

cone, and that Apollonius was the first who showed that the three sections could be obtained from any cone. There is good ground therefore for supposing that the first four books of Apollonius's *Conics*, which are still extant, resemble Euclid's *Conics* even less than Euclid's *Elements* do those of Eudoxus and Theætetus.

4. A book on *Fallacies* (Περὶ ψευδαρίων) is mentioned by Proclus, who says that Euclid wrote it for the purpose of exercising beginners in the detection of errors in reasoning.

This notice of Euclid would be incomplete without some account of the earliest and the most important editions of his works. Passing over the commentators of the Alexandrian school, the first European translator of any part of Euclid is Boetius (500 A.D.), author of the *De Consolatione Philosophicæ*. His *Euclidis Megarensis Geometricæ libri duo* contain nearly all the definitions of the first three books of the *Elements*, the postulates, and most of the axioms. The enunciations, with diagrams but no proofs, are given of most of the propositions in the first, second, and fourth books, and a few from the third.

Some centuries afterwards, Euclid was translated into Arabic, but the only printed version in that language is the one made of the thirteen books of the *Elements* by Nasir Al-Din Al-Tusi (13th century), which appeared at Rome in 1594. Judging from the unusual number of diagrams in this edition, the translation of Euclid's text is probably rather free.

The first printed edition of Euclid was a translation of the fifteen books of the *Elements* from the Arabic, made, it is supposed, by Adelard of Bath (12th century), with the comments of Campanus of Novara. It appeared at Venice in 1482, printed by Erhardus Ratdolt, and dedicated to the doge Giovanni Mocenigo. This edition represents Euclid very inadequately; the comments are often foolish, propositions are sometimes omitted, sometimes joined together, useless cases are interpolated, and now and then Euclid's order changed.

The first printed translation from the Greek is that of Bartholomew Zamberti, which appeared at Venice in 1505. Its contents will be seen from the title: *Euclidis megarensis philosophi platonici Mathematicarum disciplinarum Janitoris: Habent in hoc volumine quicquid ad mathematicam substantiam aspirat: elementorum libros xiiii cum expositione Theonis insignis mathematici . . . . . Quibus . . . . . adjuncta. Deputatum scilicet Euclidis volumine xiiii cum expositione Hypsi. Alex. Iudæi Phaeno. Specu. Perspe. cum expositione Theonis. ac mirandus ille liber Datorum cum expositione Pappi Mechanici una cum Marini dialectici protheoria. Bar. Zaber. Vene. Interpte.*

The first printed Greek text was published at Basel, in 1533, with the title *Εὐκλείδου Στοιχείων βιβλ. ιε' ἐκ τῶν Θέωνος συνουσιῶν*. It was edited by Simon Grynaeus from two MSS. sent to him, the one from Venice by Lazarus Bayfius, and the other from Paris by John Ruellius. The four books of Proclus's commentary are given at the end from an Oxford MS. supplied by John Claymundus.

The English edition, the only one which contains all the extant works attributed to Euclid, is that of Dr David Gregory, published at Oxford in 1703, with the title, *Εὐκλείδου τὰ σωζόμενα. Euclidis quæ supersunt omnia*. The text is that of the Basel edition, corrected from the MSS. bequeathed by Sir Henry Savile, and from Savile's annotations on his own copy. The Latin translation, which accompanies the Greek on the same page, is for the most part that of Commandine.

The French edition has the title, *Les Oeuvres d'Euclide, traduites en Latin et en Français, d'après un manuscrit très-ancien qui était resté inconnu jusqu'à nos jours. Par F. Peyrard, Traducteur des oeuvres d'Archimède*. It was published at Paris in three volumes, the first of which ap-

peared in 1814, the second in 1816, and the third in 1818. It contains the *Elements* and the *Data*, which are, says the editor, certainly the only works which remain to us of this ever-celebrated geometer. The texts of the Basel and Oxford editions were collated with 23 MSS., one of which belonged to the library of the Vatican, but had been sent to Paris by the Comte de Peluse (Monge). The Vatican MS. was supposed to date from the 9th century; and to its readings Peyrard gave the greatest weight.

What may be called the German edition has the title *Εὐκλείδου Στοιχεία. Euclidis Elementa ex optimis libris in usum Tironum Græce edita ab Ernesto Ferdinando August.* It was published at Berlin in two parts, the first of which appeared in 1826, and the second in 1829. All the above-mentioned texts were collated with three other MSS.

