

in many other pieces, he has patiently and painstakingly supervised and proofread every printed and reprinted note and word in this book...

It is easy to imagine the immense joy Fr. Caron would have felt had he seen the tenaciousness with which the young Iroquois at Kahnawake are today taught their language and their customs, he who was aware, to the very fiber of his being, of the situation of the French-speaking minority in Manitoba and who knew how to stand tall as a sturdy oak for the survival of his mother tongue. It's not necessary to be a great scholar to fathom the inexhaustible source of energy he was able to muster in order to safeguard these musical liturgical traditions in Iroquois by guaranteeing them an even more secure foundation. Will they somehow outlive him and draw a new lease of vitality and dynamism from a liturgy celebrated entirely in Iroquois by the Iroquois? As always, the backing of neither Fr. Caron nor Fr. Jacobs (deceased last year) will fail them, that's for sure!

Be that as it may, thanks to the fruits of this work of Fr. Caron's, I was able myself to take over the direction of the Mohawk choir in Kahnawake during my theology studies from 1961 to 1964, after he returned to the West. In 1964, Fr. Henri Lalonde, S.J., Fr. Réal's brother, took over until the illness that, much too soon, finally carried him off in October 1974.

Dear Jean-Paul, other friends and fellow Jesuits will bear witness in their own way to the professional and pastoral quality of the other facets of Fr. Caron's career. For I doubt that in his modesty, with the exception of the marvellous and spirited interview which was extorted from him for television, he ever thought of recording or writing his memoirs for posterity.<sup>2</sup> He was far too humble to halt along the way, look at himself in the mirror and claim the glory for anything he might have accomplished. That's why I simply wanted to draw your attention to an aspect, which is all too little known, of this professionalism I was privileged to frequent, a lesson forever engraved in my memory and which I believe must reflect the fundamental attitude that Fr. Caron brought to everything he touched A.M.D.G.

<sup>2</sup> Translated from the French.

<sup>3</sup> It should in all fairness be mentioned that the publication of the *Hymnal* in 1971 provided Fr. Caron with the occasion to write down his own recollections of Iroquois liturgical music in a series of three articles entitled "Father Caron Looks Back" (1954-1961)\* that appeared in *Kateri* (issues no 45, 46 & 47: spring, fall, winter 1971!).

The day will come when our historians, musicologists and ethnologists will want to study his manuscripts and scores and, by joining them to the other precious musical documents of the Mission's Kateri museum, reconstitute the fascinating adventure of this Native American liturgical music.

Until then, thank you, Fr. Caron, good-bye and "Onen!"

Louis Cyr, S.J.



Miss Regina Mary Kateri Yund, (far right), Albany, N.Y.



Left to right: Kelvin Michael, 18 years; Katherine Celina, 13 years; Theresa Colette, 10 years, and Daniel Joseph, 15 years, children of Fred and Mary Kraisse of St. Antony's Parish, Fond-du-Lac, Wisconsin.