

after he had invoked her intercession. Three years later, August 20, 1683, when the village church was destroyed by a violent wind, the **Her influence after death** three missionaries who were in the building at the time barely escaped with their lives. They went to her tomb to thank her for their deliverance from danger. "I have always believed," wrote Father Chauchetière several years later. "that it was she who saved me when our chapel was blown down in a storm." This Jesuit Father was convinced that she had him under her special protection, owing to the services he had rendered her in her last illness, and he held her in such veneration that he sought to make her known in France. Writing to a member of his Order in Bordeaux, in 1694, he asked him to have the entire community say the *Our Father*, the *Hail Mary*, and three times the *Glory be to the Father*, for him. "This is the devotion," he added, "that is practised among our Indians and our French, who, when they wish to obtain some favor from God, go to the tomb of Kateri at the Sault."

Her precious remains were not allowed to stay long in the grave near the river front where they had been buried. When the village **Transfer of her relics** of St. Francis Xavier was transferred a couple of miles further west in 1690, the bones of Kateri were exhumed and placed in the church which had just been completed. "So many persons", wrote Chauchetière, "were seen to commend themselves to the deceased Kateri Tekakwitha... that we believed it was but