Of translations of the *Elements* into modern languages the number is very large. The first English translation, published at London in 1570, has the title, *The Elements of Geometrie of the most auncient Philosopher Euclide of Megara. Faithfully (now first) translated into the Englishe tongue, by H. Billingsley, Citizen of London. Whereunto are annexed certaine Scholies, Annotations, and Inventions, of the best Mathematicians, both of time past, and in this our age*. The first French translation of the whole of the *Elements* has the title, *Les Quinze Livres des Elements d'Euclide. Traduits de Latin en François. Par D. Henrion, Mathématicien*. The first edition of it was printed in 1614, and a second, corrected and augmented, was published at Paris in 1623. An Italian translation, with the title, *Euclide Megarense acutissimo philosopho solo in-trodotto delle Scienze Mathematiche. Diligentemente rassetato, et alla integrità ridotto, per il degno professore di tal Scienze Nicolò Tartalea Brisciano*, was published at Venice in 1569; a Spanish version, *Los Seis Libros primeros de la geometria de Euclides. Traduzidos en lengua Española por Rodrigo Camorano, Astrologo y Mathematico*, at Seville in 1576; and a Turkish one at Bulak in 1825. Dr Robert Simson's editions of the first six and the eleventh and twelfth books of the *Elements*, and of the *Data*, which form the basis of all the modern school texts of Euclid, are so common that it is not considered necessary to describe them.

*Authorities.*—The authors and editions above referred to; Fabricii *Bibliotheca Græca*, vol. iv.; Murhard's *Litteratur der Mathematischen Wissenschaften*; Heilbronner's *Historia Matheseos Universæ*; De Morgan's article "Euclides" in Smith's *Dictionary of Biography and Mythology*. (J. S. M.)

EUCLID, of Megara, a Greek philosopher, the founder of the Megarian school, was born in the latter half of the 5th century B.C., probably at Megara, though Gela in Sicily has also been named as his birth-place. He was one of the most devoted of the disciples of Socrates. If we may believe Aulus Gellius, such was his enthusiasm that, when a decree was passed forbidding the Megarians to enter Athens, he regularly visited his master by night in the disguise of a woman; and he was one of the little band of intimate friends who had the privilege of listening to the hero's last discourse. After his master's death, he withdrew, with a number of his fellow-disciples, to Megara; and it has been conjectured, though there is no direct evidence, that this was the period of Plato's residence in Megara, of which indications appear in the *Theætetus*. The fundamental principle of Euclid's philosophy was a combination of the Eleatic conception of Being—the One and All, and the Socratic conception of the Good. Being is immaterial and unchangeable, and is identical with the Good, which is the same as God, as Reason, and (following the Socratic doctrine) as Wisdom, and which alone truly exists. Thus the existence of evil was denied; and the main object of the Megarian, as it was of the Eleatic dialectic, was to prove

the conceptions of division, number, becoming, motion, and possibility to be self-contradictory and false. With Plato, Euclid taught that sense has cognizance of the changeable and unreal only, while thought penetrates to unchangeable Being, to the Good. The Megarian school prided itself first of all upon its dialectic. Euclid's dialectic differed greatly from that of his master Socrates, in marked contrast to whom he repudiated the principle of analogical reasoning as unsound. His favourite method of attacking an opponent was by the *reductio ad absurdum*, which was also a favourite method with his followers, whose arguments degenerated into trivial sophisms, which laid them frequently open to an attack with their own weapon, and which earned for them the contemptuous name of the *Ἐριστικοί* or "wranglers." Of Euclid's followers the chief were Eubulides, who taught Demosthenes, wrote against Aristotle, and invented several trifling but ingenious paradoxes, of which the most famous is the *Sorites*; Diodorus Chronus, the author of certain arguments to prove the impossibility of motion; Philo; and, most famous of all, Stilpo, who was distinguished by the attractiveness of his lectures.

Our knowledge of Euclid's philosophy is borrowed from scattered passages in Plato, and from Diogenes Laertius. See Zeller, *Socrates and the Socratic Schools*; Dyce, *De Megaricorum Doctrina* (Bonn, 1827); Mallet, *Histoire de l'École de Mégare* (Paris, 1845); Ritter, *Ueber die Philosophie der Meg. Schule*; Prantl, *Geschichte der Logik*, 1, 33; Henne, *L'École de Mégare* (Paris, 1843).

