

## MARTA DANYLEWYCZ 1947-1985

With the murder of Marta Danylewycz in March 1985 social history lost one of its most promising young scholars. Readers of this journal will recall with delight the prize-winning and now much anthologized article "Changing Relationships: Nuns and Feminists in Montreal 1890-1925" which appeared in 1981 and the more recent and fruitful results of collaboration in "The Evolution of Sexual Division of Labour in Teaching: a Nineteenth Century Ontario and Quebec Case Study" with Alison Prentice and Beth Light in May 1983. There is more in *The History of Education Quarterly* and in the collected editions *Maîtresses d'école, maîtresses de maison* and *An Imperfect Past: Education and Society in Canadian History*. While we can all learn from the new fields, the innovative research design, the stimulating ideas and the graceful presentation of Marta's existing work, we must also mourn what was to be. For there was much to come. On Marta's desk were five studies awaiting completion: the reworking, for publication, of her Ph.D. thesis for the University of Toronto in 1982, "Taking the Veil in Montreal, 1840-1920: An Alternative to Marriage, Motherhood and Spinsterhood"; a monograph with Alison Prentice on the teaching profession in Quebec and Ontario; an historiographical essay on "Religious Women and Historical Writing in Quebec 1880-1980"; an article-length study of female boarding school education in late nineteenth century Quebec; and two chapters in a collaborative history of women in Canada. Even closer to home the editors of this journal have lost the possibility of editorial collaboration: had family circumstances — circumstances which led to her death — not dictated her choice, Marta would have been a colleague in the History Department at the University of Ottawa.

Marta Danylewycz's life reflected most of the themes that social historians have been exploring over the years of this journal. She knew the immigrant experience first-hand, as a child coming to the United States in 1949 from the refugee camps of western Europe and as a young woman coming to Canada in 1970. In both settings the adaptation was facilitated and hindered by the strength of her Ukrainian cultural, linguistic and religious ties. In their family context those ties placed an enormous burden on her as she took on, often single-handedly, the emotional and practical support of parents and a brother less able than she to come to terms with North American society. Part of her own strength was the feminism that she was exploring in her own life and in her scholarship. Much of that scholarship was centered on the history of education, by and for women, something which Marta had known personally from her Catholic girls' school beginnings to her Ph.D. training with Alison Prentice. She both investigated and ultimately suffered from the more disturbing aspects of the history of the family. Where late nineteenth century Quebec families would send their children temporarily to convents at times of family crises, the Danylewycz family always called on Marta. She was there when her brother shot them all.

Deep red American Beauty roses adorned her coffin.

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A memorial scholarship in women's history is to be administered by the Canadian Research Institute for the Advancement of Women. Tax-deductible donations may be sent to CRIAW, suite 408, 151 Slater, Ottawa K1P-5H3.