

A MAN FOR HIS TIMES: FATHER PETER RICALDONE AS RECTOR MAJOR (May 17, 1932, to November 25, 1951)

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Part I: Career up to 1932

The second quarter of the twentieth century was a crucial period in the history of humanity. It witnessed the rise and fall of fascist states, the most devastating war in history, the imposition of atheistic communism on Central Europe and China, and the birth of the Atomic Age. It was the age of the dictators (Mussolini, Stalin, Hitler, Franco, Salazar, the Japanese generals); in the U.S. the New Deal permanently transformed the relationship between citizens and their central government.

It was a crucial period also for the Catholic Church. The missionary expansion of the previous century continued but ran headlong into the previously latent forces of nationalism. The dictators, both fascist and communist, put the churches (Protestant, Orthodox, and Catholic) on the defensive and gave a new impetus to ecumenism. Studies in scripture, liturgy, patristics, and fundamental theology found for the most part a receptive and keen mind in Pope Pius XII (1939-58), whose encyclicals and teachings nudged the Church toward Vatican II.

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A new approach to social justice was born in the Catholic Worker Movement,¹ while Father Charles Coughlin and Monsignor Fulton J. Sheen showed how priests could use the radio (albeit for differing purposes).

The period was a crucial one for the Salesian Society too. Peter Ricaldone was the last rector major to have known Don Bosco. He cannot be said to have known him well, for he was only 17 when Don Bosco died, and he had not yet decided to become a Salesian. He was also the last rector major (to date) from Piedmont. During his rectorship the last Salesians who had reached maturity during Don Bosco's lifetime passed on, and by the end of it only a handful of Salesians still lived who had even met the Founder. Even as the Society was passing through such a critical stage, it was expanding phenomenally, almost doubling in membership (8,954 to 16,364) and houses (646 to 1,071)²—notwithstanding horrible losses during the Spanish Civil War (1936-39) and World War II (1939-45), and bitter persecutions behind the Iron and Bamboo Curtains (from 1940 on). Don Bosco had a friend in Pope Pius XI (1922-39), who canonized him in 1934 and promoted devotion to him, a devotion that caught on easily, judging from the proliferation of popular biographies.³

Peter Ricaldone was a major superior of the Salesian Society for forty years, half of them as rector major. He authored eleven books (three of them

¹ Dorothy Day placed *The Catholic Worker* (1st issue 1932) under the patronage of Mary Help of Christians and Don Bosco, among others. See *Salesian Bulletin* 28 (1936), 60-61, which reports also that Miss Day was baptized at Our Lady Help of Christians Church in New York City in 1927. The parish in question is not the Salesian one on 12th Street in Manhattan but one in the Tottenville section of Staten Island (*The Long Loneliness: The Autobiography of Dorothy Day* [NY: Harper, 1952], pp. 143-44, 148). In 1934 *The Catholic Worker* moved to new quarters at 115 Mott Street in Manhattan (*ibid.*, pp. 188-90), about 3 blocks from the Salesians' Transfiguration parish (29 Mott Street).

² *Don Bosco in the World*, 3rd ed. (Turin: LDC, n.d.), p. 89. The current rector major, Fr. Egidio Vigano, uses these same figures in his letter of May 24, 1993 (*Atti del consiglio generale* 74 [1993], no. 345, p. 25). It is not easy to get accurate figures for Salesian membership. The *Salesian Bulletin* reported in July–August 1932 that there were 9,415 Salesians in “over 672” houses around the world (24:104), while Ricaldone's obituary notice in the *Bollettino salesiano* (*Boll. sal.*) of January 1952 gave 8,411 as Salesian membership when he was elected and 16,364 “including novices” at the time of his death (76:24). The *Elenco generale della Società di S. Francesco di Sales* for 1932 records 9,141 members (including novices and prelates), while that of 1952 shows 16,753. Luigi Castano counts 644 houses and 8,836 confreres when Fr. Rinaldi died (*Don Rinaldi: vivente immagine di Don Bosco* [Turin: LDC, 1980]).

³ Numerous magazine articles and pamphlets on Don Bosco have appeared in English. For a list of book-length biographies, of varying quality but all of a popular nature, see the appendix.

multi-volumed) in Spanish and Italian on hagiography, asceticism, education, the Salesian spirit, and what used to be called "the social question," and at least ten book-length circular letters (others that he may have written were published without signature in the *Atti del capitolo superiore*). He was widely revered for his virtues and admired for his administrative talents.

Yet almost nothing about Father Ricaldone has been written in English. I can locate only two articles of any length in the *Salesian Bulletin*.⁴ There is a little bit more in Italian, including a major biographical study.⁵ In the United States, and perhaps elsewhere in the English-speaking world, negative feelings about his governance remain insofar as he is remembered at all. It is time to make him known to the younger confreres ("warts and all," in the words of Cromwell to a portraitist) and to attempt a historical evaluation.

