

and three fine madrigals. The MSS. of these are still in existence; and the British Museum possesses a very fine *Confitebor*, for three voices and orchestra, of about the same period. All these compositions are very much in advance of the age in which they were written; and in his operas Steffani shows an appreciation of the demands of the stage very remarkable indeed at a period at which the musical drama was gradually approaching the character of a mere formal concert, with scenery and dresses. But for the MSS. at Buckingham palace, these operas would be utterly unknown; but Steffani will never cease to be remembered by his beautiful chamber duets, which, like those of his contemporary Carlo Maria Clari (1669-1745), are chiefly written in the form of cantatas for two voices, accompanied by a figured bass. The British Museum possesses more than a hundred of these charming compositions,¹ some of which were published at Munich in 1679. Steffani visited Italy for the last time in 1729, in which year Handel, who always gratefully remembered the kindness he had received from him at Hanover, once more met him at the palace of Cardinal Ottoboni in Rome. This was the last time the two composers were destined to meet. Steffani returned soon afterwards to Hanover, and died in 1730 while engaged in the transaction of some diplomatic business at Frankfurt.

STEIBELT, DANIEL (c. 1760-1823), pianist and composer, was born between the years 1755 and 1765 at Berlin, where he studied, at the expense of the crown prince Frederick William, under Kirnberger. Very little is known of his artistic life before 1790, when he settled in Paris, and attained great popularity as a *virtuoso* by means of a pianoforte sonata called *La Coquette*, which he composed, in conjunction with Hermann, for Queen Marie Antoinette, and almost equal credit as a dramatic composer by an opera entitled *Romeo et Juliette*, produced at the Théâtre Feydeau in 1793. In 1796 Steibelt removed to London, where his pianoforte playing attracted an amount of attention which in 1798 was raised to an absolute *furor* by the production of his concerto (No. 3, in E♭) containing the famous "Storm Rondo"—a work that ensured his popularity, in spite of the far higher claims of Clementi, Dussek, and John Baptist Cramer, whose attainments as *virtuosi*, composers, and thoroughly accomplished artists were infinitely superior to his own. In the following year Steibelt started on a professional tour in Germany; and, after playing with some success in Hamburg, Dresden, Prague, and Berlin, he arrived in May 1800 at Vienna, where, with the arrogance which formed one of the most prominent characteristics of his nature, he challenged Beethoven to a trial of skill, which naturally resulted in his irretrievable discomfiture. His position in Germany being no longer tenable after this pitiful failure, he retired to Paris, and during the next eight years lived alternately in that city and in London, where his reputation continued undiminished. In 1808 he was invited by the emperor Alexander to St Petersburg, and there he resided, in the enjoyment of a lucrative appointment, until his death on September 20, 1823.

Besides his dramatic music, Steibelt left behind him an enormous number of compositions for the pianoforte, many of which exhibit a certain amount of originality, though they can scarcely be regarded as works of genius. His playing, though exceedingly brilliant, was wanting in the higher qualities which so strikingly characterized that of his contemporaries, John Cramer and Muzio Clementi; but he was undoubtedly gifted with talents of a very high order, and the reputation he enjoyed was fairly earned and honourably maintained to the end.

STEIN, HEINRICH FRIEDRICH KARL, BARON VOM UND ZUM (1757-1831), one of the greatest of German statesmen, and perhaps the most influential forerunner of Bismarck in

¹Add. MSS. 5055 &c.

the creation of German unity, was born at Nassau on October 26, 1757. He was a member of the independent noblesse or knighthood of the German empire (Reichsritterschaft), and his ancient family seat, Burg Stein, lies on a hill rising above the Lahn opposite Nassau. In his autobiography he speaks of his parents as "pious and genuinely German," and ascribes to their teaching his own religious and patriotic feelings, his sense of the dignity of his family and order, and his conviction of the duty of devoting his life to the public weal. Though the youngest but one of ten children, Stein was selected by his parents as the "Stammhalter," or representative and maintainer of the family name and dignity, and his elder brothers acquiesced in this arrangement.

From 1773 to 1777 Stein studied political economy, jurisprudence, and history at the university of Göttingen, where he made his first acquaintance with English institutions, his knowledge and appreciation of which are often manifest in his later career. His original intention was to qualify for an appointment in the imperial courts, but this sphere of work was little to his taste, and in 1780 he took the step, somewhat unusual for an imperial knight, of entering the service of Prussia. He became an official in the mining department, and by 1784 had risen to be head of the administration of mines and manufactures for Westphalia. In 1796 he was made supreme president of the provincial chambers of Westphalia, an appointment which gave him opportunity to evince his great administrative talents. In 1785 his administrative career was interrupted for a short time by a diplomatic mission to the elector of Mainz, and in 1786-87 he made a long professional tour in England, chiefly in the mining districts.

