

was the beginning of some trouble. By his acceding to this request he aroused the indignation of his Bishop Demetrius, who fearing, likely, that the prelates of Cesaria might deprive him of his celebrated subject, wrote a most condemnatory letter to St. Alexander and Theotiste of Cesaria, on account of their interference. This rising storm blew over at the return home of Origen, who, soon after his arrival, began to write commentaries on the scriptures. He began these labours at the investigation of Ambrose, who furnished him with every means requisite to the undertaking. Ambrose was so ardent in his wishes to have those commentaries completed, that he kept Origen employed night and day, in preparing them; and so persevering was he too, in his reiterated demands, that Origen, who was a very small man, had frequently occasion to say that Ambrose would not give him even time to rest his "little body."

About the year 228, various heresies broke out in Acaia which loudly demanded the combative genius of Origen to retard. As he was on his way thitherward, with authority from Demetrius, he passed through Palestine, and again visited Cesaria. The prelates of this place, having, as we said above, a high regard for Origen, resolved upon raising him to the dignity of the Priesthood. He was then in his forty-third year. This movement was productive of very evil consequences—renewing all the memory of the late misunderstanding between the Bishops, and raising against the unfortunate Origen all that storm of envy, which, as we said in the beginning, so miserably darkened his otherwise sunny career. Demetrius inveighed severely against the conduct of the Cesarian bishops, and wrote to almost all the other dignitaries of the church in a strain of fearful invective regarding all those who dared to favour the cause himself opposed. But what was the reason of this? We learn from the most undoubted authority that all those gall-like outpourings on the part of Demetrius arose from nothing but the lowest spirit of envy, which, seeing the immense honours heaped by all the world upon Origen, and now finding him ordained, without his consult, by two of the most celebrated bishops of the day, discovered no other means of disgorging its venom unless by the favourable one of Origen's ordination. Notwithstanding all this tumult Origen pur-

sued his journey to Acaia, and met at Ephesus an egregious heretic, who, in a book entitled a conference between Origen and himself—an occurrence that never took place—transgressed all the laws of honour and decency, and attributed to Origen divers erroneous doctrines which were never uttered by him. This was a thing of great frequency brought about by the heretics, and which, perhaps, may be the real cause of heresy being charged upon our great author. He arrived at length at Acaia and as usual bore himself triumphantly over his adversary.

'Tis strange to say, that, after all the troubles respecting him at Alexandria; he returned once more, and resumed again the place of Master of Catechumens. How he was received by Demetrius 'tis impossible to tell; certain it is, however, that if friendship at all welcomed Origen back, it was but friendship under false guise. Enemies every hour increased—annoyances and embarrassments on every side arose—boils burst forth, till the ill-fated man was at length necessitated to fly for ever from Alexandria, and soon afterwards to hear himself accused of thousands of false charges—convicted of strange doctrines—condemned, and finally excommunicated.

Here we shall leave him, and weep that we part. He certainly deserves our praises; of our censures we are not certain. We have known him assail many a stiff-necked heretic who boasted as proudly of his orthodoxy, as those of our own fanatical days do now. Where are *those* now? They are gone to their darkness as these, their present kind, goeth shortly! And thus shall it be in times to come;—concerning those who now confront us, it, too, will be asked, as a youth of the nineteenth century now asks of them, "where are *they*?" while the Past shall answer from his Phantom-realm, "they are gone to their darkness also, as all heresies have gone, are going, and will go, till error's reign is over.

Origen has had many defenders as well as many enemies. Among his warmest admirers is Saint Jerome, who, at almost a hazard, endeavoured to free his name from the odium which men would fling around it, and if he could not recommend him as an example in all things at least presents him to us as a model of the highest perfection in many. Origen was a wonderful man from his infancy, and