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 Curvem* 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 Krümmingsschwerpuncte 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 archæologist 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 1258, 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 'E*θvικα*, of which, apart from some fragments, we possess only the beggarly epitome of one Hermolaus. This work was first edited under the title II*ερὶ 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, Sτ, 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 LL, 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.