academical distinctions included honorary degrees from many universities, together with membership of the Prussian Order Pour le Mérite.

Sir George Stokes’s mathematical and physical papers were published in a collected form in five volumes ; the first three (Cam- Dridge, 1880, 1883, and 1901) under his own editorship, and the two last (Cambridge, 1904 and 1905) under that of Sir Joseph Larmor, who also selected and arranged the *Memoir and Scientific Corre­spondence* of Stokes published at Cambridge in 1907.

**STOKES, WHITLEY** (1830-1909), British lawyer and Celtic scholar, was a son of William Stokes (1804-1878), and a grand­son of Whitley Stokes (1763-1845), each of whom was regius professor of physic in the university of Dublin. In his day, William Stokes, who was the author of several books on medical subjects, was one of the foremost physicians in Europe. Edu­cated at Trinity College, Dublin, young Stokes became an English barrister in 1855, and in 1862 he went to India, where he filled several official positions. In 1877 he was appointed legal mem­ber of the viceroy’s council, and he drafted the codes of civil and' criminal procedure and did much other valuable work of the same nature. In 1879 he was president of the commission on Indian law. He returned to England in 1882. In 1887 he was made a C.S.I., and two years later a C.I.E.; he obtained honorary degrees from many universities, and was a fellow of the British Academy. He died in London on the 13th of April 1909. Whitley Stokes is perhaps most famous as a Celtic scholar, and in this field he worked both in India and in England. Ηe studied Irish, Breton and Cornish texts, and among his numerous works may be mentioned editions of *Three Irish Glossaries* (1862); *Three Middle-Irish Homilies* (1877); and *Old Irish Glosses at Würzburg and Carlsruhe* (1887). He was one of the editors of the *Irische Texte* published at Leipzig (1880- 1900); and he edited and translated *Lives of Saints from the Book of Lismore* (1890). With Professor A. Bezzenberger he wrote *Ur keltischer Sprachschatz* (1894). His principal legal work was *The Anglo-Indian Codes* (1887).

**STOKESLEY, JOHN** (*c*. 1475-1539), English prelate, was born at Colly Weston in Northamptonshire, and became a fellow of Magdalen College, serving also as a lecturer. In 1498 he was made principal of Magdalen Hall, and in 1505 vice-president of Magdalen College. Soon after 1509 he was appointed a member -of the royal council and chaplain to Henry VIII. In 1520 he was at the Field of the Cloth of Gold; in 1529 and 1530 he went to France and Italy as ambassador to Francis I. and to gain opinions from foreign universities in favour of the king’s divorce from Catherine of Aragon. In 1530 he became bishop of London. In 1533 he christened the princess Elizabeth, and his later years were troubled by disputes with Archbishop Cranmer. Stokesley opposed all changes in the doctrines of the Church and was very active in persecuting heretics. He was a man of learning, writ­ing in favour of Henry’s divorce, and with Cuthbert Tunstall, bishop of Durham, a treatise against Cardinal Pole. He died on the 8th of September, 1539.

**STOLBERG, FRIEDRICH LEOPOLD,** Graf zu (1750-1819), German poet, the younger son of Count Christian Stolberg, was born at Bramstedt in Holstein on the 7th of November 1750. He studied in Göttingen and was a prominent member of the famous *Hain* or *Dichterbund,* After leaving the university he made a journey to Switzerland with his brother Christian, in company with Goethe. In 1777 he was appointed envoy of the prince bishop of Lübeck at the court of Copenhagen, but often stayed at Eutin, where he was the intimate associate of his college friend and member of the *Dichterbundi* Johann Heinrich Voss. In 1782 he married Agnes von Witzleben, whom he celebrated in bis poems. After her early death in 1788, he became Danish envoy at the court of Berlin, and contracted a second marriage with the countess Sophie von Redern in 1789. In 1791 he was appointed president of the Lübeck episcopal court at Eutin; he resigned this office in 1800, and retiring to Münster in Westphalia, there joined, with his whole family, the eldest daughter only excepted, the Roman Catholic Church. For this step he was severely attacked by his former friend Voss *(Wie ward Fritz Stolberg ein Unfreier?* 1819). After living for a while (from 1812) in the neighbourhood of Bielefeld, he removed to his estate of Sondermühlen near Osnabrück, where he died on the 5th of December 1819. He wrote many odes, ballads, satires and dramas—among the last the tragedy *Timoleon* (1784), translations of the *Iliad* (1778), of Plato (1796-1797), Aeschylus (1802), and Ossian (1806); he published in 1815 a *Leben Alfreds des Grossen*, and a voluminous *Geschichte der Religion Jesu Christi* (17 vols., 1806-1818).