EUDOCIA, the wife of Theodosius II., was the daughter of the Athenian sophist Leontius, or Leon. It is impossible to fix the date of her birth more precisely than in the last decade of the 4th century, though by an inference from a statement of Nicephorus Callistus (xiv. 50) the year 393-4 has been fixed upon. She was called Athenais prior to her conversion to Christianity. By her father she was carefully instructed in literature and the sciences; and so high an estimate did the philosopher form of her beauty and merit that, thinking any other endowment unnecessary, he divided his whole patrimony between his two sons. Athenais, however, resented this as an injustice, and carried her plea to Constantinople before the emperor. Here she gained access to Pulcheria, the sister of Theodosius, and by her she was secretly destined to be the wife of the emperor. The probable date of her marriage is 421. Before her elevation to the throne, she renounced paganism and was baptized. It was not, however, till the birth of a daughter that she received the title of Augusta (423). Her brothers she not only forgave, but raised to the dignity of consuls and præfects. About 438 Eudocia made an ostentatious pilgrimage to the Holy Land, distributing alms and donations for pious purposes with a munificence which exceeded that of the great Helena, and she returned to Constantinople in the following year with precious relics of St Stephen, St Peter, and the Virgin. Her peace, however, was soon after disturbed by the jealousy of her husband, on account, it is said, of his observing a beautiful apple which he had presented to her in the hands of Paulinus, his master of the offices. The execution of the supposed favourite, and the retirement of Eudocia in 449 to Jerusalem, did not appease the anger of the emperor, who despatched a messenger for the purpose of putting to death two ecclesiastics who had gained her confidence. The assassination of his envoy provoked the emperor still further, and Eudocia was stripped of her royal honours, and degraded in the eyes of the nation. In Jerusalem Eudocia became infected with the Eutychian heresy, and through her influence it made considerable progress in Syria, but the misfortunes of her daughter Licinia Eudocia led her to obtain a reconciliation with Pulcheria, and through her mediation and that of her brothers she afterwards returned to the communion of the church. She died at Jerusalem about 460, and was buried in the church of St Stephen.

With her latest breath she protested that she had never transgressed the bounds of innocence and friendship. Eudocia continued through life to cultivate her early literary tastes. She composed a paraphrase on the Octateuch in heroic verse, a paraphrase of Daniel and Zechariah, and a poem on the martyrdom of St Cyprian. To these are added a poem on her husband's victory over the Persians, and, according to Zonaras, a cento of the verses of Homer applied to the life and miracles of Christ, but her authorship of the latter is generally disputed by critics.

EUDOCIA AUGUSTA, of Macrembolis, lived in the second half of the 11th century. She was the wife of the emperor Constantine XI., and after his death of Romanus IV. She had sworn to her first husband on his deathbed not to marry again, and had even imprisoned and exiled Romanus, who was suspected of aspiring to the throne. Perceiving, however, that she was not able unaided to avert the invasions which threatened the eastern frontier of the empire, she revoked her oath, married Romanus, and with his assistance dispelled the impending danger. She did not live very happily with her new husband, who was warlike and self-willed, and when he was taken prisoner by the Turks she was compelled to vacate the throne in favour of her son Michael and retire to a convent, where she died at an advanced age. She compiled a dictionary of mythology entitled *Ἰωνία (Collection of Violets)*, which has been published by Villosion in his *Anecdota Græca*, Venice, 1781.

EUDOXUS, a physical philosopher, was a native of Cnidus, and flourished about the middle of the 4th century B.C. It is chiefly in his quality of astronomer that his name has descended to our times. What particular service he rendered to that science beyond introducing the Egyptian sphere into Greece, and correcting the length of the year, cannot now be ascertained. Of his personal history it is known, from a life by Diogenes Laertius, that he studied at Athens under Plato, but being dismissed by that philosopher, passed over into Egypt, where he remained for sixteen months, and that he then went to Cyzicus and the Propontis, where he taught physics, and ultimately migrated with a band of pupils to Athens, where he died in the fifty-third year of his age. Eudoxus is frequently referred to by ancient writers. Strabo attributes to him the introduction of the odd quarter day into the year. According to Vitruvius he invented a solar dial. The *Phænomena* of Aratus is a poetical account of the astronomical observations of Eudoxus. Several works have been attributed to him, but they are all lost.

EUDOXUS, of Cyzicus, a Greek navigator who flourished about 130 B.C. He was employed by Ptolemy Evergetes to make a voyage to India. After two of these he circumnavigated Africa from the Red Sea to Gades. An attempt to make the return voyage was unsuccessful.

