

**SAINT JOHN
CHRYSOSTOM
(344-407)**

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Saint John Chrysostom (344-407) by Aimé Puech & Mildred Partridge

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AIMÉ PUECH & MILDRED PARTRIDGE

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The Saints

SAINT CHRYSOSTOM

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SAINT
JOHN CHRYSOSTOM

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BY
AIMÉ PUECH

TRANSLATED BY
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Authorised Translation

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AUTHOR'S PREFACE

THIS volume, like its predecessor of some years ago, which was also dedicated to the honour of St John Chrysostom,¹ and which recommended me to the notice of the editor of this series, has been written in a purely historical spirit. It appears to me that no more satisfactory method can be employed of doing honour to this great bishop and orator,² who excites our admiration in proportion to our closer study and knowledge of him.

Our acquaintance with Chrysostom is mainly derived from his own works and from the dialogue of Palladius, to which may be added different pieces of information to be found in the pages of Socrates, Sozomen, Theodoret, or Zosimus. Tillemont, in a volume of "Memoirs," and after him, Stilling (*Acta S.S. September*, vol. iv.), have done a great deal to arrange in order the facts collated from these different sources. Neander (*Der heilige Chrysostomus*, 1st edition, Berlin, 1821-1822, 3rd edition, 1848), has principally devoted himself to revealing to his readers the soul of John, and to pointing out to their observation his original and noble qualities. Amédée Thierry ("*St John Chrysostom and the*

¹ *A reformer of Christian society in the fourth century.*—"*St John Chrysostom and the manners and customs of his day*" (Hachette, 1891).

Empress Eudoxia," 1872), has only studied the last period of Chrysostom's life, which explains, at least in part, the fact that the portrait with which he presents us differs so much from that drawn by Neander, and is, in my opinion, less true to reality.

The thesis of Paul Albert on "*St John Chrysostom considered as a popular orator*" (1858) will also hold its place as an excellent study in literary criticism.¹ I crave permission to confine myself to these brief indications, and to refer the student for a detailed biography to Bardenhewer's "Patrology" (pages 325-331).

I must apologise for having been obliged to mention the volume published by myself. Though not a biography of Chrysostom, it contained several biographical elements. I have thought well to borrow certain portions from it, and reproduce them more concisely in the present sketch; I am speaking of the chapters relating to John's preaching at Antioch. On the other hand, I was formerly compelled to touch very briefly upon his early years, upon the great historical events at Constantinople in which he took part, and upon his exile, so that here I have written quite a new work.

I have designedly, and with great satisfaction, quoted largely from Chrysostom's own works; that being the best way of making him known. I have followed the text of Migne's "Patrology" (volumes xlvii. to lxiv.).

¹ M. Maurice Croiset's chapter in the fifth volume of "*History of Greek Literature*" (Fontemoing, 1899) may now be regarded as a sequel to it.

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