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sea, he sent Rich to head the colony which settled at San Bernardino, California. There he remained from 1859 to 1857 when Young ordered all Mormons to return to Utah. Rich was then asked to open up settlements in the Bear River Valley north of Salt Lake City. Later it was discovered that these settlements were in Idaho; thus Rich became one of the pioneers of this state.

Rich had six wives and fifty children, six of whom were still living in 1935. The book contains a picture of the Rich family reunion held August 2, 1930, when more than four hundred were present. The author gives a very sympathetic view of the Mormon conception of polygamy. It should be remembered that the author is a professor in a Mormon theological seminary in Salt Lake City. As would be expected, he is thoroughly acquainted with the history of the church and is thus able to give a splendid background for this biography. At times the book becomes more of a history than a biography, and as such adds to our knowledge of the Mormons.

The story of Rich is based upon original sources. The book has a good index and a brief bibliography of sources consulted. The author has written other books on Mormonism, including a life of Joseph Smith.

Moscow, Idaho.

Clifford M. Drury.

MARCUS WHITMAN, CRUSADER

Edited by ARCHER BUTLER HULBERT and DOROTHY PRINTUP HULBERT.
Denver: The Stewart Commission of Colorado College and the Denver Public Library, 1936. 341 pages. \$5.00.

This is volume two of part two of "Overland to the Pacific Series." Students of church history will be especially interested in part two of this series which deals with the missionaries to the Pacific Northwest. Volume one of part two, entitled *The Oregon Crusade*, appeared last year. The second volume deals with the life of Marcus Whitman for the years 1802-1839.

The book is divided into three sections. The first seventy-seven pages gives a biographical sketch of the first thirty-seven years of Whitman's life. This is the weakest part of the book, for the authors make no mention of Whitman's training in the famous classical school conducted by Rev. Moses Hallock at Plainfield, Massachusetts, or even of his medical training (1825-26 and 1831-32) at the Fairfield Medical School. This section is filled with minor errors.

The authors are equally brief in regard to the early life and education of Narcissa Prentiss, who became Mrs. Marcus Whitman. The school and church records of Prattsburgh, New York, where Narcissa was born and educated, were not consulted.

The second section of the book, pages 81-135, deals with Samuel Parker, who was the one that interested Whitman in Oregon. Herein we find Parker's *Journal* and two of his letters. For more than a century this *Journal* has been kept in the archives of the American Board, and all students of the history of the Pacific Northwest may be thankful that it is now printed.

The third section begins with page 139 and continues to the end of the book. Herein we find many heretofore unpublished letters of the Whitmans and some written by others connected with the Oregon mission. Some of Mrs. Whitman's letters have been republished from the 1891 and 1903 issues of the *Transactions of the Oregon Pioneer Association*. Unfortunately these issues did not correctly reproduce the letters, and all of the omissions and errors which they contained have been repeated. The careful student will want to check these letters with the originals in the possession of the Oregon Historical Society before using them.

However, in spite of such weakness, the book is a notable addition to the growing Whitman literature. It makes accessible to the student invaluable source material which has heretofore been reserved for a favored few.

Moscow, Idaho.

Clifford M. Drury.

THE DEVELOPMENT OF CHARITY IN MEDIEVAL LOUVAIN

By WALTER JOHN MARX. Yonkers, N. Y., 1936. xvi, 124 pages.

The primary purpose of this study is to trace the historical development of charity in medieval Louvain. A description of the organization and operation of these charitable institutions is reserved to a later study.

The care of the sick was first entrusted to the parish and since the twelfth century various monasteries began to nurse the sick. The rapid growth of the town made the facilities offered by church and monastery sadly inadequate. As early as about 1080 the Municipal Hospital was established, which in 1220 was transferred to its present location. About 1200 the Leper House was founded and four decades later the "Tables of the Holy Ghost" or houses for the relief of the poor and sick began to operate in all five parishes. From 1217 till 1437 six Homes for the Aged were established which cared also for the sick. About 1345 the Cellites took care of the insane in a special asylum. In 1438 the Black Sisters began nursing at the private homes of the sick; yet as early as 1402 the Gray Sisters engaged in the care of the sick in their private homes. The medieval organization of charity was finally completed by a maternity hospital (1396), a foundling home (1439), a small orphanage and a travellers' home in each of the five parishes. By the end of the Middle Ages all these agencies of poor relief had passed under the control of the municipal authorities.

The author bases his study mainly upon the unpublished documents of the Public Charity Archives of Louvain and some neighboring cities, so that all previous studies on the subject were discarded. Yet in many cases the archival sources proved inadequate and contradictory, so that many points remain obscure. The bibliography (pp. 100-115) is up to date and the general make-up of the book a model of perfection.

The study is in every sense a real contribution to history. The author refrains from generalizations, so that his conclusions are mostly well grounded in ascertained facts. The critic will find little matter for censorial remarks.

Pittsburg, Pa.

J. M. Lenhart, O. M. Cap.