

EDITORIAL NOTE

This issue of *Left History* focuses broadly on the concept of radicalism. Indeed, each author hinges their cogent analyses on some aspect of radicalism. Ranging from re-evaluations of prominent leftist historical figures and groups to the construction of new methodological lenses, each contribution destabilizes the concept of radicalism and offers nuanced and complex understandings of what it meant to be a radical. While each author focuses on distinct social groups, places, and time periods, these disparate perspectives promote a deeper understanding of the historical workings of radicalism within an array of different historical contexts. In this way, this issue works to explore and demystify the concept of radicalism—a task which is especially important given the current political climate.

Erin Barr's article begins this re-evaluation of radicalism through an analysis of the Fenian Brotherhood—a nineteenth century Irish Nationalist organization based in the United States which worked to put pressure on the British government through several armed raids on British assets in Canada. Barr adds new dimensions to analysis of nationalist aims of the Fenian Brotherhood. By widening the scope to include the growing Irish culture in Buffalo throughout the 1850s and beyond, Barr illustrates that the Fenian Brotherhood was only one group of Irish Americans who supported the cause of Irish nationalism. Indeed, using primary research, such as newspapers and lecture tours, Barr demonstrates that many of the Irish in Buffalo advocated for Irish independence in very different ways, such as raising funds for the cause, holding lectures, and staging plays, and that participation in the Irish independence movement was often carried out in lecture halls rather than through military incursions.

Spencer Beswick's "Radical Americas" carries this thread of radicalism from the past to the present with an ambitious methodological approach aimed at moving beyond ideological, temporal, and geographic silos which plague the historiography of the left. Specifically, Beswick applies a transnational framework to the study of historic leftist movements to reveal "the deep interconnections between anarchists across the hemisphere who transmitted new theories and organizational methods between various local and regional contexts" (30). By analyzing both the most recent English-language scholarship and translations of Latin American scholars, Beswick's article employs diverse political lenses and perspectives of the radical left to illustrate that the hemispheric left—both historic and contemporary—is defined by cooperation rather than division and rupture.

Frank Jacob's article continues this trend to recast radicalism through a textured analysis of the life of famed Russian anarchist, Emma Goldman. Moving beyond a simple biography of the renowned editor of the American anarchist publication, *Mother Earth*, Jacob's article points to recently released literature on Goldman to highlight her capricious relationship with the United States. Through this analysis, Jacob parses Goldman's sense of belonging and appreciation for the Amer-

ica anarchist community from her ideological disdain for the United States open capitalist exploitation of the working class. Through this lens, Jacob illustrates that Goldman's later work—which continued to be critical of the United States—was not only fueled by her fight for freedom and equality among the classes, but also sprang from her exile and mistreatment during the Red Scare of 1917-1919.

Nicholas Toloudis' article, "How to Remake the World," analyzes the life of American historian Francis Paul Jennings. Known for his foundational colonial histories of the United States and nearly fifteen-year membership with the Communist Party, Toloudis traces Jennings' career to illuminate the origins of his critical and innovative approach to writing history. Rather than focus solely on Jennings' work with the Communist Party and his subsequent public testimony to the House committee on Un-American Activities, Toloudis' analysis delves even deeper into Jennings' earlier life experiences. Using archival evidence, such as Jennings' correspondence with friends and records of the teachers' union that he led between 1948 and 1954, Toloudis argues that it was both Jennings' work with the Communist Party and his time as a high-school teacher which helped to sharpen his critical lens and shape his anti-racist methodology which defined the works of his late career.

This issue marks the departure of our Book Review Editor and Treasurer, Daniel Murchison. Throughout his tenure at *Left History*, Daniel oversaw many volumes from inception to completion and worked countless hours in pursuit of ascertaining excellent book reviews. More importantly, Daniel introduced *Left History* to new vistas—being the first voice of *Left History* to advocate for open-access, the creation of a left history companion podcast, and the use of new digital mediums and methodologies for the journal's ongoing success. Daniel's innovation, breadth of knowledge, and, above all, his sense of humor, will be sorely missed in the publication. As always, *Left History* thanks our many contributors, book reviewers, peer-reviewers, and readers. With your ongoing support, *Left History* will continue to grow and evolve through new platforms and strategies to inform and engage our readership.

The Editors