John Chrysostom’s address or treatise, entitled “On vainglory and the right way for parents to bring up their children”, if one may judge by the scarcity of manuscripts that contain it, did not enjoy any great popularity in the Middle Ages. Neither Fronton du Duc nor Henry Savile was familiar with it, since it is not included in their respective editions of Chrysostom’s works; and so it remained forgotten until 1656 when the Dominican, François Combefis, published the editio princeps. He added a Latin version which was reprinted by itself more than once. Some additional publicity was given to the address when John Evelyn, the diarist, in 1659 anonymously brought out an English translation; but he omitted the first sixteen paragraphs on vainglory. ¹ Several influential scholars, however, refused to accept the address as a genuine work, notably Bernard Montfaucon who excluded it from his collected edition of the Greek Father. The consequence has been that it is also missing in Migne’s Patrologia Graeca and remained more or less forgotten until the beginning of the present century. Then, at last, S. Haidacher aroused fresh interest in the treatise by publishing a German translation, preceded by an introductory essay in which he proved conclusively that the doubts cast on the authenticity of De inani gloria were unjustified. Haidacher did not live to carry out his intention of bringing out a new edition of the

¹ Evelyn’s translation is now a rare collector’s item; cf. G. L. Keynes, John Evelyn (Grolier Club, New York, 1937). Copies of the reprint in The Miscellaneous Writings of John Evelyn, ed. by W. Upcott (London, 1825), are also scarce. A new and complete English version of De inani gloria is printed as an Appendix to my Richard Lectures, delivered at the University of Virginia in 1950 and published in 1951 by the Cornell University Press with the title, Christianity and Pagan Culture in the Later Roman Empire.
original text, and it remained for Franz Schulte to do this in 1914. 2 Schulte, like Combebis, used only a single manuscript, P(arisinus) gr. 764 (s. x-xi), and explained that he had searched in vain for other manuscripts. Nor had Dom Chrys. Baur, to whom Schulte addressed inquiries, any knowledge at that time of the existence of a second codex. But in his Life of Chrysostom Baur announced that he had discovered another manuscript containing the treatise, L(esbiacus) 42 of the late tenth or early eleventh century. 3 He gave no further particulars, and yet by that time a description of L had been in print for nearly fifty years! It is one of a number of manuscripts forming the Mavrogordati Collection in the monastery called Μονή Λεμύωνες some thirty-five miles north-northwest of Mytilene. A catalogue of this important group of manuscripts had been published by A. Papadopoulos Kerameus in 1885. 4 L like P contains miscellaneous homilies by Chrysostom. De inani gloria begins at the top of fol. 92v. and ends at the bottom of fol. 118r., and a microfilm of this part of L has recently come into my possession. 5 The codex is written in a neat minuscule hand in double columns of twenty-six lines each, except foll. 93r. and 93v. on which there are twenty-seven. The heading is in majuscule letters, the wording of it being identical with that in P. There are no marginalia, but on fol. 116r. a sentence inadvertently omitted in the text has been added at the foot of the column by the same scribe, the omission mark being a small cross like our sign for plus. Biblical quotations are indicated by a dot in the

2 S. Haidacher, Des hl. Joh. Chrysostomus Büchlein über Hoffart und Kindererziehung (Freiburg i. B., 1907); Fr. Schulte, S. Joannis Chrysostomi de inani gloria et de educandis puéris (Programm Gaesdonk 627; Münster i. W., 1914).

3 Chr. Baur, Der hl. Joh. Chrysostomus und seine Zeit I (Munich, 1929), page 142, note 63: „Inzwischen entdeckte ich noch eine zweite Hs in Lesbos 42 (s. x-xi), foll. 92—118". Apparently Baur claimed credit for discovering a manuscript described in a printed catalogue of 1885.


5 I am greatly beholden to my friend and former pupil, Mr George Kustas, at the present time research student in the Dumbarton Oaks Institute of Harvard University, who on a recent visit to Greece procured this microfilm for me.