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A table of contents for the *Journal of Theological Studies* (old series) can be found here:

[https://biblicalstudies.org.uk/articles\\_jts-os\\_01.php](https://biblicalstudies.org.uk/articles_jts-os_01.php)

pdfs are named: [Volume]\_[1<sup>st</sup> page of article]

contribution, when he could be induced to make one, seemed, to some at least of his friends and admirers, disappointingly barren and perverse.

His legacy therefore to the future is strangely small, as compared with his own capacity, or even with his influence on scholars of his own generation. Besides, he was a recluse, partly through frailty of health and partly by temperament; and formidable to those who did not penetrate into the seclusion of his College rooms. He on his side mistrusted the outside world, cared little for the romance of research beyond the area of printed books; and shrank like a sensitive plant in protest against any sort of crudity. But within his secluded world the taciturn little man became talkative and humorous, he displayed an astonishing interest as well as knowledge concerning unexpected areas, his grimness turned easily into affection, and his learning into playfulness. Readers of the JOURNAL will know well already the public side of his life, but they will be glad also to be told a little of what he was to his friends.

WALTERUS TRURON.

## NOTE

Readers of the JOURNAL may be glad to refer also to two other Memoirs by intimate friends of Mr Brightman—one in *The Oxford Magazine*, May 5, 1932, by Dr G. A. Cooke, and the other in *The Oxford Diocesan Magazine*, June 1932 (reprinted from *The Lincoln Diocesan Magazine*), by Mr H. N. Bate, now Dean of York.

I, too, must be allowed to express here my own sense of loss of a colleague with whom I have been closely associated for nearly thirty years, for whom I shall always cherish warm affection as well as high esteem. There have been questions, of course, on which we were not in agreement; we have each had occasion to bear with one another, and Mr Brightman could never 'suffer fools gladly'; but many an article that has been published has been indebted for some of its accuracy and form to his wide and varied knowledge and his sense of logic, and some have failed to satisfy his high standards in these matters. We have been

entirely at one in our acceptance of the principle recently affirmed by Dr Lietzmann (*ZNTW* xxx 315), that every editor's lot, which he cannot escape, is to be obliged to know the difference between 'good' and 'bad' and to act on the assumption that he does know without 'respect of persons'.

Contributions from Mr Brightman's own pen will be found in volumes i, ii, iv, vi, ix, x, xii, xvii, xxiii, xxv, xxix, xxxi. Of outstanding importance, perhaps, among these are his reconstruction of Serapion's Prayer Book on the lines of his own *L.E.W.* (vol. i pp. 88-113, 247-277); his dissertation on the phrase 'common prayer' (vol. x pp. 497-528)—an exhaustive collection of material which had not till then been brought together; his Note on S. Gregory M. *Epp.* ix 26 (vol. xxix pp. 161-164) which settled once and for all a long and important controversy of great liturgical interest; and the Note on the Liturgy of Theodore (vol. xxxi pp. 160-164) which, if it does not break new ground, is conclusive and in its attention to *minutiae* characteristic of his work. To these may well be added his essay in elucidation of some details of 'the Quarta-deciman Question' (vol. xxv pp. 254-270), and it should also be noted here that his article 'The New Prayer Book examined' in *The Church Quarterly Review*, July 1927 (vol. civ pp. 219-252), was widely regarded as one of unique value as a contribution to the study of the subject.

J. F. B-B.