EUGENE, FRANÇOIS (1663-1736), commonly called PRINCE EUGENE OF SAVOY, one of the greatest generals of his time, born at Paris on the 18th October 1663, was the fifth son of Eugene Maurice, count of Soissons, who was grandson of the duke of Savoy, Charles Emmanuel I., and of Olympia Mancini, niece of Cardinal Mazarin. Originally destined for the church, Eugene was known at court as the *petit abbé*; but his own predilection was strongly for the army. His mother, however, had fallen into disgrace at court, and his application for a commission, repeated more than once, was refused by the king, Louis XIV., prompted probably by the minister Louvois. This engendered in him what proved to be a life-long resentment against the king and his native country. Having quitted France in disgust, he proceeded to Vienna, where the emperor Leopold, who was allied to his family, received him kindly, and granted him permission, along with several other Frenchmen of distinction, to serve against the Turks



under the banners of Austria. His first campaign was that of 1683, in which he so distinguished himself that the emperor gave him the command of a regiment of dragoons. After several other campaigns he became major-general; and it was in that capacity that he served at the siege of Belgrade in 1688. At the instigation of Louvois, a decree of banishment from France was now issued against all Frenchmen who should continue to serve in foreign armies. "I shall return into France in spite of him," said Eugene, when the news was communicated to him; and he continued his brilliant career in foreign service, one great stimulus to his ambition being the hope that he might be able to enter his native country as an invader.

Prince Eugene's next employment was in a service that required diplomatic as well as military skill. He was sent by the emperor Leopold to Italy with the view of binding the duke of Savoy to the coalition against France, and of co-operating with the Italian and Spanish troops. The first engagement with Catinat at Staffarde resulted in the defeat of the coalition; but in the spring of 1691 Prince Eugene, having secured reinforcements, caused the siege of Coni to be raised, took possession of Carmagnole, and in the end completely defeated Catinat. He followed up his success by entering Dauphiné, where he took possession of Embrun and Gap. After another campaign, in which there was little eventful, the further prosecution of the war was abandoned owing to the defection of the duke of Savoy from the coalition, and Prince Eugene returned to Vienna, where he soon afterwards received the command of the army in Hungary.

It was about this time that Louis XIV. secretly offered him the baton of a marshal of France, with the government of Champagne which his father had held, and also a pension of two thousand pistoles. But Eugene rejected these offers with indignation, and proceeded to combat the Turks commanded by the sultan Kara-Mustapha in person. After some able marches and skilful manœuvres, he surprised the enemy (September 11, 1697) at Zenta, on the Theiss, in a camp retrenched *en tête de pont*; and, after an attack as vigorous as it was daring, he killed twenty thousand of them, drove ten thousand into the river, made prisoners of the remainder, and took the whole of their artillery and baggage. The victory was one of the most complete and important ever won by the Austrian arms. The earlier historians and biographers of Prince Eugene have generally stated that the battle of Zenta was fought against express orders from the court of Vienna, that Eugene was placed under arrest for violating these orders, and that a proposal to bring him before a council of war was frustrated only by the threatening attitude assumed by the citizens of Vienna. \* It is somewhat curious that a story so minute in its details should, as is now agreed on all hands, be utterly devoid of foundation. It is in fact so pure a fabrication that the latest biographers do not even allude to it. Immediately after the battle Eugene returned to Hungary; and, after a campaign distinguished by no remarkable event, a treaty of peace was at length concluded with the Turks at Carlowitz, on the 26th January 1699.

Prince Eugene's next opportunity of distinguishing himself in active service came in the war of the Spanish succession. At the commencement of the year 1701, he was sent into Italy once more to oppose his old antagonist Catinat. He achieved a rapid success, forcing the French army, after sustaining several checks, to retire behind the Oglio, where a series of reverses equally unexpected and severe led to the recall of Catinat in disgrace. The duke of Villeroy, an utterly inexperienced general who succeeded to the command of which Catinat had been deprived, having ventured to attack Eugene at Chiari, in an impregnable position, was repulsed with great loss. And this

