OBITUARIES/NECROLOGIES

Marta Danylewycz
1947-1985

À TORONTO, LE 24 MARS DERNIER, décédait subitement, et dans des circonstances particulièrement tragiques, Marta Danylewycz, une collègue et amie, professeure d'histoire à l'université York. Elle avait 37 ans. Sa mort nous consterne et nous plonge dans une profonde tristesse. Nous crions aussie notre révolte contre l'acte violent et insensé qui a entraîné Marta dans la mort ainsi que des membres de sa famille.

Atterrées par sa disparition soudaine, nous, historiennes québécoises, tenons à lui rendre publiquement hommage. Car ses recherches fouillées et innovatrices sur l'éducation des filles, la famille et les communautés religieuses féminines ont nettement contribué aux progrès récents de l'histoire des

femmes au Québec, comme champ d'étude. En s'attaquant à des secteurs de recherche peu ou mal explorés jusque-là et en y intégrant une grille d'analyse féministe, elle a fait oeuvre de pionnière à plusieurs points de vue. Elle était très sensibilisée à la réalité québécoise, qu'elle connaissait bien par ailleurs. Elle avait déjà enseigné dans une école secondaire de la région de Montréal.

Nombreux sont les articles qu'elle a publiés dans des ouvrages collectifs et dans des revues spécialisées du Québec et du Canada. Elle laisse aussi sur le chantier un livre dont elle avait presque terminé le manuscrit et qui était une version remaniée de sa thèse de doctorat: *Taking the Veil in Montreal, 1840-1920: An Alternative to Marriage, Motherhood and Spinsterhood.*

Très active dans son milieu professionel, elle a enrichi de sa participation plusieurs colloques et réunions savantes: l'Institut d'histoire de l'Amérique française, la Société historique du Canada, l'Institut canadien de recherche sur les femmes, l'Association canadien d'histoire de l'éducation, l'American Historical Association, l'American Educational Research Association. Elle était aussi membre du Comité canadien d'histoire des femmes et a participé à un groupe de recherche sur l'histoire de l'éducation des filles au Québec qui réunissait des chercheuses de l'*Université du Québec à Montréal* et de l'Université de Sherbrooke.

Très ouverte à la collaboration entre chercheuses, elle était toujours disponible et n'hésitait pas à partager les résultats de ses recherches.

Nous n'oublierons pas Marta. Elle laisse derrière elle bien plus que les écrits qui témoignent de sa rigueur intellectuelle et de la qualité exceptionelle de ses travaux. Ses amies se souviendront toujours de sa gentillesse, de sa douceur, de son ouverture d'esprit et de l'enthousiasme qu'elle savait communiquer. Son séjour parmi nous a été trop bref. Mais ce qu'elle nous lègue en héritage continuera longtemps d'inspirer toutes celles qui veulent découvrir l'histoire des Québécoises.

L'Institut canadien de recherche sur les femmes administrera un fonds commémoratif pour établir une bourse ou un prix visant à encourager la recherche sur l'histoire des femmes ethniques.

(Fonds Marta Danylewycz, Institut canadien de recherche sur les femmes [ICREF], Ottawa).

Denyse Baillargeon, Bettina Bradbury, Joanne Burgess, Johanne Daigle, Ghislaine Desjardins, Micheline Dumont, Nadia Fahmy-Eid, Marie Lavigne, Andrée Levesque, Yolande Pinard, Jennifer Stoddart, Susan Mann Trofimenkoff.

La Presse, vendredi le 29 mars 1985

Arthur Wang

Herbert G. Gutman
1928-1985

HERBERT GEORGE GUTMAN died in a New York City hospital on 21 July after a brief illness. Only 57 years old and at the height of his powers, Gutman was for more than two decades a leading practitioner of the new labour and social history. Readers of *Labour/Le Travail* will be familiar with his seminal studies of American working-class communities meeting the hardships and challenges of industrial capitalism and of Afro-American families struggling under the withering effects of enslavement. His pioneering work set high standards of imaginative scholarship. He combined a penetrating curiosity and a keen sensitivity to historical process with exhaustive research to make sense of the culture and behaviour of ordinary Americans. An enthusiast for American social and labour history, Gutman inspired a new generation of historians through his published work, his teaching, and his service on the editorial board of *Labor History*. As his fame spread, he used his influence to promote social and labour history and to attract financial support for younger scholars. At the time of his death, he was overseeing the American Social History Project, a large and promising enterprise borne largely by his efforts. Many years earlier he was my mentor in graduate school where we became friends.

