



Good day Worthy Knights

In this part 4, you will find the usage of the Labarum Standard.

As for the Labarum itself, there is little evidence for its use before 317.

In the course of Constantine's second war against Licinius in 324, the latter developed a superstitious dread of Constantine's standard. During the attack of Constantine's troops at the Battle of Adrianople the guards of the Labarum Standard were directed to move it to any part of the field where his soldiers seemed to be faltering. The appearance of this talismanic object appeared to embolden Constantine's troops and dismay those of Licinius. At the final battle of the war, the Battle of Chrysopolis, Licinius, though prominently displaying the images of Rome's pagan pantheon on his own battle line, forbade his troops from actively attacking the Labarum, or even looking at it directly.

Constantine felt that both Licinius and Arius were agents of Satan, and associated them with the serpent described in the Book of Revelation ([12:9](#)). Constantine represented Licinius as a snake on his coins.

Eusebius stated that in addition to the singular Labarum of Constantine, other similar standards (labara) were issued to the Roman army.

#### Later usage

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A later Byzantine manuscript indicates that a jewelled Labarum Standard believed to have been that of Constantine was preserved for centuries, as an object of great veneration, in the imperial treasury at Constantinople. The Labarum, with minor variations in its form, was widely used by the Christian Roman emperors who followed Constantine.

A miniature version of the Labarum became part of the imperial regalia of Byzantine rulers, who were often depicted carrying it in their right hands.

The term "labarum" can be generally applied to any ecclesiastical banner, such as those carried in religious processions.

Labarum also gives its name (Labaro) to a suburb of Rome adjacent to Prima Porta, one of the sites where the 'Vision of Constantine' is placed by tradition.