

**THE ROMAN BREVIARY; A
CRITICAL AND HISTORICAL
REVIEW WITH COPIUS
CLASSIFIED EXTRACTS**

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The Roman Breviary; A Critical and Historical Review with Copius Classified Extracts by
Charles Hastings Collette

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CHARLES HASTINGS COLLETTE

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THE
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A Critical and Historical Breviary,

WITH

COPIOUS CLASSIFIED EXTRACTS,

BY

CHARLES HASTINGS COLLETTE.

SECOND EDITION REVISED AND ENLARGED.

—♦—
Per ambages et ministeria deorum
Precipitandus est liber spiritus.—PARRON.
By Fable's aid ungovern'd fancy soars,
And claims the ministry of heavenly powers.



LONDON:

WM H. ALLEN & CO., 13, WATERLOO PLACE, S.W.

1880.

138. e. 127.

PREFACE TO THE FIRST EDITION.

—♦—
"I speak as to wise men; judge ye what I say."—1 Cor. x. 15.
—♦—

It has long been a matter of considerable surprise to me, that as yet we have not had placed before us in a separate volume, and in a popular and compendious form, an exposure of the astounding marvels and fabulous incidents presented to us in the *ROMAN BREVIARY*. I have attempted this in the following compilation, preceded by an historical and critical sketch.

The *ROMAN BREVIARY*, the handbook of Roman Priests exclusively for their daily devotions, is the most vulnerable point of attack on the Roman system. It is really indefensible.

THE *CHURCH OF ROME* is solemnly pledged to the absolute truth of every single statement in the *BREVIARY*. We have here set before us an authoritative record of the sayings and doings of individuals, while on earth, whom the *CHURCH OF ROME*—arrogantly anticipating the decree and usurping the prerogatives of the Almighty—has taken upon herself to decide to be actually in Heaven, enjoying "the beatific vision," under the technical designation of the "canonised."

Previous to canonisation a most scrutinising investigation is supposed to have taken place by a duly authorised tribunal. The proofs on which the miracles attributed to the individuals are founded are supposed to be subjected to a most searching examination, just as any other questions of alleged fact advanced in a court of law would be sifted. A "DEVIL'S ADVOCATE," *Avvocato del diavolo* as he is called, is appointed to pick holes in the evidence. Large sums are expended in the process, in order to obtain the decree of the Pope, and the proceedings protracted in proportion. When the solemn decision is finally issued, the Pope's infallible seal is set on the alleged proofs, the individual becomes entitled to the designation of "Saint," and may then be legally invoked for his intercession before the Throne of Grace, and his merits may be pleaded on behalf of the sinner on earth. The name of the Saint is then transferred to the Roman Calendar, and a specific date is assigned to him, and on each anniversary day a special service or festival is celebrated in his honour. A summary of the alleged miracles of the chosen few is recorded in certain "Lessons" in the BREVIARY; and the BREVIARY, as it now stands, has been endorsed and adopted by special Bulls of Popes as binding on the conscience of the priesthood of the Roman Church.

The CARDINAL and ARCHBISHOP BELLARMIN has told us that, "in the act of Canonisation his Church is infallible;" and further, that she "cannot err, either in faith or practice, especially in ceremonies and divine wor-

ship." She has placed on this book her irrevocable seal of infallibility:—*Roma locuta est: causa finita est.*

The CHURCH OF ROME, being thus committed to these wonderful narrations as literally true, has no loophole left for escape from the consequences; and until she can point out to us any other communion to which the emphatic prophecy of ST. PAUL can be applied, we must conclude that the members of that communion are clearly indicated as those who should "heap to themselves teachers, having itching ears," and that "they shall turn their ears from the truth, and shall be turned unto fables," and that the Priests of that communion are equally as clearly indicated as those "whose coming is after the working of Satan with all power and signs and lying wonders"—"Speaking lies in hypocrisy; having their conscience seared with a hot iron—"

"BY THEIR WORDS THEY SHALL BE CONDEMNED."

C. H. C.

N.B.—The edition of the Breviary from which I have taken my quotations is the genuine authorized *unmutilated* edition, Lisbon, 1786 (see p. 9). In examining, however, more modern editions—for example, Dublin, 1845—I find certain startling passages silently withdrawn. To give one example of many such:—In page 56 I have quoted from the "Fourth Lesson" of the Feast of *Mary Magdalene de Passi* (May 27), where we are told that "*she learned to pray before she could speak.*" We in vain look for this passage in modern editions. Need we assign motives? (see p. 9, note). A bitter regret must now be felt that the reformed Breviary of Cardinal Quignon was interdicted by Paul IV. (see p. 6). "Where there is shame, there is yet hope left!"

PREFACE TO THE SECOND EDITION.

ON the appearance of the first issue of this translation of Extracts from the ROMAN BREVIARY in a local paper, it was my fate to be abused in Romish Papers and more particularly in "*The Universe*," where we read:—

"It is with the greatest repugnance that we (*The Universe*) have brought ourselves to speak of this man at all, and it is only out of respect to a worthy correspondent that we have done so. We hope it will content this latter gentleman if we assure him, that by those who know anything either of hagiology or theology, the articles appearing on the *Roman Breviary* are considered beneath contempt."—"We really hope that we shall not be drawn by this ignorant, foolish Attorney into the dreary work of tearing to pieces such antiquated rags and rubbish."—"We hope MR. COLLETTE will persevere in his intention of reprinting the mass of misrepresentation and falsehood which he is busy heaping together at present. It will do good for the world at large to see what the baleful passion of malevolence can effect in a man."—"But let us remind this interesting agent of a most noble association that we decline to supply him with corrections of his inimitable press. As the whipping-post and the pillory have unfortunately been allowed to fall into disuse we are equally unable to recommend him to any

corrective that would be in the least efficient—So now let him work away and translate the ‘*Breviary*,’ and mock at God’s Saints. It is his own risk, as he will find one day to his bitter cost.”

Being thus accused of “misrepresentation and falsehood,” I forwarded a copy of the first reprint to the Editor. The result was the following, in the leading article of *The Universe*, which I venture to transcribe:—

“MR. COLLETTE AND OURSELVES.”

“WE have been troubled once more with a note from Mr. Collette. He tells us that he considers our treatment of him as the ‘usual resort of those who lack argument,’ but that, nevertheless, he has ‘ventured to put in print a revised edition of his letters, which he commits to our merciful consideration.’ Now we would wish Mr. Collette thoroughly to understand once for always how the matter lies between us.

“We never argue with him or with any of his tribe. We content ourselves with denouncing and chastising them. They are long past reasoning with. They belong to the *Maria Monk* school of controversialists—they patronise the ‘raw-head-and-bloody-bones’ class of historians—there is nothing too false for them to stamp as true, nothing too foul for them to serve up as cleanly and fair.

“Ignoble caricature of what is good and great is the highest achievement possible to this shameless race of literary artists. They would be actors, but in reality prove themselves nothing higher than grimacing buffoons. Any lout can ‘grin through a horse collar,’ and the scurviest of pedlars can enact Jack Pudding at a