News of his death took me back immediately to our first meeting. We both arrived at the University of Rochester in 1967, he as a full professor, I as an incoming student. Somewhat awed and discouraged by my new surroundings, I instantly gravitated to Gutman, although I hardly knew him. He spoke with a fine New York City accent, dressed casually, smiled broadly, looked like he was about to share a joke, and exuded friendliness. In that first meeting he said that American social history was wide open and that "much remained to be learned" about it. He cheered unabashedly for his subject, regaled me with stories of my home town that he had gathered from his research on Paterson, New Jersey, and filled me with eagerness to get on with the business of learning his craft. Not a week passed during the next three years without Gutman yanking us into his office to share his excitement over some nugget of "gold" that he had unearthed from his research and to swap ideas about its meaning. Gutman imparted to all his students the sense of participating in historical reconstructions of vital importance. We regularly gathered in seminar rooms, his office, and around his dinner table, and from those sessions a camaraderie and intellectual vitality evolved that I had never before nor since experienced. Our intellectual debt to him is enormous, and with his passing we have lost a great teacher and an invaluable friend.

Herb Gutman laid the foundation for a rich history of the American working class. He believed that the unfolding of that story would transform the ways American history would be understood. His work provoked a rethinking of the accepted narrative structures of American history that is still underway and that he was pursuing when he died. He leaves us with a rich legacy, one that asks nothing short of our best efforts as engaged citizens and imaginative historians.

John T. O'Brien
Dalhousie University

The great mistake of intellectual people, I think, is that they believe mechanics and workmen are working without brains.

— Baptist Hubert, New York machinist, 1883

"The mystery of the human condition," anthropologist Sidney Mintz has written, "is not what man has, but what he does with what he has." This question applies both to the contemporary world and to the world of the past. One of the important questions in the new social history, it is equally applicable to a colonial indentured servant (or slave) and to a colonial merchant, to an early-nineteenth-century New England mill girl and to her Yankee employer, to an unskilled Gilded Age factory worker and to a rural tenant farmer, to a resident of a contemporary inner-city ghetto and to a third-generation American who has moved from a ghetto to a suburban setting.

— Herbert Gutman, "Preface," *Many Pasts*, 1973

A GIANT IN THE FIELD of labour has gone, with the death of Herbert Gutman on 21 July 1985. No one in the past two decades did more to transform labour

history and in so doing lift its preoccupations into prominence before the historical discipline as a whole. A warm and generous spirit as well as a formidable intellectual presence, Gutman rose from relative academic obscurity into international scholarly pre-eminence. His influence upon, and acceptance by, the mainstream historical profession as well as by major funding agencies ultimately provided him with a broad public impact enjoyed by few peers. By any measure, Gutman had reached the top of his profession.

We are likely to miss the legacy of Herbert Gutman, however, if we dwell too much on his achievements. It was the challenge he raised to accepted authorities, not their acceptance of him, which formed his creative spark. Gutman stood out from the crowd less for the answers he provided than for the questions he raised. As an historian and a teacher, Gutman was at his best on the attack. While celebrating his contributions and recognizing his widespread influence, therefore, we who would learn from his example must not forget the struggle that animated his achievement.

The central, recurring theme of Gutman's work was that the common people of America were more creative, more intelligent, and more complicated than they had been given credit for by historians and social scientists. Gilded Age cities and industries he insisted, could not be understood by reference to bosses and politicians alone, nor could slave behaviour be encompassed by the will of, or even reactions to, the planters. Unions and institutional expressions of labour history, Gutman argued, were but the tip of the historical iceberg. To understand the social importance of labour unions, political parties, indeed any aspect of public life, these institutions must be located and studied within a larger context of workers' daily life. Family and social organization as well as specific struggles over work, wages, and authority were therefore also the stuff of labour history.