In 1804 Stein was created a minister of state, with the portfolio of excise, customs, manufactures, and trade. In this capacity he abolished the internal customs duties throughout Prussia, and effected several other needed reforms; but he was unable to modify the general disastrous tenor of the Prussian policy, which was now ripening for the catastrophe of Jena. Stein's remonstrances with the king and his strictures upon the course of the administration were couched in the most open and unsparring language, and they were specially directed against the system of government through privy cabinet counsellors, who had practically come to supplant the ministers without possessing either an official knowledge of affairs or a ministerial responsibility. He refused to join in the reconstituted ministry after Jena unless this abuse were done away with, and Frederick William III., already wounded by the frankness of Stein's criticism, sent him his dismissal in a most ungracious form (January 3, 1807). When the king, however, found himself left in the lurch by his ally Russia, at the peace of Tilsit (July 9, 1807), he turned in despair to the strong and candid counsellor he had dismissed half a year before, and invited Stein to re-enter his service, practically on his own terms. Curiously enough Stein's appointment as minister president was encouraged by Napoleon, who seems to have seen in him merely the clever organizer and financier, who would most easily put Prussia in a position to pay the enormous war indemnity levied on it. Stein took office on October 4, 1807, and at once began that weighty series of organic reforms with which his name is most indissolubly connected. The emancipation edict appeared on October 9, 1807, a few days after the formal receipt of his powers, and the municipal ordinance was published on November 19, 1808. In the interim he co-operated zealously with Scharnhorst in the reconstitution of the army, carried out a number of important financial and administrative reforms, and prepared the way for a thorough

reconstruction of the whole framework of government, which, however, he himself was not to have an opportunity to effect.

Stein's momentous ministry did not last much more than a year. Napoleon soon awoke to the eminently patriotic and energetic character of the man he had incautiously recommended, and an intercepted letter gave him the opportunity to demand Stein's dismissal. Frederick William had no option but to comply, as he shrank from the only possible alternative of an open breach with the French emperor. Stein was proscribed by Napoleon, his property in Westphalia was confiscated, and he himself had to take refuge in Austria from the French troops.¹

In 1812 the czar Alexander invited Stein to St Petersburg, where he filled the post of unofficial adviser to his imperial majesty on German or rather on anti-Napoleonic affairs; and it would perhaps be difficult to overestimate the influence of the proximity of such a man in keeping Alexander's courage screwed to the sticking-point. When the scene of the campaign of 1812 was transferred to Germany, Stein was entrusted with the administration of the Prussian districts occupied by the Russian troops, and he shares with Yorck the merit of arousing East Prussia to take arms against the French, and so of calling the "Landwehr" into existence for the first time. To Stein also mainly belongs the credit of effecting that union of Russia and Prussia (treaty of Kalisch, February 27, 1813) which was perhaps the main factor in the overthrow of Napoleon. After the battle of Leipsic Stein became supreme president of a central commission appointed to administer the lands occupied by the allied armies, in which post he was indefatigable in providing the men and material necessary for a successful prosecution of the war. When the military struggle was over Stein's work was practically done. The two tendencies of absolutism on the one hand and particularism on the other which determined the tone of the Vienna congress were equally repugnant to him, and he took little part in its deliberations. He also refused the invitations of Austria and Prussia to represent them at the Frankfurt diet, a makeshift in which he had no confidence or hope. The rest of his life he spent in retirement, sharing his time between Frankfurt and his property in Westphalia, and the only office he ever again filled was that of marshal of the provincial estates. In 1819 he founded the society for the publication of the *Monumenta Germanica Historica*, which has since done such admirable work. He died on June 29, 1831, in his seventy-fourth year, on his estate of Cappenberg in Westphalia, leaving a family of three daughters. His wife was Countess von Walmoden-Gimborn of Hanover, a granddaughter of George II.

Stein's distinguishing merit as a statesman is that he was practically the first to see the urgent necessity of German unity, to contemplate its realization as possible, and to inaugurate a policy likely to bring it about. That which, now that it has been accomplished by Stein's great successor, seems to us almost a matter of course, was a mere chimera to most of our forefathers, and it required the faculty of a political seer to attain Stein's clear views of future possibilities. Stein saw, too, that the only hope of salvation lay in the people as such,—that he must enlist the sympathies of the nation and raise its moral tone. To this end a series of great and just reforms was necessary. If a deep national sentiment was to be evoked, the people must be freed from feudal burdens; if they were to carry on an effective struggle for independence, they must first acquire personal liberty. His emancipation edict, therefore, which has been called the *habeas corpus* act of Prussia, abolished serfdom, did away with the distinctions of caste, and abrogated the feudal restrictions upon the free disposition of person and property (compare PRUSSIA, vol. xx.

¹The belief that Stein occupied himself during his retirement in propagating his opinions through the "Tugendbund" seems from recent investigations to be erroneous. He had no sympathy with secret societies, and all indications go to show that he rather disapproved of the league than otherwise.

pp. 11, 12). This reform, however, Stein found, in a sense, ready to his hand; it was demanded by the spirit of the times, and can hardly be looked on as a purely individual achievement. His most distinctive work was a great scheme of political reform, in which he contemplated the conversion of the absolute monarchy of Prussia into a free representative state. He wisely began the process by introducing the principle of free local government in his Städte-Ordnung, or municipal ordinance. The people had to be roused to take an interest in governing themselves, and it was easier to expand this interest from the local to the national than to work down from the national to the local. Stein did not see much more than this beginning of his plans, but the famous "Political Testament" he drew up on leaving office shows how wide-sweeping were the reforms he contemplated. The right of self-government was to be extended to the rural communes, and a thorough reform of every branch of the administration was to be effected, while the coping-stone of the new edifice was to take the form of a free representative parliament. Time, however, has been on his side, and it is not too much to say with Prof. Von Treitschke that every advance Germany has since made in political life has brought it nearer the ideals of Stein.

