

**THE COLLEGE OF ST. LEONARD:
BEING DOCUMENTS WITH
TRANSLATIONS, NOTES AND
HISTORICAL INTRODUCTIONS;
PP. 1-231**

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The College of St. Leonard: Being Documents with Translations, Notes and Historical Introductions; pp. 1-231 by John Herkless & Robert Kerr Hannay

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JOHN HERKLESS & ROBERT KERR HANNAY

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THE COLLEGE OF ST. LEONARD

St. Andrews, Scot. University.
United College of St. Salvation
and St. Leonard.
THE

COLLEGE OF ST. LEONARD

*Being Documents with Translations, Notes
and Historical Introductions*

PREPARED AND EDITED BY

JOHN HERKLESS

AND

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THIS volume has been prepared at the request of, and is published by, the University Court. Part II., containing all the important existing documents relative to the foundation and early history of St. Leonards, is the work of my Colleague, Mr. R. K. Hannay, who has edited and translated the various MSS. To him I am indebted for some of the notes in the Appendix, to Mr. J. Maitland Anderson for the use of the transcript of the minutes of the Faculty of Arts, and to Dr. Hay Fleming for valuable suggestions.

JOHN HERKLESS.

THE UNIVERSITY, ST. ANDREWS.

June, 1905.

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PART I

THE COLLEGE OF ST. LEONARD.

ONE of the latest of the biographers of St. Leonard asserts that every Catholic country in Europe possesses churches dedicated in the name of the saint. A study of the work of that biographer,¹ which may be followed as representing local French tradition, shows that while a rich legend has grown round the name of Leonard, there is scarcely one single fact of his life that can be authenticated.

Leonard was born in Gaul, of illustrious parents, at the close of the fifth or the beginning of the sixth century; and the village of Corroy near Orleans is named as his birthplace. He was baptised by Remigius, the Apostle of the Franks, and was carried from the font by Clovis, the king who at his conversion from paganism was told "to honour that which he had burned, and to burn that which he had honoured". Leonard, when he had passed from childhood, refused to take arms for his country, choosing rather enrolment among the soldiers of the King of heaven. He accordingly joined himself to Remigius, who in due time made him a cleric by bestowing the tonsure. Remigius is said to have

¹ *Vie de Saint Leonard*, par L'Abbé Arbellot. In the *Breviarium Aberdonense*, in the lessons for St. Leonard's Day, are biographical details taken from ancient *Liées* of the saint, which may be found in part v. of the above work (*cf.* Appendix I.).

obtained the royal authority to release prisoners; and in the same way Leonard was commissioned to announce liberty to captives at his pleasure. Thus, early in his career, his name became associated with prisoners.

Leaving Remigius, Leonard proceeded to the monastery of Micy, a school for saints, presided over by Maximin, who took him to Eusebius, the Bishop of Orleans. The bishop ordained him to the diaconate, the only clerical office which in his humility he ever consented to fill. At Micy his brother Lifard, a future saint, was with him. Leonard desired him to accompany him, when it was revealed that he should leave Micy and proceed to Aquitaine. But Lifard answered that duty required him to found a monastery on the bank of the Loire; and kissing each other they separated, never to be reunited. Passing through Bourges, where were many pagans, and preaching without fear, Leonard reached the mountains of Limousin. In the forest of Pauvain, ten miles from Limoges, he erected a cell, where he fixed his dwelling, feeding himself with roots and wild fruits.

Limousin was at that period a possession of the Crown of Austrasia. Theodebert, the king, was on one occasion in the forest of Pauvain, when Leonard, learning by heavenly means that the queen, who was with her husband, was ill, visited her and prayed for her recovery.¹ By his prayers she was restored; and for

¹ "During this period of his life he is said to have obtained by his prayers a safe delivery for the wife of Clovis, . . . and this is perhaps the reason why he is made a patron of hospitals. He was the patron of the Culdee hospitals both at St. Andrews and at York" (*The Arms of the Royal and Parliamentary Burghs of Scotland*, by John Marquess of Bute, p. 216).