first check was only the forerunner of more signal reverses; for, in a short time, Villeroy was forced to abandon the whole of the Mantuan territory, and to take refuge in Cremona, where he seems to have considered himself as secure in the midst of his staff. By means of a stratagem, however, Eugene penetrated into the city during the night, at the head of 2000 men, and, though he found it impossible to hold the town, succeeded in carrying off Villeroy as a prisoner. But as the duke of Vendôme, a much abler general, replaced the captive, the incursion, daring though it was, proved anything but advantageous to the Austrians. The superior generalship of his new opponent, and the fact that the French army had been largely reinforced, while reinforcements had not been sent from Vienna, forced Prince Eugene to confine himself to a war of observation, without important results, though fertile in most useful lessons to students of military science. This campaign was terminated by the sanguinary battle of Luzara, fought on the 1st of August 1702, in which each party claimed the victory. Both armies having entered into winter quarters, Eugene returned to Vienna, where he was appointed president of the council of war. He then set out for Hungary in order to combat the insurgents in that country; but his means proving insufficient, he effected nothing of importance. The revolt was, however, put down by the success which General Heister obtained in another quarter. Prince Eugene accordingly proceeded to Bavaria, where, in 1704, he made his first campaign along with Marlborough. Similarity of tastes, views, and talents soon established between these two great men a friendship which is rarely to be found amongst military chiefs, and which contributed, more than all other causes put together, to the success which the allies obtained. The first and perhaps the most important of these successes was that of Höchstädt or Blenheim, gained on the 3d of August 1704, where the English and imperial troops triumphed over one of the finest armies that France had ever sent into Germany.

But since Prince Eugene had quitted Italy, Vendôme, who commanded the French army in that country, had obtained various successes against the duke of Savoy, who had once more deserted France and joined Austria. The emperor deemed the crisis so serious that he recalled Eugene and sent him to Italy to the assistance of his ally. Vendôme at first opposed great obstacles to the plan which the prince had formed for carrying succours into Piedmont; but after a variety of marches and counter-marches, in which both commanders displayed signal ability, the two armies met at Cassano (August 16, 1705), where a deadly engagement ensued, and Prince Eugene received two severe wounds, which forced him to quit the field. This accident decided the fate of the battle, and for the time suspended the prince's march towards Piedmont. Vendôme, however, was recalled, and La Feuillade (who succeeded him) was incapable of long arresting the progress of such a commander as Eugene. After once more passing several rivers in presence of the French army, and executing one of the most skilful and daring marches he had ever performed, the latter appeared before the entrenched camp at Turin, which place the French were now besieging with an army eighty thousand strong. Prince Eugene had only thirty thousand men; but his antagonist was the duke of Orleans, who, though full of zeal and courage, wanted experience. Besides, by a secret order of Louis XIV., who had, in fact, transferred the command to Marsin, the young prince was restricted to the execution of an ill-conceived plan, which neutralized the advantage of superior numbers, and put it in the power of the enemy to select his point of attack. With equal courage and address, Eugene profited by the misunderstanding which the exhibition of such an order could not fail to produce between the French generals

and having on the 7th September 1706 attacked the French army in its entrenchments, he gained a complete victory, which decided the fate of Italy. This brilliant achievement, the result of the most masterly combinations, and in several respects the prototype of the campaign of Marengo in 1800, affords one of the most remarkable examples of the difficulty of defending extensive lines even against an inferior army, massed upon one or two points. As soon as the duke of Orleans observed the imperial army approaching, he wished to march out of the lines with the whole French army, in order to deliver battle in the open field, where he could have availed himself of his great numerical superiority, but he was restrained by Marsin, who, by this absurd interposition, sealed the fate of the French army, and lost Italy. In the heat of the battle Eugene received a wound, and was thrown from his horse into a ditch. As a recompense for so important services the prince received the government of the Milanese, of which he took possession with great pomp on the 16th April 1707.

The attempt which he made against Toulon, in the course of the same year failed completely, because the invasion of the kingdom of Naples retarded the march of the troops which were to have been employed in it, and this delay afforded Marshal de Tessé time to make good dispositions. Obligated to renounce his project, therefore, the prince repaired to Vienna, where he was received with great enthusiasm both by the people and by the court. "I am very well satisfied with you," said the emperor, "excepting on one point only, which is, that you expose yourself too much." This monarch immediately dispatched Eugene to Holland, and to the different courts of Germany, in order to forward the necessary preparations for the campaign of the following year, 1708.

