

of Galerius, about the year 306. This account agrees with the emperor Basil's Menology, and the Greek Synaxary. There stood an old monastery near Edessa, which bore her name.(1) See Jos. Assemani in Calend. Univ. t. 5, p. 408.

ST. ANNO, ARCHBISHOP OF COLOGNE, C.

ANNO, a young nobleman, served in the army, but was very young when, by the exhortations of an uncle, a pious canon of Bamberg, he renounced all earthly pursuits, and dedicated himself to God in an ecclesiastical state at Bamberg. His improvement in virtue and learning was much spoken of at court, and the emperor, Henry III. or The Black, called him near his person : and some time after nominated him provost of Goslar in Lower Saxony, and, in 1056, archbishop of Cologne. The tears he abundantly shed during the whole ceremony of his consecration were a proof of his sincere humility and devotion. The foot of the altar was his soul's delight, comfort, and refuge. The poor he sought out in their cottages, and carried them, sometimes on his own shoulders, blankets, and other necessities. He fasted much, watched the greater part of the night, subdued his body with hair shirts, and preached to his flock with the assiduity and zeal of a St. Paul. He reformed all the monasteries of his diocese, and built two regular canons at Cologne, and three of Benedictines in other parts. After the death of Henry III., Anno was chosen by the Empress Agnes and the states, regent and prime minister during the minority of Henry IV. Flatterers and debauched companions poisoned the mind of the young prince, who, growing impatient at his remonstrances, at length removed him from the helm ; but the extortions and injustices of those whom he employed, raised so loud a cry for recalling Anno, that, in 1072, the administration of affairs was again committed to him. He died on the 4th of December, in 1075. His name occurs in the Roman Martyrology. See his life written by Lambert, author of the Chronicle of Aschaffenburg ; Fleury, b. 60 and Surius.

ST. OSMUND, B. C.

OSMUND (sometimes written Osimund, Edimund, or Edmund)

(1) Jos. Assemani, *Bibl. Orient.* t. 1. p. 63.

was count of Seez in Normandy, and came over with William the Conqueror, by whom he was created earl of Dorset. His life in the world was that of a saint in all the difficult states of a courtier, soldier, and magistrate. Brompton tells us, that he was for some time lord high-chancellor of England. But the favour of his prince, and the smiles of fortune had no charms to a heart which loved and valued only heavenly goods: and he who had long enjoyed the world as if he enjoyed it not, fled naked out of Egypt, carrying nothing of its desires or spirit with him into the sanctuary, and embracing an ecclesiastical state, he chose to become poor in the house of the Lord. His sanctity and great abilities were too well known for him to be allowed to enjoy long his beloved obscurity, and, in 1078, he was forced from his solitude, and consecrated bishop of Salisbury,* where his predecessor Herman had just before fixed his see. St. Osmund built the cathedral in honour of the Blessed Virgin, in 1087, placed therein thirty-six canons, and dedicated

