

combination of division and unity" (212). Transatlantic connections between evangelicals became stronger, while the revivals stoked local divisions and undermined established churches. Ultimately, the evangelical movement helped achieve unprecedented national church-state separation in the United States. But even after the American Revolution, Britain and the United States featured similarly prominent roles for religion.

Specialists will no doubt find fault with parts of Pestana's account, or they will discover that she has not plumbed every possible text on this vast subject. But this is a remarkably learned survey of religion and empire in the British Atlantic world. It is a sign of the maturation of the field of Atlantic history that a synthesis such as this can now be written.

Baylor University

THOMAS S. KIDD

Let This Voice Be Heard: Anthony Benezet, Father of Atlantic Abolitionism.

By MAURICE JACKSON. (Philadelphia: University of Pennsylvania Press, 2009. 400 pp. Illustrations, notes, primary sources, index. \$45.)

In recent years, there has been a resurgence of scholarly interest in Anthony Benezet, the mid-eighteenth-century Quaker champion of a host of humanitarian causes and social reforms, antislavery being foremost among them. Benezet figures prominently in Christopher Leslie Brown's prize-winning study of the origins of British abolitionism, *Moral Capital* (2006), and various facets of his thought and work have been the subject of numerous journal articles. Now Maurice Jackson has published the first book-length study of the man since George S. Brookes's *Friend Anthony Benezet* (1937).

Let This Voice Be Heard is not a full biography of its subject. Rather, as its subtitle indicates, it focuses on Benezet's abolitionism and its legacy throughout the Atlantic world. The book divides into two halves. After setting the stage in chapter 1, Jackson devotes each of the next three chapters to delineating the sources of Benezet's abolitionist ideology. Jackson portrays Benezet as having combined a Quaker tradition of antislavery with the natural rights philosophy of the Scottish Enlightenment and research in the published narratives of travelers who had visited Africa. Benezet's overarching goal was to demonstrate slavery's violation of Africans' fundamental humanity and equality. In the second half of the book, chapters 5 through 8, Jackson traces Benezet's influence on his contemporaries in British North America, England, France, and among prominent black men on both sides of the North Atlantic. This half details how Benezet's correspondence and writings inspired such leading figures as Benjamin Franklin and Benjamin Rush, Granville Sharp and John Wesley, the Abbé Raynal and Olaudah Equiano.

Jackson's main contribution is to situate Benezet within an Atlantic framework, where he rightly belongs. Otherwise, *Let This Voice Be Heard* recounts a story familiar to specialists and leaves a number of important issues unexplored. For instance, Jackson writes that "we can easily understand why [Benezet] joined the Quakers" (9), despite the fact that his father and a few siblings opted instead for the Moravians after the family settled in Pennsylvania in 1731. Jackson also proleptically locates Benezet within an "antislavery movement" (44) stretching back to the seventeenth century, whereas most current scholarship would hold that there was no coherent "movement" prior to the third quarter of the eighteenth century. Jackson thereby passes over the question of exactly why such a movement emerged when it did and what Benezet's role was therein. Most important, Jackson offers little insight into Benezet as a Quaker—his life's most important affirmation—either in terms of his personal faith or his extensive involvement within the Society of Friends' structure of meetings and committees, which could have been gleaned from extant records. Finally, the case for Benezet's popular influence in the second half of the book is more asserted than proved. While testimonies to Benezet's impact from the likes of Rush and Sharp are well documented (and well known), Jackson has not established his broader claims that Benezet inspired "the masses" (137) or "had done much to change opinions about slavery in the mainland colonies and in Britain" (153) by the end of his life. His conventional, top-down research strategy simply cannot reveal the attitudes of anyone other than the articulate leaders whose writings he cites.

*College of Staten Island
and the Graduate Center, CUNY*

JONATHAN D. SASSI

Citizen Bachelors: Manhood and the Creation of the United States. By JOHN GILBERT MCCURDY (Ithaca, NY: Cornell University Press, 2009. 272 pp. Illustrations, appendix, notes, index. \$35.)

Citizen Bachelors studies how unmarried men went from being objects of state-sponsored supervision—like unmarried women subject to criminalization and severe taxation—to fully enfranchised citizens with all the privileges of manhood, "including personal, sexual and political liberty," in the early United States (2). Studying bachelors primarily in the context of the family, earlier historians have identified the turn of the twentieth century as the "age of the bachelor." They emphasized how, in the nineteenth century, young unmarried men flooded cities, lived for the first time away from parental supervision, delayed marriage, and developed a subculture that allowed for the emergence of a bachelor identity. Sidestepping the familiar heteronormative family focus, McCurdy discovers more important changes that began in the late 1600s. He demonstrates how key