

Chapter 3 centers on the silk trade and provides a careful examination of the types of textiles that made up Scandinavian silk imports. On the one hand, DAC and SEIC imported cheap raw silk produced in Canton to the Scandinavian market, which served the market segments competing for more expensive French and Scandinavian silk. On the other hand, the Danish and Swedish states began to invest in silk manufactures to satisfy the demand for silk. Colour nomenclature is another issue addressed in this chapter. Hodacs argues that the various colorful silks imported from Canton brought assorted colours and terms to European markets (e.g., sky blue), although it seemed to have little relation with the eighteenth-century European fashion trends. In this chapter, Hodacs further concludes that tea and silk, in somewhat near equal measure, provided the *modus operandi* for the SEIC, in comparison to the quantities of tea and silk the SEIC imported (135).

Chapter 4 demonstrates the effects of tea and silk on Scandinavian states. Hodacs states that Asian goods affected Europe in many ways not reflected in the distribution of East India Companies' goods and trade statistics (175), which indicates a shift in the author's angle of view from global to local history. Hodacs takes the case of Carl Linnaeus and addresses his attempts to grow tea in Sweden and to substitute Chinese tea with domestic plants to break the Chinese tea monopoly. Linnaeus' attempts failed but his endeavors in taxonomic reforms, as well as the links between natural history and political-economy he developed, had a prolonged effect in Europe. The chapter also reveals that local Swedish plants offered alternatives of colour pigments for textiles. The significance of this fact not only relates to the disintegration of the early-modern connection between dyes and colours but also the rise of a more fashion-conscious public before the arrival of synthetic dyes on a large scale in the middle of the nineteenth century. It also allows us to link early-modern material culture to the chemical and industrial development of synthetic dyes.

This book ends with a short fifth chapter that concludes by addressing consumption patterns of tea and silk in Scandinavia and the northern response to the British market. Hodacs provides many details describing the complicated background situations in the introduction part, but it would be more reader-friendly if the last section on the high demand for exotic Asian goods in Europe were at the beginning of the introduction. The book could have better organized too. Parts of the chapters' narratives are both independent and repetitive, which requires making more historical linkages that the readers can frequently follow. The terminology used in the book is also not coherent. The author abbreviates the Danish Asiatic Company to DAC, but it is not proper to use the terms the "Danish Company" (36) and the "Asiatic Company" (34) at the same time. None the less, the book is original by highlighting the maritime powers of Scandinavian states, and their internal trade competition against the background of a declining "old" Europe in the face of a booming "new" Europe during an era in which maritime trade dominated the world economy.

doi:10.1017/S0165115319000147

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Reto Hofman. *The Fascist Effect: Japan and Italy, 1915-1952*. Ithaca, NY: Cornell University Press, 2015. 203 pp. ISBN: 9780801453410. \$35.00.

This book is representative of a growing scholarly interest in the nature and features of the alliance between former Axis powers—Germany, Italy, and Japan. Often understood as an alliance defined by merely pragmatic contingencies, the new literature points to many cultural, economic,

ideological and social exchanges developing along different dimensions. In line with this trend, Reto Hofmann has written a fascinating history of the making of fascist ideology focusing on the exchanges between Japan and Italy in the interwar period. Fascism, the author argues, far from being a defined ideological structure resulted from a dialogue between local and global ideas and was discussed continuously, defined, negotiated, and explained. Looking at this process is thus extremely important to reconstruct under-explored historical debates and the series of contradictions inherent to ideas and meanings of fascism.

The book includes a short introduction, five chapters, and an epilogue. The first chapter focuses on Shimoi Harukichi, a connoisseur of Italian culture, an admirer of fascism and Mussolini, and his propagandistic efforts to raise Italian fascism's popularity in Japan. As the author convincingly argues, looking at Shimoi Harukichi's endeavour suggests that he did not want to construct a replica of Italian fascism in Japan but rather "to mediate the story of Italian Fascism to an audience of young Japanese to stir them into seeking a patriotic politics of their own" (8–9). The second chapter discusses the emergence of a "Mussolini boom" in the late 1920s in Japan, a time marked by widespread disillusionment with liberal politics, and how debates about Italy's dictator spurred more general discussions about "political and cultural leadership" (38–39). The third chapter, titled "The Clash of Fascisms", deals with shifting meanings of fascism from a discourse closely associated to Italy to a global trend and with "the struggle for the control over the many meanings the term had assumed" (64). The fourth chapter discusses how Italy's invasion of Ethiopia in the mid-1930s provided common ground for a convergence of the two countries' imperial interests and fostered further discussions over Japan's imperial role in Asia. The fifth chapter considers the period leading to the signing of the Tripartite Pact with Germany and Italy and how this spurred debate about "the historical nature" of Japan's allies and about "their place in world history" (109–111).