* This see was first erected at Shireburne, in the reign of Ina, king of the West-Saxons, who procured the bishopric of Winchester to be divided into two, and the counties of Dorset, Somerset, Wiltshire, Devon, and Cornwall, to be assigned to the bishopric of Shireburne, about the year 705. In 905 this was again divided, and Wiltshire and Somersetshire allotted to a new bishopric which was erected at Wilton, then the capital city. Bishop Herman, in 1050, united again the two sees of Shireburne and Wilton, and, a little before his death, in 1077, removed his residence from Wilton to Salisbury, two miles distant: from which time Wilton sunk so low as out of twelve churches to have only one.—Old Salisbury was a good town ever since the time of the Romans, was famous for its strong castle, and stood on a hill a mile from the river Avon. Bishop Herman having removed hither his see, Stn. Osmund, his successor, erected there his cathedral and palace, of which no token is now standing, only a chapel of St. Mary. Want of water, and disputes with the earl of Salisbury, who had always a garrison in the castle, moved the bishops to build themselves a house at Harpham village, a mile off, upon the Avon; and the inhabitants following them thither, Old Salisbury was deserted, and New Salisbury was built in this agreeable situation. Its origin may be dated in 1219, when the cathedral, in honour of the Blessed Virgin, was begun by the learned Bishop Richard Poore. It was forty years in building, under three kings, Richard I., John, and Henry III., and was consecrated in 1258. If York and Lincoln cathedrals are more stately, this is the most regular Gothic building in the kingdom, in length four hundred and seventy-eight feet; in breadth, in the body, seventy-six feet, in the lower great cross-aisle, two hundred and ten feet, in the upper one, one hundred and fifty feet; in height to the vaulting, eighty feet; the fine spire so justly admired, is four hundred and ten feet high: the cloister is one hundred and sixty feet square. See Leland's *Itinerary*, t. 3, pp. 76, 81. Dr. Brown Willis on *Mitred Abbeyes*, t. 2. Le Neve's *Fæsti Anglicani*. p. 256.

the same in 1092 : and this fabric being burnt by lightning, he rebuilt it in 1099. St. Osmund was very rigorous in the sacrament of penance, and extended his charity so far as often to attend criminals in person to the place of execution. In March 1095, in the assembly of Rockingham(1) he was so far imposed upon, as to be drawn into the measures of those who, in complacency to the king, opposed St. Anselm : but soon opened his eyes, repented, begged the archbishop's absolution, and continued ever after his most steady friend. Being in every thing zealous for the beauty of God's house, he made many pious foundations, beautified several churches, and erected a noble library for the use of his church. Throughout his whole diocese he placed able and zealous pastors, and had about his person learned clergymen and monks. Many whom the Conqueror invited over from France, and advanced to the first dignities in the English church, both secular and regular, were for introducing the particular ecclesiastical rites and offices of the places from which they came : whence great confusion was occasioned in the abbey of Glastonbury, under Thurston, a Norman, from Caen, whom the king had nominated abbot there, and in other places. To remove this inconvenience, and to regulate so important a part of the divine service with the utmost decency, piety, and devotion, St. Osmund compiled the Use, or Breviary, Missal and Ritual, since called of Sarum, for his church : wherein he ascertained all the rubrics which were before not sufficiently determinate, or where books were inconsistent with each other, as it often happened, while transcribers took the liberty of varying from their copies : he adjusted and settled the ceremonial of divine worship in points that were before left to the discretion of them that officiated, which created confusion and disagreement in the celebration of the divine office, though all churches agreed in the substance, and, as Mr. Johnson observes,(2) it was established here by our first converters to say the divine office in Latin, which continued till the reign of Edward VI. Several other English bishops made Uses or books of rubrics and rituals, which, in certain accidental points, differ from those of Sarum, though this latter was so much approved

(1) Eadmer, *Hist. Novor.* l. 1, p. 40, et l. 2, p. 45, Conc. t. 10, p. 494

(2) Johnson, *Gen. Pref. to English Canons*, p. 17

as to be adopted in most diocesses of this kingdom,* till, in the reign of Queen Mary, so many of the clergy obtained particular licenses of Cardinal Pole to say the Roman Breviary,(1) that this became universally received.

