

one of them, Heraklas, who had taken charge of the school in his absence, turned now against him, probably arose from a mistake in the name.¹ He consulted his own peace by again leaving his native city to return no more. After his departure, Demetrius the Patriarch convened first a synod of bishops and presbyters, and then a trio of bishops. Both "sat upon" Origen; but only the latter, probably creatures of Demetrius, voted his excommunication. He found, however, a refuge again in Palestine. His visit to Antioch had been at the instance of an imperial lady, Julia Mammæa, related to several Cæsars, and the mother and chief educator of Alexander Severus, who indeed never effectually escaped from the maternal apron-string, and died, so to speak, strangled in it. Her habits of parsimony were adopted by him towards his legions, who of all things abhorred a stingy Cæsar, and the result was a fatal mutiny. But the fact of having enjoyed the favours of the virtuous and the worthy, marked out Origen as a likely victim to the savage Maximin, the next for awhile successful pretender to the purple, whose emissaries, however, he escaped by retiring to Cappadocia.

"From A.D. 235 to A.D. 237 he lived in hiding in the house of a learned Christian lady named Juliana. By a curious coincidence this lady had inherited the library of Symmachus, the translator into Greek of the Old Testament. Juliana possessed a copy of this translation with other interpretations of the Scriptures, which were to Origen of priceless value, and which made the time of his retirement very fruitful." He returned however to Palestine, left it again for Arabia to compose discords or allay doubts. While there, at Bostra, a neighbouring town to Pella, the well-known place of refuge of Jewish Christianity, he made the acquaintance of Philip the Arabian, who, after murdering the third Gordian, was acknowledged as Emperor by the legions and Senate. He and his wife Severa had strong prepossessions in favour of Christianity, and Origen wrote to them to urge its claims.

¹ Names framed on those of the Greek deities were specially common and popular; and none more so than those moulded on Herakles.