# X

## Xantes Pagninus[[@Headword:Xantes Pagninus]]

             SEE PAGNINUS, SANCTES.

## Xanthicus[[@Headword:Xanthicus]]

             (Ξανθικός), the name of the sixth month among the Seleucid Syrians (2Ma 11:30; 2Ma 11:33; 2Ma 11:38 [2Ma 12:1]), i.e., in the Macedonian calendar (Ideler, Handb. d. Chronol. 1:392 sq.). Josephus makes it parallel with the Jewish Nisan (Ant. 1:3, 3; 3:10, 5; comp. War, 5:3, 1). SEE MONTH.

## Xanthopulos[[@Headword:Xanthopulos]]

             SEE NICEPHORUS CALLISTUS.

## Xaverius Society[[@Headword:Xaverius Society]]

             This is the name of a missionary society founded in 1822 by some laymen at Lyons, in honor of Francis Xavier. This society is found all over the globe. Its income was, in 1869, five millions and a half in francs. See Aloys, Statist. Jahrbuch der Kirche, 1:179-182; Marx, Generalstatistik der Kathol. Vereine (Trier, 1871). (B.P.)

## Xavier, Francis[[@Headword:Xavier, Francis]]

             one of the most celebrated members of the Order of the Jesuits, was born of noble parentage at the Castle of Xavier, in Navarre, April 7, 1506. He was the youngest child of a large family, and fondly loved by his doting parents. Early developing remarkable talents, and devoted to literary pursuits, he was sent, at the age of eighteen, to the College of St. Barbara in Paris. The straitened circumstances of his parents threatened to cut short his course of study; but the affection of his eldest sister, and her almost prophetic insight into his wonderful future career, prompted to the practice of the strictest economy in home expenditures that this gifted brother might have the means to complete his collegiate education. It was not long before, as a public teacher of philosophy, he was able. to procure the means for his own support and begin to make that impression in the world for which he afterwards became so renowned. It was at this time that he became acquainted with Ignatius Loyola, who threw around the brilliant young man the fascination which he was unable to resist, and in due time he was enrolled as a member of the Society of Jesuits. He followed his leader with an unquestioning obedience to Rome, and united with him in his effort to raise a band of devoted missionaries, who should go forth in all directions to extend the triumphs of the Church and bring the nations under the sway of the Christian faith.

After the discoveries of Vasco de Gaama, the Portuguese had sent out colonies to India. By them the city of Goa was founded. Acting in accordance with the spirit of the age, John III, king of Portugal, resolved to set up the Christian Church in his Eastern territories, and by the suggestion of Loyola and of his own envoy at Rome, Govea, he selected Xavier to commence the enterprise. “A happier selection could not have been made, nor was a summons to toil, to suffering, and to death ever so joyously received.” He embarked in a ship, which bore a regiment of a thousand men, sent out to reinforce the garrison of Goa. A long, dismal, sickly, and in many instances deadly, voyage was the fearful experience through which they were destined to pass. Xavier, although himself weakened by constant sea-sickness, was an angel of mercy and kindness to  his fellow-voyagers, and “lived among, the dying and the profligate the unwearied minister of!consolation and peace.” Five months were passed in this dreary voyage when the ship reached. Mozambique. Here Xavier was brought to the borders of the grave by: a raging fever, and so slow was the return of his strength that it was months before he set foot in the city of Goa. A dismal moral scene met his eve, and a less heroic spirit would have been appalled in view of the mighty task he had undertaken to perform. But with apostolic zeal he commenced and prosecuted his work. Wearing the coarsest garments, and pale and haggard with his long sickness, he traversed the gay streets of Goa, swinging a large bell in his hand, and calling everywhere upon the parents whom he met to place their children under his spiritual care. Gathering these little ones under his tuition, he taught them the rudiments of religion, and sent them to their homes to carry to their parents the lessons which they: had been taught by the missionary of the Cross. The wretched and the diseased were not forgotten by him. He frequented the most loathsome- hospitals, and had words of sympathy and kindness for the suffering ones whom he found there. More than a year did he remain in Goa; and when his work there was done, the city was not what it was when first he took up his abode within its walls.