St. Osmund wrote the life of St. Aldhelm, and disdained not, when he was bishop, to copy and bind books with his own hand. The saint, though zealous for the salvation of others, and for the public worship of God, was always solicitous, in the first place, for the sanctification of his own soul. Being perfectly dead to the world, he was totally a stranger to ambition and covetousness, and lived in continual war with the pleasures of the senses. His patience having been exercised, and his soul purified by a lingering sickness, he departed to God, whose glory alone he had sought on earth, on the night before the 4th of December, in 1099. He was buried in his cathedral; his venerable remains were afterwards translated into the new cathedral, and, in 1457, were deposited in the chapel of our Lady in that church. His sumptuous shrine was destroyed in the reign of Henry VIII. his bones remain still interred in the same chapel, and are covered with a marble slab, on which is the inscription only of the year M,XCIX. He was solemnly canonized by Calixtus III. in 1456. See *Malmesbur. de Pontif. Angl.* l. 2, fol. 142; *Godwin, de Præsulibus Angliæ cum Annot.* per D. Ricardum, t. 1, p. 337; *Brompton, Chron.* p. 976; *Knyghton*, l. 2, p. 1351; *Waverleiensis Annales* (inter *Hist. Angl.* 5, *Oxonix* 1687) anno 1092; *Wikes, Chronicon Sarisb. monas*

(1) See *Legationi Card. Poli in Anglia MS.* in *Bibl. Coll. Angl.* Duac 5, vol. folio.

* This appears from the Constitutions of Henry Chicheley, archbishop of Canterbury, anno 1416, art. 2. And Ralph Higden testifies, (ad an. 1077,) "that Osmund drew up an Ordinal, which was received by almost all England, Ireland, and Wales." "This Ordinal," says Johnson, (t. 2, ad an. 1416,) "was a book by which all the differences are reduced to one certain form, both as to the text and rubrics, and what was before doubtful was ascertained." This author observes, that this Ordinal is improperly called by some a new liturgy; which no bishop is allowed to frame. St. Osmund only adjusted the uncertainties, and supplied certain defects in the series, rubrics, and directions for choral service; he should have added, in the accidental prayers. For his Ordinal contained a new ritual, missal, and breviary, or a complete regulation of the rules and ceremonies, to be observed in them, and a prescription of the particular prayers which a bishop was allowed to prescribe for his diocese: before, this was reserved to the pope for the sake of greater uniformity.

terij (ib.) an 1092; Petrus Bles. ep. 133, not. p. 747; Florentius, Simeon Dunelm. Obituar. Sarum. S. Anselm. l. 3, ep. 30. Tanner, in Bibl. Brit. p. 515; Chron. S. Crucis Edinburg. ap. Wharton in Angliâ Sacra, t. 1, p. 159; Alford, Annal. an. 1091, &c.; Hist. Littér. de la Fr. t. 8, p. 573.

ST. MARUTHAS, B. C.

THIS holy prelate was an illustrious father of the Syriac church about the end of the fourth century; and was bishop of Tagrit, in Mesopotamia, at that time subject to the Oriental empire, though near the borders of Persia. He compiled the Acts of the martyrs who suffered in that kingdom, during the forty years of Sapor's persecution, from 340 to 380, part of which valuable collection has been recovered and published by Stephen Assemani, in 1748. St. Maruthas wrote several hymns in praise of the martyrs, which together with others of St. Ephrem, are inserted in the Chaldaic divine office, and are sung by the Maronites, Jacobites, and Nestorians, who use that tongue in the church office. St. Maruthas gathered the relics of many Persian martyrs, and distributed them over the Roman empire, that the people might every where receive the divine blessing by those sacred pledges. Isdegerdes having ascended the Persian throne, in 401, St. Maruthas made a journey to Constantinople in 403, in order to induce Arcadius to use his interest with the new king in favour of the distressed Christians. But he found the court too much embroiled in carrying on an unjust persecution against St. Chrysostom. Maruthas hastened back into Mesopotamia. The year following he made a second journey to Constantinople, and St. Chrysostom recommended him to the widow Olympias entreating her to assist him, and promote what he himself had begun in favour of the church of Persia, for which he expressed an extraordinary zeal.(1) Theodosius the Younger having succeeded his father in the empire, honoured St. Maruthas with the commissions of two successive embassies to Isdegerdes, to settle a lasting peace between the two empires. The Persian monarch conceived the highest esteem for the saint, and by his prayers was cured of a violent headache, which his Magians had not been able to relieve, as

(1) S. Chrys. ep. 14.