The book is beautifully-crafted and well-written, concise and to the point. Although based on a defined chronological order which touches upon roughly four decades, each chapter develops a clear thematic discussion, which readers can read separately. The author aptly combines a varied array of primary sources and engages with different forms of history writing spanning from the biographical approach adopted in the first chapter to a more openly transnational perspective developed in the last chapter. The result is a very engaging and conceptually stimulating narrative. For example, the author's insight into Japan's different and shifting reactions to Italy's 1935 invasion of Ethiopia is particularly fascinating. The event, the author argues, generated numerous protests in Japan as many saw Italy's aggression as a further reminder of European imperialism and racism. Anti-imperial protests also came from right-wing activists that used Pan-Asianist rhetoric to promote Japan's domination in Asia. At the same time, others began to look more favourably at Italy's imperial policies as these questioned the international economic and political system of the interwar period.

Although this book focuses on relations and exchanges between fascisms in Japan and Italy, the author's attention concentrates mainly on the former national context. This imbalance reflects the author's choice "to rethink the history of Japan as part of a wider, interconnected, history of fascism" and to analyse its "enmeshed" dialogue with European fascism (2). Still, one would have expected a more systematic use of Italian sources to do justice to the copious number of Italy's archival collections listed in the bibliography and which appear only sporadically throughout the text. Or, considering the book's focus on "public discourse", a broader consultation of Italian newspapers, beyond references to Mussolini's *Il Popolo d'Italia*, would have certainly provided more insights on the development of a dialogue between the two countries. A "media event" such as

the Italo-Ethiopian War is, again, a case in point. Although the author discusses the extent to which Italy's invasion spurred widespread "anti-Italian sentiment" in Japan, Italian reactions to this trend are confined to a few considerations of military and diplomatic officials posted in Japan (93–94). Whether Italian diplomats' worries generated some concerns and responses in their home country or whether protests in Japan linked up to protests across the globe are unaddressed questions. A final issue concerns the question of chronology. The book's timeframe includes four decades from the beginning of the First World War to the end of Allied occupation of Japan. The last decade, the period in between 1943–1952, is only briefly touched upon in the seven-page book's epilogue. This choice is somewhat odd considering that, as the author argues, the period following the fall of fascism in Italy (i.e., post-1943) coincided with the "severance of the fascist link" and a "rereading of Japanese history with fascism left out" (137–140). Despite this choice, *The Fascist Effect* is an excellent book that would certainly be of great interest to scholars working on interwar Japan, Italy, and on the Axis Coalition in general as well as to scholars of fascism.

doi:10.1017/S0165115319000159

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Ronit Ricci, ed. *Exile in Colonial Asia: Kings, Convicts, Commemoration*. Honolulu: University of Hawai'i Press, 2016. 294 pp. ISBN: 9780824853754. \$68.00.

This elegant volume brings together ten essays that focus on exile, through three central themes: kings (a shorthand for members of royal families), convicts and commemoration. It is situated at the intersection of histories of banishment, labour, and empire and is refreshingly multi-disciplinary in approach. The focus is primarily on those parts of the Indian Ocean world that faced the brunt of Dutch, British and French imperial rules during the 17th to 19th centuries. A single essay by Carol Liston on English and Irish convicts in New South Wales seems a little out of place despite its quality and potential for comparative analysis. The other essays describe the forced movement of peoples from parts of South and Southeast Asia to places as diverse as the Cape of Good Hope, Colombo, Jaffna, Madras, Singapore, Ambon, and Penang. The result is a beautifully knitted collection of essays that taken together succeed in creating a genuinely transnational history of exile.

The ten chapters build on the familiar story of penal transportation and forced migration. This movement of peoples was the result of laws of sovereign banishment that applied to French, Dutch and British imperial spaces: they condemned deposed kings and rebels as well as convicts to distant carceral settlements or confined them to lives of displacement and loss. Each chapter of the volume under review focuses on a specific case study centered around the exile of an individual or a social formation. There is little uniformity in the different cases. The lives in exile of King Amangkurat III in Ceylon or sultan Hamengkubuwana II of Yogyakarta in Penang, men of stature and privilege, and their entourage had very little in common with the conditions of exiled Indonesian slaves in the Cape of Good Hope.

It is the reason for an exile that shaped the different type of exilic experience. Elites got sent away from the places where they had exerted authority to abate potential civil unrest and to avoid creating martyrs by executing them. Non-elite groups, slaves and convicts—who had their labour extracted to construct the infrastructure of newly conquered places in Asia, as Clare Anderson explains in the opening chapter of the volume—served the purpose of empire building. These two groups seldom met and have left different types of traces for historians to collect.