

but he likewise entertained feelings of humane compassion for the enslaved condition of the people, a sentiment which was but seldom expressed in antiquity. On the estates of the younger Pliny no fetters were used; and the slave was permitted freely to bequeath, as a cultivator of the soil, that which he had acquired by the labor of his own hands.*

No description has been transmitted to us from antiquity of the eternal snow of the Alps, reddened by the evening glow or the morning dawn, of the beauty of the blue ice of the glaciers, or of the sublimity of Swiss natural scenery, although statesmen and generals, with men of letters in their retinue, continually passed through Helvetia on their road to Gaul. All these travelers think only of complaining of the wretchedness of the roads, and never appear to have paid any attention to the romantic beauty of the scenery through which they passed. It is even known that Julius Cæsar, when he was returning to his legions in Gaul, employed his time while he was passing over the Alps in preparing a grammatical work entitled *De Analogia*.† Silius Italicus, who died in the time of Trajan, when Switzerland was already considerably cultivated, describes the region of the Alps as a dreary and barren wilderness,‡ at the same time that he extols with admiration the rocky ravines of Italy, and the woody shores of the Liris (Garigliano).§ It is also worthy of notice, that the remarkable appearance of the jointed basaltic columns which are so frequently met with, associated in groups, in Central France, on the banks of the Rhine, and in Lombardy, should never have been described or even mentioned by Roman writers.

At the period when the feelings died away which had animated classical antiquity, and directed the minds of men to a visible manifestation of human activity rather than to a passive contemplation of the external world, a new spirit arose; Christianity gradually diffused itself, and, wherever it was adopted as the religion of the state, it not only exercised a beneficial influence on the condition of the lower classes by inculcating the social freedom of mankind, but also expanded

* Plin., *Epist.*, iii., 19; viii., 16.

† Suet., in *Julio Cæsare*, cap. 56. The lost poem of Cæsar (*Iter*) described the journey to Spain, when he led his army to his last military action from Rome to Cordova by land (which was accomplished in twenty-four days according to Suetonius, and in twenty-seven days according to Strabo and Appian), when the remnant of Pompey's party, which had been defeated in Africa, had rallied together in Spain.

‡ Sid. Ital., *Punica*, lib. iii., v. 477.

§ Id. *ibid.*, lib. iv., v. 348; lib. viii., v. 399.