

secure (albeit in Israel, Sorkin would argue, incomplete). The poignant question both communities face is the same: “With their own rights apparently in place, do they remain concerned for the equality of all members of society?” (353).

It is difficult to do justice in a review to a book as comprehensive as *Jewish Emancipation*. Much of the book takes an almost encyclopedic approach, covering cities, states, and regions, in each thematic, geographic, or period-based chapter. The many closely focused points of examination—tiny St. Eustatius in the Caribbean gets its due, as does oft-ignored Romania—add up to a bigger view of Jewish emancipation where Jewish collective and individual rights oscillate in relationship to the military competition between empires, new ideas about citizenship, counter-emancipation movements, and ultimately, new dilemmas of hierarchy in Israel and the United States (a short conclusion helpfully outlines his “Ten Theses on Emancipation”). Sorkin’s book is a gift to those of us who teach survey classes in modern Jewish history. Its chapters provide a resource for explaining the process of Jewish political integration, including through creating a separate Jewish politics, across space and time. It will also be a resource to anyone hoping to understand state modernization in early modern and modern Europe.

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~~Garnsey, Peter~~, translator and editor, *Against the Death Penalty: Writings from the First Abolitionists—Giuseppe Pelli and Cesare Beccaria* (Princeton: Princeton Univ. Press, 2020). Pp. 226. \$35.00 cloth.

The interest of Anglophone historiography in late eighteenth-century Italian intellectual life has markedly increased in the last two decades. The recent publication of philologically rigorous critical editions—which stand on the shoulders of Franco Venturi’s tireless commitment in the second half of the twentieth century—have contributed significantly to this recuperation. These include new and ongoing editions of the complete works of Cesare Beccaria and Pietro Verri, which, with path-breaking tomes such as Sophus A. Reinert’s *The Academy of Fisticuffs: Political Economy and Commercial Society in Enlightenment Italy* (2018) and *The Economic Turn: Recasting Political Economy in Enlightenment Europe*, coedited by Reinert and Steven L. Kaplan (2019), indicate the important and expanding field in which Peter Garnsey’s *Against the Death Penalty* is a welcome and valuable addition.¹

Garnsey’s recent interest in the Italian Enlightenment developed from his previous work on the ideology of slavery and related debates about property among philosophers, jurists, and theologians from classical antiquity to the late nineteenth century. His insightful book *Thinking about Property: Antiquity to the Age of Revolution* (2007) highlighted the historical interrelation of the ideas of slavery and property crimes. His interest in the ways that property crimes were punished in the early modern era has developed into *Against the Death Penalty*, both a study of imprisonment as a punishment and a history of the concept of penal servitude, with particular attention to both Cesare Beccaria’s conceptualization of it as a form of slavery and his proposal that hard labor replace capital punish-

ment in his pioneering *On Crimes and Punishments* (original publication 1764, definitive edition 1766). This stance against the death penalty underlies Garnsey's term of reference in the book—abolitionist—for both Beccaria (1738–1794) and Giuseppe Pelli (1729–1808).

Garnsey emphasizes that the aim of *Against the Death Penalty* is not to draw comparisons between the writings of Pelli and Beccaria. In fact, their differences, reflective of their different intellectual traditions, are certainly more interesting than the similarities: Pelli's thought was shaped by Catholicism and the natural jurists, and Beccaria, by French Enlightenment philosophers. The book instead aims, first, to offer translations of the relevant texts, including the first English translation of Pelli's works. *Against the Death Penalty* additionally explores the historical and intellectual contexts in which Pelli and Beccaria lived and wrote. In both of these aims, the volume succeeds admirably.

The book is bipartite. Its first section sees the translation of Pelli's *Against the Death Penalty*, some fragments on the punishment of talion and on vengeance, and Pelli's correspondence with Beccaria of 1766–67. This material is followed by a contextualization and analysis of Pelli's argument. The book's second section contains Garnsey's translation of both the chapters of Beccaria's *On Crime and Punishment* in which the founding father of modern criminal-law reform pronounced himself against the death penalty and for forced labor, and the *Opinion* ("Voto"), written in opposition to the death penalty by Beccaria, his pupil Francesco Galarati Scotti, and the judge Paolo Risi as part of the 1792 imperial Commission for Legal Reform in Lombardy. Garnsey's analysis of the political-cultural context in the second half of the eighteenth century Lombardy follows, together with his critical reconsideration of Beccaria's argument against death penalty. The volume is closed by a postscript that closely considers the significance of Beccaria's advocacy of life imprisonment and that describes the reception and revision of these views by successors including Jeremy Bentham and Thomas Jefferson.

