

seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words. . . . The name "Extreme Unction" did not become technical in the West till towards the end of the twelfth century, and has never become current in the East.—*The Catholic Encyclopedia, Vol. V, art. "Extreme Unction," p. 716.*

Extreme Unction, CANONS ON.—Canon I. If any one saith that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James; but is only a rite received from the Fathers, or a human figment; let him be anathema.

Canon IV. If any one saith that the presbyters of the church, whom blessed James exhorts to be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this cause a priest alone is not the proper minister of extreme unction; let him be anathema.—"*Dogmatic Canons and Decrees,*" pp. 121, 122. New York: *The Devin-Adair Company, 1912.*

Ezra, DATE OF COMMISSION OF.—See Artaxerxes, 42; Seventy Weeks, 518-520.

Falling Stars, OF 1833, PROFESSOR OLMSTED'S DESCRIPTION.—The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the "meteoric phenomenon" was the principal topic of conversation in every circle.—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

Falling Stars, OF 1833, MOST REMARKABLE ON RECORD.—The most remarkable one ever observed.—"*Astronomy for Everybody,*" Simon Newcomb, LL. D., p. 280.

Falling Stars, OF 1833, ESTIMATE OF NUMBERS.—The Boston observer, Olmsted, compared them, at the moment of maximum, to half the number of flakes which we perceive in the air during an ordinary shower of snow.—"*Popular Astronomy,*" Flammarion and Gore, p. 536.

Falling Stars, OF 1833, AS SEEN IN MISSOURI.—Though there was no moon, when we first beheld them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it,—all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed "lawless through the sky." There was a grand, peculiar, and indescribable gloom on all around, an awe-inspiring sublimity on all above; while

"the sanguine flood

Rolled a broad slaughter o'er the plains of heaven,
And Nature's self did seem to totter on the brink of time!"

. . . There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it, could you in general perceive any particular difference in appearance; still at times they would shower down in groups—calling to mind the "fig tree, casting her untimely figs when shaken by a mighty wind."—*Letter from Bowling Green, Missouri, to Professor Silliman, in American Journal of Science and Arts, Vol. XXV (1834), p. 382.*

Falling Stars, OF 1833, ATTENTION OF WORLD'S ASTRONOMERS ATTRACTED BY.—The attention of astronomers in Europe, and all over the world, was, as may be imagined, strongly roused by intelligence of this celestial display on the Western continent.—"*The Gallery of Nature,*" Rev. Thomas Milner, F. R. G. S., p. 141. London, 1852.

Falling Stars, OF 1833, A TEMPEST OF STARS.—On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.—"*History of Astronomy in the Nineteenth Century,*" Agnes M. Clerke, p. 328. London, 1902.

Falling Stars, SHOWER OF 1833 AWAKENS INTEREST IN THE STUDY OF METEORS.—Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy.—*Id., p. 329.*

Falling Stars, OF 1833, LONDON SCIENTIST ON PROPHETIC PICTURE.—In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind.—"*The Gallery of Nature,*" Rev. Thomas Milner, F. R. G. S., p. 140. London, 1852.

Falling Stars, OF 1833, "FELL LIKE FLAKES OF SNOW."—In the words of most, they fell like flakes of snow.—*Dr. Humphreys, President St. John's College, Annapolis, Maryland, in American Journal of Science, Vol. XXV (1834), p. 372.*

Falling Stars, OF 1833, THE PROPHETIC DESCRIPTION FULFILLED.—And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy, before quoted. "It rained fire!" says one. Another, "It was like a shower of fire." Another, "It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower."

I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. "The stars of heaven fell unto the earth;" they were not sheets, or flakes, or drops of fire; but they were what the world understands by the name of "Falling Stars;" and one speaking to his fellow in the midst of the scene would say, "See how the stars fall;" and he who heard, would not pause to correct the astronomy of the speaker, any more than he would reply, "The sun does not move," to one who should tell him, "The sun is rising."

The stars fell "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Here is the exactness of the prophet.

The falling stars did not come as if from *several* trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the *ripe* fruit falls; far from it; but they *flew*, they *were cast*, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force.

Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only by the prophet.—*A correspondent in the New York Journal of Commerce, Vol. VIII, No. 534. Saturday Morning, Nov. 14, 1833.*

Falling Stars, of 1833, LIKE SHOWER OF FIRE.—In any direction, the scene could not be compared more aptly to anything than a distant shower of fire, whose particles were falling sparsely to the earth. Frequently one larger and more luminous than the rest would shoot across the heavens, producing a flash like vivid lightning. Towards the approach of daylight the sky began to be obscured with clouds, and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen, and were seen as long as stars were visible.—*New Hampshire Patriot and State Gazette (semiweekly), Vol. I, No. 104; Concord, Saturday, Nov. 16, 1833. (State Library.)*

Falling Stars, THE SIGN ANTICIPATED IN 1697.—The last sign we shall take notice of, is that of "falling stars." "And the stars shall fall from heaven," says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up, as the sea does a sinking ship; and at the same time would put all the inferior universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or comets and blazing stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those which are called falling stars; which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or leaves from the fig tree, they would make an astonishing sight.—*Sacred Theory of the Earth, Dr. Thomas Burnett, book 3, p. 66, 3d edition, 1697.*

Falling Stars, of 1833, SEEN AS SIGN OF SECOND ADVENT.—I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the *harbinger of the coming of the Son of man*; and in my state of mind I was prepared to hail him as my friend and deliverer. I had read that the stars should fall from heaven, and they were now falling: I was suffering much in my mind, and I was beginning to look away to heaven for the rest denied me on earth.—*"My Bondage and My Freedom," Frederick A. Douglass.*

Falling Stars, of 1833, REGARDED AS FORERUNNER OF LAST DAY.—We pronounce the raining fire which we saw on Wednesday morning

last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened.

That time is just at hand described not only in the New Testament but in the Old; and a more correct picture of a fig tree casting its leaves when blown by a mighty wind, it was not possible to behold.

Many things now occurring upon the earth tend to convince us that we are in the "latter days." This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell.—*"The Old Countryman," New York, printed in the New York Star and quoted in the Portland Evening Advertiser, Nov. 26, 1833. (Portland Public Library.)*

Falling Stars, of 1833, REGARDED AS SIGN OF END BY MANY.—Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record,—that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders, and was looked upon with consternation by the ignorant, many of whom thought that the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared their number to the flakes of a snowstorm, or to the raindrops in a shower.—*The Encyclopedia Americana, art. "Meteors or Shooting Stars."*

Falling Stars, of 1833, INSPIRED REFLECTIONS ON THE CREATOR'S CARE.—Had they held on their course unabated for three seconds longer, half a continent must, to all appearance, have been involved in unheard-of calamity. But that almighty Being who made the world, and knew its dangers, gave it also its armature, endowing the atmospheric medium around it with protecting, no less than with life-sustaining properties. . . .

Considered as one of the rare and wonderful displays of the Creator's preserving care, as well as the terrible magnitude and power of his agencies, it is not meet that such occurrences as those of November 13 should leave no more solid and permanent effect upon the human mind than the impression of a splendid scene.—*Prof. Alexander C. Twining, Civil Engineer, Late Tutor in Yale College, in American Journal of Science, Vol. XXVI (1834), p. 351.*

Falling Stars, THE DISPLAY OF 1833 INCOMPARABLY THE GREATEST.—Probably the most remarkable of all the meteoric showers that have ever occurred was that of the Leonids, on the [night following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours. "The sky was as full of them as it ever is of snowflakes in a storm," and, as an old lady described it, looked "like a gigantic umbrella." [page 469] . . .

In 1864 Professor Newton of New Haven showed by an examination of the old records that there had been a number of great meteoric showers in November, at intervals of thirty-three or thirty-four years, and he predicted confidently a repetition of the shower on November 13 or 14, 1866. The shower occurred as predicted, and was observed in Europe; and it was followed by another in 1867, which was visible in America, the meteoric swarm being extended in so long a procession as to require more than two years to cross the earth's orbit. Neither of these showers, however, was equal to the shower of 1833. The researches of Newton, supplemented by those of Adams, the discoverer

We can no longer count upon the Leonids [as the meteorites of 1833 were called, because they seemed to fall from a point in the constellation of Leo]. Their glory, for scenic purposes, is departed.—“*History of Astronomy in the Nineteenth Century*,” Agnes M. Clerke, p. 338. London, 1902.