1. Youth (1870-1890)

Late in the spring of 1870 Don Bosco decided that the Salesian minor seminary in Mirabello Monferrato should be relocated to Borgo San Martino, four miles to

⁴ "The Very Rev. Fr. Peter Ricaldone, Superior General" (Eng. ed.) 24 (1932), 98-104; "Renowned Superior General Dies at 81," (U.S. ed.) Jan. 1952, pp. 1-5. I presume that the *Don Bosco Messenger* in the U.S. (unavailable to me) ran something about his election, and the British *Salesian Bulletin* something about his death. In the *Don Bosco Messenger* for May-June 1943 (vol. 31), Fr. Ambrose Rossi sketched Fr. Ricaldone's life and accomplishments in "Golden Jubilee of Superior General," pp. 10-15. Morand Wirth's history of the Society refers in quite a few places to Ricaldone: *Don Bosco and the Salesians*, trans. David de Burgh, S.D.B. (New Rochelle: Don Bosco, 1982).

⁵ Articles: "Don Pietro Ricaldone: 4° Successore di Don Bosco," *Boll. sal.* 56 (1932), 193-202; "Il IV Successore di S. Giovanni Bosco: Note Biografiche," *Boll. sal.* 76 (1952), 18-25, with an additional profile by Fr. Ceria (p. 17) and characteristic anecdotes (pp. 27-30); Francesco Rastello, "Ricaldone sac. Pietro, rettore maggiore." *Dizionario biografico dei salesiani*, ed. Eugenio Valentini and Amadeo Rodino (Turin: Salesiana, 1969), pp. 236-37, which includes a partial bibliography of Ricaldone's writings, and is cited below as DBS.

Pamphlets: Giuseppe Angrisani, "Nella trigesima di Don Pietro Ricaldone" (Turin: SEI, 1951); Eugenio Valentini, S.D.B., "Don Pietro Ricaldone: Profilo" (Rome, 1977), cited below as Valentini, "Profilo." Angrisani (1894-1978) was a native of Buttigliera d'Asti, a few miles from Don Bosco's birthplace. He was ordained in 1918 and served as bishop of Casale Monferrato from 1940 to 1971.

Biography: Francesco Rastello, *Don Pietro Ricaldone: IV Successore di Don Bosco*, 2 vols. (Rome: SGS, 1976); vol. 1 deals with his early career (to 1932), vol. 2 with his rectorship. Cited as Rastello.

In addition, there are numerous references to Ricaldone in Eugenio Ceria's *Memorie biografiche di S. Giovanni Bosco*, vol. 19 (Turin: SEI, 1939), and his *Annali della Società di s. Francesco di Sales*, 4 vols. (Turin: SEI, 1946-51).

the north, and on the rail line from Vercelli and Casale to Alessandria, in time for the 1870-71 school year.⁶ About a month later, on July 27, Peter Ricaldone was born at Mirabello into a very pious family. His parents, Louis and Candida, had one other child, Francis, born in 1862. Three of Francis's sons and one daughter became Salesians, as had Peter's cousin Anthony (1868-1903). Peter's uncle Joseph Ricaldone, a highly respected priest, taught moral theology at the diocesan seminary in Casale Monferrato,⁷ eight miles north-northwest of Mirabello.

Little Peter attended the local school before enrolling in the Salesian boarding school at Alassio in the province of Genoa for one year (1879-80); he made his first communion at that time and must have seen and heard Don Bosco when the saint visited, e.g., in January 1880. Peter transferred to the Salesian school at Borgo San Martino, where his cousin Anthony was enrolled. Peter stayed there three and a half years (1880-83), and he had the good fortune to meet and speak with Don Bosco and hear some of his evening talks.⁸

Like his *paesano* (from Lu Monferrato, three and a half miles southwest of Mirabello) and predecessor as rector major, Blessed Philip Rinaldi, Peter had difficulty discerning his vocation.⁹ In the middle of his third year of high

⁶ *The Biographical Memoirs of Saint John Bosco*, by Giovanni Battista Lemoyne (vols. 1-9), Angelo Amadei (vol. 10), and Eugenio Ceria (vols. 11-19), trans. Diego Borgatello up to vol. 15 (New Rochelle: Salesiana, 1964-89), 10:413, 426. Hereafter cited as *BM*; the Italian *Memorie biografiche* is cited as *MB* when necessary.

⁷ Rastello 1:23, 27-29.

⁸ *Ibid.*, pp. 36-37; DBS 236; *BM* 14:191.

⁹ Philip Rinaldi (1856-1931) was a student at the Salesian school in Mirabello when he met Don Bosco for the first time; it was a mystical experience of some sort for the boy. Still, he delayed for ten more years before becoming convinced that he must be a Salesian, prodded by another mystical encounter with Don Bosco. In 1877 he enrolled at the Salesian school in Sampierdarena (Genoa), and two years later was admitted to the novitiate. Don Bosco accelerated his studies, and Philip was ordained at the end of 1882. Soon after, Don Bosco entrusted to him the "Sons of Mary," priestly candidates of a more mature age. For the rest of Don Bosco's life—five more years—he was very close to the Founder, seeing him at least once a week for confession, spiritual direction, and fatherly advice.

In 1889 Fr. Rua, Don Bosco's successor, sent Fr. Rinaldi to Barcelona, where his energy and virtue greatly advanced the Salesian works. In 1892 he was appointed the first provincial of the Spanish-Portuguese province; he filled that office until he was called to Turin in 1901 to become prefect general (=vicar general) of the Society, where his administrative skills and his spirituality served well. Though a major superior, he continued regular pastoral work among the Salesian Sisters and their girls' oratory at Valdocco, and he founded the Don Bosco Volunteers, a secular institute of perfection for women.

school, he left the Salesians and returned to the public schools, this time at Casale. With some hesitance he entered the diocesan seminary in the fall of 1885. He remained unsettled until his uncle suggested that he consider the Salesians. He applied in August 1888 and in September went as an aspirant to Valsalice (a district of Turin across the Po from the main part of the city), where Father Julius Barberis (1847-1927) was both director and master of novices.¹⁰ During his novitiate (1889-90) his companions included the Servants of God Andrew Beltrami (1870-97) and August Czartoryski (1858-93), who made a deep impression on Peter.¹¹

2. First Salesian Apostolate (1890-1901)

Following his religious profession (August 23, 1890), young Ricaldone was sent to Spain, where his cousin was already at work. He went to Utrera, but his stay was brief because he was drafted into the Italian army in 1891. After a short period of military service, he returned to Spain. The provincial, Father Rinaldi, assigned him in July 1892 to help Father Francis Atzeni (1851-1932) begin an oratory in the Holy Trinity section of Seville, an area overrun by gangs that engaged in bloody street fights. The priest and the seminarian¹² commuted every weekend from Utrera for several months, staying with the Franciscans, until permanent quarters were arranged. Brother Ricaldone soon won over the street toughs that by May of 1893 oratory attendance numbered five hundred and the former gang members were surrendering their slingshots to Mary Help of Christians. At the same time, the energetic seminarian was taking theology courses at the University of Seville. The archbishop, Cardinal Benedict Sanz y Forés, ordained him to the presbyterate on May 27, 1893, still two months shy of his twenty-third birthday.¹³

In the Seville oratory's first two years, four different priests were in charge (it was still dependent on the Utrera community). Then in August 1894 Father Ricaldone was named director. He added elementary, trade, and boarding

Fr. Rinaldi was elected rector major in 1922. The Society's rapid expansion continued, but Fr. Philip constantly stressed the spirituality that had to accompany the confreres' labors. He was so like Don Bosco that Fr. John Baptist Francesia (1838-1930), one of the first Salesians, said of him: "Fr. Rinaldi is lacking only Don Bosco's voice; everything else he has." His cause of beatification was opened at Turin in 1947, and Pope John Paul II beatified him on Apr. 29, 1990.

¹⁰ Rastello 1:38-48.

¹¹ Angrisani, p. 7.

¹² "Seminarian" is used instead of the traditional Salesian "cleric" (*chierico*).

¹³ *Boll. sal.* 76:18; DBS 236; Valentini, "Profilo," p. [2]; Angrisani, pp. 7-8; Rastello 1:86-97; *Annali* 2:33-35.

schools to the establishment. He began a publishing series, "The Salesian Library," and wrote the first volume himself (*Vida de las santas Justa y Rufina*). He remained in the middle of all the educational action: red-faced, sweaty, disheveled, covered with dust. He was a hospitable and friendly man and a popular preacher. "Don Pedro" was known and esteemed all over the city.¹⁴ In 1898 a second oratory was opened. Because of the drive of "the young, intrepid, and very popular" Ricaldone, Salesian influence radiated from Seville throughout the region of Andalusia.¹⁵

3. Provincial in Spain (1901-1911)

Father Dominic Belmonte (b. 1843), the prefect general, died in February 1901. To replace him Father Michael Rua¹⁶ chose Philip Rinaldi, who had governed the Spanish province since its creation in 1892. Arriving in Turin, Father Rinaldi recommended that his former province be divided into three: Barcelona, Madrid, and Seville. So it was done, and in May Peter Ricaldone was named provincial of the new Seville province. He was thirty years old.

During his ten years as provincial, the number of houses would grow from seven to eleven, the number of confreres from 86 to 184. He established a minor seminary and a house for the Sons of Mary and moved the novices and students of philosophy to a new site in the country, away from the noise and distractions of Seville. He spurred the organization of the Salesian alumni and the Cooperators. When Pope Pius X (1903-14) called for the reform of liturgical music, Father Ricaldone vigorously supported efforts to carry out his directives.

¹⁴ Valentini, "Profilo," pp. [3-4]; *Annali* 2:336-37.

¹⁵ *Annali* 3:28; *Boll. sal.* 76:18.