Sensing how little Americans knew of their "many pasts," Gutman tended to disdain the overarching synthesis, no matter from whence it arose. While savouring a good study of the Ohio canal system, he regularly ground general characterizations of people and society into mincemeat. His favoured pedagogical approach in print and in the classroom was to sneak up on a big idea with an obscure document. A worker's doggerel, a census fragment, a slave register, a small town newspaper — these were Gutman's weapons. To immerse oneself in the material evidence of the past, he seemed to be saying, was to realize how primitive and inadequate were most attempts to draw meaning from, let alone make judgements about, that past. Not that judgements should not be made, Gutman taught, but that they first require a sympathetic understanding of the real choices people faced at a given moment.

It was "in search of the people" that Gutman embraced the new methods of social history and thereby nearly erased the boundaries that separated labour history from other arenas of historical inquiry. By focusing on historical process (industrialization, class formation, Americanization, etc.) social history reached beyond chronologies of events and individuals, beyond particular

strikes, trade unions, or labour leaders, to illuminate the social structure and the fissures within it. Such concern led Gutman towards quantitative-based community studies. It also led him to explore and emphasize the study of those working people — slaves, women, children, immigrants — absent from most histories of organized labour. His study of the black family stands as a testament to the seamless web linking the intimate experience and resources of "private" life to public institutions, modes of production, and political acts of resistance.

Yet if he became one of the United States' most noted social historians, Gutman did not follow some of his colleagues into a fascination with social facts for their own sake. Indeed, some of his sharpest criticism was reserved for those whom he felt had become so preoccupied with the tools of social history (particularly quantification) as to lose sight of the nature of individual lives beneath their calculations. An econometric reductionism of slavery thus drew Gutman's ire; the endless stream of mobility studies evoked his public yawn. "Nothing of importance," he once wrote, "is gained by shifting the focus of historical interest and then asking of a new subject narrow or restricting questions."

For all his eclectic intellectual curiosity, Gutman clung to his early Marxian belief in the historical centrality of social class. The work of British Marxists E.P. Thompson, Eric Hobsbawm, and Raymond Williams, in particular, rescued the category of social class for him, transforming it from a stale economistic receptacle to a breathing social relationship. Following Thompson, Gutman insisted that the historical consciousness of working people could not be intuited either by identity or negation from that of their bosses. Instead, through prodigious and specific research it had to be discovered on its own terms. And, with a growing group of colleagues, students, and friends spread out from Canada to France, Germany, Hungary, and most recently Japan and China, Gutman preached and demonstrated by example that the so-called "inarticulate" of history more often than not had simply gone unheard or poorly catalogued.

A humanist and democratic socialist by conviction, Gutman grappled only indirectly with the political conundrums of the twentieth century. Like the rationalist Gilded Age artisans he first studied, Gutman demonstrated an inordinate faith in the power of education and enlightened self-renewal. He had long given selflessly to graduate students and tried his best to advance the careers of younger scholars whom he respected. In recent years he concentrated on programmes for the historical training of trade union officers as well as the advancement of research at black universities. He respected students as he respected the people he wrote about, giving trade unionists or graduate students the same materials to interpret. His most recent effort, a social history of American working people (complete with texts and media supplements) for use in community colleges lives on in the staff of the American Social History Project at the Graduate Center of the City University of New York.

Like most creative people, Herbert Gutman leaves an unfinished legacy. At 57 he had planted many fields and lived to see the seeds sprouting in different, sometimes conflicting, directions. The teacher in him probably counseled that it was not his business to do more.

Leon Fink and Susan Levine

List of Major Publications

Books

Many Pasts, Readings in American Social History, co-edited with G.S. Kealey (Englewood Cliffs: Prentice-Hall 1973), two volumes, paperback.

