

J. Salonde:

With reference to "Katharine's Band" (or "Katharine's Sisters," which I think is the same), the mention in Dr. Devine's pamphlet on p. 10 and on p. 11, is verified in *The Positio* (our English translation) on p. 107.

The Positio, Document X, p. 305, mentions "Katharine's Sisters" as already in existence in her own lifetime. Fr. Cholenee, writing in 1696, refers to the pious society as follows: "Her beloved companion and some other women of the Holy Family [Cooperatority], who for some time approximately a year had formed a small devotional society with Katharine, which is still called by the name Katharine's Sisters . . ."

Again, p. 326: "1695 . . . The novena was made by the Sisters of Katharine"

Also, p. 332: Here Fr. Cholenee is writing of an incident of the spring of 1695 — an Iroquois raid on the Christian Indians of the Mission which would be moved the following year to Kanatawanke, its third ~~sugt~~ site. There was an ambush for six canoes full of women, "among them being the most prominent at the Mission and in Katharine's Band." Though a shower of bullets rained around the canoes, not one canoe was pierced and all escaped. They had landed, not at their then village, but at Kahnawake (1676), where Katharine ^{had been} buried. Fr. Cholenee attributes the escape to this very circumstance.

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From these citations it is, I think, easy to reconstruct "Katharine's Sisters." They were pious girls given to prayer together. They were kind to the sick and wished to comfort them. They prayed to Kateri in distress and particularly in physical danger. They made novenas for people who were asking favors of Kateri's intercession.

Thus, I think, a very sweet little society of 20th century "Katharine's Sisters," or to keep her Indian form of name, "Kateri's Sisters" could well be formed, with the objects of the ancient society.

I trust all this will be helpful to Sister —————, of the western Indian Mission.

Thank you for the opportunity to look for the facts.

Sincerely,

Ronwasennoowatha