

the grand unity of nature is adduced as productive of encouragement and consolation to man.

The conclusion of the *Historia Naturalis* of Pliny—the greatest Roman memorial transmitted to the literature of the Middle Ages—is composed in a true spirit of cosmical description. It contains, in the condition in which we have possessed it since 1831,\* a brief consideration of the comparative natural history of countries in different zones, a eulogium of Southern Europe between the Mediterranean and the chain of the Alps, and a description in praise of the Hesperian sky, “where the temperate and gentle mildness of the climate had,” according to a dogma of the older Pythagoreans, “early hastened the liberation of mankind from barbarism.”

The influence of the Roman dominion as a constant element of union and fusion required the more urgently and forcibly to be brought forward in a history of the contemplation of the universe, since we are able to recognize the traces of this influence in its remotest consequences even at a period when the bond of political union had become less compact, and was even partially destroyed by the inroads of barbarians. Claudian, who stands forth in the decline of literature during the latter and more disturbed age of Theodosius the Great and his sons, distinguished for the endowment of a revived poetic productiveness, still sings, in too highly laudatory strains, of the dominion of the Romans.†

*Hæc est, in gremium victos quæ sola recepit,  
Humanumque genus communi nomine fovit,  
Matris, non dominæ, ritu; civesque vocavit  
Quos domuit, nexuque pio longinqua revinxit.  
Hujus pacificis debemus moribus omnes  
Quod veluti patriis regionibus utitur hospes. . . .*

External means of constraint, artificially-arranged civil institutions, and long-continued servitude, might certainly tend to unite nations by destroying the individual existence of each one; but the feeling of the unity and common condition of the whole human race, and of the equal rights of all men, has a nobler origin, and is based on the internal promptings of the

ulum consideratio contemplatioque naturæ. Erigimur, elatioreſ fieri videmur, humana despiciamus, cogitantesque supera atque cœlestia hæc nostra, ut exigua et minima, contemnimus.” (Cic., *Acad.*, ii., 41.)

\* Plin., xxxvii., 13 (ed. Sillig., t. v., 1836, p. 320). All earlier editions closed with the words “Hispaniam quacunque ambitur mæri.” The conclusion of the work was discovered in 1831, in a Bamberg Codex, by Herr Ludwig v. Jan, professor at Schweinfurt.

† Claudian, in *Secundum Consulatum Stillichonis*, v. 150–155.