The standard work on Stein is the biography by G. H. Pertz, 6 vols., 1849-55, but few English readers will feel the need of going beyond Prof. Seelye's admirable *Life and Times of Stein*, London, 1879, which also contains a full bibliography. (J. F. M.)

STEINAMANGER (Hung. *Szombathely*; Lat. *Sabaria*), the chief town of the trans-Danubian county of Vas, Hungary, is an old place of some interest. Though it has only 12,000 inhabitants, it is the seat of a Roman Catholic bishop, and has a Dominican convent, a seminary, gymnasium, chamber of advocates, large orphanage, fine theatre, and a number of superior Government offices. The interior of the cathedral is of great beauty, in the Italian style. The town is at the junction of four different railways, and is rapidly rising in importance.

STEINER, JAKOB (1796-1863), one of the greatest geometers of all ages, was born on the 18th of March 1796 at the Swiss village of Utzendorf (canton Bern). Here he grew up helping his father in his agricultural pursuits, learning to write only at the age of fourteen. At eighteen he became a pupil of Pestalozzi, and afterwards studied at Heidelberg. Thence he went to Berlin, earning a livelihood here as in Heidelberg by giving private lessons. Here he became acquainted with Crelle, who, encouraged by his ability and by that of Abel, then also staying at Berlin, founded his famous *Journal* (1826). After Steiner's publication (1832) of his *Systematische Entwicklungen* he got, through Jacobi's exertions, who was then professor at Königsberg, an honorary degree of that university; and through the influence of Jacobi and of the brothers Alexander and Wilhelm von Humboldt a new chair of geometry was founded for him at Berlin (1834). This he occupied till his death, which took place in Bern on April 1, 1863, after years of bad health.

Steiner's mathematical work was confined to geometry. This he treated synthetically, to the total exclusion of analysis, which he hated, and he is said to have considered it a disgrace to synthetical geometry if equal or higher results were obtained by analytical methods. In his own field he surpassed all his contemporaries. His investigations are distinguished by their great generality, by the fertility of his resources, and by a rigour in his proofs which rivals that of the ancients, so that he has been considered the greatest geometrical genius since the time of Apollonius.

In his *Systematische Entwicklung der Abhängigkeit geometrischer Gestalten von einander* he laid the foundation on which synthetic geometry in its present form rests. He introduces what are now called the geometrical forms (the row, flat pencil, &c.), and establishes between their elements a one-one correspondence, or, as he calls it, makes them projective. He next gives by aid of these projective rows and pencils a new generation of conics and ruled quadric surfaces, "which leads quicker and more directly than former methods into the inner nature of conics and reveals to us the organic connexion of their innumerable properties and mysteries." In this work also, of which unfortunately only one volume appeared instead of the projected five, we see for the first time the

principle of duality introduced from the very beginning as an immediate outflow of the most fundamental properties of the plane, the line, and the point, so that a proof of its correctness is not required.

In a second little volume, *Die geometrischen Constructionen ausgeführt mittelst der geraden Linie und eines festen Kreises* (1833), he shows, what had been already suggested by Poncelet, how all problems of the second order can be solved by aid of the straight-edge alone without the use of compasses, as soon as one circle is given on the drawing paper.

The rest of Steiner's writings are found in numerous papers mostly published in *Crelle's Journal*, the first volume of which contains his first four papers. The most important are those relating to algebraical curves and surfaces, especially the short paper *Allgemeine Eigenschaften algebraischer Curven*. This contains only results, and there is no indication of the method by which they were obtained, so that, according to Hesse, "they are, like Fermat's theorems, riddles to the present and future generations." Eminent analysts succeeded in proving some of the theorems, but it was reserved to Cremona to prove them all, and that by a uniform synthetic method, in his book on algebraical curves. Other important investigations relate to maxima and minima. Starting from simple elementary propositions, Steiner advances to the solution of problems which analytically require the calculus of variation, but which at the time altogether surpassed the powers of that calculus. Connected with this is the paper *Vom Krümmungsschwerpunkte ebener Curven*, which contains numerous properties of pedals and roulettes, especially of their areas.

Steiner's papers have been collected and published in two volumes by the Berlin Academy. His lectures on synthetic geometry, containing the theory of conics, have been published since his death, edited by Geiser and Schröter. Biographical notices are contained in Geiser's pamphlet *Zur Erinnerung an J. Steiner* (Schaffhausen, 1874).

STENDAL, a manufacturing town and important railway junction in Prussian Saxony, and the former capital of the Altmark, is picturesquely situated on the Uchte, 33 miles to the north-east of Magdeburg. Among the relics of its former importance are the cathedral, built in 1420-24 (though originally founded in 1188) and restored in 1857, the Gothic church of St Mary, founded in 1447, a "Roland column" of 1535, and two fortified gateways, dating from the 13th century. The last form the chief remains of the ancient fortifications, the site of which is now mostly occupied by promenades. A monument to the archaeologist Winckelmann (1717-68) commemorates his birth in the town. Stendal is the seat of a large railway workshop, and carries on various branches of textile industry, besides the manufacture of tobacco, machinery, stoves, gold-leaf, &c. The earliest printing-press in the Altmark was erected here, and published an edition of the *Sachsenspiegel* in 1488 as its first book. The population in 1885 was 16,186.

