

tréal: Boréal Express, 1984), p. 176. Jean Hamelin certainly suggests that the nuns were resented for taking the jobs from which the laity could have benefited.

<sup>21</sup>Although the bill was never passed, Madeleine Trottier and Robert Mayer suggest that the bill did not pass not so much for lack of electoral support, but for the administrative difficulties inherent in obtaining the required proof. Trottier and Mayer, "Images de la femme au Canada français," in Michèle Jean (ed.), *Québécoises du 20e siècle* (Montréal: Boréal Express, 1981).

<sup>22</sup>The reaction of Québécoises to the wartime experience is recorded in Geneviève Auger and Raymonde Lamothe, *De la poêle à frire à la ligne du feu* (Montréal:

Boréal Express, 1981).

<sup>23</sup>In 1942 the Jesuit-sponsored Ecole Sociale Populaire published the tract, *Le Travail Féminin et la Guerre* in which the authors accused women of being "... séduites par une propagande intéressée ou aveugle qui faisait consister la dignité de la femme, non pas dans son rôle d'épouse, de mère et de reine du foyer, mais dans l'"affirmation de sa personnalité," dans la "liberté de se faire sa vie," et dans son "émancipation" (p. 2).

<sup>24</sup>The rise of these unions has been explored by Marise Thivierge in "La syndicalisation des institutrices catholiques 1900-1957," in Nadia Fahmy-Eid and Micheline Dumont (eds.), *Maîtresses de maison, Maîtresses d'école* (Montréal:

Boréal Express, 1983), pp. 171-189.

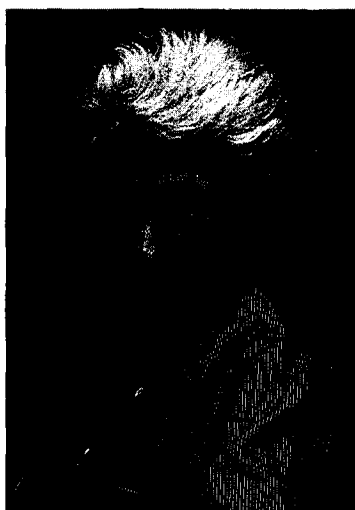
<sup>25</sup>Johanne Daigle, "L'éveil syndical des 'religieuses laïques': l'émergence et l'évolution des infirmières de Montréal, 1946-1966," dans Marie Lavigne et Yolande Pinard (eds.), *Travailleuses et féministes* (Montréal: Boréal Express, 1983), pp. 115-138.

<sup>26</sup>This event is recounted in Thérèse Casgrain, *A Woman in a Man's World* (Toronto: McClelland and Stewart, 1974), pp. 92-94.

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## ATKINSON COLLEGE, YORK UNIVERSITY



is happy to announce that

Mary O'Brien, Professor of Sociology in Education at the Ontario Institute for Studies in Education and author of *The Politics of Reproduction*, will be teaching a course on "WOMEN AND EDUCATION" beginning on Monday evenings, Fall 1987 session.

Course Description: A critical analysis of traditional theories of education from a feminist perspective will be followed by an exploration of gender construction in Canadian educational processes. Feminist work on strategies and substance in educational transformation and the understanding of knowledge will be assessed.

This is a credit course in the Women's Studies programme, but it can be taken as an elective by other students.

For further information, contact Barb Levine at (416) 736-5343.

## OURSTORY: KATHERINE AND ME

The tiny Polish lady  
limps in to work offering  
fresh-baked Easter cakes, tart  
garden apples, or spindly  
backyard flowers; but always,  
her presence brings a hug.

She worries her sentences  
with accent, stumbling words  
recall the hell of concentration  
camps carried to Canada: Katherine  
has trouble understanding  
the war is over

for us who never lived it.  
Terror stutters on her  
tongue teaching me  
the courage of speech;  
teeth embedded like mountains  
ranged deep in my life.

When my friend limps  
in to visit, we don't talk  
easy, I take her  
flowers and cake served  
with apples and caring,  
a mountain to live by, yet

I don't know how to thank her.

**Claire-Leah Wright**  
Toronto, Ontario.