It was with a view to the philosophical preparation in the gymnasia that he published (1836) his *Elementa Logices Aristo- telicæ.* This useful little book contains a selection of passages from the *Organon,* giving in a connected form the substance of Aristotle’s logical doctrine. The Greek text is furnished with a Latin transla­tion and notes, and at a later date Trendelenburg supplemented this book with further explanations for the use of teachers *{Erläuterungen zu den Elementen der aristotelischen Logik,* 1842). The *Elementa* has passed through eight editions, and the *Erläuter­ungen* through three. In 1840 appeared the first of his important works, which, under the modest title of *Logische Untersuchungen,* develops a coherent philosophical theory, besides acutely criticiz­ing other standpoints, and in particular the then dominant Hegelian system. The *Logische Untersuchungen* were, indeed, an important factor in the reaction against Hegel which set in about that time in Germany. Two articles written by Trendelenburg in the con­troversy which ensued were republished separately, under the title *Die logische Frage in Hegel's System* (1843). A second and en­larged edition of the *Logische Untersuchungen* appeared in 1862, and a third in 1870. In 1846 he published the first volume of his “Historical Contributions to Philosophy” (*Historische Beiträge zur Philosophie),* containing a history of the doctrine of the cate­gories, which forms a pendant to his own elaboration of the same subject in the *Logische Untersuchungen.* A second volume of the “ Historical Contributions” appeared in 1855, and a third in 1867, consisting of detached essays on points of interest in the history of philosophy. A number of these are papers originally read before the Prussian Academy of the Sciences, of which Trendelenburg was made a member in 1846. He was secretary of the philosophico- historical section from 1847 till 1871, and devoted much of his valuable time to the duties devolving upon him. A number of his papers dealing with non-philosophical—mainly with national and educational—subjects have been collected in his *Kleine Schriften* (2 vols., 1871). In 1860 the second of his larger works appeared, *Naturrecht auf dem Grunde der Ethik* (second enlarged edition, 1868). In 1865 Trendelenburg became involved in a controversy with Kuno Fischer on the interpretation of Kant’s doctrine of space, which was carried on with no little acrimony for a number of years. The war of 1870 drew from him a short treatise on the defects of international law,—*Lücken im Völkerrecht.* He had always had a deeply patriotic interest in the political development of Prussia, and through Prussia of Germany, and in the stormy times after 1848 had even acted for a short period as deputy to the Prussian chamber.

Trendelenburg’s philosophizing is conditioned throughout by his loving study of Plato and Aristotle, whom he regards not as opponents but as building jointly on the broad basis of idealism. His own standpoint may almost be called a modern version of Aristotle thus interpreted. While denying the possibility of an absolute method and an absolute philosophy, as contended for by Hegel and others, Trendelenburg was emphatically an idealist in the ancient or Platonic sense ; his whole work was devoted to the demonstration of the ideal in the real. But he maintained that the procedure of philosophy must be analytic, rising from the particular facts to the universal in which we find them explained. We divine the system of the whole from the part we know, just as from a torso we may reconstruct a work of art ; but the process of reconstruction must, in the case of philosophy, remain approxi­mative. Our position forbids the possibility of a final system. Instead, therefore, of constantly beginning afresh in speculation, it should be our duty to attach ourselves to what may be considered the permanent results of historic development. The classical expression of these results Trendelenburg finds mainly in the Platonico-Aristotelian system. The philosophical question is stated thus—How are thought and being united in knowledge ? how does thought get at being ? and how does being enter into thought ? Proceeding on the principle that like can only be known by like, Trendelenburg next reaches a doctrine peculiar to himself (though based upon Aristotle) which plays a central part in his speculations. Motion is the fundamental fact common to being and thought ; the actual motion of the external world has its counterpart in the constructive motion which is involved in every instance of percep­tion or thought. From motion he proceeds to deduce time, space, and the categories of mechanics and natural science. These, being thus derived, are at once subjective and objective in their scope. It is true matter can never be completely resolved into motion, but the irreducible remainder may be treated like the *πρώτη ὓλη* of Aristotle as an abstraction which we asymptotically approach but never reach. The facts of existence, however, are not ade­quately explained by the mechanical categories. The ultimate inter­pretation of the universe can only be found in the higher category of End or final cause. Here Trendelenburg finds the dividing line between philosophical systems. On the one side stand those which acknowledge none but efficient causes,—which make force prior to thought, and explain the universe, as it were, *a tergo.* This may be called, typically, Democritism. On the other side stands the " organic ” or teleological view of the world, which interprets the