Reckoning With Slavery, co-authored with Paul David, Peter Temin, Richard Sutch, and Gavin Wright (New York: Oxford University Press 1976), simultaneous hard and paper editions.

Slavery and the Numbers Game: A Critique of Time on the Cross (Urbana, University of Illinois Press 1976), simultaneous hard and paper editions.

Work, Culture, and Society in Industrializing America (New York: Knopf 1976). Published in an English edition by Basil Blackwell of Oxford (1978), an American paperback edition by Vintage Books (1977), and in Italian translation *(Lavoro Cultura E Societa In America)* by DiDonato (1979). Under consideration for translation into Japanese.

The Black Family in Slavery and Freedom 1750-1925 (New York: Pantheon 1976). Selection of History Book Club, Book of the Month Club (Alternative), Fortune Book Club, Macmillan International Library. Published in an English edition by Basil Blackwell of Oxford (1977). Published in an American paperback edition by Vintage Books (1977). Extracts reprinted in Gattell and Weinstein, eds., *American Negro Slavery* (1978).

Articles

"Two Lockouts in Pennsylvania, 1873-1874," *Pennsylvania Magazine of History and Biography,* 83 (1959), 307-26.

"An Iron Workers' Strike in the Ohio Valley, 1873-1874," *Ohio Historical Quarterly,* 68 (1959), 353-70.

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"Trouble on the Railroads in 1873-1874," *Labor History,* 2 (1961), 215-35.

"Reconstruction in Ohio: Negroes in the Hocking Valley Coal Mines in 1873 and 1874," *Labor History,* 3 (1962), 243-64.

"The Worker's Search for Power," in H. Wayne Morgan, ed., *The Gilded Age* (1963), 33-67.

"The Buena Vista Affair 1874-1875," *Pennsylvania Magazine of History and Biography*, 88 (1964), 251-92.

"The Tompkins Square 'Riot' in New York City," *Labor History*, 6 (1965), 44-70.

"The Failure of the Movement for Public Employment in 1873," *Political Science Quarterly*, 80 (1965), 84-95.

"Industrial Invasion of the Village Green," *Trans-action* (1966), 19-24.

"Protestantism and the American Labor Movement: the Christian Spirit in the Gilded Age," *American Historical Review*, 72 (1966), 74-101.

"The Negro and the United Mine Workers of America: The Career and Letters of Richard L. Davis and Something of Their Meaning," in Julius Jacobson, ed., *The Negro and the American Labor Movement* (New York: Anchor 1968), 49-127.

"Class, Status, and Community Power in Nineteenth Century American Industrial Cities," in F.C. Jaher, ed., *The Age of Industrialism in America* (New York: Free Press 1968), 263-88.

"The Reality of the Rags-to-Riches Myth, The Case of the Paterson, New Jersey, Locomotive, Iron, and Machinery Manufacturers," in Richard Sennett and Stephen Thernstrom, eds., *Nineteenth Century Cities* (1969), 98-124.

"Le phènomène invisible: la composition de la famille et du foyer noir après la Guerre de Secession," *Annales ESC*, 1972, 1197-218.

"Work, Culture and Society in Industrializing America, 1815-1919," *American Historical Review*, 78 (1973), 531-88.

"The World Two Cliometricians Made: A Review-Essay of F+E=T/C," *Journal of Negro History*, 60 (1975), 53-227, and later published with some revisions as *Slavery and the Numbers Game*.

"Persistent Myths About the Afro-American Family," *Journal of Interdisciplinary History*, 6 (1975), 181-210. An English version of the *Annales* essay reprinted in M. Gordon, ed., *The American Family*.

"Afro-American History as Immigrant Experience," in Shlomo Slonin, ed., *The American Experience in Historical Perspective* (Jerusalem: Hebrew University 1978), 123-46.

"La politique ouvrier de la grande entreprise americaine de 'l'âge du clinquant:' le cas de la Standard Oil Company," *Mouvement sociale*, 102 (1978), 67-99.

