

does not include perjury, a grave canonical offence, and under what circumstances pardonable by any of the truth, is a matter solely. Passages may be a strict adherence to and at all hazards; on the passages which seem to on or economy. What is t they did not attempt to curate casuistry. That after age. A collection of the subject will be found or *Dubitantium*, III. II. 5). which Augustine charges scillianists with uphold- at liberty to forswear conceal their secret doc-

imperial code, following affixed a heavy penalty, s to undergo the same od. IX. xxix. 1, 2, 3; accusation, had it been ve brought upon the ac- cillation was to hold good ither the false charge ation or property or life. f the same offence in the at the evil was wide- The council of Elvira, es a false witness to five communion; the kindred es of the early church, far io" was visited by a life- [INFORMER.] The council (7), puts false witnesses ith murderers, and ex- general terms till they c. 1; IV. *Cona. Carthay.* with regard to libel occu- odosian Code (IX. xxiv. [G. M.]

OF (*Lugdunensia Con-* of Lyons, several have numbered.

held A.D. 197, because a the year in which St. eter, in the name of the er whom he ruled, to uted question of keeping ebius speaks in general etings of bishops having with it (E. H. v. 23-4, 726).

priat named Lucius is is errors on predestina- ord of this is found in a of Riez, who was him-

516, in which St. Avitus, o have taken part. But conference between the (Mansi, viii. 241, comp. n. 4), and to the second ually (*Ep. xxviii. comp.*

Viventiolus, bishop of passed and subscribed to of these, the twentieth

Canon passed at Epone respecting incestuous marriages, was reaffirmed with special application to Stephen, an official of king Sigismund, whose possible displeasure may have dictated the second and third. St. Avitus is also thought to have taken part in this council, but he is not named among those who subscribed to it. The title given to it of the first council of Lyons is misleading; and several canons are cited by Burchard and others as of this council, for which there would seem to be no foundation (Mansi, viii. 567-74).

6. Held A.D. 567, by command of king Guntram, and called the second council of Lyons, in which two bishops, named Salonius and Sagittarius, were condemned; eight bishops and six representatives of absent bishops subscribed to its canons, six in number; the bishop of Vienne subscribing first, and of Lyons second. Canon 2 decrees that the wills of the departed should be religiously maintained and carried out, even when they ran, or seemed to run, counter to the civil law. Canon 4 decrees that persons suspended from communion are to be restored only by him who suspended them. Canon 6 is of a piece with the second and third of Gerona, (Mansi, ix. 785-90, comp. *Conc. Gerund.*)

7. Held A.D. 589, under king Guntram, and called the third council of Lyons. Here the bishop of Lyons subscribed first, and of Vienne second, of eight present bishops, and twelve who subscribed through their representatives. Once

more the number of canons passed was six; in most cases for giving effect to former canons. By the sixth lepers are to be sufficiently fed and clothed by the bishop of the diocese to which they belong, and not allowed to be wanderers (Mansi, ix. 941-4). [E. S. Ff.]

LYRE. The lyre is borne by the mystic Orpheus (see Aringhi, vol. I. pp. 547, 563, both pictures from vaultings of the Callistine catacomb, and Faesco, I. 896), and is held to represent the attractive power of the Lord. Aringhi quotes St. John xi.: "And I, if I be lifted up, will draw all men to Me," and proceeds to reflect on the lyre of Orpheus, "qui dulcisonis et concinnatis ad plectrum vocibus feras pertrinebat." Eusebius makes ingenious use of the simile in his oration *de Laudibus Constantini Imp.*, where he speaks of the Lord's saving all, "by the instrument of the human body with which He invested Himself; not otherwise than Orpheus the singer, who makes known his skill in art by his lyre, so that, as it is said in the Greek tales, he could tame all kinds of beasts with his singing; and by touching the strings of his instrument with the plectrum, could soften the wrath of merciless wild beasts."

Clemens Alexandrinus (*Paedag.* lii. 11, p. 246 D) includes the lyre among the symbols permitted to be used as signets. [GEMS, I. 712, 716.] For a curious illustration of the symbolic lyre of the passions or bodily nature, see CALF, I. 258. [R. St. J. T.]