Early in the spring of 1708 the prince proceeded to Flanders, in order to assume the command of the forces which his diplomatic ability had been mainly instrumental in assembling. This campaign was opened by the victory of Oudenarde, to which the perfect union of Marlborough and Eugene on the one hand, and the misunderstanding between Vendôme and the duke of Burgundy on the other, seem to have equally contributed. The duke immediately abandoned the Low Countries, and remaining in observation made no attempt whatever to raise the siege of Lille, where Boufflers distinguished himself by a glorious defence. To the valour of the latter Eugene paid a flattering tribute, and invited him to prepare the articles of capitulation himself, with the words, "I subscribe to everything beforehand, well persuaded that you will not insert anything unworthy of yourself or of me." After this important conquest, Eugene and Marlborough proceeded to the Hague, where they were received in the most flattering manner by the public, by the states-general, and, above all, by their esteemed friend the pensionary Heinsius. Negotiations were then opened for peace, but proved fruitless. The campaign of 1709 was opened in Flanders by two hostile armies, each a hundred and fifty thousand strong. That of the French was commanded by Villars, who, fearing to compromise himself in opposition to such great captains as Marlborough and Eugene, remained upon the defensive, and suffered them to take Tournay without opposition. Having gone to succour Mons he was followed by the allies, who attacked him at Malplaquet on the 9th of September, in a formidable position, where he had had time to entrench himself. The attack was made with equal vigour and ability; but owing to the strength of the French position, and the tenacity with which it was maintained, the victory was purchased at the cost of twenty-five thousand men killed on the field of battle, and the Dutch infantry was almost annihilated. Although the allies remained masters of the field of battle, this barren advantage had been so

dearly bought that they found themselves soon afterwards out of all condition to undertake anything. Their army accordingly went into winter-quarters, and Prince Eugene returned to Vienna, whence the emperor almost immediately dispatched him to Berlin. From the king of Prussia the prince obtained every thing which he had been instructed to require; and having thus fulfilled his mission, he returned into Flanders, where, excepting the capture of Douai, Bethune, and Aire, the campaign of 1710 presented nothing remarkable. On the death of the emperor Joseph I. in April 1711, Prince Eugene, in concert with the empress, exerted his utmost endeavours to secure the crown to the archduke, who afterwards ascended the imperial throne under the name of Charles VI. In the same year the changes which had occurred in the policy, or rather the caprice, of Queen Anne, brought about an approximation between England and France, and put an end to the influence which Marlborough had hitherto possessed. When this political revolution became known, Prince Eugene immediately repaired to London, charged with a mission from the emperor to re-establish the credit of his illustrious companion in arms, as well as to re-attach England to the coalition. The mission having proved unsuccessful, the emperor found himself under the necessity of making the campaign of 1712 with the aid of the Dutch alone. The defection of the English, however, did not induce Prince Eugene to abandon his favourite plan of invading France. He resolved at whatever cost, to penetrate into Champagne; and in order to support his operations by the possession of some important places, he began by making himself master of Quesnoy. But the Dutch, having been surprised and beaten in the lines of Denain, where Prince Eugene had placed them at too great a distance to receive timely support in case of an attack, he was obliged to raise the siege of Landrecies, and to abandon the project which he had so long cherished. This was the last campaign in which Austria acted in conjunction with her allies. Abandoned first by England and then by Holland, the emperor, notwithstanding these desertions, still wished to maintain the war in Germany; but the superiority of the French army prevented Eugene from relieving either Landau or Freiburg, which were successively obliged to capitulate; and seeing the empire thus laid open to the armies of France, and even the hereditary states themselves exposed to invasion, the prince counselled his master to make peace. Sensible of the prudence of this advice, the emperor immediately entrusted Eugene with full powers to negotiate a treaty of peace, which was concluded at Rastadt, on the 6th of March 1714. On his return to Vienna, Prince Eugene was employed for a time in matters of internal administration; but it was not long before he was again called on to assume the command of the army in the field. In the spring of 1716 the emperor, having concluded an offensive alliance with Venice against Turkey, appointed Eugene to command the army of Hungary; and at Peterwaradin, with a force not exceeding sixty thousand men, he gained (5th August 1716) a signal victory over the Turks, who had not less than a hundred and fifty thousand men in the field. In recognition of this service to Christendom the pope sent to the victorious general the consecrated rapier which the court of Rome was accustomed to bestow upon those who had triumphed over the infidels. But the ensuing campaign, that of 1717, was still more remarkable on account of the battle of Belgrade. After having besieged the city for a month he found himself in a most critical, if not hopeless, situation. The force opposed to him numbered six times his own army, which besides was become smaller every day owing to the prevalence of dysentery. In these circumstances the only possible deliverance was by a bold and decided stroke. Accordingly on the morning of the