

eclosiae:" which need  
 nail was then sitting, or  
 lx. 815, et seq., with  
 added there, and 845.)

[E. S. F.]

in Africa, commemorated  
 [C. H.]

EVANGELIST (IN  
 srs, l. 639.) Martigny  
*uce Velite-na*, p. 133) for  
 en cross, probably of the  
 h bears on its extremities  
 gelists in person, instead  
 es. Here St. Luke, like  
 osed book in one hand  
 the other. It has been  
 gelists are also personally  
 gi, as in that of Probus  
 . xvi.; and at pl. cxxxi.  
 is last example, three  
 or roll, and stand in all  
 thew, St. John, and St.  
 ook is frequently placed  
 r any of the apostles.  
 urn, No. 36, in the  
 apostles are represented  
 and the remaining four  
 he names are written on  
 as LYCANVS. The non-  
 however, seldom added  
 relve.

*ombes de Rome*, vol. ii.  
 greatly damaged fresco  
 the cemetery of Saint  
 at may be. However,  
 ar standing figures, each  
 et a "scrinium" full of  
 MA are legible near one  
 e St. Matthew or St.  
 e one of the others. He  
 ng the four evangelists  
 baptisteries of Ravenna  
*ata*, tab. lxxii. A.D. 451).  
 aks cannot well be other  
 ospels, though Ciampini  
 s to the subject of the

ation of St. Luke as a  
 um of Basil II., A.D. 980.  
 re, pl. xxxi., where the  
 a pleasant garden scene  
 ), which reminds us of  
 orks. [R. St. J. T.]

(1.)

o of Malaz, commemo-  
 SS., Oct. vii. pt. 2, p.  
 [C. H.]

ACOMBS, I. 311.]  
 at Papia or Pavia, in  
 ay 9 (*Acta SS.* May, ii.  
 [C. H.]

[EPHAPHANY.]

at Rome, commemorated  
 [C. H.]

of Catalaunum (Châlons-  
 Oct. 22 (*Acta SS.*  
 [C. H.]

## LUPERCIUS

LUPERCIUS or LUPERCULUS, martyr  
 at Elusa (Eause), commemorated June 28  
 (*Acta SS.* June, v. 351). [C. H.]

LUPERCUS, one of the eighteen martyrs of  
 Saragossa, commemorated April 16. (Usuard.  
*Mart.*) [C. H.]

LUPIANUS, confessor, commemorated July  
 1 (*Acta SS.* July, i. 32). [C. H.]

LUPICINUS (1) Bishop of Lyon, commemo-  
 rated Feb. 3 (*Hieron. Mart.*; *Acta SS.* Feb. i.  
 360).

(2) Martyr, it is not said where, commemora-  
 ted March 3 (*Hieron. Mart.*).

(3) Abbot, martyr, in the territory of Lyon,  
 commemorated March 21 (Usuard. *Mart.*;  
*Acta SS.* Mar. iii. 262).

(4) Martyr, at Rome, commemorated April 12  
 (*Hieron. Mart.*).

(5) Martyr in Lydia, commemorated April 27.

(6) Hermit and confessor in Gaul, commemo-  
 rated June 24 (Greg. Tur. *Vit. Pat.* cap. 13,  
*Patrol. Lat.* lxxi. 1084; *Acta SS.* Jun. iv. 817).

(7) Bishop, martyr at Vienne (*Hieron.*  
*Mart.*; *Bed. Mart. Auct.*) [C. H.]

LUPRANPODUS, martyr in Cappadocia,  
 commemorated Oct. 14 (*Hieron. Mart.*).  
 [C. H.]

LUPUS (1) Bishop of Châlons-sur-Marne  
 commemorated Jan. 27 (*Acta SS.* Jan. ii.  
 776).

(2) Martyr at Militana in Armenia, com-  
 memorated May 2 (*Hieron. Mart.*)

(3) Bishop of Limousin, commemorated May  
 22 (*Acta SS.* May, v. 171).

(4) Martyr at Rome, commemorated May 31  
 (*Hieron. Mart.*)

(5) Martyr at Thessalonica, commemorated  
 June 1 (*Hieron. Mart.*).

(6) Bishop of Troyes and confessor, his depositio  
 commemorated at Troyes July 29 (*Hieron.*  
*Mart.*; Usuard. *Mart.*; *Bed. Mart.*; *Acta SS.*  
 July, vii. 51).

(7) Bishop and confessor at Sens, commemo-  
 rated Sept. 1 (Usuard. *Mart.*; *Bed. Mart. Auct.*;  
*Acta SS.* Sept. i. 248).

