

altogether clean. Tertullian (*de Pudicit.* c. 4) states that offenders were kept not only from the porch of the church, but from contact with any part of the building, for such sins were not "delicta" but "monstra." The council of Elvira, A.D. 305 (c. 71), denies them communion even at death. By a canon of Ancyra, A.D. 314 (c. 18), those guilty before the age of twenty were to do penance as prostrators fifteen years, and then to be permitted to join in the prayers only for another five years before being admitted to full communion; if they are older than twenty, ten years are to be added to the penance; and if they exceed fifty years, then they are to be granted communion only at death. Basil (cc. 7, 62, 63) fixes their penance at either twenty or thirty years. The Penitentials which represent the ecclesiastical code of races which had not yet cast off the vices of barbarism, abound, as might be expected, with injunctions against unnatural lusts. In the British code the Penitential Book of Gildas (c. 1) lays down in curious detail the punishment of a presbyter or deacon who had so sinned. His penance was to extend over three years, every hour of which he was to beg pardon, and every week he was to add an extra act of penance (superpositionem) except on the fifty days after Easter: on the Lord's day he might eat bread without stint, and some dish fattened with butter, but on other days he was to take only a British *formella* of dried bread (paximatum) and vegetables and a few eggs. His allowance of drink was to be a Roman *hemina* of milk to recruit his strength, but if he had work to do, he was to be given a Roman *sextarius* of skimmed (tenuclae vel bolthutae) milk: his bed was to be made without much grass; and if at the end of a year and a half he showed deep repentance he might receive the eucharist and sing the psalms again with the brothers. By the Penitential of Theodore (I. vii. 1) boys polluting themselves were to be flogged; and an offence against nature combined with any other *ortimen capitale* was to be expiated only by seclusion in a monastery for life. For further particulars on a matter which does not admit of detail, but where the details are only too numerous, the reader is referred to these early Penitential Books (Theodor. I. ii. vii.; Bed. iii.; Egbert. iv. v.) [G. M.]

LYCARION, monk, martyr with Martha and Mary, commemorated Feb. 8 (Basil, *Menol.*).

[C. H.]

LYDIA (1) Purple-seller of Thyatira, commemorated Aug. 3 (*Acta SS.* Aug. i. 199).

[C. H.]

(2) Wife of Philetus, a senator, martyr, commemorated March 27 (Basil, *Menol.*).

[C. H.]

LYING. It does not appear that the mere uttering of a falsehood, apart from any injury it might inflict, was brought under ecclesiastical censure. Tertullian, writing after he had joined the Montanists, and not likely therefore to err on the side of laxity, contrasts (*de Pudicit.* c. 19) the deadly sins which were visited with excommunication with those lighter offences of daily incursion of which discipline took no cognizance; and among these latter he enumerates thoughtlessly speaking evil, rash swearing, the breaking of a promise, and the telling of a lie from shame

or necessity. This list does not include perjury, which was treated as a grave canonical offence. [OATHS.] Whether and under what circumstances it was held pardonable by any of the fathers to tamper with the truth, is a matter difficult to decide absolutely. Passages may be adduced which support a strict adherence to veracity at all times; and at all hazards: on the other hand there are passages which seem to countenance equivocation or economy. What is beyond question is that they did not attempt to build up a system of accurate casuistry. That is the production of a later age. A collection of quotations bearing on the subject will be found in Jeremy Taylor (*Ductor Dubitantium*, III. ii. 5). One of the tenets which Augustine charges (*contra Mendac.*) the Priscillianists with upholding is, that they were at liberty to forswear themselves in order to conceal their secret doctrines.

On false witness the imperial code, following the early Roman law, affixed a heavy penalty. The false accuser was to undergo the same punishment (*Cod. Theod.* IX. xxxix. 1, 2, 3; XVI. ii. 21) which his accuser, had it been substantiated, would have brought upon the accused. This law of retaliation was to hold good (*ibid.* IX. i. 9, 14) whether the false charge attacked another's reputation or property or life. The frequent mention of the same offence in the canonical law shews that the evil was widespread in the church. The council of Elvira, A.D. 305 (c. 74), sentences a false witness to five years' abstinence from communion; the kindred but, in the circumstances of the early church, far graver offence of "delatio" was visited by a lifelong exclusion (c. 73). [INFORMER.] The council of Agde, A.D. 506 (c. 37), puts false witnesses in the same category with murderers, and excommunicates them in general terms till they repent (cf. *Conc. Venet.* c. 1; IV. *Conc. Carthay.* c. 55). The legislation with regard to libel occupies a chapter of the Theodosian Code (IX. xxix. *de famosis libellis*). [LIBEL.] [G. M.]

LYONS, COUNCIL OF (*Lugdunensis Concilii*). Of the councils of Lyons, several have been misnamed and misnumbered.

1. Snid to have been held A.D. 197, because this seems to have been the year in which St. Irenaeus addressed a letter, in the name of the brethren in France, over whom he ruled, to pope Victor, on the disputed question of keeping Easter, and because Eusebius speaks in general terms of synods and meetings of bishops having been held in connection with it (E. H. v. 23-4, comp. Mansi, i. 715 and 726).

2. A.D. 475, when a priest named Lucidus is said to have retracted his errors on predestination. But the only record of this is found in a work of Faustus, bishop of Riez, who was himself a semi-Pelagian.

3 and 4. A.D. 501 and 516, in which St. Avitus, of Vienne, is supposed to have taken part. But the first was a mere conference between the orthodox and the Arians (Mansi, viii. 241, comp. Pagi ad Baron. A.D. 501, n. 4), and to the second he refers himself but casually (*Ep.* xxviii. comp. Mansi, vi. 537).

5. A.D. 517, where Viventolus, bishop of Lyons, with ten others, passed and subscribed to six canons. In the first of these, the twentieth