On the coast of Malabar there was, then, as there is now, a pearl fishery. Those engaged in this dangerous business formed a low and degraded caste, which seemed to be forsaken of God and man. Thither Xavier directed his steps. Once more were heard the tones of his ringing bell calling the rude, neglected children to his side and giving them such religious instruction as he had to impart. He prepared for them a catechism, from which they could learn the elements of Christian doctrine. He remained among these degraded pearl fishers for fifteen months, sharing in all the hardships of their abject lot, and living among them in the humblest and most self-sacrificing way, if by any means he might win them to the acceptance of the faith, which he taught. He found inexpressible joys in his missionary work. “I have nothing to add, thus he wrote to Loyola, “but that they who came forth to labor for the salvation of idolaters receive from on high such consolations that, if there be on earth such a thing as happiness, it is theirs.”

His mission on the coast of Malabar accomplished, Xavier moved on -to make other conquests for the Church. The kingdom of Travancore was next entered, and the most marvelous success followed his labors. He tells us that in one month he baptized ten thousand natives. With a zeal and  energy not surpassed by any missionary of the Cross, he explored the islands of Mora, Manez, Ceylon, the Moluccas, and every part of the Indies which had been made known to the world by European travelers. “Weak and frail he may have been, but from the days of Paul of Tarsus to our own the annals of mankind exhibit no other example of a soul borne on so triumphantly through distress and danger in all their most appalling aspects.” In 1549 he landed on the shores of Japan, and was soon able to preach to the natives of that great island the Gospel as he believed it. The story of the labors of Xavier and his associates among the Japanese is one of the most marvelous in the annals of missionary adventures. The details of this story are too long to be recited in a sketch like this, and the reader must look elsewhere to find them. With his ambition as a missionary still ungratified, and resolved to find a still larger field within which to operate, he turned his eye towards the great empire of China, and resolved to make that vast country the scene of his consecrated toil. Overcoming obstacles which would have terrified any other man, he embarked in the “Holy Cross,” and at length reached Sancian, an island near the mouth of the Canton River, where the Portuguese had a commercial factory. Here he was prostrated by a disease which proved fatal. His iron frame was worn out by -his ten years and a half of incessant work, and he was compelled to bow before a Power whose mandate he could not withstand. He died Dec. 2, 1552. His last words were, “Inte, Domine, speravi; non confundar in aeternum” (“In thee, 0 Lord, have I put my trust; let me never be confounded”). His body was removed to Goa, where it was deposited in the Church of St. Paul. In 1619 he was beatified, and in 1622 was canonized as a saint. The “festive day” of Xavier in the calendar of the Romish Church is Dec. 3. See Stephens, Miscellanies, s.v. “Ignatius Loyola and his Associates;” The Life and Letters of St. Francis Xavier (Lond. 1872, 2 vols.); Christian Review, June, 1842. (J. C.S.)

## Xenaeans[[@Headword:Xenaeans]]

             a Monophysite sect which held a middle line between the Aphthartodcetae (q.v.) and the Phthartolatrae (q.v.), maintaining that Christ truly became maln, with the same capacities for suffering and the same human sensations as men in general, but that he did so of his own free will and choice, and not by the physical necessity of his human nature. This doctrine originated with Xenaias, of Tabal, in Persia, afterwards known as Philoxenus of Mabug (q.v.). The Xenean party was strongly opposed, in common with the other Monophysites, by Flavian, the patriarch who succeeded Peter the Fuller.

## Xenaias[[@Headword:Xenaias]]

             SEE PHILOMENUS OF MABUG.

## Xeniades[[@Headword:Xeniades]]

             a Greek philosopher, was a native of Corinth. The age in which he flourished is uncertain. Our knowledge of him is derived chiefly from  Sextus Empiricus, who represents him as the most ultra sceptic, maintaining that all notions are false, and that there is absolutely nothing true in the universe.

## Xenocrates[[@Headword:Xenocrates]]

             a Greek philosopher, was born in Chalcedon, 396 B.C. He was originally a pupil of Eschines, the Socratic philosopher, and afterwards of Plato. His intimate connection with Plato is indicated by the account that he accompanied that master to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus and Assus, and, after his return to Athens, was repeatedly sent on embassies to Phlilip of Macedonia, and at a later time to Antipater, during the Lamian war. The want of quick apprehension and natural grace he compensated by persevering and thorough-going industry, pure benevolence, purity of morals, unselfishness, and a moral earnestness which compelled esteem and trust even from the Athenians of his own age.