Stendal was founded in 1151 by Albert the Bear, on the site of a Wendish settlement, and soon afterwards acquired a municipal charter. Becoming capital of the Altmark and a frequent imperial residence, it rose to a considerable degree of prosperity, in part recently restored to it by its railway connexions. When the mark was divided in 1253, Stendal became the seat of the elder or Stendal branch of the house of Ascania, which, however, became extinct in 1320. The original Wends were gradually fused with the later Saxons, although the Platea Slavonica, mentioned in 1475, was still distinguished as the Wenden Strasse in 1567. The population still exhibits a marked Slavonic element.

STENOGRAPHY. See SHORTHAND.

STEPHANUS BYZANTIUS, the author of a geographical dictionary entitled *Ἐθνικά*, of which, apart from some fragments, we possess only the beggarly epitome of one Hermolaus. This work was first edited under the title *Περὶ πόλεων* (Aldus, Venice, 1502); there are modern editions by Dindorf (1825), Westermann (1839), and Meineke (vol. i., 1850). Even in the imperfect form in which we have it the book is of great value from the references to ancient writers which it preserves. Hermolaus dedicates his epitome to Justinian; whether the first or second emperor of that name is meant is disputed, but it seems probable that Stephanus flourished in the earlier part of the 6th century.

STEPHEN, Sr, described in late MSS. of Acts xxii. 20 and in subsequent ecclesiastical tradition as *πρωτόμαρτυς*,

was one of the first seven deacons who were chosen by the church in Jerusalem at the instance of the apostles. He is spoken of as "a man full of faith and the Holy Spirit," and, though his official function was rather the "serving of tables" than the ministry of the word, the narrative of the book of Acts shows him to have been principally and pre-eminently a preacher. After a brief period of popularity he was accused before the sanhedrin as a blasphemer, and, without being allowed to finish his speech in his own defence, he was hurried without the city walls and stoned to death (c. 37 A.D.). "Devout men"—an expression apparently used to denote the uncircumcised adherents of the synagogue (see Acts x. 2)—buried Stephen and made great lamentation over him. His martyrdom is commemorated in the Latin Church on December 26 and in the Greek on December 27. Ecclesiastical tradition tells that in the year 415 his remains were discovered by Lucian, priest of Caphar-Gamala near Jerusalem; after being deposited for some time in Jerusalem, they were removed by the younger Theodosius to Constantinople, and thence by Pope Pelagius to Rome. Some relics of Stephen were also brought from Palestine to the West by Orosius. Their discovery is commemorated on August 3.

The ministry and martyrdom of Stephen marked a great crisis in the history of the relations of the Christian church to the Gentile world. At first, we are informed, the early disciples, numbering three thousand souls, "had favour with all the people" (Acts ii. 47), who protected them against the rulers, elders, and scribes; "for all men glorified God for that which was done" (Acts iv. 21), and the people "magnified" the apostles (v. 13). It was this great popularity of the disciples of Jesus in Jerusalem that led to the ordination of the deacons. Soon a great revulsion of feeling took place. Stephen, "full of grace and power," had wrought "great wonders and signs among the people" (vi. 8); then suddenly arose "certain of the synagogue," disputing with Stephen, and were "unable to withstand the wisdom and spirit by which he spoke." What was the new and offensive element introduced by Stephen into the apostolic preaching? The accusations against him, and his speech in his own defence, alike show that he was the first to realize with any clearness the greatness of the Christian revolution,—the incompatibility of the Mosaic institutions with the spirituality and freeness of the gospel and with its destiny to become a message of salvation for the whole world. The entire drift of his speech is to show the progressive character of revelation, and to show that, as God had often manifested Himself apart from the forms of the law and the synagogue, these could not be held to be of the essence of religion. The seed of much that is most distinctive of the Pauline epistles was sown by the preaching of Stephen.

STEPHEN I., bishop of Rome from about 254 to 257; followed Lucius I. He withdrew from church fellowship with Cyprian and certain Asiatic bishops on account of their views as to the necessity of rebaptizing heretics (Euseb., *H. E.*, vii. 5; Cypr., *Epp.*, 75). He is also mentioned as having insisted on the restoration of the bishops of Leon and Astorga, who had been deposed for unfaithfulness during persecution, but afterwards had repented. He is commemorated on August 2. His successor was Sixtus II.

STEPHEN II., pope from March 752 to April 757, was in deacon's orders when chosen to the vacant see within twelve days after the death of Zacharias.¹ The main

¹ Zacharias died March 15, 752, and a presbyter named Stephen was forthwith chosen to succeed him, who, however, died four days afterwards and before consecration. This Stephen is occasionally called Stephen II., the number of popes of the name being thus raised to ten.

difficulty of his pontificate was in connexion with the aggressive attitude of Aistulf, king of the Lombards. After unsuccessful embassies to Aistulf himself and appeals to the emperor Constantine, he, though in feeble health, set out to seek the aid of Pippin, by whom he was received in the neighbourhood of Vitry le Brulé in the beginning of 754. He spent the greater part of that year at St Denis. The result of his negotiations was the Frankish invasion of Aistulf's territory and the famous "donation" of Pippin (see *POPEDOM*, vol. xix. p. 495; and compare *FRANCE*, vol. ix. p. 531). The death of Stephen took place not long after that of Aistulf. He was succeeded by Paul I.

