

on the Greek and Latin and later coins and medals, is not always the same. Sometimes it is the Phrygian cap, as seen on the statues of Paris, son of Priam, with the top or loose part pointed forwards. Sometimes it is exactly egg-shaped, as on the heads of the Dioscuri, Castor and Pollux. And sometimes it is a little flattened at the top, and slightly curved out below into a kind of incipient brim. Thus it appears on medals struck in commemoration of the assassination of Cæsar by M. J. Brutus and the other conspirators. This last-mentioned form is the Latin type of the liberty cap. The modern Turkish fez, with the tassel removed, reproduces this cap in some sort. The French képi seems to be the Phrygian cap with the top slantingly sliced off, and a shade for the eyes added.

On several of the early coins and medals struck by historical Roman families to preserve the memory of distinguished members of their respective "houses," Liberty appears unaccompanied by her cap. Her head is given as that of a female of comely, regular features, with a circlet of gems surrounding neatly-arranged hair. She is thus seen, without the cap, on coins or medals commemorative of Quintus Cassius, Lentulus Spinther, Cæpio Brutus, and others. On one of Caius Cassius the head is veiled. That Liberty is intended by these heads is shown by the circumscribed legend *LIBERTAS*, or *LIBERTATIS*. On medals of M. J. Brutus, the conspirator Cinna, Roscius, and others, the cap is seen alone, or accompanied by two naked poniards, with the legend *ID. MART.*, meaning the Ides of March, the day of Cæsar's assassination. It is curious to recall what was mentioned just now, that after certain successes by Cæsar in Spain, the Senate decreed a new temple to Liberty, the ambitious designs of the great emperor being as yet probably not apparent. On coins of Nero, the head of Liberty appears with the superscription *LIBERTAS*. Though this emperor has come down to us with a detestable reputation, his government up to a certain period was, like that of Henry VIII., far from being unpopular. He professed an anxiety to relieve the people from oppressive taxes, and to protect the Provinces from the rapacity of governors. After his death there were persons who, every spring and autumn, for many years decked his tomb with flowers; and in consequence

of prevalent rumours that he was really not dead, several impostors at subsequent times assumed the name of Nero, and gave no small trouble to the reigning emperors. Immediately after Nero, on coins of Galba and often subsequently, *LIBERTAS* is qualified by the addition of the word *PUBLICA* or *RESTITUTA* or *AUGUSTI*; expressions which seem to imply that now a true liberty for the whole community was established; was restored; was guaranteed by the pledged word of a genuinely chosen emperor. Nero was the last of the Julian line, and Tacitus reports that at his death the patricians rejoiced because liberty was thereby regained. So after Commodus, on a medal of Pertinax is read, "The citizens set free;" as though liberty had been recovered by the death of Commodus. On coins or medals of Hadrian, Nerva, Heliogabalus, Gallus, Caracalla, Claudius, Trajan, Vitellius, and several other imperial personages, Liberty appears. On coins and medals struck by the emperors, the seated or standing figure representing Liberty is sometimes accompanied by other than the customary attributes: she wears the pallium; she holds in her hand a cornucopia, a branch of olive, a trumpet, a rod without the cap.

I find no materials for my present purpose from the period of Constantine downwards, for several centuries. Throughout Christendom at least, men bowed their necks to heavy yokes of several kinds. Lords many, temporal and spiritual, domineered over them mercilessly. Liberty, for the mass, having disappeared, its symbols disappeared. Coins and medals continued to show emblematic imagery, executed in barbaric fashion; but there was nothing to indicate the appreciation of mental and bodily freedom by the citizens or constituents of the several nations. Lions, leopards, bears, eagles, wyverns, dragons, spear-heads, swords, croziers, crooks, heavy cross-keys, were the insignia of the passing times, requiring the aid of a new science, that of the herald, to assort and interpret them.

At the era of the Renaissance, the word *LIBERTY* began to be spelt out again from the recovered documents; and probably, here and there, in the free cities of Europe, its symbols began to be seen. But, to the praise of human prudence, even where locally a degree of independence was secured, there seems to have been no hasty desire to