False Christs.—See Jerusalem, 258.

False Decretals.—See Isidorian Decretals.

“**Father of His Country.**”—See Papacy, Builders of, Innocent III, 353.

Fathers, AN ESTIMATE OF.—The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion, had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected Bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries. . . . Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman Bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed even Cyprian unworthy of his ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of rebaptizing heretics.

Nothing can be more unsatisfactory, or rather childish, than the explanations of Holy Writ sometimes given by these ancient expositors. According to Tertullian, the two sparrows mentioned in the New Testament signify the soul and the body; and Clemens Alexandrinus gravely pleads for marriage from the promise, “Where two or three are gathered together in My name, there am I in the midst of them.” Cyprian produces, as an argument in support of the doctrine of the Trinity, that the Jews observed “the third, sixth, and ninth hours” as their “fixed and lawful seasons for prayer.” Origen represents the heavenly bodies as literally engaged in acts of devotion. If these authorities are to be credited, the Gihon, one of the rivers of Paradise, was no other than the Nile. Very few of the Fathers of this period were acquainted with Hebrew, so that, as a class, they were miserably

qualified for the interpretation of the Scriptures. Even Origen himself must have had a very imperfect knowledge of the language of the Old Testament. In consequence of their literary deficiencies, the Fathers of the second and third centuries occasionally commit the most ridiculous blunders. Thus, Irenæus tells us that the name “Jesus” in Hebrew consists of two letters and a half, and describes it as signifying “that Lord who contains heaven and earth”! This Father asserts also that the Hebrew word *Adonai*, or the Lord, denotes “utterable and wonderful.” Clemens Alexandrinus is not more successful as an interpreter of the sacred tongue of the chosen people; for he asserts that Jacob was called Israel “because he had seen the Lord God,” and he avers that Abraham means “the elect father of a sound”!—“*The Ancient Church*.” William D. Killen, D. D., period 2, sec. 2, chap. 1, pars. 33, 34. London: James Nisbet & Co., 1883.

Fathers, BAD MASTERS IN MORALS.—To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the stoic and academic philosophy; many things vague and indeterminate; and many things positively false, and inconsistent with the precepts of Christ. If one deserves the title of a bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and vices, nor a perception of those general principles to which recurrence should be had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws; though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth this title belongs to many of the Fathers.—“*Institutes of Ecclesiastical History*,” Mosheim, book 1, cent. 2, part 2, chap. 3, sec. 10 (Vol. I, p. 165). London: Longman & Co., 1841.

Fathers, UNRELIABILITY OF.—There are but few of them [the Fathers] whose pages are not rife with errors,—errors of method, errors of fact, errors of history, of grammar, and even of doctrine. This is the language of simple truth, not of slighting disparagement.—“*The History of Interpretation*,” Archdeacon F. W. Farrar, D. D., pp. 162, 163.

Without deep learning, without linguistic knowledge, without literary culture, without any final principles either as to the nature of the Sacred Writings or the method by which they should be interpreted,—surrounded by paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation,—the earliest Fathers and apologists add little or nothing to our understanding of Scripture. . . . Their acquaintance with the Old Testament is incorrect, popular, and full of mistakes; their Scriptural arguments are often baseless; their exegesis—novel in application only—is a chaos of elements unconsciously borrowed on the one hand from Philo, and on the other from Rabbis and Kabbalists. They claim “a grace” of exposition, which is not justified by the results they offer, and they suppose themselves to be in possession of a Christian Gnosis, of which the specimens offered are for the most part entirely untenable.—*Id.*, pp. 164, 165.

Fathers, WRITINGS OF, UNWORTHY OF CONFIDENCE.—The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings