

ernment circles. His personal charm and an innate compulsion to mix with high society drew him toward aristocratic ladies whose hearts he seems to have easily won.

One of these ladies was the baroness Augusta von Eichthal (1835–1932), the granddaughter of Aaron Elias Seligmann, the Jewish banker of the Bavarian kings. Her parents had converted to Catholicism. Unlike her cousin Charlotte Blennerhassett, née Countess Leyden (1840–1917), who through her mother descended from the same ancestor and became a distinguished literary writer, Augusta does not seem to have developed similar ambitions. As a fixed residence she stayed in Rome at 176 via della Ripetta. She was already an old spinster when Kraus met her in 1895 at the salon of Donna Ersilia Lovatelli and started with her a correspondence which lasted until Kraus's premature death. Their exchange of letters has been preserved. Augusta's letters are at the Stadtbibliothek Trier, Kraus's at the Hauptstaatsarchiv München.

Robert C. Ayers has translated Augusta's letters into English and published them integrally, whereas Kraus's letters appear from time to time in the footnotes. It does not seem that he attributed a great importance to this correspondent who traveled from *Kurbad* to *Kurbad* and from castle to castle. But her cosmopolitan relations were useful for him and kept him informed about developments in Rome. Beyond plaintive anticurial and antidemocratic prejudices the letters are not striking for particular information. Some of them might be interesting for American readers, especially when "Americanism" pops up in the figures of John Ireland, John Lancaster Spalding, Bishop of Peoria, John J. Keane, and Denis O'Connell. The author has invested much effort in identifying the personalities that are quoted in the letters. Yet an index is sorely missed. A photo of the impressive face of Kraus would have been welcome as well as a reproduction of the portrait of the young baroness by Emilie Linder (1797–1867), painter and well-known Maecenas of artists in the Munich Goevres circle. The painting is preserved at the Kunstmuseum Basel and has been reproduced by Nikolaus Meier: Emilie Linder, *Jacob Burchkardt und das Kunstleben der Stadt Basel* (Basel, 1997), p. 15.

VICTOR CONZEMIUS

Lucerne, Switzerland

Los años de seminario de Josemaría Escrivá en Zaragoza (1920–1925). El seminario de San Francisco de Paula. By Ramón Herrando Prat de la Riba. [Instituto Histórico Josemaría Escrivá—Roma, Monografías.] (Madrid: Ediciones Rialp, S.A. 2002. Pp. 451. Paperback.)

The present work, a dissertation at the theological faculty of the University of Navarre (1998), has a genesis that drags on over twenty-six years.

After the death of Josemaría Escrivá, in preparation for the then initiated process of beatification and canonization, the author together with other members of Opus Dei took part in the search for and documentation of pertinent material as well as the interviewing of eyewitnesses who could give information on the seminary period of the young Escrivá at Zaragoza (1920–1925). The efforts in this respect between 1975 and 1978 had a twofold result: on the one hand, extensive material or documentation on Escrivá's seminary—the *San Francisco de Paula* House that in the meantime has ceased to exist—was found in the *Biblioteca del Real Seminario de San Carlos* of Zaragoza. The documentation originally considered as missing was put back in its time setting and archived in the *Archivo Diocesano de Zaragoza*. Herrando publishes a part of these sources, of significant importance for the sixty-six-year history of the Seminary, in *Apéndice documental* (pp. 265–440). Included here is also the *Reglamento del Seminario* and a *Historia de la Fundación del Seminario*. On the other hand, extensive material today lies in Rome in the general archive of the Prelature of Opus Dei, accrued through the interviews of the above-mentioned eyewitnesses. In the *Apéndice documental* of the book, some of these are also published (pp. 321–370). These are mostly testimonies of Escrivá's fellow students from his seminary period.

About twenty years later, the author submitted his research in Pamplona as a dissertation. In a methodical and skillful evaluation of the above-mentioned sources together with the consideration of other material culled from church and state archives in Spain and an extensive bibliography, he was able to present an exceptionally graphic picture of the seminary formation in Spain and particularly in the Zaragoza of those times (chapters 2–3, pp. 37–114). His presentation of the style of seminary formation in Zaragoza at the beginning of the past century, in contrast to conventional historical opinions, paints a positive picture. Here, Herrando also petitions for a more careful evaluation of the local and regional sources so as to differentiate what in his opinion constitutes a somewhat stereotyped criticism of the clergy as inadequate from the point of view of human, religious, and academic qualifications.

The initial part of the book, however, is dedicated to the personality of St. Josemaría, firstly, his development as an adolescent up until his decision for the priesthood (chapter 1, pp. 23–34). The main part of the book presents Escrivá's stay in the seminary of *San Francisco de Paula* (chapters 4–6, pp. 117–244). According to the statements of his fellow seminarians, the young seminarian stood apart for his good manners, love of order, cleanliness, intelligence and for his interest in cultural matters that, given the circumstances, was not to be taken for granted. His intensively lived piety remained mainly inconspicuous in the framework of the seminary life. It is remarkable that at the age of twenty, he was appointed by Cardinal Soldevila, whose trust and esteem he enjoyed, to the post of one of the two superiors of the seminary who, due to the frequent absence of the director, were practically in charge of the day-to-day management of the house. In the exercise of this office, the young cleric revealed remarkable lead-

ership qualities. His fellow seminarians, all more or less in his age group notwithstanding the decades gone by, still recalled his distinctive sense of justice and the winning manner in which he exercised his office. In the preserved reports on his fellow students that he regularly had to prepare for the director of the seminary, his respect for the personality of each student as well as the positive and optimistic manner of approaching eventual problems was remarkable.

This book, ending with Escrivá's priestly ordination on March 28, 1925, is completed with a chronological overview, illustrations, tables, and index of names. It delivers an interesting insight into the manner of seminary formation at the beginning of the twentieth century and offers a well documented and convincing representation of the personality and development of the young Josemaría Escrivá during his seminary years.

JOHANNES GROHE

Pontifical University of the Holy Cross
Rome

Luigi Sturzo a Londra: Carteggi e documenti (1925-1946). Edited and with an introduction by Giovanna Farrell-Vinay. Translated from the English by Clara De Rosa. [Opera Omnia di Luigi Sturzo, Terza Serie, Scritti Vari, Volume IV-5.] (Soveria Mannelli: Rubbettino Editore. 2003. Pp. x, 272. €24,00 paperback.)

The Istituto Luigi Sturzo is one of Europe's principal research centers on Christian Democracy and honors one of the chief voices of twentieth-century political Catholicism. A Sicilian priest, Luigi Sturzo founded Italy's Partito Popolare in 1919 and led it until Benito Mussolini's Fascist regime and Pope Pius XI combined to end it in 1926. Sturzo left Italy and lived the next twenty or so years of his life in exile, much of it in Britain and America, until he returned to Italy after World War II and assumed the role of elder statesman for the Christian Democracy before his death in 1959. The institute that bears his name has devoted a great deal of its energies to the publication of Sturzo's *Opera Omnia*. A first series of publications covered Sturzo's own major works; the second focused on his lesser pieces and speeches, while the third collected his "scattered" notes and letters ("scritti vari"). The work reviewed here appears as volume IV-5 of the Third Series.

A preface by the head of the institute, Gabriele De Rosa, and extensive commentary and notes by Giovanna Farrell-Vinay enhance the collection. Sturzo recognized international developments as the key to all politics, and this volume's chief strength is its emphasis on his interest in world affairs. The Spanish Civil War provides the central issue here and serves the most valuable insights.