¹⁶ Michael Rua (1837-1910) was seven when he met Don Bosco, who told him not long after that he and "Mickey" would always go halves. Indeed, except for a short period as director at Mirabello (1863-65), he was at Don Bosco's side for the rest of the latter's life. Michael was among the first little group that formed what grew into the Society of St. Francis de Sales, and he was the first admitted to vows. Though of brilliant mind, he always stayed in the background as "Don Bosco's second." His asceticism and poverty were legendary, and his fidelity earned him the sobriquet "the living Rule."

Don Bosco said of Fr. Rua, "If God were to tell me: Imagine a youth adorned with every virtue and with talents as great as you could want, ask for him, and I will give him to you, I could never imagine anyone but Fr. Rua."

Don Bosco chose Fr. Rua to be his successor, and Leo XIII (1878-1903) ratified the choice. During his tenure as rector major (1888-1910), the number of Salesian institutions grew from 64 to 341, and the first houses were opened in North America, Africa, and Asia. He was a worthy successor to Don Bosco in his fatherliness. Only 12 years after he died, his cause of beatification was opened at Turin; Paul VI declared him Blessed on Oct. 29, 1972.

He promoted the Solarian system in the province's agricultural schools and founded the "Solarian Agricultural Library" (another series of books), which eventually totaled 140 volumes and sold a million copies. He wrote four of its volumes himself.¹⁷

For every religious order or congregation, a general chapter is a special occurrence, even if chapters occur with some frequency. From 1877 to 1904 Salesian chapters convened every three years. Most of the Society's early chapters met at Valsalice, where Don Bosco was buried. They tended to be real family affairs; for the first nine general chapters (to 1901), the directors of each local community were members by right, in addition to the provincials, Salesian bishops, master of novices general, procurator general, and members of the superior chapter.¹⁸

Father Ricaldone's biographers make no mention of his taking part in the Seventh and Eighth General Chapters when he was director at Seville. It is reasonable to suppose that he did participate in them. The general chapters offered younger men like Father Peter opportunities to absorb the Founder's spirit at close range from two sources: the places where he had lived and worked in Turin, and the men who had been closely associated with him in founding and forming the Society. Father Ricaldone had not really had much opportunity for that since he was a novice.

General Chapter VII was brief: September 4-7, 1895. The ninety-three capitulars dealt with some central concerns: religious instruction in the schools, the vows, ongoing formation (that term was not used, of course), regulations for the houses, festive oratories, etc. At this time the Congregation had 1,735 members.¹⁹

General Chapter VIII was almost as brief: August 29-September 3, 1898. It was much larger, having 146 full members and, just for the elections,

¹⁷ *Boll. sal.* 76:18-19; DBS 236. The Solarian system aimed to revitalize agriculture by applying modern economic and social principles; it was used successfully not only in Spain but in Latin America as well.

¹⁸ *Don Bosco in the World*, p. 74, lists all the general chapters from 1877 to 1965 with their sites and the number of members. The term "superior chapter" is used throughout the article to designate the rector major's council of advisors, since that is what it was called from Don Bosco's time until 1965. The earliest known draft of the Constitutions (1858) refers to it as a "chapter"; in the 1873 draft it becomes the "superior chapter." The 19th General Chapter (GC) changed the name to "superior council." Since GC 22 (1984) it has been called the "general council."

¹⁹ *Annali* 2:445-60; *Lettere circolari di don Michele Rua ai salesiani* (Turin: Direzione Generale, 1965), pp. 170-71; Dicastero per la Formazione, *Sussidi 3: Per una lettura di Don Bosco. Percorsi di storia salesiana* (Rome: pro manuscripto, 1990), pp. 193-94. See also *Deliberazioni del settimo capitolo generale della Pia Società Salesiana* (S. Benigno Canavese: Salesiana, 1896).

an additional 71 delegates from the larger houses of the Society. For the first time the Salesians elected their chief superior; Father Rua had obtained the Holy See's permission to anticipate the election rather than call a chapter early in 1900, when his twelve-year term would have been completed, for that sole purpose. The electors gave Father Rua 213 out of 217 votes cast, and he began a new term.²⁰ The chapter went on to reelect all the members of the superior chapter except the seriously ill councilor for trade and agricultural schools, Father Joseph Lazzero (1837-1910), in whose stead Father Joseph Bertello (1848-1910) was chosen. The others were Fathers Dominic Belmonte, prefect general; Paul Albera (1845-1921) spiritual director general; Louis Rocca (1853-1909), economer general; Francis Cerruti (1844-1917), councilor for academic schools; Celestine Durando (1840-1907), councilor general; and Julius Barberis, master of novices. One topic of discussion was whether there should be only one master of novices for the entire Society, or one for every novitiate; after Father Rua consulted the Holy See—the original text of the Constitutions was part of the reason for the debate—the latter arrangement was settled upon, and there was no more master of novices general. The general chapter also discussed matters about religious poverty, perseverance in vocation, the program of formation, and various sets of general regulations. During the chapter the first volume of the *Memorie biografiche di don Giovanni Bosco* was distributed to the chapter members.²¹

As provincial Father Ricaldone participated in the Ninth, Tenth, and Eleventh General Chapters (1901, 1904, 1910). When General Chapter IX met September 1-5, 1901, the Congregation numbered 2,916 members. The chapter had 154 participants (until 1971, only the 1898 chapter was larger, and then only for the elections). These included the members of the superior chapter, the procurator general, the rector major's vicar for the Daughters of Mary Help of Christians, the provincials, most of the directors of the European communities and some from America, and eight consultants. A great part of the chapter's business concerned the formation of young Salesians. It was decided that directors ought no longer be members by right of each general chapter, but the final decision was left to the following chapter after consultation with the Holy See.²²

²⁰ Don Bosco was rector (major) of the Society for life. Until 1971 the Constitutions fixed the rector major's term at 12 years; GC 20 (1971-72) changed it to 6.

²¹ *Annali* 2:732-42; Rua, pp. 213-22; *Sussidi* 3, pp. 194-97. See also *Atti e deliberazioni dell'VIII Capitolo Generale della Pia Società Salesiana* (S. Benigno Canavese: Salesiana, 1899).

²² *Annali* 3:144-69; Rua, pp. 312-26; *Sussidi* 3, pp. 198-200 (which states that the participants numbered only 131, plus the 8 consultants).

The 1904 chapter was composed of 75 members; the Society counted 3,223 worldwide. The capitulars were the superior chapter, procurator general, 32 provincials (3 did not arrive), a delegate from each province, and the 3 Salesian bishops (John Cagliero, Joseph Fagnano, and James Costamagna). It lasted twenty-two days (August 23 to September 13), longer than any other chapter since the first (which had in fact convened on only thirteen days), until 1965. All the members of the superior chapter were reelected. The chapter of 1904 was probably the most important chapter between 1877 and 1922, for it was charged with completely overhauling and systematizing the Constitutions and Regulations of the Society and the decisions of previous general chapters. The Constitutions received definitive approval, but the Regulations were approved *ad experimentum*. This led to a new edition of the Constitutions and Regulations (1906), the first since 1874.²³

Constant work began to have its effect on Father Ricaldone. He was afflicted with erysipelas in 1905; the following year nervous exhaustion made it necessary for him to cut back his workload and appoint a vicar, Father Francis Fenoglio (1854?-1910), to manage the day-to-day running of the province throughout 1907.²⁴

Nevertheless in March 1908 Father Ricaldone set out at Father Rua's request as an extraordinary visitor to the Salesian houses (of the Sisters, as well) in Brazil, Uruguay, Argentina, and Chile. Algerian-born Father Anthony Candela (1878-1961), a member of the Seville province and a future member of the superior chapter, accompanied him. They did not stint in their exertions, either, visiting all the missionaries of Patagonia, Tierra del Fuego, and the Falkland Islands. They traveled by steamer, railroad, cart, and horseback. The admiration for the missionaries that Father Ricaldone already had was reinforced by personal encounter. Among the legendary figures whom he met were Fathers Joseph Vespignani (1854-1932), Dominic Milanesio (1843-1922), and Joseph Beauvoir (1950-1930) and Bishop Fagnano (1844-1916). During this pastoral journey of more than fourteen months, Father Ricaldone developed his gifts for knowing people, places, and languages (in addition to Italian and Spanish, he learned to speak French and English); he honed his already impressive organizational ability.²⁵

In June 1909 the Seville provincial brought the report of his extraordinary visitation to Father Rua in Turin. As it turned out, not only had he been inspecting the confreres and been impressed, but they also had been

²³ *Annali* 3:537-57; Rua, pp. 370-77; Wirth (see n. 4), pp. 288-90; *Sussidi* 3, pp. 200-03..

²⁴ Rastello 1:175, 182-83.

²⁵ *Boll. sal.* 76:19-20; Valentini, "Profilo," p. [5]; Angrisani, pp. 10-11.

inspecting him and been impressed. Within the Salesian world Peter Ricaldone had become an international figure.

Father Rua convoked the Eleventh General Chapter for July 24, 1910. His death intervened, however, on April 6, 1910. There were 4,001 Salesians. The prefect general, Philip Rinaldi, issued a new convocation, and the 73 members of the chapter met at Valsalice, August 15-31. Father Paul Albera, receiving forty-six votes, was elected to succeed Father Rua, and a slight reshuffling of the rest of the superior chapter resulted from the subsequent elections: Father Rinaldi reelected prefect general; Father Barberis elected the new catechist (spiritual director) general; Father Bertello elected the new economer general; Father Cerruti reelected councilor for academic schools; Father Vespignani elected councilor for trade and agricultural schools; and Father Louis Piscetta (1858-1925), appointed in 1907, after Father Durando's death, reelected councilor general. After the elections, the chapter moved on to extensive debate of the Regulations—twenty-two sessions' worth. Even so, they did not finalize their work; they laid out ten criteria for the conclusion of the task and delegated the responsibility to the superior chapter, which did not complete it until 1920.²⁶

The new roster of superiors was scarcely in place when Father Bertello died (November 20). Taking consideration of the voting for economer general the previous August, Father Albera chose Father Clement Bretto (1855-1919), provincial of the Venetian province, to replace him. Meanwhile Father Vespignani, after having his attempt to decline his election at the chapter rebuffed, had returned to his province in Argentina to conclude various matters; these he found so complicated that again (February 1911) he asked to be excused from accepting election, and this time Don Bosco's successor acceded to his request. To fill this vacancy Father Albera and the superior chapter turned to the leader of the Seville province. Father Ricaldone took office as councilor for trade and agricultural schools on May 15, 1911.²⁷

²⁶ Rua, p. 509; *Lettere circolari di don Paolo Albera ai salesiani* (Turin: Direzione Generale, 1965), pp. 10-15; *Annali* 4:19; *Boll. sal.* 34 (1910) 267, 271; *Sussidi* 3, pp. 204-06; DBS 113, 223.

²⁷ DBS 58; Eugenio Ceria, *Profili dei capitolari salesiani morti dall'anno 1865 al 1950* (Colle Don Bosco: LDC, 1951), pp. 340-41; Albera, pp. 17-18; Valentini, "Profilo," p. [6]; Rastello 1:249.

4. Councilor for Trade and Agricultural Schools (1911-1922)

Father Ricaldone's new office gave him "care of all that belongs to the formation of personnel destined for schools of arts and trades, agricultural schools and domestic work, and to the instruction of the young artisans."²⁸ His administrative skills now had wider play and were amply used as he organized programs and annual technical and/or agricultural shows at all levels (local to international), some of which won government prizes. He oversaw the preparation of textbooks and teachers' manuals; insisted on the most modern tools and techniques; and promoted new technologies, such as engineering, mechanics and electronics. When Father Ricaldone assumed office, the Congregation ran 37 trade schools and 42 agricultural schools around the world. So great was his ongoing interest in this aspect of the Salesian mission that when he died they numbered 151 and 94, respectively. Three books flowed from his pen in this period, two on agricultural schools and a short one on the Salesian Cooperators.²⁹ The words of one of his letters sum up his program:

If we Salesians want to work usefully and to the advantage of the sons of the people, we must get ourselves moving and walk with the world, appropriating whatever in it is good; even running ahead of it, if possible, on the highway of true progress, to be able authoritatively and efficaciously to fulfill our mission: such were the teachings and the example of Don Bosco.³⁰

Father Ricaldone showed a special concern for the formation and the self-image of the coadjutor brothers,³¹ whom he termed "that genial creation of Don Bosco." The brothers were the key to the success of the trade and agricultural schools. They were to be trained not just in their various skills but also in the social sciences and in pedagogy; and of course their religious formation had to be cared for solicitously.³²

Father Albera sent Father Ricaldone on several tours as an extraordinary visitor. The first was to the United States, Mexico, Cuba, and Canada (November 1912 to May 1913). The second was to the three provinces of Spain

²⁸ Salesian Constitutions (1906), ch. 9, art. 15, note 2; Eng. ed.: *Constitutions of the Society of St. Francis of Sales* (London: Salesian, 1907), p. 83.

²⁹ *Boll. sal.* 76:20-21; Wirth (see n. 4), p. 273.

³⁰ Rastello 1:276.

³¹ Don Bosco called the lay members of the Society "coadjutors." In some places that term has been replaced with "lay brothers."

³² Rastello 1:275.

and to Algeria (December 1914 to May 1915). The last was to the Middle East (1918-1919). Less formally he visited Salesian works all over Europe.

The Congregation had eight houses in the United States at the time of his visit, with thirty-one priests, ten coadjutors, and four seminarians. In New York the visitor found serious dissensions in the two parishes (Mary Help of Christians and Transfiguration), which he was largely able to resolve. At Hawthorne in Westchester County (just north of New York City) he found a half-filled boarding school, some of whose students were Polish aspirants. The two other parishes in the area (Saint Anthony in Paterson, N.J., and Holy Rosary in Port Chester, N.Y.) were doing fine work with the immigrants. He traveled by train via Buffalo and Chicago to San Francisco, where he went to bed with the flu and a touch of bronchitis. Father Ernest Coppo, the provincial, who was accompanying him, was also stricken. Once recovered, he quickly visited the three Salesian parishes and was pleased by what he found: Saints Peter and Paul and Corpus Christi in San Francisco and Saint Joseph in Oakland. For recreation he walked in Golden Gate Park and visited the main campus of the University of California (at Berkeley), among other activities.³³

Simple priestly and Salesian tasks remained on the councilor's agenda: giving retreats, preaching days of recollection, giving evening talks to the boys of the Oratory, celebrating the community Mass for them.³⁴

The highlight of Father Ricaldone's term as councilor for trade and agricultural schools was probably the great international exhibition of those schools that he organized at Valdocco in May 1920. The show's opening coincided with the dedication of the new monument to Don Bosco in the piazza of Mary Help of Christians (a gift of the alumni), the eighth International Congress of Salesian Cooperators, the second International Congresses of Salesian Alumni (male and female), and the solemnity of Mary Help of Christians.³⁵ This grand occasion was the first opportunity for Salesian celebration following World War I and Italy's 1919 postwar turmoil. The Congresses met for a few days, but the trade and agricultural exhibition went on until September. Among its distinguished visitors were members of Italy's royal family and nobility, ecclesiastical dignitaries, and Antonio Gramsci and Palmiro Togliatti, cofounders of the Italian Communist Party. These two gentlemen marveled at the communist ideals which they saw modeled in the exhibit: Salesian community, work for the lowest classes of society, and advanced technology. Father Ricaldone, their host, did explain to them that these

³³ Rastello 1:292-96. .