"Slave Family and Its Legacies," in Michael Craton, ed., *Roots and Branches. Current Directions in Slave Studies* (Toronto: Pergamon 1979), 183-99.

"Mirrors of Hard and Distorted Glass, The Black Family and Public Policy," in David Rothman and Staunton Wheeler, eds., *History and Social Policy* (New York: Academic Press 1980).

"Famille et groupes de parentes chez les Afro-Americains en esclavage dans les plantations de Good Hope (Caroline du Sud), 1760-1860," in Sidney

Mintz, ed., *Esclave = facteur de production: l'economie politique de l'esclavage* (Paris: Dunod 1981), 141-70.

"The Afro-American Family in the Age of Revolution," 175-191, in Ira Berlin and Ronald Hoffman, eds., *Slavery and Freedom in the Age of the American Revolution* (Charlottesville: University Press of Virginia 1982), with Mary Beth Norton and Ira Berlin.

"Natives and Immigrants, Free Men and Slaves: Urban Workingmen in the Antebellum South," *American Historical Review*, 88 (1983), 1175-200, with Ira Berlin.

Léo Roback
1918-1985

ON 27 JUNE 1985, the academic world lost a respected professor, a prolific author, and the labour movement a wise and judicious friend and advisor: Leo Roback, just three years into retirement from the École de Relations Industrielles, Université de Montréal, died suddenly. His disappearance leaves a huge void in the industrial relations community.

Born in Beauport, Quebec of immigrant parents, Leo Roback rose from humble beginnings to a position where he was able to influence and inspire not only an entire generation of students, but also his peers and the society in which he lived.

Leo, through his unusual intelligence, and through a rare and forceful sense of social justice, has left his mark on many of us. He was above all concerned with improving the lives of those who were left behind in the hierarchy of the power structure. His continuous and many-faceted presence on the industrial

relations scene was aimed at restoring some balance between those who have not and those who have.

But Leo Roback was a man of many dimensions. When World War II broke out, Leo interrupted his university studies and devoted his energies as a navigator in the Canadian Air Force against the abominable terrors of Nazism. Upon his return to civilian life, Leo took up the cause of providing research for the labour movement in Quebec, both with the Textile Workers Union (1945-50) and as an independent consultant (1950-65); this in an era when such services were unavailable here to organizations of working people. Leo provided research to a multitude of unions including both the Confederation of National Trade Unions and the Quebec Federation of Labour; no small feat since these latter were intense rivals.

Leo Roback was a paradox: a most remarkable paradox. In his manner and personal comportment Leo was kind, tender, tolerant, respectful, generous. He could understand and live with the views of others. I never heard Leo raise his voice. On the other hand, he brought the full force of his intellect and his conscience down on violations and violators of social justice.

When Leo retired three years ago he sold his extensive collection of books and reports on sociology, history, and industrial relations. What did he do with the rewards of the sale? He sent all of it to Amnesty International. Leo was a man of conscience.

In his professional life Leo Roback was respected for his abilities to overcome social conflict. His views and his judgments were continuously sought by those caught up in difficult situations and crises. He was consulted by government ministers, high civil servants, by judges, by leaders of the labour movement of all ideologies at all levels. Leo presided over employment adjustment committees, over arbitration tribunals. I recall one chair of our department who attempted to prod Leo into becoming more active as a neutral abitrator. For Leo this was hardly possible. He confided in me that he would never be able to confirm a discharge. Leo would not be party to the dismissal of a worker because he knew the hardships — social, economic, and family hardships — which are the lot of the unemployed.

When the Siporex company closed its plant here, Leo was appointed chair of the employment committee to help find jobs for the newly out-of-work. He directed all his time and energy to that major goal, but he did more. He set up a questionnaire to find out from those who were fortunate enough to gain employment what their degree of satisfaction was with their new jobs. No one had ever done this before. That was Leo Roback, with his concern for the lives of the dispossessed in our society.