Contemporaries and near neighbors, Pelli and Beccaria were unaware of each other's existence and intellectual activities: Pelli was a minor aristocrat from Florence who pursued a career within the Austrian Habsburg administration in the Grand Duchy of Tuscany, finally rising to the position of director of the Uffizi Gallery. He wrote a long draft of *Against the Death Penalty* between 1760 and 1761, but he never completed it—in Garnsey's hypothesis, due to his intellectual isolation, weak financial situation, career ambitions, and tendency to back away from taking sides in controversial matters. As far as we know, Pelli's was nonetheless the "first systematic attack on the death penalty in history."² Beccaria was both a member of the minor Milanese nobility working for the Austrian administration in Lombardy and part of a close-knit Milanese intellectual group, the Academy of Fists, with whom he discussed his ideas and drew moral support. (Garnsey demonstrates that *On Crime and Punishment* must be attributed entirely to him.) Published anonymously in Leghorn in July 1764, *On Crimes and Punishments* benefited from the Tuscan intellectual atmosphere: indeed, as Pietro Verri wrote in his *Memorie sincere*, "In August [1764] the first edition [of Beccaria's book] it was already sold out, without any knowledge of it in Milan: and this was what I wanted. Three months later the book was known in Milan, and after the applause of Tuscany and Italy no one dared to speak ill of it."³ Garnsey's discussion of the sources of the seminal texts that are translated and examined in this book is precise and illuminating. The Catholic Pelli's juristic treatise aligns with the writings of Dutch and German natural law philosophers and jurists of the last two centuries;

Beccaria's manifesto follows the secularist tendencies of French Enlightenment philosophers and reflects a utilitarian interpretation of the Social Contract. These differences did not escape Pelli himself, who immediately after the publication of Beccaria's booklet noted that the "style" of that "admirable" work was "very individual, making use of mathematical terminology. . . . [H]is route is different to the one I followed" (67).

The postscript to the volume offers the reader insights and questions that, one hopes, will turn into future research considering the immediate impact and later consequences of Beccaria's work on philosophers, jurists, politicians, and church leaders of the late eighteenth and nineteenth centuries, in Italy and abroad. Professor Garnsey's inquiries at the intersection of ideologies of slavery and punishment and debates over property have, for example, caused me to rethink the meaning of the chapter in *On Crimes and Punishments* in which Beccaria lashes out against the confiscation of the property of culprits, portraying such seizures as unfairly punitive of the heirs of the culprit. Also particularly worthy of further study is Garnsey's fruitful insight that both Pelli and Beccaria "made reference to their preferred alternative punishment as forced labour, not as imprisonment at hard labour" (152). As the author remarks, the fact that forced labor was the preferred alternative for both Pelli and Beccaria had significant repercussions on the reception of the Beccarian recommendations in 1770s and 1780s Britain, a country then engaged in drafting and discussing the 1779 bill on penitentiary system for the custody of convicted felons.

Against the Death Penalty is of great value both as a primary resource that will make Perri's thought better known, and for the perceptive readings and contextualization, sure to be productive of interesting new research. Yet it is from the overall interpretative trajectory of Peter Garnsey—an historian who admirably reconnects classical antiquity and modernity—that scholars of political and intellectual history of the eighteenth century can derive interdisciplinary research paths and innovative methodological perspectives.

NOTES

1. The complete works of Cesare Beccaria, *Edizione Nazionale delle Opere di Cesare Beccaria*, were published in sixteen volumes by Mediobanca (Milan) between 1984–2014. Publication of the complete works of Pietro Verri, begun in 2003, is ongoing: *Edizione nazionale delle opere di Pietro Verri*, being published by Edizioni di Storia e Letteratura (Rome), with eight volumes (or nine tomes) issued or in progress.

2. Peter Garnsey, translator and editor, *Against the Death Penalty: Writings from the First Abolitionists—Giuseppe Pelli and Cesare Beccaria* (Princeton: Princeton Univ. Press, 2020), 3. Subsequent references to this book will be cited parenthetically.

3. Pietro Verri, *Memorie Sincere*, cited in *Edizione Nazionale delle opere di Pietro Verri*, vol. 5, ed. G. Barbarisi (Rome: Edizioni di Storia e Letteratura, 2003), 17–152, n. 30.

4. Carlo Cattaneo, *Alcuni scritti del dottor Carlo Cattaneo*, vol. 3 (Milan: Borroni, 1846), 88–89.