³⁴ Rastello 1:262.

³⁵ See *Boll. sal.* 44 (1920) 143-68, 180-88, 191; *Annali* 4:394-95.

achievements—true communism—were possibly only with poverty, chastity, and obedience! ³⁶

The middle-aged Ricaldone—he was 40 when he went to Turin—was a smiling, affable man, warm in his bearing and his speech. He enjoyed and fully employed great intellectual, religious, and Salesian gifts. He was strong, hardworking, prompt and generous in his self-sacrifice, and supremely faithful to Don Bosco. ³⁷ His participation in five general chapters as director and provincial—the return to the places where one breathed Don Bosco's spirit in the very air, the personal interactions with capitulars, and the extensive study of the Constitutions and Regulations—and as a general councilor, watching and listening to Fathers Albera and Rinaldi gave Father Ricaldone a priceless opportunity to soak up the charism of his beloved Founder.

There were no general chapters between 1910 and 1922 because of World War I; the political and social turmoil in Italy following the war; the Church's request that religious thoroughly study the new Code of Canon Law (published in 1918) before holding their next chapter; and the need to hold a chapter in 1922 in any case, when Father Albera's term would expire. ³⁸

On September 21, 1921, Father Albera convoked the Twelfth General Chapter, to meet at Valsalice on August 16, 1922. Its principal tasks would be the elections of the rector major and his chapter and the revision of the Constitutions and Regulations in the light of the new Code. ³⁹

Once again, though, divine providence had slightly different plans for the Congregation. Five weeks after Father Albera had summoned the chapter, he was dead. For a second time Father Rinaldi had to change the date of an already convoked general chapter, in view of electing a new superior. The chapter, with just 64 participants and Cardinal John Cagliero (1838-1926) representing 4,733 confreres, met at the Oratory (Valdocco) from April 23 to May 10, 1922. ⁴⁰

Before the chapter convened, Pope Benedict XV died (January 22, 1922), and Cardinal Achille Ratti, archbishop of Milan, was elected as his successor (February 6). The new Pope called himself Pius XI; the Salesians would call him the Pope of Don Bosco. ⁴¹

³⁶ Valentini, "Profilo," pp. [6-7]; *Annali* 4:394-95.

³⁷ *Ibid.*; *Boll. sal.* 76:20; Rastello 1:254-55.

³⁸ See *Sussidi* 3, pp. 206-08.

³⁹ Albera, pp. 550-52.

⁴⁰ *Sussidi* 3, pp. 206-08.

⁴¹ See *MB* 16:320-29, which will be *BM* 16:252-59 when the English version is published; *MB* 19 passim; Giuseppe Vespignani, *Un anno alla scuola del Beato Don Bosco (1876-1877)* (S. Benigno Canavese: Don Bosco, 1930), pp. 207-18.

5. Prefect General (1922-1932)

In 1910 many confreres had expected Father Philip Rinaldi to be chosen to succeed Father Rua. Father Rinaldi himself had no such expectations (or worries), for he had once heard Don Bosco predict, "Father Albera...will be my second."⁴² For 1922, too, Don Bosco had left a prediction, which became known only after the election.⁴³ The chapter took only one ballot on its second day to elect Father Rinaldi as Don Bosco's "third," with a majority of fifty out of sixty-four votes. A few hours later they chose the rest of the new superior chapter. Father Ricaldone was elected prefect general, Father Barberis reelected spiritual director, and Father Piscetta reelected councilor general. Father Arthur Conelli (1864-1924), who had joined the superior chapter in 1917 upon Father Cerruti's death and been appointed economer general when Father Bretto died in 1919, was confirmed in office. Father Bartholomew Fascie (1861-1937) was confirmed as councilor for academic schools; he had replaced Father Conelli. Father Vespignani was again elected councilor for trade and agricultural schools; this time he accepted.⁴⁴

The general chapter moved on to its study of the Constitutions and Regulations. The chapter revised the Constitutions to bring them into conformity, where necessary, with the Code of Canon Law; they reviewed the work that the superiors had done on the Regulations since the 1910 chapter, worked on one section of them, and again asked the rector major and superior chapter to complete the job. Father Rinaldi did so by September, sent them to the provincials for review, and, after the Holy See approved the Constitutions, promulgated the whole on December 8, 1923, in time for the fiftieth anniversary of Rome's initial approval of Don Bosco's Rule (April 3, 1924). In his letter of promulgation, Father Rinaldi pointed out that "the new form, in which [the Constitutions] are here presented, detracts nothing from the spirit of the previous Constitutions, which is jealously guarded herein."⁴⁵ This was the third consecutive general chapter to deal at length with the Salesian Rule of Life, and Father Ricaldone had been involved in all of them, as well as in the study and discussions of the superior chapter between 1910 and 1923.