Yet even he experienced the fickleness of popular favor, and being too poor to pay the μετοίκιον, or protection money, is said to have been saved only by the courage of the orator Lycurgus, or even to have been bought by Demetrius Plialereus, and then emancipated. He became president of the academy, 339 B.C., even before the death of Spensippus, and occupied the post for twenty-five years. He died in 314 B.C. Xenocrates' doctrines were discussed by Aristotle and Theophrastus, and he was held in high regard by such men as Panaetius and Cicero. Diogenes Laertius gives a long list of his writings, but the works themselves have perished. With a more comprehensive work on dialectic there were connected separate treatises on science, on divisions, on genera and species, on ideas, on the opposite, and others, to which probably the work on mediate thought also belonged. Two works on physics are mentioned, as are also books upon the gods, on the existent, on the One, on the indefinite, on the soul, on the affections, on memory, etc. In like manner, with the more general ethical treatises on happiness and on virtue, there were connected separate books on individual virtues, on the voluntary, etc. His four books on royalty he had addressed to Alexander.

Besides these, he had written treatises on the state, on the power of law, etc., as well as upon geometry, arithmetic, and astrology. We know little of  the doctrines of Xenocrates, but we may infer that he exhibited his opinions in a systematic form, and not in dialogues, like his master, Plato. To him is attributed the division of philosophy into logic, ethic, and physic, or physics. He occupied himself principally with attempting to reduce the ideal doctrines of Plato to mathematical elements. He predicted three forms of being — the sensuous, that which is perceived by the intellect, and that which is compounded and consists in opinion. In his positions we see the tendency of the academy towards the Pythagorean doctrines of number.

Unity and duality he considers as the gods which rule the world, and the soul as a self-moving number. Other like conceits are attributed to him. Xenocrates considered that the notion of the deity pervades all things, and is even in the animals which we call irrational. He also admitted an order of daemons or something intermediate between the divine and the mortal, which he made to consist in the conditions of the soul. In his ethical teaching he made happiness consist not in the possession of a virtuous mind only, but also of all the powers that minister to it and enable it to effect its purposes. How decidedly he insisted, not only on the recognition of the unconditional nature of moral excellence, but on morality of thought, is shown by the declaration that it comes to the same thing whether one casts longing eyes or sets his feet upon the property of others. His moral earnestness is also expressed in the warning that the ears of children should be guarded against the poison of immoral speeches. See Van de Wynpersee, Diatribe de Xenocrate Chalcedonio (1822); Diogenes Laertius, Xenocrates; Ritter, Geschichte der Philosophie, 2; Ueberweg, History of Philosophy, 1:133 sq.; Smith, Dict. of Greek and Rom. Biog. and Myth. s.v.

## Xenophaneis[[@Headword:Xenophaneis]]

             a Greek philosopher, was born at Colophon, Ionia, probably about 570 B.C. He was the son of Orthlomenes, or, according to others, of Dexius. He left his native land as an exile, and betook himself to the Ionian colonies, Sicily, Zancle, and Catana. There can be no doubt that, as the founder of the Eleatic school, he lived for some time at least in Elea (Velia, in Italy, founded by the Phocieans about 536 B.C.), the foundation of which he had sung. His death occurred probably about 480 B.C., though amid the conflicting statements concerning his age it is best to say that he lived between the times of Pythagoras and Heraclitus, for he mentions the one and is mentioned by the other.  Xenophanes was a poet as well as a philosopher.

He wrote an epic of two thousand verses on the founding of Elea, and a poem on the foundation of his native city, Colophon. His philosophical doctrines were expressed in poetic form, and from the few fragments of his poetry which remain, and the brief notices of him by other writers, we collect what we know of his doctrines. He attacked Hesiod and Homer, in hexameter verses, elegiacs, and iambic verses, for their representations of the deities, to whom those poets attribute all the vices and weaknesses of men. He taught that God was one, unlike men either in form or mind.