STEPHEN III., pope from August 1, 768 to January 24, 772, was a native of Sicily, and, having come to Rome during the pontificate of Gregory III., gradually rose to high office in the service of successive popes. On the deposition of Constantine II., Stephen was chosen to succeed him. Fragmentary records are preserved of the council (April 769) at which the degradation of Constantine was completed, certain new arrangements for papal elections made, and the practice of image-worship confirmed. The politics of Stephen's reign are obscure, but he inclined to the Lombard rather than to the Frankish alliance. He was succeeded by Adrian I.

STEPHEN IV., pope from June 816 to January 817, succeeded Leo III., whose policy he continued. Immediately after his consecration he ordered the Roman people to swear fidelity to Louis the Pious, to whom he found it prudent to betake himself personally in the following August. After the coronation of Louis at Rheims in October he returned to Rome, where he died in the beginning of the following year. His successor was Paschal I.

STEPHEN V., pope from 885 to 891, succeeded Adrian III., and was in turn succeeded by Formosus. In his dealings with Constantinople in the matter of Photius, as also in his relations with the young Slavonic church, he pursued the policy of Nicholas I. His pontificate was otherwise unimportant.

STEPHEN VI., pope from May 896 to July-August 897, succeeded Boniface VI., and was in turn followed by Romanus. He is remembered only in connexion with his conduct towards the remains of Formosus, his last predecessor but one (see *FORMOSUS*). It excited a tumult, which ended in his imprisonment and his death by strangling.

STEPHEN VII. (February 929 to March 931) and STEPHEN VIII. (July 939 to October 942) were virtually nonentities, who held the pontificate during the so-called "pornocracy" of Theodora and Marozia (see *ROME*, vol. xx. p. 787-8).

STEPHEN IX., pope from August 1057 to March 1058, succeeded Victor II. (Gebhard of Eichstädt). His baptismal name was Frederick, and he was a younger brother of Godfrey, duke of Upper Lorraine, who, as marquis of Tuscany (by his marriage with Beatrice, widow of Boniface, marquis of Tuscany), played a prominent part in the politics of the period. Frederick, who had been raised to the cardinalate by Leo IX., discharged for some time the functions of papal legate at Constantinople, and was with Leo in his unlucky expedition against the Normans. He shared the vicissitudes of his brother's fortunes, and at one time had to take refuge from Henry III. in Monte Cassino. Five days after the death of Victor II. (who had made him cardinal-priest and abbot of Monte Cassino), he was chosen to succeed him. He showed great zeal in enforcing the Hildebrandine policy as to clerical celibacy, and was planning large schemes for the expulsion of the Normans from Italy, and the eleva-

tion of his brother to the imperial throne, when he was seized by a severe illness, from which he only partially and temporarily recovered. He died at Florence March 29, 1058, and was succeeded by Benedict X.

STEPHEN (1105-1154), king of England, the second son of Stephen, earl of Blois, and Adela, daughter of William the Conqueror, was born at Blois in 1105. He obtained the county of Mortain by the gift of his uncle Henry I. and that of Boulogne by marriage with Maud, daughter of Count Eustace. As one of the chief barons of Normandy he had sworn to aid in securing the succession to the crown of England for his cousin the empress Matilda and her infant son, afterwards Henry II. Nevertheless, on the death of Henry I. in 1135, Stephen at once crossed over to England, and was welcomed by the citizens of London as king. Aided by his brother Henry, bishop of Winchester, and the justiciar, Bishop Roger of Salisbury, he made himself master of the royal treasure, and was formally elected and crowned on St Stephen's day, December 26, 1135. In a brief charter issued at the time of his coronation he promised to observe the laws and liberties of the land. A fuller charter, the second of our great charters of liberties, was issued early in 1136. In this document, which was based on that of Henry I., each of the three estates came in for its share of promises, but the leading position of the church and the importance of the aid which it gave the king are shown by the predominant attention paid to ecclesiastical privileges. So far all seemed going well, but the troubles of the reign soon began. A false report of Stephen's death in the summer of 1136 caused revolts to break out in the east and west of England. Roger Bigot seized Norwich, and Baldwin of Redvers occupied Exeter. Stephen, who possessed considerable military skill, speedily put down these rebellions, but the outbreak showed the lightness of the feudal bond and the defectiveness of Stephen's title. In 1137 he crossed over into Normandy to defend his dominions there from Geoffrey of Anjou, and was successful enough to make a satisfactory peace, but he returned to find England aflame. A mysterious conspiracy was hatched in the diocese of Ely, where the fenlands may have still concealed some remnants of the opposition to Stephen's grandfather. David, king of Scotland, who had already taken up arms on behalf of his niece Matilda, but had been bought off by the surrender of Carlisle, marched an army into England and advanced as far as Yorkshire. Robert, earl of Gloucester, the strongest of the English nobles, raised the standard of rebellion at Bristol. Against these numerous enemies Stephen contrived at first to make head. The conspiracy at Ely was nipped in the bud; the Scotch invasion was checked in the battle of the Standard, near Northallerton, in 1138, and even against Robert of Gloucester Stephen won some success. But his own weakness and folly proved his ruin. In order to conciliate the barons who remained true to him, he allowed them to build castles, each of which became a centre of petty but intolerable tyranny. Instead of relying on the support of his English subjects, Stephen surrounded himself with a body of foreign mercenaries, who pillaged all alike. He granted earldoms at random, thereby splitting up the royal authority and diminishing the royal revenues. Lastly,—and this was the worst mistake of all,—he broke with the church, and especially with the great family of Bishop Roger, who had the administrative machinery in their hands. On the ground that they had no right to fortify their castles he arrested the bishops of Lincoln and Salisbury, together with Roger the chancellor, son of the latter. He thus enforced the surrender of the castles; but the church, with the new archbishop, Theobald, and Stephen's brother, Henry of Winchester, now legate, at its

