

EDITORIAL NOTE

The editors of *Left History* are pleased to offer this special edition volume of papers presented at the conference *Scholarship, Activism, Public History: A Celebration of the Work and Leadership of Craig Heron*. This conference, held at York University from May 26–27, 2017, honoured the occasion of Dr. Heron's retirement. As Dr. Heron is a long-serving member of this journal's editorial board, we are pleased to be able to commemorate his service to the York community, his contributions to Canadian labour, social, cultural, and political history, and his extensive engagements with public history projects.

Dr. Steve Penfold, who co-organized the conference along with Dr. Kate McPherson and Dr. Molly Ladd-Taylor, has generously contributed a special introduction for this volume, reflecting on both the conference and Dr. Heron's work. The pieces herein can be loosely grouped into three categories: those that recall Dr. Heron's career as both an academic and activist; those that locate and analyze Dr. Heron's scholarship within Canadian labour historiography; and those inspired or influenced by Dr. Heron's work, whether thematically or methodologically. The volume is rounded out (as was the conference) by Dr. Heron's closing remarks. With the exception of the special introduction and Dr. Heron's closing remarks, the articles presented here have all undergone peer review.

The first category includes Penfold's introduction, "Three Ways to be Craig Heron," as well as "Springsteen's 'Working on a Dream' and Remembering Thirty Years of Activist Collaborations in Canadian and Labour and Social History," by Franca Iacovetta. Iacovetta initially encountered Heron as a graduate student and teaching assistant, and focuses on their various collaborations over the ensuing decades. These collaborations have included involvement with the Toronto Labour Studies reading group, co-editing several books, and working together on the Hamilton Workers Arts and Heritage Centre.

Starting off the second category is Ryan Targa's "The Workers' Revolt in Canada: Then and Now." Targa locates Heron's work within histories refuting the previously established thesis of exceptional radicalism among Western Canadian workers, before and during the First World War—the so-called "workers' revolt." He advocates a reframing of the concept as a "people's revolt," allowing for the inclusion of non-working-class groups who nonetheless resisted the liberal economic and social order. Next, Jason Russell's "Finding Canada's History of Capitalism in the Work of Craig Heron" shows how Heron's work has incorporated the history of capitalism—more often associated with straightforward business history—into considerations of social and cultural relations, politics, and economics. Russell posits that if Canadian labour history is to remain vital on university campuses and elsewhere, continuous critiques of capitalism must remain central to the field's pedagogy and analysis. The category concludes with

Jim Naylor's "Whatever Happened to Labourism?" Naylor traces Heron's uncovering of the early-twentieth-century political successes of labourism. Overshadowed in both history and historiography by events like the Winnipeg General Strike, labourism was a mainly working-class ideology focused on worker independence, skills, citizenship, and egalitarianism, with intellectual debts to radicalism and liberalism.

In the final category, Ian McKay picks up the labourist thread in "Liberalism in (and beyond) the Coal Mine: Revisiting the Springhill Miners Movement, 1879–1890." Tracing the politics of late-nineteenth-century Nova Scotian coal miners, McKay argues that they largely subscribed to a liberal, property-oriented understanding of the mine, which favoured individual enterprise. This outlook—less radical than Marxist wishful thinking might have it—nonetheless did not temper the miners' willingness to fight collectively for better conditions. In "Remembering the Dawn of Leisure: Visions of Work, Time, and Technology during Canada's Long 1960s," Peter Stevens builds on the story of middle-class cultural observers policing working-class leisure—a story that Heron helped write. Finally, in "Navigating Sacred Spaces: Coptic Immigrants in 1960s Toronto," Michael Akladios shows how Egyptian Coptic immigrants developed religious and social communities in Canada, benefitting from ties formed with established Anglican congregations. This work has emerged from the Canadian Coptic History Project, a non-profit organization developed by Akladios and partially inspired by Heron's exhortation of a more critically engaged public history.

This conference presented an excellent opportunity for assessments of the state of Canadian labour and social history, and there is much to be celebrated—especially the dynamic and innovative work being done by early-career scholars. At the same time, as in any field, there are problems to be addressed. Looking at the conference programme—and indeed at the list of contributors to this volume—a gender imbalance becomes glaringly apparent. An engaged and engaging labour history must not only incorporate stories of intersectional oppression and resistance in and beyond the workplace—treating the oppressed as subjects—it must also be open and encouraging to voices that continue to be marginalized within academia and more broadly. This may be partially accomplished through collaborative public history, but it is also important for history departments to remain inviting to scholars of diverse class and racial backgrounds, as well as gender and sexual orientations. All of us are, after all, workers.

As always, thanks to our contributors, book reviewers, peer reviewers, subscribers, and especially conference co-organizer Dr. Molly Ladd-Taylor, who championed this special edition and offered a great deal of useful advice. We also thank departing editor Sara Howdle, who shepherded many volumes from conception to completion, often taking on duties above and beyond her official title of Book Review Editor. We wish Sara the best in her new role as Coordinator of the Indigenous Women's Resilience Project at the University of Alberta. Finally,

the editors would like to thank former Editor-in-Chief Dr. Boyd Cothran for his direction and dedication. Dr. Cothran has moved on to co-edit *The Journal of the Guilded Age and Progressive Era*—a publication that has gained a valuable and engaged leader!

Left History would like to introduce our new Editor-in-Chief, Dr. Athanasios (Sakis) Gekas. Sakis is an Associate Professor of History at York University, specializing in Modern Greek and Mediterranean History, and is also the coordinator of York's Hellenic Studies Program. The editors wholeheartedly welcome Sakis, who has already jumped in on guiding upcoming issues.

Correction:

The previous issue of *Left History*—Volume 20.2—was erroneously titled “Spring/Summer 2017.” In keeping with our custom of labelling issues according to where they fall in our publishing and subscription order, rather than the specific date of publication, the issue should have been titled “Fall/Winter 2016.” Hence, this issue, Volume 21.1, is correctly titled “Spring/Summer 2017,” and Volume 21.2 will be “Fall/Winter 2017.” The editors regret the error, and we apologize for any confusion it may have caused. We assure our subscribers they will continue to receive the correct number of issues per annum.