

affinities. St. Theresa, who did so much of the woman's work in aid of the Jesuit efforts against the Protestants, was canonized in the same year as Ignatius Loyola. La Mère Marie has been the accepted *Ste. Thérèse de l'Amérique* ever since Bossuet first called her so; Pope Paul III. told the Jesuits he was giving them sisters when he approved the institution of the Ursulines; and Jesuits and Ursulines worked together as the pioneers of education and conversion in the early days of Canada. St. Catherine of Siena is the true psychological link between St. Theresa and St. Francis, and the Franciscans were the first of all missionaries to America, whither they went with Christopher Columbus on his second voyage in 1493.

Instances might easily be multiplied; and many comparatively trifling coincidences added, such as that Diego de Yopez, Philip II's confessor, published the Life of St. Theresa in 1599, the year La Mère Marie was born. But what is most significant to the Church's universal work is that the three women were not really so much alike as complementary. St. Catherine was of lowly origin, only learnt to read after she was grown up, and to write three years before her death. She embodied the best traditions of mediæval sanctity, and yet was almost Pauline in her exhortation and persuasiveness. St. Theresa was highly born, well educated, and the first of modern female saints. She did not write so much to exhort and persuade directly as to reveal and justify. She did not live in the tumultuous world as St. Catherine did, and her only statesmanship took the special form of expanding and consolidating her Theresian Carmelites. The St. Catherine we know from her quick-worded letters is a woman appealing to soul after soul to help the Mother Church with their own salvation and re-union. The St. Theresa of the autobiography and *El Castillo interior* is a steward of the mysteries of God, a high priestess who enters the Holy of Holies alone, and afterwards re-tells to the faithful the message revealed to her beside the Ark of the Covenant, in presence of the Cherubim.

La Mère Marie was neither highly nor lowly born, though very well connected on her mother's side. She was more statesmanlike than St. Catherine, more practical in worldly matters than St. Theresa. They were of mediæval and modern Europe: she was a pioneer and missionary in the sternest of the New-World wilds. There, when the colony was still in its impressionable youth, her cunning hand fashioned the moulds for the same work that her two sister saints had done within their own spheres of usefulness, and fashioned them in a spirit at once akin to and adaptively different from theirs. Her pen, too, completed their accounts of Church activities, from a nun's standpoint, by telling the first story of convent life in North America. It is true that she wrote no