head, declared against him. Henry called a council, laid formal charges against the king, and threatened to appeal to Rome. In the midst of this crisis Matilda and her half-brother, Robert of Gloucester, landed in the south of England, and a civil war began. From this time forward, for fourteen dismal years, the land knew no peace. It is needless to go into details. Neither party was strong enough to deal a final blow at the other. The nobility changed sides as they pleased, fighting generally for their own interests or for plunder; bands of freebooters wandered up and down the country; upwards of a thousand castles, each of which was a den of robbers, were erected; the church found threats and persuasion equally ineffective to restore peace and order. "Men said openly," we are told by the chronicler, "that Christ and His saints slept." At the battle of Lincoln in 1141 Stephen was taken prisoner. After this Matilda was elected queen, but she soon forfeited the allegiance of her supporters. The Londoners revolted, the empress fled to Oxford, and the earl of Gloucester was taken prisoner. He was exchanged for Stephen, and matters went on as before. About 1147 there came a change. Matilda left the country, and her son Henry took the lead. His predominance was further secured by the death of Robert of Gloucester in 1148. Three years later Henry became count of Anjou on the death of his father, while his marriage with Eleanor of Aquitaine made him one of the most powerful princes in Europe. This great accession of strength enabled him to meet Stephen on more than equal terms, and Stephen on the death of his son Eustace was more inclined to peace. In November 1153 the treaty of Wallingford brought the long struggle to an end. It was agreed that Stephen should reign till his death, and that Henry should succeed him. A scheme of reform was drawn up, which Stephen endeavoured, during the short remainder of his reign, to carry out. He died on October 25, 1154. A brave man, a good soldier, merciful and generous, but devoid of moral strength and political insight, he was utterly incapable to discharge a task which demanded all the skill and energy of his great successor. His nominal reign was a period of anarchy in English history, important only as a full justification for the tyrannies of Henry I. and Henry II.

Authorities.—Ordericus Vitalis, ed. Le Prévost; William of Malmesbury, ed. Hamilton (Rolls Series); *Gesta Stephani*, ed. Sewell (Engl. Hist. Soc.); Gervase of Canterbury, ed. Stubbs (Rolls Series); Henry of Huntingdon, ed. Arnold (Rolls Series); *English Chronicle*, ed. Thorpe (Rolls Series); Freeman, *Norman Conquest*, vol. v.; Lappenberg, *Gesch. Englands*, vol. iii. (G. W. P.)

STEPHEN, SIR JAMES (1789–1859), historian, was the son of James Stephen, master in chancery, author of *The Slavery of the West India Colonies* and other works, and was born in London 3d January 1789. He was educated at Trinity Hall, Cambridge, graduating B.A. in 1812, after which he studied for the bar and was called at Lincoln's Inn. He obtained an extensive practice as a chancery barrister, being ultimately counsel to the colonial department and counsel to the Board of Trade. In 1834 he became assistant under-secretary for the colonies, and shortly afterwards permanent under-secretary. On his retirement in 1847 he was made a knight commander of the Bath. In 1849 he was appointed regius professor of modern history in the university of Cambridge, having already distinguished himself by his brilliant studies in ecclesiastical biography contributed to the *Edinburgh Review*, which were published that year under the title *Essays in Ecclesiastical Biography and Other Subjects*; a 4th edition, with a short memoir, appeared in 1860. He was also the author of *Lectures on the History of France*, 2 vols., 1851, 3d ed. 1857, and *Desultory and Systematic Reading*, a lecture, 1853. He died at Coblenz on the 15th of September 1859.

STEPHENS, the incorrect English form of the name of *Estienne*, the distinguished French family of scholars and printers.

The founder of the race was HENRI ESTIENNE (d. 1520), the scion of a noble family of Provence, who came to Paris in 1502, and soon afterwards set up a printing establishment at the top of the Rue St Jean de Beauvais, on the hill of Sainte-Geneviève opposite the law school. He died in 1520, and, his three sons being minors, the business was carried on by his foreman Simon de Colines, who in 1521 married his widow.