He pointed out the fact that men, in their representations of the gods, depict them as having bodies like their own, and declared that if animals could make representations of the deity, they would make them like themselves. Assuming that the deity is the most powerful of beings, he proves that he must of necessity be one, all alike, all endued with equal powers of seeing, comprehending, and hearing. He asserted that the deity is of a spherical form, neither limited nor unlimited, neither moving nor at rest. God rules and directs all, and things as they appear to us are the imperfect manifestations of the One eternal. He maintains that God's true nature cannot be known. He has been charged with being a pantheist, but from this accusation Cousin takes some pains to defend him. In the early history of philosophy the language of the science was not well defined, so that many expressions which have since come to mean certain things did not then have those meanings. Certain expressions of Xenophanes have been quoted by modern writers to prove his pantheism; but other quotations, as, for example, those of Aristotle, show that he speaks of God as a Being eternal, and distinct from the visible universe.

See Diogenes Laertius, Xenophanes; Ritter, Geschichte der Philosophie, volume 1; Cousin, Nouveaux Fragmens Philosophiques, art. Xenophane; Simon Karsten, Xenophanis Colophonii Carminum Reliquae, de Vita ejus et Studiis Dissernit, Fragmenta Explicavii, Placita Illustravit; Smith, Dict. of Greek and Rom. Biog. and Myth. s.v.

## Xenxi[[@Headword:Xenxi]]

             a sect of materialists in Japan, who believe in no other life than the present.

## Xeodoxins[[@Headword:Xeodoxins]]

             are a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. Amidas is their favorite deity, and the bonzes  of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and dispensations, constantly crying in a chanting tone, "O ever blessed Amidas, have mercy upon us."

## Xerophagia[[@Headword:Xerophagia]]

             (Ξηροφάγια, from ξηρός, dry, and φαγεῖν, to eat) were fast-days in the early ages of the Christian Church, on which they ate nothing but bread and salt, and drank water; but afterwards pulse, herbs, and fruits were added. Epiphanius says, "throughout the Holy Week people continue to use dry food, viz. bread and salt, using water only in the evening" (Compend. Doct. Cath.). This great fast was kept six days of the Holy Week for devotion, and not by obligation; so that the Church condemned the Montanists, who, of their own private authority, would not only oblige all people to observe the xerophagia of the Holy Week, but also other fasts that they had established, as well as several Lents. The Essenes, whether they were Jews or the first Christians of the Church of Alexandria, observed xerophagia on certain days; for Philo says that they put nothing to their bread and water but salt and hyssop. During Lent fish was the only animal food permitted; but, according to some authorities, fowls were afterwards added.

## Xerxes[[@Headword:Xerxes]]

             (Ξέρξης; Pers. Kheshwershe, or Ks'harsa ; according to Benfey, K'hshyarshe), king of Persia, is chiefly known for his gigantic but unsuccessful invasion of Greece (Herod. 7:8; Diod. Sic. 11). He was the son of Darius Hystaspis, and of Atossa, daughter of Cyrus. He succeeded his father, 485 B.C., having been declared heir to the kingdom of Persia a short time before his father's death, who preferred him before his elder brother Artabazanes, because the latter was born while Darius was a private individual; but Xerxes was born after his elevation to the throne. He was the "fourth" king prophesied of in Dan 11:2 : "Behold there shall stand up yet three kings in Persia (Cyrus, Cambyses, and Darius, son of Hydaspes), and the fourth (Xerxes) shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Greece." Xerxes, on his accession, showed himself very friendly to the Jews of the captivity, and confirmed all the favors granted to them by his father; indeed, Josephus (Ant. 11:5) ascribes to Xerxes the letter in behalf  of the returning Jews given in Ezr 7:11-26. He began his reign by conquering Egypt; and rapidly subdued the Phoenicians, Ciliiaa, Pamphylia, Pontus, Pisidia, Lycia, Caria, Myria, Troas, Bithynia, the Hellespont, and the Isle of Cyprus. Four years previously the forces of Darius had been defeated by the Greeks under Miltiades at the battle of Marathon, and the interval had bees passed in preparing for a second expedition.

