

authorial opinion presented as if it were independently developed. Milton's comfort with solitariness shifts, however, as he ages and becomes blind. Trevor argues that Milton's insistence on the separation of the Heavenly Father and the Son in *Paradise Lost* and *Paradise Regained* reveals "a far more ambiguous range of experiences and sentiments than it might have in the 1630s, when being removed from others nurtured the young poet's learned and literary ambitions" (181). Trevor's analysis of the influence of Galenism in the trajectory of Milton's career concludes with the acknowledgement that despite new scientific discoveries that contributed to the demise of the humoral theory, Milton "came to refute the negative implications of black bile without dismissing the existence of black bile itself" (192).

Douglas Trevor's *The Poetics of Melancholy* is a theoretically informed, historically grounded, and critically nuanced account of the influence of scholarly melancholy on major writers in early modern England. With its insistence that inwardness matters as much as the social forces that regulate identity, the book represents an important contribution to theories of Renaissance subjectivity and identity.

Allan Greer. *Mohawk Saint: Catherine Tekakowitha and the Jesuits*. Oxford: Oxford University Press, 2005. xiv + 249 pp. + 15 illus. \$30.00. Review by BR. BENET EXTON, O.S.B., ST. GREGORY'S UNIVERSITY.

In 1980 Pope John Paul II beatified the Indian maiden Kateri Tekakowitha. She died in 1680, and progress of her cause for sainthood has taken a long time. She has not been canonized a saint although the elusive miracle needed has reportedly occurred, and so it is possible that Pope Benedict XVI will canonize her.

Allan Greer claims that his book is an advance on the over 300 books in 20 languages that have appeared so far. Although he uses the same two primary sources as the others, he supplements them with other materials that describe the culture and circumstances in which Kateri lived. (Greer does not use Kateri's "Indian" name but instead uses the equivalent European "Catherine.") The two primary sources are the biographies by Fr. Claude Chauchetiere, S.J. and Fr. Pierre Cholenc, S.J. Greer says these are seventeenth-century hagiography—writing about a possible saint—and not history as we

know it in the twenty-first century, presenting her as a real person in a real setting. He does this by reviewing other biographies and works from the seventeenth-century and about that century, finding that life in New France was not all miracles and martyrdom. He shows how Indians and colonists lived and how they reacted differently to Kateri's sanctity. While the French were open to the idea that Kateri might be a saint, the Indians were not interested in a dead person but tried to keep a person's memory alive by passing on that name to another person.

Allan Greer is a professor of history at the University of Toronto. He is the author of *The People of New France* (1997), *Peasant, Lord, and Merchant: Rural Society in Three Quebec Parishes, 1740-1840* (1985), *The Jesuit Relations: Natives and Missionaries in Seventeenth-Century North America* (2000), and co-author of *Colonial Saints: Discovering the Holy in the Americas, 1500-1800* (2002), and others. These publications attest to his expertise in the area of saints and seventeenth-century North America.

The history, briefly: Blessed Kateri Tekakwitha (1656-1680) was born to an Algonquin Catholic Christian mother who was a captive of the Mohawks, was adopted into the Mohawk tribe, and who married a Mohawk man and had the child Kateri. When she was four, smallpox struck the family; the rest of the family died, but she survived, although scarred and with fragile health. Kateri became a Catholic around 1677 and joined the Catholic Indian community at Kahnawake/Sault St. Louis in Canada. When she died on April 17, 1680, the smallpox scars disappeared before the eyes of many witnesses. For this and other reasons the Jesuits who took care of Kahnawake and others living there considered Kateri a saint. They began promoting her cause by praying for her intercession and asking for miracles which reportedly occurred.

Greer does an extensive review of the historical background of Kateri and her people. He helps the reader to come to a better understanding of the social and cultural life in France and New France in the seventeenth century. His many examples show that life was not easy in those days. He shows how difficult it was for the first Jesuit missionaries, especially the North American Martyrs. The Indians were brutal with their captives, usually torturing them to death. He reflects that it would have been better to be killed in battle than to undergo the tortures that were devised for them.

Fr. Chauchetiere's life, constructed from his diaries and other sources,

became a primary way to understand Kateri's story. Greer follows Fr. Cauchetiere as a Jesuit living in seventeenth-century France; the Order had a network of schools and colleges throughout France and Europe. They were highly educated and appropriately were called the Pope's "storm troopers." Greer also examines Cauchetiere's mystical life that led him to become a missionary in New France and to perceive in Kateri a saint.

This volume includes several illustrations from Cauchetiere's biography of Kateri, giving an understanding of daily life in Kahnawake, so providing the reader with an eyewitness' picture of Kateri. Although Greer provides an index and notes in the back of the book, there is no bibliography; however, the notes can serve for that because they are so extensive. Greer's book is a very good examination of the life of Blessed Kateri, her way of life and that of her people. It is also a good presentation of the French and their way of life in France and in New France. This book is recommended for collections on the seventeenth century and biographies on Indians in academic libraries and personal libraries.

Elio Christoph Brancaforte. *Visions of Persia: Mapping the Travels of Adam Olearius*. Cambridge, Mass: Harvard University Press, 2003. xxiv + 238 pp. + 66 illustrations. \$45.00 Cloth, \$27.50 Paper. Review by JONATHAN BURTON, WEST VIRGINIA UNIVERSITY.

In the introduction to his study of the works of the German traveler and cartographer Adam Olearius, Elio Brancaforte promises to examine "how aspects of Safavid Persia are portrayed in Adam Olearius' visual and narrative work and how he creates a representation of the land for a Western audience" (xxi). It would be more accurate, however, to say that the author is interested in Olearius as a producer of visual imagery whose work demonstrates the interanimating dynamics of word and image, particularly in regards to the frontispiece and the map. This is a book of greater interest to those interested in the history of the book and the map than to scholars of Renaissance travel, ethnography, and Safavid Persia. That Olearius' voluminous work contributed to a more complete understanding of Persia in terms of its land and peoples is certainly demonstrated, yet the heart of this book lies instead in clearly delineated readings of the apparatuses framing Olearius'