

The short reign of Julian the Apostate, (A.D. 360 to 361,) was productive of many coins. He attempted to stop the christianizing of the empire which had been going on under imperial auspices for 40 years or more, and so restored the old types and inscriptions of the coinage. In place of the Cross he stamped the Globe upon the money, and in other Coins restored the old initials S. P. Q. R. He re-adopted the pagan symbols, and I see upon his money such ascriptions as to the Serapis, *Isis Faria*, "to the sacred Nile, the deity," "to sacred Apollo," and the like.

Jovian, the successor of the Apostate, restored the monogram of Christ to the public money, but, so far as I can discover, no Christian inscriptions except the letters Alpha and Omega. Arcadius (A.D. 395 to 408,) places the Chi Rho cross upon the standard, (the *labarum*,) so frequently seen upon his coins, and it is a sad instance of the use to which a good thing may be put, to see a soldier bearing this emblem of salvation in his hands and trampling upon an unfortunate captive at his feet.

We now begin to see that the Cross was recognized as "the cause of Victory to the Emperors," *Victoria Augg*; "the glory of the nation," *gloria Romanorum*; "the means of harmony among the rulers," *concordia Augg*; "the safety of the State," *salus Reipublicae*; "the glory of the whole world," *gloria orbis terrarum*.

Under Theodosius II, (A.D. 408 to 450,) the emblem of the cruciferous globe is very commonly impressed upon coins. The explanation of this symbol is the cross, the safety, the glory, the conquest, the life of the universe. About this time the plain Passion Cross, often on three steps is substituted for the Chi Rho. The Cross Pattée (or Maltese Cross now so called,) becomes common. The motto "the gallantry, or cause of the courage of the army," *virtus exercitus*, also appears.

Under Marcianus, (A.D. 450 to 457,) the coins have the