before he formally went over to that creed ; on the other hand, his *De Pœnitentia* proves that his earlier views on church discipline were much more tolerant than his later. To learn something of his Christian temper we must read the *De Oratione* and the *De Patientia.* The *De Baptismo* is of special interest from the archæo­logical point of view.

II. *Works written between 202-203 and 207-208.—De Virginibus Velandis, De Corona Militis, De Fuga in Persecutione, De Exhorta­tione Castitatis, Scorpiace adv. Gnosticos (?), Adversus Hermogenem, De Censu Animæ adv. Hermogenem* (lost), *Adv. Valentinianos, Adv. Apelleiacos* (lost), *De Paradiso* (lost), *De Fato* (lost), *De Anima, De Carne Christi, De Resurrectione Carnis,* and *De Spe Fidelium* (lost), were all written after Tertullian had recognized the prophetic claims of the Montanists, but before he had left the church.

III. *Works later than 207-208.—* To this period belong the five books *Adv. Marcionem,* his main anti-Gnostic work (in the third form—the first of the five was written in 207-208), *Ad Scapulam* (a memorial to the governor, written soon after 211), *De Pallio* (possibly this ought to be classed among the earliest writings), *Adv. Praxean* (his principal work against the Monarchians), and *Adv. Judæos.* The latest extant works of Tertullian (all after 217) are his controversial writings against the laxity of the Catholics, full of the bitterest attacks, especially upon Calixtus, the bishop of Rome ; these are *De Monogamia, De Jejunio, De Pudicitia,* and *De Ecstasi Libri VII.* (lost). The arguments against the genuineness of some of the above writings do not seem to the present writer to have weight. It is uncertain whether Tertullian was the author of the *Acta Perpetuæ et Felicitatis.*

*Literature.—*A thoroughly adequate edition of the works of Tertullian and a full account of his fortunes as a writer are still desiderata ; the best edition at present is that of Oehler (3 vols., Leipsic, 1853). The *editio princeps* is by Beatus Rhenanus (Basel, 1521); others have appeared by Gelenius (1550), Pamelius (1579), De la Barre (1580), Rigaltius (1634), Semler (1770-71), Oberthür (1780), Leopold (1839 *sq*.), and Migne (1844). The Vienna Academy is about to publish an edition by Reifferscheid. There are German translations by Besnard (1837) and Kellner (1882), and an English translation appears in Clark’s Ante- Nicene Theological Library. Separate treatises of Tertullian have often been edited,—the *Apologeticus* by Havercamp (1718), Oehler (1849), and Kayser (1865) ; the *Ad Nationes* by Godofredus (1635) ; the *De Spectaculis* by Klussmann (1877) ; the *De Testimonio Animæ* by Lindner (1862) ; the *De* *Pallio* by Salmasius (1856) ; other minor writings by Hurter, &c. The testimonies of the church fathers (the most important being those of Cyprian, Eusebius, Jerome, and Vincent of Lerins) are partly brought together in the editions.

The older studies on Tertullian by Le Nourry, Tillemont, Dupin, Allix, Cave, Ceillier, Mosheim, Centner, Semler, Noesselt, are to some extent reproduced in vol. iii. of Oehler’s edition. Among the more modern contributions to the subject may be mentioned those of Neander (*Antignosticus : Geist des Tertul­liane,* Berlin, 1825), Böhringer (*Die* *Kirche Christi in Biographien,* vol. iii., 2d ed., 1875), Möhler (*Patrologie,* vol. i., 1840, pp. 701-789), Kaye *(Eccles. Uist. of the 2d and 3d Centuries, illustrated from the writings of Tertullian,* 3d ed., 1845), Coenen (*Comment. de Tertull.,* Utrecht, 1825), Hesselberg *(Tertullian's Lehre,* pt. i., Dorpat, 1848), Ebert (*Gesch. d. Christi. Lit.,* 1874), Freppel (*Tertullien,* Paris, 1864), Hauck *(Tertullian's Leben u. Schriften,* 1877), Alzog (*Patrologie,* 3d ed., 1876); see also the manuals of church history, history of dogma *(e.g.,* Harnack’s *Lehrb. d. Dogmengesch.∙,* also Schwane’s, Dorner’s, and others), of Roman literature (Teuffel), of Christian philosophy (Ritter, Stöckl, Erdmann, Ueberweg). Compare also Deutinger, *Geist d. Christi. Ueberlieferung,* vol. i.

On the chronology and genuineness of the works attributed to Tertullian, see Mosheim, Semler, Noesselt (*De Vera Ætate et Doctrina Scriptorum Tertulliani,* 1768 ; in Oehler’s ed., vol. iii.), Uhlhorn (*Fundamenta Chronologies Tertull.,* Hottingen, 1852), Bonwetsch (*Die Schriften Tertullian’s n. d. Zeit ihrer Abfass.,* Bonn, 1879), Kellner (“ Zur Chron. Tert.’s,” in *Theol. Quartalschr.,* 1870-71), Grotemeyer (*Ueber Tertullian’s Leben u. Schriften,* Kempen, 1863-65), Harnack (“ Zur Chronol. d. Schr. Tert.’s,” in *Ztschr. f. Kirchengesch.,* 1878), Nöldechen (“ Tert.’s Geburtsjahr," in *Ztschr. f. wiss. Theol.,* 1886). On Tertullian as a man, a citizen, and an author, see Ebert (as above), Engelhardt (“ Tert.’s schriftstell. Character,” in *Ztschr. f. d. hist. Theol.,* 1852), Ritter (in Braun and Achterfeld’s *Bonner Zeitschrift,* Hft. 8), Hildebrand (in Jahn’s *Jahrb. z. Alterthumswissensch ,* 1843), Dieringer (*Doctrina Tertulliani de Rep. et de Offic. et Jur. Civium Christian­orum,* Bonn, 1850), Nöldechen (“ Tert. als Mensch u. als Bürger,” in *Hist. Ztschr.,* 1885), Schmidt (De *Latinitate Tert.,* Erlangen, 1870-72), Klussmann *(Curarum Tertull.,* pts. i., ii., Halle, 1881), Hauschild (Die *Grundsätze u. Mittel der Wortbildung bei Tert.,* Leipsic, 1881), and Langen *(De Usu Tert. Præposi- tionum,* Münster, 1869). On Tertullian as a jurist, see Blumenbach (De *Presby­tero et Icto Tertulliano,* Leipsic, 1735), Wiesenhavern (*De* *Icto Tertulliano,* Hildes­heim, 1743), Pagenstecher (*De Jurispr. Tert.,* Harderwijk, 1768), Rudorff *(Röm. Rechtsgesch.,* i. p. 196 *sq.).* On Tertullian as an apologete, see Hefele (“Tert. als Apologet," in *Beitr. zur Kirchengeschichte,* vol. i.), Jeep (“Tert. als Apolo­get,” in *Jahrbb. f. deutsche Theol.,* 1864), Pelet (*Essai sur l’apolog. de Tert.,* Strasburg, 1868), Condamin (De *Tertulliano Vexatæ Religionis Patrono,* Bar-le- Duc, 1877), Werner (*Gesch. d. apolog. u. polemisch. Lit.,* vols. i., ii., 1861-62). On his relations to the Greek apologists, see Harnack *(Texte u. Unters. z. altchrist. Lit.-Gesch.,* vol. i.); on those to Minucius Felix, Ebert (*Tert.’s Verhältniss zu Μ. Felix,* Leipsic, 1868), and a number of other discussions by Hartel, Kühn, &c. His relations to Clement of Alexandria have been investigated by Münscher (in Henke’s *Magazin,* vol. vi., 1796), Nöldechen (*Jahrbb. f. prot. Theol.,* 1886 ; *Theol. Stud. u. Krit.,* 1886); on his relations to Irenæus, Hippo­lytus, Me to, and the Gnostics, see Harnack *(Zur Quellenkritik der Gesch. d. Gnosticismus,* Leipsic, 1873), Lipsius *(Die Quellen der ältesten Ketzergescħ.,* 1875), Harnack *(De Apellis Gnosi Monarchica,* Leipsic, 1874, and *Texte u. Untersuch.,* vol. i.), Hilgenfeld *(Ketzergesch.,* 1884), and Hagemann *(Die röm, Kirche,* 1864). His relations to the Greek element in general are treated of by Caspari in vol. iii. of his *Quellen zur Gesch. d. Taufsymbols* (1875), and those to the New Testa­ment and primitive Christianity by Rönsch *(Das N. T. Tert.’s,* 1871), Volkmar (in Credner’s *Gesch. d. NTlichen Kanon,* 1860), Westcott *(Hist. of the Canon of the N. T.,* 5th ed., 1881), Charteris *(Canonicity.* 1880), Overbeck *(Die Auffassung d. Streits zwischen Petrus u. Paulus bei den Kirchenvätern,* Basel, 1877), Barth (“Tert.’s Auffassung des Ap. Paulus,” &c., in *Jahrbb. f. prot. Theol.,* vol. viii.), and Nöldechen (“ Ein geflügeltes Wort bei Tert.,” in *Ztschr. f. wiss. Theol..* 1885)’