Leo's stature in the industrial relations community was recognized by his election as president of the Canadian Industrial Relations Association (1970-1) and vice-president of Montreal's Industrial Relations Research Association (1969-70). Leo Roback was a governor of the Labour College of Canada (1973-80), member of the Board of Directors of the Institut de Recherche

Appliquée sur le Travail (1977-85), and a member of the Hebert Task Force on construction labour relations in Quebec (1977-8). Besides his fifteen-year career at the Université de Montréal (1968-82), he gave numerous seminars to union members and taught at McGill University, the University of Ottawa, and the Université de Québec à Hull.

He wrote over a hundred articles and monographs on industrial relations, especially unionism, particularly "Unions en Danger," (1951) "La Syndicalisation Sectorielle," (1977) and the ambitious and unfinished "History of the Quebec Federation of Labour," begun in 1979. Leo completed the latter study for the period 1957-65, which will appear posthumously.

Leo contributed regularly to learned journals and was an invited speaker at scientific congresses and labour movement conventions. The media hounded him endlessly for his views on labour matters because he had a talent for explaining complex situations in simple terms. Leo was equally at ease in an academic milieu as he was among workers, for whom he harboured profound respect.

The writings and speeches he leaves behind reflect a rare combination of the rigorous academic intellectual and a real-life labour union experience. This unique intermingling has produced a whole generation of students who have gone out into the world of work with the special perspective and insight which only Leo could impart.

Albert Einstein classified people into two groups: "people of success" and "people of value." The former take out of society more than they put into it; the latter put more into society than they take out. Leo was an individual of value.

To Leo Roback, a cultivated man, a social scientist, a thinker, and a writer, we do not say good-bye, because he is and will remain present in our thoughts and in our actions for a long time to come.

LE 27 JUIN 1985, le monde universitaire perdait un professeur d'envergure, un auteur prolifique et le mouvement syndical un savant ami et judicieux conseiller: Léo Roback. En retraite de l'École de relations industrielles de l'Université de Montréal depuis trois ans à peine, Léo Roback décédait soudainement. Sa disparition laisse un très grand vide dans la communauté des relations industrielles.

Né à Beauport, près de Québec, de parents immigrés, Léo Roback s'est élevé à une position d'où il a exercé une influence considérable, non seulement auprès d'une génération d'étudiants, mais aussi sur ses pairs et la société dans laquelle il évoluait.

Par sa grande intelligence et un sens puissant de la justice sociale, il a laissé sa marque sur nombre de personnes. Il était avant tout préoccupé par l'amélioration de la vie de ceux qui, hors des hiérarchies et exclus des structures de pouvoir, sont laissés pour compte. Sa présence continue et multiforme sur la

scène des relations industrielles visait fondamentalement le rétablissement d'un équilibre social entre patrons et travailleurs.

Léo Roback était un homme de courage. Lorsque la seconde guerre mondiale éclata, Roback interrompit ses études universitaires pour consacrer ses énergies comme navigateur dans l'aviation canadienne alors engagée en Europe contre le fléau du nazisme. Dès son retour à la vie civile, Roback se dévouera à offrir au mouvement syndical du Québec un service de recherche. Il agira d'abord comme officier de l'Union des Ouvriers du Textile (1945-50) et ensuite à titre de consultant (1950-65). Cela à une époque où ce type de service était inexistant ici. Léo Roback transmettra dès lors ses connaissances à une multitude de syndicats, autant ceux de la CSN que de la FTQ, situation fort inusitée étant donné l'intense rivalité connue entre ces deux centrales.

Léo Roback était aussi un paradoxe: un paradoxe remarquable!

Dans son genre et son comportement personnel, cet homme était doux, tendre, tolérant, respectueux, et généreux. Il écoutait et comprenait les points de vue des autres. Jamais il n'élevait la voix dans un débat.

Or, il imposait lourdement le poids de son intellect et de sa conscience contre les violations et les détracteurs de la justice sociale, contre l'exploitation de l'homme par l'homme.