These preparations Xerxes continued on a scale of magnificence almost incredible, and in the spring of 480 I3.C. he commenced his march from Sardis: his army was moved forward with great deliberation, and being numbered on its arrival in Europe was found to muster 1,700,000 foot, and 80,000 horse, besides camels, chariots, and ships of war. These numbers, and the undisciplined crowds who must have attended them, to supply their necessities, are perfectly bewildering on to the Xmaginationi; and they become still more so when their varied costumes, the silken and gilded tents, the standards, the costly armor, and the variety of national weapons are considered. One of the political parties of Greece, it must be borne in mind, was in league with the Persian court, and the terror of the country verged upon despair of maintaining their liberties. Themistocles, however, while the pass of Thermopylae was defended by Leonidas and his Spartans, succeeded in rallying his countrymen, and, having created a navy, defeated Xerxes at the battle of Salamis. This great event took place in the year of the expedition, 480 B.C. The Persians were allowed to retreat in such order as they could, but Mardoniums, one of the principal commanders, reserved a more manageable army, the best he could pick from the flying host, and with these he was defeated by the combined Greeks the year following. After the return of Xerxes from his unsuccessful campaign, he ordered the demolition of all the Grecian temples in Asia; that of Diana at Ephesus alone being spared. He had been instructed in the religion of the magi by Zoroaster, and was inspired with a horror of idolatry; wherefore he also destroyed all the idols in Babylon; thus fulfilling the prophecies of Jer 6:2; Jer 51:44-47. SEE BABYLON. Xerxes was assassinated by Artabanus, one of the great officers of his court, who aspired to found a new dynasty in Persia, 465 B.C. See Smith, Dict. of Class. Biog. s.v. SEE PERSIA.

This prince was, according to most interpreters (see especially Scaliger, Enaend. Temp. 6:587, 596), the Ahasuerus ( אֲחִשְׁוֵרוֹשׁ) of the book of Esther (q.v.), an identification which the whole romantic story of Esther goes to confirm (see Rosenmuller, Alterth. I, 1:338 sq.; Havernick, Einl.  ins A.T. II, 1:339 sq.; Baumgarten, De Fide Libri Esth. page 123 sq.; Rodiger, in the Halle Encyclop. I, 38:295 sq.). The enumeration of his resources (Est 1:2; Est 2:16) agrees with the statement of Herodotus (7:7 sq.) respecting the rallying of his forces against Egypt; and the date of the great feast, the third year of his reign (Est 1:3), tallies with the successful conclusion of that expedition which took place in his second year, the luxurious character of the carousal, moreover, being consistent with Persian customs (Herod. 1:133). Between the dismissal of his sultana Vashti, resulting from that feast, and the reception of Esther into his harem in his seventh year (Est 2:16), falls appropriately the Greek campaign which Xerxes, after several years of preparation, undertook in his fifth year (Herod. 7:20. The duration of the expedition, from the crossing of the Hellespont by Xerxes [ibid. 7:33 sq.], to the return to Susa, is disputed by chronologers [see Baumgarten, 1.c. page 142 sq.]; but two years is a most probable interval [see Clinton, Fasti Hellen. 2:28; L'Art de Verifier les Dates, 2:387 sq.]). Again, the extent of the dominions (Est 1:1 sq.) corresponds with the classical description of Xerxes; he occupied Ethiopia, which Cambyses had already attempted (Herod. 3:20 sq.; moreover, the Ethiopians served in Xerxes' armies, ibid. 7:69 sq.), as well as India, to which Darius Hystaspis had advanced (ibid. 4:44 sq.). Moreover the voluptuousness and imperiousness of women (Est 5:3; Est 7:3 sq.; Est 8:3 sq.; Est 9:12) in the time of Xerxes are well known (Herod. 9:10 sq.). But especially does the vexation which Xerxes experienced from the failure of his expedition to Greece explain why, while living entirely for his own pleasure (Cicero, Tusc. 5:7), he should not only abandon the most important affairs of state to an upstart (Est 3:15), but also give his assent to deeds of violence, now on this side, and now on that (3:10 sq.; 7:10; 8:8); all of which facts characterize, according to our ideas, a senseless (Herod. 7:35), godless (8:109), and cruel despot (7:37 sq.). Finally the raising of a large tax (Est 10:1) may readily have followed the exhaustion of the royal treasury by the disastrous expedition into Greece. SEE AHASUERUS.