On Tertullian as a Montanist, see Gottwald *(De Montanismo Tert.,* Breslau, 1863) and the accounts of Montanism by Schwegler, Baur, Ritsehl, Bonwetsch, De Soyres, Salmon, Harnack, and others; also Nöldechen (“Die Krisis in Karthag. Schleierstreit," in *Ztschr. f. kirchl. Wissensch. u. kirch. Leben,* 1886).

On his relation to the creed and rule of faith consult Harnack (*Patr. App. Opp.,* i., 2d ed., ii. Appendix, and *Lehrb. d, Dogmengesch.,* vol. i.). His doctrine of the Eucharist has been discussed by Dieringer (in *Der Katholik* for 1864), Leim­bach *(Beitr. z. Abendmahlslehre Tert.’s,* Gotha, 1874), and in the standard works on the history of the doctrine generally. For his doctrine of the resurrection, see Oehninger (*Tert. u. seine Auferstehungslehre,* Augsburg, 1878); for his psycho­logy, see *Der Katholik* for May, August, and September 1865, Murton *(Essai sur l'origine de l’âme d'après Tert.,* Strasburg, 1866), Burckhardt *(Die Seelenlehre des Tert.,* Bautzen, 1857), Stöckl *(De Tert. Doctrina Psychol.,* Münster, 1863), and Hauschild (*Tert.’s Psychologie,* Frankfort-on-Main, 1880). On his doc­trine of the original state of man, see Wendt *(Die Lehre von d. menschl. Voll­kommenheit,* 1882) and Nöldechen (*Ztschr. f. wiss. Theol.,* 1885) ; and on his doctrine of redemption, see Bordes *(Exposé crit. des opin. de Tert. sur la redemp­tion,* Strasburg, 1860). The treatise *Adv. Praxean* and his anti-Monarchian polemic are discussed by Lipsius (*Jahrbb. f. deutsch. Theol.,* 1868) and Hage- mann (as above), and in the church histories ; his conception of the sacra­ments by Leimbach (*Theol. Stud, u. Krit.,* 1871). His ethical ideas are analysed by Münscher (Henke’s *Magazin,* vol. vi., 1796) and Nielsen (*Tert.’s Ethik,* Copenhagen, 1879); the *De Pallio* by Kellner *(Theol. Quartalschr.,* 1870), the *De Patientia* by Nöldechen *(Ztschr. f. kircħl. Wissensch. u. kirch. Leben,* 1885), the *Adv. Judæos* by Semler, Bonwetsch (as above), and Volkmar (in Credner’s *Gesch. d. NTlichen Kanon),* the spurious addition to the *De Praescriptione* by the authorities already cited for his relations to Gnosticism and by Lipsius *(Zur Quellenkritik des Epiphanies,* 1865). On the poem *Adv. Marc.,* falsely ascribed to Tertullian, see Hückstädt’s monograph (Leipsic, 1875), also the *Ztschr, f. wiss. Theol.,* 1876 ; on the poem *De Sodoma et de Jona,* see Miiller *(Rhein. Mus.,* xxii). The passages of archæological importance in Tertullian are discussed by Leimbach in *Ztschr. f. die hist. Theol.,* 1871, and by Nöldechen in *Ztschr. f. kirchl. Wissensch. u. kirchl. Leben,* 1885 ; see also Morcellus *(Africa Christiana,* 3 vols., Brescia, 1816), Münter *(Primordia Ecclesiæ Africanæ,* Copen­hagen, 1829), and Görres (“ Das Christenthum u. der Staat z. Zeit des Kaisers Septimius Severus,” in *Jahrbb. f. prot. Theol,,* 1878). Some editions of indi­vidual works of Tertullian, as well as philological investigations not mentioned in the foregoing list, will be found particularized in Mayor's *Bibliographical Clue to Latin Literature,* 1875. (A. HA.)

TERUDANT, or Tarudant. See Morocco, vol. xvi. p. 834.

TERUEL, a province of Spain, forming part of the ancient kingdom of Aragon, is bounded on the N. by Zaragoza, on the E. by Tarragona, on the S. by Castellon de la Plana and Valencia, on the S.W. by Cuenca, and on the W. by Guadalajara, and has an area of 2363 square miles. It is intersected from east to west by the mountain chains of Albarracin and Gudar, from which several offsets diverge on either side. The loftiest summit is the Muela de San Juan (5280 feet), which is covered with snow for a great part of the year. These sierras give rise to several large rivers, the principal being the Tagus, the Guadalaviar, the Jiloca, and the Guadalope. Notwithstanding the fertile character of the plains and an abundance of mineral wealth, the trade of the province is unimportant, and civilization in a backward state, owing to the lack of means of trans­port, the want of enterprise, and imperfect communication with the outer world. The chief products are corn, wine, oil, cheese, fruits, timber, flax, hemp, silk, wool, and saffron, together with cattle, sheep, and swine ; while in the busier centres some slight manufacture of coarse cloth, paper, leather, soap, pottery, and esparto goods is carried on. The population of the province in 1877 was 249,000.

TERUEL, the capital and most important town of the above province, is situated on the left bank of the Guada­laviar, 142 miles east of Madrid, and on the high road from Calatayud to Valencia. It is an ancient walled city, fast falling into decay, with narrow gloomy streets and crumbling mediæval houses. Some of the numerous churches are worth seeing, with their paintings by the rarely known 17th-century artist Antonio Visquert, as is also the great aqueduct of 140 arches, raised 1555-60 by Pierre Bedel, a French architect. In the cloisters of San Pedro lie the remains of the celebrated “ lovers of Teruel,” Juan de Marcilia and Isabella de Segura, whose pathetic story has formed the subject of numerous dramas and poems by Perez de Montalban, Yaque de Salas, Hartzen­busch, and others. The cathedral is Churrigueresque. Teruel was raised to the dignity of a see in 1577, the bishop being suffragan of Zaragoza. The population of the city in 1877 was 9482.

TESCHEN (Polish *Cieszyn*)*,* the chief town of a duchy in Austrian Silesia, is situated on the Olsa, a tributary of the Oder, 34 miles south-east of Troppau. It combines both Polish and German peculiarities in the style of its buildings, and contains five churches, the most interesting of which are the parish church, which formerly belonged