

definitions. rather than relying on the words in English or Latin translation.

The argument of the book is sophisticated and complex but clearly set out. The interaction of philosophy and theology is a common theme: the originality of this book is the focus of this interaction upon Christology in the first seven ecumenical councils. It is an original but also very important theme in view of the central role of Christology in Christian teaching and practice as well as the high authority accorded to these seven councils by Catholics, Orthodox and, for the most part, churches of the Reformation. The book is well produced and properly documented with references to the original sources. It concludes with an extensive Bibliography and an Index including topics as well as persons.

Norman Tanner, SJ (tanner@unigre.it)

Raisa Maria Toivo, *Faith and Magic in Early Modern Finland*, Basingstoke: Palgrave Macmillan, 2016. Pages: ix + 183. ISBN: 978-1-137-54726-2

Early Modern is taken to mean the early sixteenth to the mid eighteenth century. Finland requires more explanation. The country first declared independence in 1917 and from 1809 onwards the 'Grand Archduchy of Lithuania' was an independent region within the Russian empire. Before that, during the early modern period, the country had been part of the kingdom of Sweden. However, cultural, geographical and other factors, notably the Finnish language, had given the area (largely but not entirely coterminous with modern Finland) a certain identity. Faith means mainly Lutheranism, which was 'adopted' by Sweden at the Diet of Västerås in 1527 and 'cemented' by the council of Uppsala in 1593, though it was not until the accession of king Charles IX (1599-1611) that Lutheranism was established as the state religion (pp. 7 and 147). But it was Lutheranism with distinct Finnish characteristics. There were also Calvinist (for a short period), Catholic and Orthodox contributions.

The concept of magic is discussed in chapter 1 'Introduction'; its place within religion in Finland is covered in chapter 5 'Conclusion: The Continuum of Magic and Religion'. The middle three chapters focus on the links between magic and, respectively, Lutheranism, Catholicism and Orthodoxy.

The book makes fascinating reading. Magic may have had its roots in pre-Christian beliefs in Finland but then appears to have been

baptized into Christian practices. The feast of Ukko, god of rain, thunder and (possibly) war, who was celebrated in the spring with a ritual drinking festival, was largely Christianized with the original songs replaced by Christian hymns; Kekri was supposedly an old pre-Christian harvest festival; Tapanin päivä was the day of St Stephen (26 December) and in Finnish culture also the day for visiting friends, a toast being drunk with a meal in the stables by the men to ensure good luck with the horses (p. 110). Toivo, however, urges caution. Regarding devotion to saints 'One should be extremely cautious in attributing any features to a pre-Christian religion' and any 'pre-Christian practices' appear in the surviving sources as 'strongly influenced by Christian elements.' 'On the other hand, it is equally clear that the saints day celebrations had taken on features that derived from the local and traditional needs of rural society' (p. 110).

Luther and even more Calvin sought to purge Christianity of medieval superstitions; the Counter-Reformation sought to purify practices and devotions in the Catholic church while maintaining its orthodoxy in doctrine from the medieval period. But all three of their respective communities in Finland had to come to terms with local conditions, including possible pre-Christian survivals, so there was some dilution, or alteration, in the purity originally intended. The Orthodox church was not similarly convulsed or changed in the sixteenth century, so the problem of radical adaptation and 'purification' did not arise. The difficulty for this church lay rather in its association with Russia, so that Orthodoxy was regarded by many Finns as an alien faith.

Although Finland had its own identity, foreign influences appear throughout the book: those from Russia for Orthodoxy, as mentioned; from Sweden and Germany, principally, for Lutheranism; from Poland and missionaries from outside Finland, especially Franciscans and Jesuits, for Roman Catholicism. The book illustrates well this combination of the influence of outsiders and the reception and adaptation of their evangelization by Finns. However, an aspect that could have been highlighted more is that Christianity, whether Catholic, Orthodox, Lutheran or Calvinist, is not a 'pure religion' — as if Christianity is separate from 'worldliness'. Christ came to raise people up within their world, not to create them. So any attempt to separate religion and magic completely is based on a false premise — unless magic is defined in wholly evil terms.

Another fundamental difficulty, which Toivo readily acknowledges, is the imbalance in the surviving evidence. Records of trials, especially of those charged with failures regarding Lutheran ideals and practices, and of women accused of witchcraft, are plentiful and informative — most notably those of the Blakulla trials in Åland, beginning in 1666 and continuing for many years, which resulted in the execution of many women for witchcraft. But how far do these records represent the concerns of the prosecution rather than the beliefs and practices of the accused? Records of trials, moreover, inevitably highlight the exceptional rather than the normal.

The book is the result of extensive research and discussion as well as generous funding, as listed in Acknowledgements (p. ix): the Early Modern Group at Tampere University in Finland, various conferences and seminars, historians of witchcraft and other individuals, for information and inspiration; the Academy of Finland for funding and support. Bibliography and Sources (pp. 165-178) lists the archives consulted in Finland and Sweden, the relevant primary material in print (some thirty publications), and an extensive bibliography of secondary works, many of them written in Finnish or Swedish. Seven maps and one chart provide useful geographical and statistical information. Index (pp. 179-183), covering persons, places and topics, concludes the work.

Publication of the book in English should capture a wide readership, thereby bringing Finland centre-stage in religious studies of early modern Europe. Readers can be very grateful to all those who made this possible, especially the author.

Norman Tanner, SJ (tanner@unigre.it)