## Ximenes, Francisco de Cisneros[[@Headword:Ximenes, Francisco de Cisneros]]

             cardinal-archbishop, grand-inquisitor of Castile, and regent of Spain, was descended from a family belonging to the inferior nobility of Castile, and originally resident in the town from which its appellative was derived. He was born in 1436, and named Gonzales, the name Francisco being a later monastic substitute. Early destined for the Church, he studied ancient languages at Alcala, at the age of fourteen entered the University of Salamanca, and six years later became bachelor of both civil and canon law. He was driven by poverty to engage in the practice of law at Rome.  On the death of his father, however, he returned home, having in the meantime obtained a papal brief assuring to him the first benefice which might become vacant in the archdiocese of Toledo; but the archbishop took offence at the interference of the pope in the affairs of his see, and had, besides, another candidate for the benefice. He accordingly imprisoned Ximenes to compel a renunciation of his claim, and did not liberate him until after six years.

In 1480 a chaplaincy was obtained which removed him from under the jurisdiction of the archbishop and afforded him opportunity for the study of theology and also of the Hebrew and Chaldee languages; and soon afterwards he became vicar to Mendoza, bishop of Siguenza, and administrator of the estates of Court Cisuentes, who was a captive among the Moors. His fortunes seemed to be assured for life when he suddenly renounced all his emoluments and entered himself in the order of Franciscan Observants at Toledo as a novice, and devoted himself to ascetical practices excelling in rigor the harsh requirements of the monastic rule. Ere long he had won extraordinary fame as a preacher and confessor, and multitudes thronged to his confessional; but he turned away from these vibrant prospects also, and buried himself in the hermitage of the Madonna of Castannar in a hut erected with his own hands. Three years afterwards he was ordered by his superiors to the monastery of Salzeda, where he soon became guardian, and stimulated the monks by his example to strict performance of their vows.

In 1492 he was made confessor to the queen, Isabella, but with the proviso, insisted on by himself, that he should be allowed to fulfill his monastic obligations and reside in his convent. Two years later he was chosen to be provincial of his order for Castile, and after a visitation of the convents made on foot, in which he noted the lax discipline everywhere prevailing, he induced the queen to procure a brief from pope Alexander VI directing a reformation. In 1495 the archbishop of Toledo died, and Ximenes was promoted to his post, an appointment from which he vainly sought to escape by flight, and which had no effect whatever over his ascetical habits after it was accepted. He was ultimately ordered from Rome, under date of Dec. 15, 1495, to live in a style comporting with his rank; but, though he obeyed in outward appearance, he persisted in wearing the coarse gown and cord of St. Francis and in sleeping on a bench by the side of his luxurious bed. In the influential position he now held, he was able to prosecute the reformation among the monks and secular clergy more energetically, and to compel its success despite the violent opposition  raised against it. He caused Albornos, a delegate to Rome who was to accuse him to the pope, to be arrested by the Spanish ambassador at Ostia and returned as a prisoner of state. Several thousand Franciscans are said to have sought relief from his rigorous rule in other lands. The general of the order invited Castile and complained bitterly, but to no purpose, against Ximenes. After his return to Rome, he caused the appointment of a number of coadjutors to share with Ximenes in the work of reform; but the latter paid no attention to this commission, and was even able, through the influence of the queen, to evade a papal bull, dated Nov. 9, 1496, which prohibited their Catholic majesties from proceeding with the reform until its operation had been investigated by the curia.

A like spirit of unfaltering sternness was exhibited by Ximenes in connection with the conversion of the Moors. Talavera, archbishop of Granada, was distinguished for liberality of view and for zealous interest in the peaceful conversion of the Moors; but Ximenes, acting as the leader of the fanatical party, insisted upon more energetic measures. He attempted, indeed, at first to convince the Moorish scholars by way of argument and also by donations, and so successfully that he was able to baptize three thousand Saracens on a single occasion; but when he encountered opposition, his violent spirit asserted itself. He disregarded all pledges, burned all Arabic books he could seize, though he saved three hundred medical works for his University of Alcata, and irritated the Mohammedans beyond endurance and until they rebelled. Talavera and others persuaded them to lay down their arms; but the revolt was punished, nevertheless, by a revocation of all pledges previously given them, and by compelling them to choose between conversion or banishment. About fifty thousand Moslems submitted to baptism on these terms, and all the land was astonished at the ability with which Ximenes had been able to convert a hostile people to Christianity in so short a time.

