

Tauler, Johann. (cir. 1290-1361.) Entered the Dominican Monastery at Strassburg, his birth-place, about 1318, where Meister Eckhart was professor of theology. Studied also in the Dominican College in Cologne, and possibly in St. James's College, Paris. Returned to Strassburg, whence the town council in 1339 banished the Dominicans. Went to Basel, where he became intimate with the 'Friends of God' (a mystical fellowship). Returned to Strassburg, probably 1346, and remained at his post when the Black Death visited that city.

Taurellus, Nicolaus. (1547-1606.) Born in Württemberg, his real name being probably Oechslein. Educated at Tübingen in theology, he subsequently studied medicine and taught on that subject at Basel. He was one of the first philosophers to oppose the traditional Aristotelian philosophy, aiming to bring philosophy into accord with the theology of the Reformation. See Smith, *Nicolaus Taurellus* (1860 and 1864).

Tautology [Gr. *ταυτό*, the same, + *λόγος*, speech]: Ger. *Tautologie*; Fr. *tautologie*; Ital. *tautologia*. A useless repetition; a diallelon. A real diallelon destroys a definition, but a merely verbal one does not. (C.S.P.)

Taxation [Lat. *taxatio*, from *taxare*, to rate]: Ger. *Besteuerung*; Fr. *système d'impôts*; Ital. *tassazione*. A system of fixed and compulsory contribution levied to meet the general expenses of the government, whether national or local.

Taxes are distinguished from assessments and fees in being a contribution for general services instead of a more or less adequate return for special services. They are distinguished from fines and confiscations in being part of a regular system, publicly arranged as a means of meeting a deficit which the government account or budget would otherwise show.

There are two main theories of the equity of taxation: (1) equality of sacrifice; (2) minimum of aggregate sacrifice. If either theory were carried out to ideal perfection, the result would probably be very near the other. But in practice, and with the limitations of human character, the pursuit of the first aim results in conspicuous failure to reach either of the two; while the pursuit of the second tends to secure a fair measure of both results. (A.T.H.)

Taxonomic: see VARIATION (in biology), *passim*.

Taxonomy [Gr. *τάξις*, orderly arrange-

ment, + *νόμος*, a law]: Ger. *Taxonomie*; Fr. *taxonomie*; Ital. *tassonomia*. The laws and principles of the classifying of natural objects; that department of science which treats of classification. See CLASSIFICATION (in biology). (C.S.M.)

Tegmentum [Lat. *tegmentum* or *tegmentum*, a cover]: Ger. (1) *Haut*, (2) *Haubenfeld*; Fr. (1) *tégument*, (2) *étage supérieur du pédoncule*; Ital. (1) *integumento*; (2) *piano superiore*. (1) The outer covering of bodies; the skin. See CUTANEOUS SENSATION, *passim*.

(2) In neurology: the dorsal portion of the cerebral peduncles or covering of the crura cerebri. (C.F.H.)

Telegony [Gr. *τέλος*, result, + *γένος*, production]: Ger. *Telegonie*; Fr. *télégonie*; Ital. *telegonia*. The supposed effect, on the progeny, of the previous crossing of the female parent with another male, shown by the transmission of certain characters of the first male to the offspring of the second.

Telegony is popularly believed in, and called 'infection of the germ.' No convincing evidence has yet been discovered in favour of this alleged transmission. On the other hand, it must be owned that the known cases of XENIA (q.v.) in plants give some support to the view that the body of the female parent may be in some way affected by the sperm of the male, and it is conceivable that the development of the germ-cells might thus be influenced. [Recent experiments of Ewart, 'President's address,' Sect. Zool., Brit. Ass., *Nature*, Sept. 12, 1901, are entirely negation.—J.M.B.]

Literature: CH. DARWIN, *Animals and Plants under Domestication*; A. WEISMANN, *The Germ-Plasm* (1893); J. C. EWART, *The Pencyuk Exper.* (1899); and as cited above. (E.S.G.)

Teleological Argument [Gr. *τέλος*, an end]: Ger. *teleologischer Beweis*; Fr. *argument téléologique*; Ital. *argomento teleologico*. That theistic argument which proceeds on the principle of finality and which reasons from the rational constitution of the world to the necessity that it should be grounded in a purposive intelligence. It is also called the 'design argument.' See TELEOLOGY, and cf. THEISM and (final) CAUSE.

The germ of teleology was involved in Anaxagoras' assertion that *νοῦς* or reason is the prius of the world. The thought was developed by Socrates in a somewhat empirical fashion. It was more speculatively treated by Plato under the idea of the good, while

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