suggests they left him profoundly uninterested. Although he was presented with an urn containing the ashes of Porsenna, he seems to have escaped the mania for all things Etruscan that gripped his Florentine successors.

Given the paucity of comparative information, it is difficult to know how unusual Lorenzo's tastes were in contrast with those of his contemporaries. In a measured final section, though, Fusco makes some suggestions based on what we know about Quattrocento antiquity collecting, and doing so presents the best survey that exists of the phenomenon. Lorenzo was not alone in valuing the "minor arts" as equal to sculpture—sculpture only emerged as the foremost ancient art in the early sixteenth century—but he seems to have been atypical in his preference for cameos over gems. His commitment to sharing his objects with artists and scholars also seems unusual, which complicates any categorization of the collection as "public" or "private." Finally, the testimony reveals a strikingly passionate response to the objects. Fusco describes Lorenzo as loving his possessions' "sensuous materiality," an evocative portrayal of the ardour that fired the collector uncovered so diligently here.

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Colin Kidd

The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000

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While scholars widely agree that the history of race reveals more about culture than it does about biology, the origins of racial thinking continue to attract attention. Colin Kidd's new work of intellectual history is a productive addition to this field. Kidd deploys close readings of the writings of a varied group of Protestant thinkers to argue that religion, as a central part of Atlantic culture, had an under-recognized, long-term influence on the development of racial concepts.

After summarizing the grounds for understanding race as a cultural construct, Kidd presents various "problems," such as whether Adam was black or white, designed to illustrate how theological concerns have shaped thinking about human difference. In four ensuing chapters, Kidd examines intersections between race and religion in periods between the seventeenth and nineteenth centuries. In the early modern period, Kidd argues, "race was not a central organising concept of intellectual life or political culture." When intellectuals were interested in human cultural and physical

diversity, it was largely within the context of defending or challenging the Bible as a reliable guide to history and the natural world. Central to these debates was whether all humankind descended from Adam or whether Scripture contained evidence of successive creations. The later option, polygenesis, would subsequently be put to racist uses as an explanation for essential differences between populations, but in this period it remained tainted by its identification with skeptics and “heretics” like Isaac La Peyrère. While early modern Protestants were willing to see other peoples as inferior and fit objects for colonization or enslavement, a widespread commitment to religious orthodoxy meant that an insistence on fundamental differences between human beings remained unacceptable to most thinkers.

According to both histories of race and critiques of the Enlightenment, Enlightenment intellectuals contributed to the development of race by challenging the authority of Scripture, by freeing science from religion, and, more generally, by making assumptions about European superiority. Kidd challenges this picture by emphasizing the ambiguity and diversity present in the Enlightenment. Despite the attention paid to radical *philosophes*, many Enlightened thinkers were clerics who aimed to use new knowledge to support the fundamental principles of Christianity. The result, Kidd suggests, was that the Enlightenment contained both figures like Blumenbach and Buffon, whose racial ideas were grounded in religiously-inspired commitments to monogenesis, and an emerging line of polygenesist speculation that ran from Voltaire, through Scottish thinkers including Hume and Kames, and across the Atlantic to influence Thomas Jefferson. Kidd judges “there is no single conclusion” to draw from the study of Enlightenment thinking about race because concepts rooted both in monogenesis and polygenesis proved influential in the nineteenth century.

If Kidd questions whether the Enlightenment marked a watershed in conceptualizations of human difference, he is clear the nineteenth century did. The existence of discrete races became regarded as a fundamental principle of human biology and even as a powerful tool for understanding culture and history. However, as race moved to the core of western intellectual life, many nineteenth-century thinkers remained focused on religious matters. While historians have long recognized the impact of nineteenth-century ideas like Darwinism on race, Kidd calls attention to how the century’s Scripture scholarship, including the discovery of multiple authors and narratives within Genesis, opened the door to the wider acceptance of polygenesist theories.

For centuries ideas about race were formed within an intellectual context dominated by religious concerns. In the late nineteenth century, Kidd argues, these

roles were reversed: race began transforming religion. The emerging field of “biblical ethnology” deployed racial theories in the study of shadowy nations mentioned in the Scriptures. More chillingly, global religious diversity was reinterpreted as a manifestation of racial difference, with peoples thought to have religions that reflected their racially-produced mentalities. These racialized explanations for religious difference combined with emerging approaches in linguistics to produce debates such as those over whether Christianity was an “Aryan” or “Semitic” religion, and therefore whether it was suited to the peoples of Europe and elsewhere. Despite the obvious threats such ideas posed to Christianity’s claims to universal applicability, they influenced Protestant thought and produced, for example, racial explanations for the divide between reformed and Catholic Europe.

Having moved to the end of the nineteenth century, Kidd departs from a primarily chronological approach to focus on particular religious movements. Kidd analyzes the doctrines of the British Israelites, the Christian Identity movement, Mormonism, and Theosophy to reveal how their principles were shaped by the nineteenth and early twentieth centuries’ obsessions with race. At the book’s close, Kidd shifts his attention to consider “black counter-theologies.” Like white intellectuals, black thinkers did not all agree on the proper relationship between race and religion. While some argued for distinctively black forms of spirituality, others sought to emphasize the universality of Christianity. Even as they rejected white racism, some black thinkers accepted the significance of racial difference. Kidd argues that racial thinking also contributed to the creation of Black Judaism and the Nation of Islam, new movements that grew out of Protestant Christianity but became detached from its Scriptural and ritual roots.

The book does not offer “any grand overarching thesis about the relationship of race and theology.” Because Kidd concentrates on analyzing interesting texts rather than on presenting an all-encompassing argument, the book goes in some surprising directions for a work about race and Protestantism in the Atlantic world. For example, while the ideas of the founder of Theosophy, Helena Petrovna Blavatsky, receive extended treatment, there is no discussion of the ways members of important Protestant groups like the Quakers or Moravians conceptualized the relationship between race and religion. Throughout, Kidd’s focus remains on the subtlety and intricacies of his subjects’ ideas, and he deftly explains the racial implications of religious developments. As a result, the book makes a compelling case for putting religious thinking at the center of the intellectual history of race and serves as an erudite guide to an understudied and important body of literature.

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