parts through the idea of the whole, and sees in the efficient causes only the vehicle of ideal ends. This may be called in a wide sense Platonism. Systems like Spinozism, which seem to form a third class, neither sacrificing force to thought nor thought to force, yet by their denial of final causes inevitably fall back into the Demo­critic or essentially materialistic standpoint, leaving us with the great antagonism of the mechanical and the organic systems of philosophy. The latter view, which receives its first support in the facts of life, or organic nature as such, finds its culmination and ultimate verification in the ethical world, which essentially consists in the realization of ends. Trendelenburg’s *Naturrecht* may, therefore, be taken as in a manner the completion of his system, his working out of the ideal as present in the real. The ethical end is taken to be the idea of humanity, not in the abstract as formulated by Kant, but in the context of the state and of history. Law is treated throughout as the vehicle of ethical requirements. In Trendelenburg’s treatment of the state, as the ethical organism in which the individual (the potential man) may be said first to emerge into actuality, we may trace his nurture on the best ideas of Hellenic antiquity. (A. SE.)

TRENT *(Tridentum ;* Ital. *Trento* ;Germ. *Trient),* a city of the Austrian empire, capital of Italian or “Welsch ” Tyrol, stands on the left bank of the Adige, where it is joined by the Fersina, on the Brenner Railway, 35 miles below Botzen and 60 miles above Verona. It has a very picturesque appearance, especially when approached from the north, with its embattled walls and towers filling the whole breadth of the valley, a conspicuous feature being the rocky citadel of Dos Trento (the Roman *Verruca)* on the right bank of the river. Of the old walls some massive remains are attributed by local tradition to Theodoric the Goth. Notwithstanding many symptoms of decay, Trent, with its numerous palaces, substantial houses, broad streets, and spacious squares, still retains the aspect of a flourish­ing Cisalpine town. In appearance it is quite Italian, and the inhabitants speak Italian only. The cathedral, on the south side of the spacious Piazza del Duomo, was begun in its present form in 1212, and finished about the beginning of the 15th century. It preserves, however, some Lombardic features of ornamentation in the portals and elsewhere which possibly date from the 7th or 8th century. The church of St Maria Maggiore, a simple but good example of the Italian style of the 15th century, was the meeting-place of the famous council (see below), and possesses a picture containing portraits of the members. Trent is the seat of a prince-archbishop, and has all the public offices according with its administrative rank. It has a museum and library, a gymnasium, a “ lyceum,” a seminary, and a deaf and dumb institute. The chief industries are silk-spinning and weaving, tanning, sugar- refining, and glass-blowing ; and there is considerable trade in wine, grain, and fruit, as also in marble from the extensive quarries in the neighbourhood. The population in 1880 was 19,585.

Tridentum is mentioned by the geographers as capital of the Tri- dentini, and seems ultimately to have been made a Roman colony. It suffered much during the period of barbaric invasion, but was resuscitated by Theodoric, becoming the seat successively of Gothic and Lombard dukes and Frankish counts. In 1027 it passed under the rale of its bishops, with whom it had frequent disputes, in which it sought the favour and alliance of the lords of Tyrol. The Venetians made repeated efforts to set up the lion of St Mark within the walls of Trent, but were decisively and finally repulsed in 1487.

TRENT, The Council of, which may be described as the watershed of Roman Catholicism and Protestantism, is the most important occurrence in post-mediæval church history. It is the culminating event in a long series of similar assemblies, convoked to remedy the evils occasioned during and by the great schism of the papacy, and by the dissolution of lay and clerical morals to which the pagan temper of the Renaissance had largely contributed. But the councils of Pisa, Constance, Basel, Ferrara-Florence, and the Lateran had met and parted without attempting to deal effectually with any of the practical scandals and abuses in the church which were sapping the loyalty and