ROBERT ESTIENNE (1503–1559) was Henri's second son. After his father's death he acted as assistant to his stepfather, and in this capacity superintended the printing of a Latin edition of the New Testament in 16mo (1523). Some slight alterations which he had introduced into the text brought upon him the censures of the faculty of theology. It was the first of a long series of disputes between him and that body. It appears that he had intimate relations with the new Evangelical preachers almost from the beginning of the movement, and that soon after this time he definitely joined the Reformed Church. In 1526 he entered into possession of his father's printing establishment, and adopted as his device the celebrated olive-tree (a reminiscence doubtless of his grandmother's family of Montolivet), with the motto from the epistle to the Romans (xi. 20), *Noli altum sapere*, sometimes with the addition *sed time*. In 1528 he married Perrette, a daughter of the scholar and printer Josse Bade (Jodocus Badius), and in the same year he published his first Latin Bible, an edition in folio, upon which he had been at work for the last four years. In 1532 appeared his *Thesaurus Linguae Latinae*, a dictionary of Latin words and phrases, upon which for two years he had toiled incessantly, with no other assistance than that of Thierry of Beauvais. A second edition, greatly enlarged and improved, appeared in 1536, and a third, still further improved, in 3 vols. folio, in 1543. Though the *Thesaurus* is now superseded, its merits must not be forgotten. It was vastly superior to anything of the kind that had appeared before; it formed the basis of future labours, and even as late as 1734 was considered worthy of being re-edited. In 1539 Robert was appointed king's printer for Hebrew and Latin, an office to which, after the death of Conrad Neobar in 1540, he united that of king's printer for Greek. In 1541 he was entrusted by Francis I. with the task of procuring from Claude Garamond, the engraver and type-founder, three sets of Greek type for the royal press. The middle size were the first ready, and with these Robert printed the *editio princeps* of the *Ecclesiastica Historiæ* of Eusebius and others (1544). The smallest size were first used for the 16mo edition of the New Testament known as the *O mirificam* (1546), while with the largest size was printed the magnificent folio of 1550. This edition involved the printer in fresh disputes with the faculty of theology, and towards the end of the following year he left his native town for ever, and took refuge at Geneva, where he published in 1552 a caustic and effective answer to his persecutors, under the title *Ad Censuram Theologorum Parisiensium, quibus Biblia a R. Stephano Typographo Regio, excusa calumniose notarunt, eiusdem R. S. Responsio*. A French translation, which is remarkable for the excellence of its style, was published by him in the same year (printed in Rénouard's *Annales de l'Imprimerie des Estienne*). At Geneva Robert proved himself an ardent partisan of Calvin, several of whose works he published. He died there September 7, 1559.

It is by his work in connexion with the Bible, and especially as an editor of the New Testament, that he is on the whole best known. The text of his New Testament of 1550, either in its original form or in such slightly modified form as it assumed in the Elzevir text of 1634, remains to this day the traditional text. But, as modern

scholars have pointed out, this is due rather to its typographical beauty than to any critical merit. The readings of the fifteen MSS. which Robert's son Henri had collated for the purpose were merely introduced into the margin. The text was still almost exactly that of Erasmus. It was, however, the first edition ever published with a critical apparatus of any sort. Of the whole Bible Robert printed eleven editions,—eight in Latin, two in Hebrew, and one in French; while of the New Testament alone he printed twelve,—five in Greek, five in Latin, and two in French. In the Greek New Testament of 1551 (printed at Geneva) the present division into verses was introduced for the first time. The *editiones principes* which issued from Robert's press were eight in number, viz., *Eusebius*, including the *Præparatio Evangelica* and the *Demonstratio Evangelica* as well as the *Historia Ecclesiastica* already mentioned (1544–46), *Moschopolus* (1545), *Dionysius of Halicarnassus* (February 1547), *Alexander Trallianus* (January 1548), *Dio Cassius* (January 1548), *Justin Martyr* (1551), *Xiphilinus* (1551), *Appian* (1551), the last being completed, after Robert's departure from Paris, by his brother Charles, and appearing under his name. These editions, all in folio, except the *Moschopolus*, which is in 4to, are unrivalled for beauty. Robert also printed numerous editions of Latin classics, of which perhaps the folio *Virgil* of 1532 is the most noteworthy, and a large quantity of Latin grammars and other educational works (many of them written by his friend Maturin Cordier) in the interests of that cause of which he proved himself so stout a champion,—the new learning.

CHARLES ESTIENNE (1504 or 1505–1564), the third son of Henri, was, like his brother Robert, a man of considerable learning. After the usual humanistic training he studied medicine, and became a doctor of that faculty in the university of Paris. In 1540 he accompanied the French ambassador Lazare Baif to Italy in the capacity of tutor to his natural son Antoine, the future poet. In 1551, when Robert Estienne left Paris for Geneva, Charles, who had remained a Catholic, took charge of his printing establishment, and in the same year was appointed king's printer. He died in 1564, according to some accounts in prison, having been thrown there for debt.

His principal works are *Prædium Rusticum*, a collection of tracts which he had compiled from ancient writers on various branches of agriculture, and which continued to be a favourite book down to the end of the 17th century; *Dictionarium Historicum ac Poeticum* (1553), the first French encyclopædia; *Thesaurus Ciceronianus*; and *Paradoxes*, a free version of the *Paradossi* of Ortensio Landi, with the omission of a few of the paradoxes and of the impious and indecent passages (Paris, 1553; Poitiers, 1553). He was also the author of a treatise on anatomy and of several small educational works.

