

no Distinction of Men or Nations; but I affirm, that who, slighting his own Possessions, covets another Man's, is accursed to the Gods. Your Riches, O Romans! have swell'd your Pride, and Pride has blinded you to your own Interest: You call yourselves Lords of the World, yet are you Slaves (and do not see it) to your Avarice. Your Houses are not so crammed with rich Furniture, as your Hearts are filled with filthy Covetousness, which will in the End prove your Destruction; for who thirsts after Riches, is careless of Glory. A good Name springs from brave and generous Actions, which is incompatible with Avarice; and Fame lost, renders a Nation despicable, and a Prey to others. Hear me, you Romans; and I beseech the Gods ye may not only hear, but profit: Ye condemn Adultery, yet are Strangers to Chastity; and are lavish in the Praise of Temperance, but live in the greatest Excess of Luxury; ye cry up Patience as a Virtue, yet not a Man of you will put it in Practice; ye blame the Slothful, and live in enervating Idleness; ye detest Avarice, and ye are all Robbers; in a Word, Virtue has your Tongues, Vice your Hearts. This I say not of the Romans in *Illyria* only, but even of you Senators, to whom I now address myself. Your Motto on your Arms, *Romanorum est debellare Superbos & parcere Subiectis*, is ill chosen, and you would do well to say, *Romanorum est spoliare Innocentes & reddere Subiectos*; for your Ambition is the Destruction of the Peaceable, and your Avarice makes you rob the Laborious. What Right had you Romans to our Lands which you have invaded, and of which you have possess'd yourselves? What Injury from us could excite you to Revenge? Truly none; for we never heard of you till we felt the Effects of your Tyranny; we heard your Name, and felt your Cruelty, at one and the same Instant. He who is rich, takes from and oppresses the Poor; the Eye of the Covetous never can be satisfy'd, neither will his Hand abstain from Rapine. Can I for this blame the Gods as careless Spectators? No, it must be attributed to the Audacity of Man: The Gods are just; and as by Violence ye have become Tyrants, so by their Justice shall ye be made Slaves. Do not vainly imagine, that it was your Bravery, your Conduct or Discipline that gave you the Victory over us Germans:

No, we are not in any of these Points your Inferiors; but we had offended the Gods, and you are the Instrument of our Punishment in their Hands. The Vices you found in *Germany*, not the Arms you brought from *Rome*, were the Cause of our being conquer'd. What then, from our Example, ought you to expect, who are no Way behind us in your Wickedness? And what Reason have you to imagine that the just Gods will be partial in your Favour? As this Part only regards my present Subject, I shall conclude this Paper with the Decree of the Senate in regard to this bold Peasant, which was, That his Speech should be enregister'd, he himself made a Freeman and a Senator, and maintain'd out of the public Treasury.

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DOMITIAN being taken off, to the inexpressible Joy of almost all under the Roman Jurisdiction, from his Death the People began to respire from that Load of complicated Miseries, under which they had so long laboured, and a Succession of better Sovereigns ensued for a considerable Time. *Nerva* was the first that began the Reformation, an excellent Prince, whom *Arrius Antonius* could not help pitying, because it was his Lot to take the Reins of Government among Men of such turbulent Spirits and vicious Morals. The Shortness of his Reign did not permit him to give so many Proofs of his Power, as of his Good-will; for he died in about sixteen months after his attaining to the Imperial Dignity; but not without making excellent Provision for the Happiness of his Subjects, by adopting *Trajan*, and nominating him his Successor.

The extraordinary Virtues of *Trajan* make such a glorious Description in History, that the Authors seem to be at a Loss for Words to express their Admiration of his Valour, Conduct, Wisdom, Justice, and Liberality. He enlarg'd the Roman Dominions beyond the Bounds reached by any of his Predecessors, by the Acquisition of *Assyria*, *Armenia*, *Mesopotamia*, and *Arabia*. From him the *Parthians*, and other Eastern Nations, received their Kings, whose Crowns were held at *Trajan's* Pleasure. Nor was his Behaviour in Civil Government, less admirable than his Success in War. The

Senate