The character of the conversions will appear most clearly in the light of the fact that Ximenes rabidly opposed the publication of even fragmentary portions of the Scriptures or of expositions of the mass in the Moorish language. He insisted that the Scriptures should be preserved within the three languages in which, by the order of God, the inscriptions at the head of Christ's cross were written, urging that the common people despise what they understand, but venerate what is hidden from them and beyond their reach, and that wicked persons would bring the Catholic Church low whenever the Bible should be spread among the people in a form intelligible to them.  In other respects the work of Ximenes was often beneficial to the world, e.g. when he protected the poor and discharged unworthy officials, and when he remodeled the financial system of Castile, whose grand-chancellor he was, so that taxation became at once more tolerable to the subject and more remunerative to the State. He was the faithful spiritual adviser of the queen while she lived, and after her death secured to Ferdinand the government of Castile, a favor which was rewarded by the bestowal upon him of a cardinal's hat and of the post of general-inquisitor (1507). He had already begun the erection of buildings for the University of Alcala in 1498, which were completed ten years later, and had given to it a faculty of forty- two professors, the ablest men to be found, and set apart fourteen thousand ducats for its annual support. His greatest literary undertaking was the Compluteansian Polyglot, begun in 1502 by the accumulation of available manuscripts. The Old-Test. portion of the materials upon which that work was based have recently been transferred to the University of Madrid (see Tregelles, Account [1854], p. 12-18). The Polyglot (in 6 vols.) was finished in 1517. SEE POLYGLOT BIBLES. Ximenes was also engaged in the preparation of an edition of the works of Aristotle, which was interrupted by his death, and he labored for the preservation of the Mozarabic liturgy.

Ximenes was not possessed of uncommon learning, and his instincts were rather those of a soldier than a scholar. He wished to renew the Crusades, and actually did bring about the capture of the piratical harbor of Mozarquivir and of the town of Oran, being personally present at the storming of the latter place. He has been credited with having originated the Inquisition in Castile, and charged, on the other hand, with having opposed its rule. Both statements are, however, erroneous. He came to the court twelve years after the Inquisition was introduced, and he protected Talavera, archbishop of Granada, against the charge of heresy by appealing the case from the Inquisition to the pope. As grand-inquisitor he issued instructions, to enable new converts to protect themselves against the suspicion of relapse, and even provided for their education in Christian knowledge. He also restricted the authority of subordinate inquisitors. On the other hand, he refused to allow causes before the tribunal of the Inquisition to be tried in public, and in general showed himself to be in thorough harmony with the spirit of that institution. A moderate estimate fixes the number of persons burned at the stake during the ten years of his supreme administration at above two thousand He also erected a new  tribunal of the Inquisition and transplanted the Inquisition itself to Oran, the Canary Isles, and America. He was unable to attend the Lateran Synod held under Leo X, but counseled the pope by letter, and promulgated the decisions of the synod before its members had dispersed. He also endorsed Leo's plan for improving the Julian calendar. But he did: not, on the other hand, hesitate to condemn the sale of indulgences as involving an enervation of the discipline of the Church and a dangerous liberality. When king Ferdinand died (1516), Ximenes was made regent of Castile until Charles (V) should reach his majority, a position which he filled during twenty months with great ability. He preserved for the crown, against the opposition of the nobility, the grand-mastership of the order of Sandiago di Compostella; transferred the seat of government to Madrid; had Charles proclaimed king over the votes of the assembled council; restrained the nobles by organizing an armed militia throughout all Spain, and deprived them of a portion of the property they had acquired by violence or fraud. With this money he paid all debts incurred by Ferdinand and Isabella, strengthened the army and navy, erected fortifications and established arsenals, and supplied the mercenary greed of the court with funds. He took measures to improve the condition of the natives of America, and appointed Las Casas to be protector over the American colonies. The introduction of African slavery into the colonies, which was proposed by some, was positively forbidden by him. On the return of Charles to Spain, he found Ximenes dying. The end came Nov. 8, 1517.