HENRI ESTIENNE (1528–1598), sometimes called "Henri II.," was the eldest son of Robert. In the preface to his edition of Aulus Gellius (1585), addressed to his son Paul, he gives an interesting account of his father's household, in which, owing to the various nationalities of those who were employed on the press, Latin was used as a common language, being understood, and spoken more or less by every member of it, down to the maid-servants. Henri thus picked up Latin as a child, but at his special request he was allowed to learn Greek as a serious study before Latin. At the age of fifteen he became a pupil of Pierre Danès, at that time the first Greek scholar in France. Two years later he began to attend the lectures of Jacques Toussain, one of the royal professors of Greek, and in the same year (1545) was employed by his father to collate a MS. of Dionysius of Halicarnassus. In 1547, after attending for a time the lectures of Turnèbe, Toussain's successor, he went to Italy, where he spent two years in hunting for and collating MSS. and in intercourse with learned men. In 1550 he was in England, where he was favourably received by Edward VI. Thence he went to Flanders, where he learnt Spanish. In 1551 he joined his father at Geneva, which henceforth became his home. In 1554 he gave to the world, as the firstfruits of his researches, two first editions, viz., a tract of Dionysius of Halicarnassus and *Anacreon*, both printed by his uncle Charles. In 1556 Henri was again in Italy, where he discovered at Rome ten new books (xi.–xx.) of Diodorus Siculus. In 1557 he issued

from the press which in the previous year he had set up on his own account at Geneva three first editions, viz., *Athenagoras*, *Maximus Tyrius*, and some fragments of Greek historians, including Appian's *Ἀντιβασιλική* and *Ἰβηρική*, and an edition of Æschylus, in which for the first time the *Agamemnon* was printed in entirety and as a separate play. In 1558 he was appointed printer to Huldreich Fugger, one of the celebrated family of Augsburg bankers, a post which he held for ten years. In 1559 he printed a Latin translation from his own pen of Sextus Empiricus, and an edition of Diodorus Siculus with the new books. In 1566 he published his best known French work, the *Apologie pour Hérodote*, or, as he himself called it, *L'Introduction au Traité de la Conformité des Merveilles Anciennes avec les Modernes ou Traité préparatif à l'Apologie pour Hérodote*. Some passages in the original edition being considered objectionable by the Geneva consistory, he was compelled to cancel the pages containing them. The book became highly popular. Within sixteen years twelve editions were printed. In 1572 Henri published the great work upon which he had been labouring for many years, the *Theaurus Græcæ Linguae*, in 5 vols. folio. The publisher in 1578 of his *Dialogues du nouveau François Italien* brought him into a fresh dispute with the consistory. To avoid their censure he went to Paris, and resided at the French court for the whole of 1579. On his return to Geneva in the spring of 1580 he was summoned before the consistory, and, proving contumacious, was imprisoned for a week. From this time his life became more and more of a nomad one. He is to be found at Basel, Heidelberg, Vienna, Pesth, everywhere but at Geneva, these journeys being undertaken partly in the hope of procuring patrons and purchasers for his books (for the large sums which he had spent on such publications as the *Thesaurus* and the *Plato* of 1578 had almost ruined him), partly from the increasing restlessness of his disposition. But the result of these long absences was that his press stood nearly at a standstill. A few editions of classical authors were brought out, but each successive one showed a falling off. Such value as the later ones had was chiefly due to the notes furnished by Casaubon, who in 1586 had married Henri's daughter Florence. Henri's last years were marked by ever-increasing infirmity of mind and temper. In 1597 he left Geneva for the last time. After visiting Montpellier, where Casaubon was now professor, he made for Paris, but was seized with sudden illness at Lyons, and died there in his seventieth year, at the end of January 1598.

Few men have ever served the cause of learning more devotedly. For over thirty years the amount which he produced, whether as printer, editor, or original writer, was enormous. The productions of his press, though printed with the same beautiful type as his father's books, are, owing to the poorness of the paper and ink, inferior to them in general beauty. The best, perhaps, from a typographical point of view, are the *Poetæ Græci Principes* (folio, 1566), the *Plutarch* (13 vols. 8vo, 1572), and the *Plato* (3 vols. folio, 1573). It was rather Henri Estienne's scholarship which gave value to his editions. He was not only his own press-corrector but his own editor. Though by the latter half of the 16th century nearly all the important Greek and Latin authors that we now possess had been published, his untiring activity still found some gleanings. Eighteen first editions of Greek authors and one of a Latin author are due to his press. The most important have been already mentioned. Henri's reputation as a scholar and editor has increased of late years. His familiarity with the Greek language has always been admitted to have been quite exceptional; but he has been accused of want of taste and judgment, of carelessness and rashness. Special censure has been passed on his *Plutarch*, in which he is said to have introduced conjectures of his own into the text, while pretending to have derived them from MS. authority. But a recent editor, Sintenis, has shown that, though like all the other editors of his day he did not give references to his authorities, every one of his supposed conjectures can be traced to some MS. Whatever may be said as to his taste or his judgment, it seems that he was both careful and scrupulous, and that he only resorted to conjecture when authority failed him. And, whatever the merit of his conjectures,