

more than at a later period, blended together in his mind. His wildness of speculation became afterwards moderated by the influence of the Christian spirit. Many ideas which he had thrown out in this work (rather as problems, however, than as decisions,) he afterwards retracted; although the principles of his system always remained the same. He declared himself, in a letter subsequently written to Fabian, bishop of Rome, before whom his doctrines had probably been accused as heretical, that he had set forth many things in that book which he no longer acknowledged as true, and that his friend Ambrosius had published it against his will.

The growing reputation of Origen excited the jealousy of his bishop, and involved him in a conflict with the church zealots of his time. He was forbidden to exercise the office of teacher in the Alexandrian Church, and his doctrines were stigmatised as heretical. Yet from the resources of his own inner life he drew sufficient peace of mind to complete his fifth *Tome* on the gospel of John, amid the storms at Alexandria (since, as he says, Jesus commanded the winds and the waves of the sea;) when he finally concluded to leave that city, and to take refuge with his friends at Cæsarea in Palestine. But the persecutions of Demetrius followed him even there. The bishop now seized on a pretext, which would enable him easily to find allies in Egypt and out of Egypt; inasmuch as the prevailing dogmatic spirit, in many parts of the church, was violently opposed to the *idealistic* tendency of Origen's school, and inasmuch as the work *περὶ ἀρχῶν* would furnish such abundant materials for the charge of heresy. At a more numerous synod of Egyptian bishops, Demetrius excluded Origen, as a heretic, from the communion of the