(8) Bishop and confessor, his depositio com-  
 memorated at Lyon Sept. 24 (*Hieron. Mart.*).  
 Usuard calls him bishop and anchorite, and  
 places him under Sept. 25; as also *Acta SS.*  
 Sept. vii. 81.

(9) Martyr with Aurelia at Cordova, com-  
 memorated Oct. 14 (*Hieron. Mart.*; *Bed. Mart.*  
*Auct.*; *Acta SS.* Oct. vi. 476).

(10) Bishop of Angers, confessor, commemo-  
 rated Oct. 17 (*Acta SS.* Oct. viii. 104).

(11) Bishop of Soissons, commemorated Oct.  
 19 (*Acta SS.* Oct. viii. 448). [C. H.]

LURICUS v. LUCERUS.

LUSOR, youth at Bourges, confessor, his  
 depositio commemorated Nov. 4. (*Hieron. Mart.*;  
*Bed. Mart. Auct.*) [C. H.]

LUSTRALIS COLLATIO (so called because  
 it was paid at the end of every *lustrum*; also

## LUXURY

1065

χρυσόπυργος, *chrysargyrum*, because the pay-  
 ment was made in gold and silver coins). A  
 trading or licence tax, exacted from all who  
 carried on any kind of trade. The inferior  
 clergy were at first exempted from it. (See  
 IMMUNITIES AND PRIVILEGES OF THE CLERGY,  
 sect. ii. par. 3.) [S. J. E.]

LUTICIANUS, martyr at Antioch, com-  
 memorated Dec. 9 (*Hieron. Mart.*) [C. H.]

LUTRUDIS (LUTRUDE, LINTRUDE), virgin  
 in Gaul, commemorated Sept. 22 (*Acta SS.*  
 Sept. vi. 451). [C. H.]

LUXURIUS, martyr in Sardinia, commemo-  
 rated Aug. 21; presumably the same as Luxurus,  
 martyr in Sardinia, Sept. 26; both in *Hieron.*  
*Mart.* He is called Laxorius, and assigned to  
 Aug. 21, in *Acta SS.* Aug. iv. 414. [C. H.]

LUXURUS or LUXURIUS, martyr in Sar-  
 dinia, placed under Aug. 21 and Sept. 26.  
 [C. H.]

LUXURY (*Luxuria*). The original signifi-  
 cation of the word *luxuria* was that of an over-  
 flow or excess of fertility in crops or fields;  
 thence it had the meaning of wantonness and of  
 luxury generally; in mediæval ecclesiastical  
 Latin it expresses sins of uncleanness, "*luxuria*  
*concupinatie, luxuriosos vel adulteros luxu-*  
*rium explere cum consanguinea sua."* (See Du-  
 cange, s. v.)

The church from the very first assumed an  
 attitude of antagonism to luxury in every form.  
 Simple and comely dress, plain food, an active,  
 not an idle life, and a disregard of riches, were  
 the outward marks of a Christian profession;  
 and the circumstances of the early Christians  
 were obviously such as to restrain any tendency  
 to self-indulgence. So soon, however, as the  
 church obtained any toleration in the empire  
 and wealthy members joined her ranks, the case  
 was altered. Even as early as the 2nd century  
 Tertullian has frequent denunciations against  
 intemperate "voluptates." He will not allow  
 the public shows to be frequented by Christians.  
 "The state of faith," he declares (*de Spectac.*  
 c. 1), "the argument of truth and the rule of  
 discipline bar the servants of God from the  
 pleasures of the public shows." The outrageous  
 immodesty of the theatre, no less than the con-  
 tagion of idolatry in the whole apparatus of the  
 shows, was held to render them inconsistent with  
 the renunciations which were made at bap-  
 tism. (For the words of renunciation, see BAP-  
 TISM, I. 160; RENUNCIATION.) What the church  
 opposed was not festivity in itself, but the vice  
 inseparable from the exhibition of the public  
 plays. Cyprilian, for example, writing to Donatus  
 (c. 7), inveighs with severity against the shows;  
 yet he dates his own treatise on the feast of  
 the vintage (*ad Donat.* c. 1), which he implies  
 that he was himself observing. An instance of  
 the corruption which then prevailed in theatri-  
 cal representations appears from the play which  
 was called *Maui.aa*, part of which consisted in  
 the exhibition of naked women swimming in  
 water. This disgraceful display was the subject  
 of no less than eight imperial laws, and was not  
 finally prohibited till the time of Arcadius (*Cod.*  
*Theod.* XV. vi. 2).