities on Nonconformists. This Act enforced upon all persons filling any office, civil or military, the obligation of taking the oaths of supremacy and allegiance and subscribing a declaration against transubstantiation, and also of receiving the sacrament within three months after admittance to office. The Act did not extend to peers; but in 1678 30 Car. II. st. 2 enacted that all peers and members of the House of Commons should make a declaration against transubstantiation, invocation of saints, and the sacrifice of the mass,—a special exception being made in favour of the duke of York. The provisions of the Test Act were violated by both Charles II. and James II. on the ground of the dispensing power claimed by the Stuart kings. In a well-known case of Godden *v.* Hales (11 *State Trials,* 1166), an action for penalties under the Test Act brought against an officer in the army, the judges decided in favour of the dispensing power,—a power finally abolished by the Bill of Rights. After a considerable number of amend­ments and partial repeals by the legislature of the Acts of 1661, 1672, and 1678, and of Acts of indemnity to pro­tect persons under certain circumstances from penalties incurred under the Test Act, the necessity of receiving the sacrament as a qualification for office was abolished by 9 Geo. IV. c. 17, and all Acts requiring the taking of oaths and declarations against transubstantiation, &c., were re­pealed by the Roman Catholic Relief Act of 1829 (10 Geo.

IV. c. 7). This general repeal has been followed by the special repeal of the Corporation Act by the Promissory Oaths Act, 1871 (34 and 35 Vict. c. 48), of the Test Act by the Statute Law Revision Act, 1863, and of the Act of 1678 by 29 and 30 Vict. c. 19. Religious tests re­mained in the English universities until 1871. To be a member of the Church of England was a necessary con­dition precedent for holding most university or college offices by the Act of Uniformity of 1662, and such offices were not affected by the Toleration Act of 1688 and the Roman Catholic Relief Act of 1829. In 1871 the Uni­versity Tests Act abolished subscriptions to the articles of the Church of England, all declarations and oaths respect­ing religious belief, and all compulsory attendance at public worship in the universities of Oxford, Cambridge, and Durham. There is an exception confining to persons in holy orders of the Church of England degrees in divinity and positions restricted to persons in holy orders, such as the divinity and Hebrew professorships.

*Scotland.—*A religious test was imposed immediately after the Reformation. By 1567, c. 9, no one was to be appointed to a public office or to be a notary who did not profess the Reformed religion. The Scotch Test Act was 1681, c. 6, rescinded by 1690, c. 7. Re­nunciation of popery was to be made by persons employed in edu­cation (1700, c. 3). A motion to add, after the 18th article of union, an exemption of Scotsmen from the sacramental test in the United Kingdom was negatived by the Scottish parliament. A similar fate awaited a proposal that while a sacramental test was in force in England all persons in public office in Scotland should subscribe their adhesion to the Presbyterian Church government. By 1707, c. 6, all professors, principals, regents, masters, or others bearing office in any university, college, or school in Scotland were to pro­fess and subscribe to the Confession of Faith. All persons were to be free of any oath or test contrary to or inconsistent with the Protestant religion and Presbyterian Church government. The reception of the communion was never a part of the test in Scotland as in England and Ireland. The necessity for subscription to the Confession of Faith by persons holding a university office (other than that of principal or professor of theology) was removed by 16 and 17 Vict. c. 89. The Act provides that in place of subscription every person appointed to a university office is to subscribe a declar­ation according to the form in the Act, promising not to teach any opinions opposed to the divine authority of Scripture or to the Confession of Faith, and to do nothing to the prejudice of the Church of Scotland or its doctrines and privileges.

*Ireland.—*An oath of allegiance was required by the Irish Act of Supremacy (2 Eliz. c. 1). The English Act of 3 Will. and Μ. c. 2 substituted other oaths and enforced in addition from peers, mem­bers of the House of Commons, bishops, barristers, attorneys, and others a declaration against transubstantiation, invocation of the Virgin Mary and the saints, and the sacrifice of the mass. By the Irish Act of 2 Anne c. 6 every person admitted to any office, civil or military, was to take and subscribe the oaths of allegiance, supremacy, and abjuration, to subscribe the declaration against transubstantiation, &c., and to receive the Lord’s Supper according to the usage of the Church of Ireland. English legislation on the subject of oaths and declarations was adopted in Ireland by Yelver­ton’s Act, 21 and 22 Geo. III. c. 48, § 3 (Ir.). These provisions were all repealed by the Promissory Oaths Act, 1871. The Roman Catholic Relief Act of 1793 (33 Geo. III. c. 21, Ir.) excepted Trinity College, Dublin, from its provisions, and tests existed in Dublin university until 1873. They were abolished as far as regarded certain scientific professorships in 1867 by 30 Vict. c. 9, and were finally abolished for the whole university by the University of Dublin Tests Act, 1873, except as to professors of and lecturers in divinity.

*United States.—*By art. 6 of the constitution, “no religious test shall ever be required as a qualification to any office or public trust under the United States.” A similar provision is generally included in the State constitutions.

TESTAMENT. See Will.

TESTIMONY. See Evidence.

TETANUS (from Gr. *τείvω*, I stretch), a disorder of the nervous system, consisting in an increased reflex excita­bility of the spinal cord and manifesting itself by painful tonic spasm of the voluntary muscles throughout the body. The disease shows itself under various conditions. It occasionally occurs, particularly in tropical countries, with­out apparent cause, and has thus been known to affect numbers of persons simultaneously (*idiopathic tetanus*)*.*