The principal source for Ximenes' life is Gomez, De Reb. Gestis a Fr. Ximenio Cisnero. Libri Octo, in Rerum Hisp. Scriptores Aliquot (Frankf. 1581), vol. 2. Other Spanish works on Ximenes are given in Prescott. A French life was written by Flechier, bishop of Nismes. See also Hefele, Der Cardinal Ximenes, etc. (1844); Prescott, Ferdinand and Isabella; Saint- Hilaire, Hist. d'Espagne depuis les Premiers Temps Historiques' jusqua la Mort de Ferdinand VII (new ed. 1852, 6 vols.); Lavergne, Le Cardinal Ximenes, in Rev. des Deux Mondes, 1841, 2, 221 sq.; Herzog, Real- Encyklop s.v.

## Xisuthrus (or Xisithrus)[[@Headword:Xisuthrus (or Xisithrus)]]

             the Chaldeaan Noah. SEE DELUGE.

## Xt, Xtian, Xtmas[[@Headword:Xt, Xtian, Xtmas]]

             are abbreviations for Christ, Christian, and Christmas, respectively. Other abbreviations of a similar character are used: Xmas, or Xm., for Christmas; Xn, for Christian; Xmty, or Xty, for Christianity.

## Xuarez, Juan[[@Headword:Xuarez, Juan]]

             an early Roman Catholic prelate in America, was a native of Valencia, Spain, and entered the Franciscan order in the province of St. Gabriel, established by Martin at a time when, by the zealous reforms of cardinal Cisneros, the Franciscans of Spain were full of fervor and piety. When Cortez applied for Franciscan missionaries to undertake the conversion of the thickly settled towns in the kingdom just reduced by his arms, a Spanish father, Francis de los Angeles, had just been elected general of the order of St. Francis. For the leader of the twelve missionaries chosen, he selected Martin de Valencia, and fourth among their number was Juan Xuarez. With his superior, he embarked at San Lucar, January 15, 1524, and on May 13 they reached the castle of San Juan de Ulloa, before Vera Cruz, and met Cortez at Mexico. Father Xuarez was placed at Huegocongo, and as the result of his labors there the temple, where human sacrifices had often been perpetrated, was destroyed. After laboring here two years he returned to Spain, in 1526, accompanied by some of his Indian pupils, and sent out six more missionaries. In 1527 Xuarez was assigned to the expedition then fitting out by Pamphilo de Narvaez, which was intended to establish in Florida a settlement to rival that of Mexico. Xuarez was not only made commissary of his order, but was nominated bishop of Florida, his diocese to extend from the Atlantic to Rio de las  Palmas, Mexico. With four Franciscan fathers and other priests, he sailed from San Lucar, June 17, 1527, and reached Florida in April. Misfortune attended this ill-starred expedition. The people were fierce and hostile, and the force, thinned by disease and constant engagements, crept along the northern coast of the gulf of Mexico. The brave Narvaez was driven out to sea, and never again heard of. The party then scattered, and many perished on an island called Malhado, probably that called Massacre Island by the French. There is no record of the death of bishop Xuarez and his companion, John de Palos. Alvar Nunez Cabeza de Vaca, with three others, reached a Spanish post in Sonora, but has left no details. They either perished of hunger or at the hands of the Indians, about the close of 1528. The portraits of the original twelve Franciscans of Mexico have been preserved, and that of Xuarez appears in the relation of Cabeza de Vaca. See (N.Y.) Catholic Almanac, 1872, page 67.

## Xylolaters[[@Headword:Xylolaters]]

             (literally, worshippers of the wood) was a term of reproach applied by the old iconoclasts; to the orthodox Christians, who reverenced both the symbol of their faith and representations of sacred persons and objects.

## Xylon[[@Headword:Xylon]]

             (the wood), i.e., the Cross on which our Lord was crucified.

## Xylophoria[[@Headword:Xylophoria]]

             SEE WOOD-CARRYING, FEAST OF.