Stolberg’s brother, Christian, Graf zu Stolberg (1748-1821), was also a poet. Born at Hamburg on the 15th of October 1748, he became a magistrate at Tremsbüttel in Holstein in 1777, and died on the 18th of January 1821. Of the two brothers Friedrich was undoubtedly the more talented, but Christian, though not a poet of high originality, excelled in the utterance of gentle sentiment. They published together a volume of poems, *Gedichte* (edited by H. C. Boie, 1779); *Schauspiele mit Choren* (1787), their object in the latter work being to revive a love for the Greek drama; and a collection of patriotic poems *Vater­ländische Gedichte* (1815). Christian von Stolberg was the sole author of *Gedichte aus dem Griechischen* (1782), a translation of the works of Sophocles (1787), and of a poem in seven ballads, *Die weisse Frau* (1814), which last attained considcrable popularity.

The Collected Works of Christian and Friedrich Leopold zu Stol­berg were published in twenty volumes in 1820-1825; 2nd ed. 1827. Friedrich’s correspondence with F. H. Jacobi will be found in Jacobi’s *Briefwechsel* (1825-1827); that with Voss has been edited by O. Bellinghaus (1891). Selections from the poetry of the two brothers will be found in A. Sauer’s *Der Göttinger Dichterbund*, iii. (Kürschner’s *Deiltsehe Nationalliteratur,* vol. 50, 1896). See also T. Menge, *Der Graf F. L. Stolberg und seine Zeitgenossen* (2 vols., 1862); J. H. Hennes, *Aus F. L. von Stolbergs Jugendjahren* (1876); the same, *Stolberg in den zwei letzten Jahrzehnten seines Lebens* (1875); J. Janssen, *F. L. Graf zu Stolberg* (2 vols., 1877), 2nd ed. 1882 ; W. Keiper, *F. L. Stolbergs Jugendpoesie* (1893).

**STOLBERG,** a town of Germany, in the Prussian Rhine Province, situated on the Vichtbach, 7 m. E. of Aix-la-Chapelle, on the main line of railway to Cologne. Pop. (1905), 14,963. It contains two Protestant and two Roman Catholic churches, a castle occupying the site of one said to have been used by Charlemagne as a hunting seat. It is the centre of a very active and varied industry, exporting its produce to all parts of the world. The leading branch is metal-working, -which is here carried on in important zinc, brass, and iron foundries, smelting­works of various kinds, puddling and rolling works, and manu­factories of needles, pins and other metal goods. The ore is mostly found in the mines around the town, but some is imported from a considerable distance. In or near the town there are also large chemical works, glass-works, a mirror-factory and various minor establishments. Extensive coal-mines in the neighbourhood provide the enormous supply of fuel demanded by the various industries. The industrial prosperity of the town was founded in the middle of the 17th century by French religious refugees, who introduced the art of brass-founding.

**STOLE** (Lat. *stola* and *orarium,* Fr. *étole,* It. *stola,* Sρ. *eslola,* Ger. *Stola)* , a liturgical vestment of the Catholic Church, peculiar to the higher orders, *i.e.* deacons, priests and bishops. It is a strip of stuff, usually silk, some 21/2 yards long by 4 inches broad; in the middle and at the ends, which are commonly broadened out, it is ornamented with a cross. Its colour varies with the liturgical colour of the day, or of the function at which it is worn.

There is very little evidence as to the form and character of the stole before the Carolingian age; but from the 9th century onwards representa­tions of the stole show that it varied in no essential particular from that of the present day. In the 11 th, 12th and 13th centuries it was remarkably long and narrow. From the 9th to the 13th