

were a hateful encouragement to schism in the latter. These were the two greatest disasters in the Middle Ages. Mr Runciman does well to emphasise these points. Some encouraging facts emerge: first, that the disastrous effect of Latin parochialism are at last being realised; secondly, that, even in those distant centuries, many Franks proved that East and West can live harmoniously together; and lastly, because, though the Crusading purpose failed, it was a symptom of that revival of Western genius and enterprise which was later to dominate the world.

PAUL FOSTER, O.P.

THE GLASGOW STORY. By Colm Brogan. (Frederick Muller, 15s.)

There is a cosy tradition in English topographical writing which inclines the pessimistic reader to pause before a 'portrait' of a town or of a slab of countryside. Glasgow, however, is neither cosy nor English; and Mr Brogan is known as a satirist who is happier with vinegar than with oil. But in writing of his own city he has found a new and brilliant vein. He is as impatient as ever of the bogus, but confronted with the vast human heart of Glasgow he forgets to be smart, and his book is both generous and perceptive.

A belated review can therefore salute the deserved success of this sustained love-story, which tells of the growth of a city not simply in terms of commerce and municipal government (though the facts are here and are shrewdly assessed) but with a constant awareness of the men and women who made and make it what it is. 'The Problem' of Glasgow is a conflict of race and religion—the Kirk and the Catholic Chapel, Rangers and Celtic—and Mr Brogan, without attempting the clinical impartiality of the social surveyor, is just in his analysis. He places in a fair proportion the multiple factors of a society that has suffered more than most from the vested interests of human folly.

Witty, warm and unfailingly good-tempered, *The Glasgow Story* is much more than a municipal song of praise, and even those who have never taken a tram to Anniesland or who have never savoured the architectural wonders of the University will read Mr Brogan's book with the attention and admiration that must be evoked by writing that is so plainly motivated by knowledge and love.

ILLTUD EVANS, O.P.

ABRAHAM LINCOLN. By Herbert Agar. (Collins; Brief Lives series; 7s. 6d.)

In a short biography such as this only the salient facts of a great man's life can be assembled, and this has enabled Mr Agar to concentrate on the deep strands in Abraham Lincoln's character. The main impression one gets is of a deeply thoughtful man who was, consequently, essentially humble, who never took decisions without tremendous heart-searchings

and a realisation that those decisions would probably prove to be a choice of evils. Abraham Lincoln had a profound knowledge of men and an equally profound compassion for them. We feel in this book the loneliness of the great President as he sat, surrounded by very ordinary politicians, and had to take decisions which would bring death to many thousands, with suffering to millions, in order to maintain, what he believed his duty to maintain, the unity of a nation.

P.F.

THE RECONSTRUCTED CARMELITE MISSAL. By Margaret Rickert. (Faber and Faber; 70s.)

It had long been known that British Museum Add. MSS 29704-29705 consisted of two scrap-books of medieval manuscript illuminations, that these had been made in London sometime between 1827 and 1833 by members of the Hanrott family and that the de luxe MSS of the late fourteenth or early fifteenth century had been mutilated to form them. The miniatures, though clearly by different hands, were uniformly accomplished, some seem clearly of English provenance, others seem to have closer affiliations with the Netherlands. In all over 1,600 fragments had been mounted in the scrap-books. It seemed likely that the mounting had been the work of children. In 1937 the British Museum acquired a second scrap-book made by a Miss Helen Hanrott in 1828.

Miss Rickert has attempted to reconstruct the source of these three scrap-books. She holds that all three were compiled from a single manuscript and that this was half a missal and consisted of the summer portion of the *Temporale*, the Prefaces and Canon, the *Sanctorale* and *Commune Sanctorum*. She believes it possible to establish that this Missal was of the Carmelite use and was probably written at London Whitefriars before 1391 and illuminated before 1398.

It is convenient that Dr Rickert should state her conclusions at the beginning of her volume and it is only natural that students who have themselves been baffled by the complexities of manuscript research should at first be sceptical of them. It would seem inherently improbable that the illumination should come from a single MS; the styles are often in vivid contrast, there are discrepancies in the representation of armour, secular dress and religious habit; the two earliest references we possess state that the scrap-books were compiled from 'ancient manuscripts', 'ancient service books'. Again, it would seem particularly hazardous to reconstruct an English Carmelite missal of the reign of Richard II since we know so little of the English Carmelite use. It is still harder to do so in the case of a missal used by a London Community, for that would almost certainly have been affected by the London use and we know very little of what the London use was like a generation before the introduction of Sarum.

Yet though these improbabilities and difficulties remain, Dr Rickert