But this would be misleading and too simple...the pattern was not one of linear decline but rather of periodical revival… " (273, 276). Indeed, they point out that traditional Labour Day parades were "not pristine cultural creations", but rather expressions of the "possibilities and limitations of Victorian respectability" (276). They also admit that the transmogrification of Labour Day into a largely privatized holiday brought it back to one of the original goals of its founders: the opportunity for workers to relax and enjoy a day away from work (115, 269). Nonetheless, in the concluding sentences of the book, there is a hint of nostalgia for the politicized demonstrations of yesteryear. After lamenting that there were "fewer of these events than in the past" and that they "caught the local imagination much less than their turn-of-the-century predecessors," they conclude: "But they revealed how important it has been to many Canadian workers to remind their fellow citizens that this was *not* just another day off work. They still have a message to deliver" (278).

Lastly, it would be interesting to see Heron and Penfold reflect more explicitly on the reflective and instrumental nature of such festivities. Heron and Penfold cast their study in the context of broad social changes: they certainly illustrate how festivities reflected the social forces around them. But they also hint at the transformative power of festivities, particularly in their analysis of May Day. Here we see how May Day organizers challenged the established social order, which led to subsequent harassment and repression (166-88).

This book obviously generates many questions of interpretation and approach, which is the hallmark of an important contribution to scholarship. As Joy Parr has reminded us in her seminal analysis of gender history: "Scholarship is to open rather than extinguish questions, to discomfit rather than enshrine both settled certainties and the collective practices they sustain." (*Canadian Historical Review*, 73, no. 3, 1995: 354) Not only will this study appeal to the academic community, but also to students and the general public. The monograph works especially well as an assigned text in an undergraduate history classroom. One further strength that must be noted is the rich collection of photographs, sketches, and advertisements in this work, which are not merely illustrative, but contribute in an important way to the authors' interpretations and conclusions. In this sense, Heron and Penfold remind us that there is more to visual sources `than meets the eye'.

Bonnie Huskins—University of New Brunswick

Hyun Ok Park, *Two Dreams in One Bed: Empire, Social Life and the Origins of the North Korean Revolution in Manchuria* (Durham: Duke University Press, 2005).

In 1948, what legitimated the People's Revolutionary Army's rise to power in North Korea was the participation of many of its leaders and soldiers in anti-Japanese struggles in Manchuria during the Pacific War (1931-1945). In a 1958

speech commemorating the tenth anniversary of the People's Revolutionary Army, Kim Il Sung underscored this historic connection declaring, "The anti-Japanese guerrillas established the traditions of a fighting spirit … for a people's power which would oppose imperialism and safeguard the interests of the working people" (Kim Il Sung, Selected Works, Vol. 2 (P'y?ngyang, 1971), 66-67). According to Kim, the DPRK's national ideology was based on international history. Hyun Ok Park, in *Two Dreams in One Bed,* digs beyond the ideological, examining "the social origins of the Korean communist movement and the ways in which the nationalism espoused by the communists impeded their recognition of social relations in Manchuria," undermining their claims to internationalism (23).

"Two dreams in one bed" refers to the ambitions and activities of colonists and nationalists, as they resided in the "bed" of capitalism during the Pacific War. The metaphor of "dreams" has both temporal and spatial meanings as Koreans, Chinese, and Japanese competed for living and sleeping space in the "bed" of Manchukuo (1932-1945). Her integration of capitalism, colonialism, and nationalism challenges postcolonial scholarship, including those of Partha Chatterjee, on the grounds that assuming the unity of ethnic nations overlooks the cleavages intrinsic to capitalism. In examining Koreans in Manchukuo, Park does not draw clear lines of subalternity but considers the "disjuncture of national governmentality and capitalist expansion, addressing the people inside the circuits of capitalist production and exchange." Instead, she investigates the "subjectivity in social practices through which people respond to multiple forces of power that might not only propagate but also circumvent each other" (16).

Park focuses on Manchuria in the early-twentieth century and the "ongoing construction of boundaries between national and non-national members, which were inscribed in the relationship involving exchange of land; and the forces that simultaneously shaped and destabilized national boundaries and social practices of production and exchange" (19). To understand the "entwined abstraction of people and land" that resulted from the "interplay of Japanese colonialism and capitalism," Park draws on archival and secondary materials in Korean, Japanese, and Chinese. Within Manchuria, Park specifically examines the Kando (Jiandao) and other regions of Southeastern Manchuria, such as Fengtian, heavily populated by Koreans (19).

Park's book begins with description from An Sugil's 1967 novel *Pukkando*, which narrate the "epic of Korean migration of Manchuria from the 1860s to 1945 and lives caught between Chinese nationalism and Japanese imperialism" (25). Chapter two, "Between Nation and Market" and three, "Agency of Japanese Imperialism" compare the transformation of Korean migrants "into national subjects and of land into national territory, which for both Chinese and Japanese national politics were entwined with capitalist development in the two regions" (123). Attempts to transform people and land faced overarching tensions "between the national and capitalists desire of the North east government, which

circumvented counterstrategies of Chinese power against Japan's osmotic expansion" (123). Chapters four, "Multiethnic Agrarian Communities" and five, "Colonial Governmentality," discuss the role of the state in the formation of Korean subjectivity during the Manchukuo period, unearthing "historically specific expressions of contradictory national and capitalist dynamics" (123). In closing her last chapter, "Specter of the Social," Park refers to Lee Chongsok's scholarship, which identified three major constitutive connections between Koreans in Manchuria and the North Korean regime that followed the Second-Sino Japanese War: "the national united front that encompassed diverse political camps so as to create a unified state in the postliberation period, the land reforms that distributed land to peasants, and the priority given to mobilizing and benefiting the masses" (230). Park sees his connections less obviously, stating that the "multifaceted Korean history in Manchuria shows that Korean politics and anti-Japanese revolutionary movements were anything but unified" (230).

As it began, Park's book ends with excerpts from Kim Mans?n's 1948 short story called "Dual Nationality" (Ijung kukch?k) that shed insight onto the dual workings of nationalism and capitalism. For the protagonist Elder Pak, a resident of Kando, nationality is a tool for accumulating wealth and safeguarding "his sovereignty over his labour, which is embodied in his land" (231). To secure ownership of his land, he was naturalized as Chinese but hid his certificate during the Manchukuo era. Japan's osmotic expansion forced internationalization on the part of everyday Koreans; internationalization that was mirrored in Chinese and Korean socialist movements that sought to defeat Japan. But Japan's defeat quelled the same forces that gave rise to internationalism. Kim's story ends with Elder Pak's unfortunate death at the hands of the retreating Manchukuo army in 1945. The ending "attests to the breakdown of a colonial order that had enjoined pluralistic inclusion of all ethnic and national groups. This story also reveals that Elder Pak's dream was a fragile emanation of the colonial order, a dream that was shattered when this order came to an abrupt end" (233). Interspaced with narratives that capture the meanings of daily experiences, Park, Hyun Ok, *Two Dreams in One Bed,* exposes the socially conflicting conditions that gave rise to the North Korean ideology of self-reliance (chuch'e).

Janice C. H. Kim—York University

Jorge Ibarra, *Prologue to Revolution: Cuba, 1898-1958* (Boulder: Lynne Rienner Publishers, 1998).

Jorge Ibarra is an eminent historian who, in the past thirty years, has written nearly a dozen books on social, cultural, and political histories of both the nineteenth and twentieth centuries in his native Cuba. While historians of Cuba from Europe and the Americas have known of his distinguished status and drawn from his wide-ranging research for many years, this edition of the book, published in 1998,