Lorsque Léo Roback prit sa retraite en 1982, il vendit sa vaste collection de livres et d'études en sociologie, histoire, et relations industrielles. Que fit-il des revenues tirés de cette vente? Il en fit donnait en totalité à Amnistie Internationale. Léo Roback était aussi un homme épris de liberté et de démocratie.

Dans sa vie professionnelle, Léo Roback était respecté pour ses capacités à résoudre les conflits sociaux. Ses opinions et ses jugements furent continuellement recherchés par ceux qui étaient impliqués dans des situations difficiles ou des crises. Ses conseils furent prodigués à des ministres, des hauts fonctionnaires, des juges, des chefs du mouvement syndical de tous les courants idéologiques.

Léo Roback présidait des comités de main-d'oeuvre et des tribunaux d'arbitrage. Un jour, un directeur de l'École de Relations Industrielles l'incita à s'impliquer à titre d'arbitre neutre. Pour Léo, cette éventualité était difficilement possible. Il se disait incapable de confirmer un congédiement! Léo ne pouvait pas être complice du renvoi d'un travailleur parce qu'il connaissait les difficultés — sociales, économiques, et familiales — qui constituent le sort des chômeurs. Voilà notre homme de conscience sociale.

Lorsque la compagnie Siporex ferma son usine à Delson, il fut nommé président du comité chargé de trouver des emplois pour les nouveaux chômeurs. Il consacra toutes ses énergies à ce but, mais il est allé plus loin. Il construisit un questionnaire pour connaître le degré de satisfaction des travailleurs reclassés envers leurs nouveaux emplois. C'était là une innovation typique d'un Léo Roback préoccupé par les problèmes socio-économiques vécus par les travailleurs.

La stature de Léo Roback au sein de la communauté des relations indus-

trielles fut reconnue par son élection à la présidence de l'Association Canadienne des Relations Industrielles (1970-1), et à la vice-présidence de l'Industrial Relations Research Association of Montreal (1969-70). Léo Roback était gouverneur du Collège Canadien des Travailleurs (1973-80), membre du bureau de direction de l'Institut de recherche appliquée sur le travail (1977-85), membre du comité d'étude sur les relations de travail dans la construction (Comité Hébert, 1977-8). En plus de sa carrière de quinze ans à l'Université de Montréal (1968-82), Léo Roback présentait des séminaires aux syndiqués et il enseignait aux universités McGill, Ottawa, et du Québec à Hull.

Il a publié une centaine d'articles et de monographies en relations industrielles traitant surtout de syndicalisme, dont notamment "Unions en Danger," (1951) "La Syndicalisation Sectorielle," (1977) et "Histoire de la FTQ," (1979) encore inachevée. Léo Roback s'occupait à rédiger ce dernier volume lorsque survint son décès. La partie déjà produite (1957-65) sera publiée posthumément.

Léo Roback contribuait régulièrement aux revues savantes et présentait des conférences à des colloques scientifiques ainsi qu'à des congrès du mouvement syndical. Les médias le talonnaient pour recueillir ses perceptions en matière de relations de travail, car il avait une grande facilité pour expliquer des situations complexes en des termes simples. Léo était aussi à l'aise en milieu académique que parmi les travailleurs, pour qui il avait un respect profond.

Les écrits qu'il nous laisse démontrent que résidaient en lui l'esprit scientifique et rigoureux de l'universitaire, ainsi que la force de l'expérience sociale du syndicaliste. Ce mélange unique a produit toute une génération d'étudiants qui oeuvrent maintenant dans le monde du travail en ayant une perspective et une conscience que seul Léo Roback pouvait inculquer.

Albert Einstein classifiait les hommes en deux groupes: les "hommes de succès" et les "hommes de valeur". Les premiers retirent plus de la société qu'ils y en mettent; les seconds contribuent plus à la société qu'ils en retirent. Léo Roback fut un homme de valeur.

À Léo Roback, homme cultivé, savant, scientifique, penseur, auteur, et praticien, nous ne disons pas adieu, car il est et continuera d'être présent dans nos pensées et dans nos actions.

Bernard Brody
Université de Montréal