⁴² *Boll. sal.* 34:267.

⁴³ Eugenio Ceria, *Vita del Servo di Dio Sac. Filippo Rinaldi* (Turin: SEI [1948]), pp. 275-76.

⁴⁴ *Boll. sal.* 46 (1922) 114; *Sussidi* 3, p. 208; DBS 95, 121.

⁴⁵ *Atti del capitolo superiore* [ACS] 3 (1923), no. 17, pp. 39-45; *Sussidi* 3, pp. 208-11; *Constitutions and Regulations of the Society of Saint Francis of Sales* (title and copyright pages missing from the copy I have at hand; Fr. Rinaldi's letter is on pp. 55-56).

The Constitutions of the Society made the prefect general the vicar of the rector major (art. 70); the Regulations entrusted him with the care of missionaries on home leave (art. 67) and presidency of the Central Office of the Salesian Cooperators (art. 412). To these responsibilities Father Rinaldi added general supervision of the entire missionary program of the Congregation (using art. 62 of the Regulations to do so). Although in recent years the Congregation's finances had been entrusted to the economist general, the new prefect general insisted that Don Bosco's tradition had been for his vicar (Father Rua) to handle them, and so the present vicar ought to do. The superior chapter went along with him.⁴⁶

A serious case of the flu in 1923 confined Father Ricaldone to bed for two months and nearly sent him to the grave.⁴⁷ But after his recovery he received two additional, particular, and more limited charges from Father Rinaldi: extraordinary visitations of the French, Belgian, and Anglo-Irish provinces in 1924 and organization of the festivities for Don Bosco's beatification in June 1929, including the solemn transfer of the Blessed's mortal remains from Valsalice to the Basilica of Mary Help of Christians at Valdocco.

Father Ricaldone's trip to England in June and July 1924 was his second; he had passed through London on his way to the United States in 1912. This time he visited the seven communities in England, the two in Ireland, and the one on Guernsey (a junior seminary for French boys, founded during the harshest anticlerical days of the Third Republic). He did not visit the three houses in the Cape Colony (South Africa). He found the English works—schools, parishes, oratories, houses of formation—flourishing under such dynamic leaders as Fathers Eneas Tozzi (1875-1959) and Angelo Franco (1885-1966).⁴⁸ Both Irish foundations, Pallaskenry and Warrenstown, were agricultural schools and therefore particular sources of delight to the visitor, who had already taken a personal interest in the opening of Pallaskenry. Father Ricaldone continued to give personal attention to the problems of the Anglo-Irish province after his return to Turin.⁴⁹

The prefect general reorganized and updated the Central Office of the Cooperators. Not surprisingly, he took a special interest in its printing and publicity services, such as the *Bollettino salesiano* and its various editions in other languages (all of which were printed at Valdocco in those days) and

⁴⁶ Rastello 1:338.

⁴⁷ Rastello 1:342.

⁴⁸ Rastello 1:364-68.

⁴⁹ William John Dickson, *The Dynamics of Growth: The Foundation and Development of the Salesians in England* (Rome: LAS, 1991), pp. 215-18, 243-50.

abundant edifying or instructive literature. He promoted meetings at the local and province levels.

But Father Ricaldone's greatest attention was given to the foreign missions. Morand Wirth has written that Father Rinaldi initiated the projects and his vicar executed them.⁵⁰ The results were prodigious. First, there were three international missionary exhibitions: at the Vatican in 1925 (the fiftieth anniversary of Salesian missionary work), at Valdocco in 1926 (which coincided in part with the tenth International Congress of Salesian Cooperators), and at the Barcelona World's Fair in 1930. The Valdocco exhibit alone was seen by 400,000 visitors; it included photographs, charts, statistics, dioramas, mission scenes, even live animals.⁵¹

More important, the Congregation, inspired by its two top superiors, launched a two-pronged "missionary crusade." The first prong consisted of founding or developing schools for aspirants destined for the missions for their novitiate and future Salesian life. The Cardinal Cagliero Institute at Ivrea, north of Turin, is one example. Founded in 1923, it was almost immediately bursting with some 200 high school students, and more coming, desirous of becoming missionary priests or brothers. Father Ricaldone advised the harried director that the cramped conditions would already begin acclimatizing the boys to a missionary's life. In ten years the Institute sent 450 youths to begin their novitiate and their Salesian life in the missions; thus young missionaries began right away to learn the customs and language of their new countries and adapt to the climate.⁵²

The missionary junior seminaries were founded one after the other and were filled up almost as fast. Eventually there were ten of them in Italy, Spain, England, and France, and at Father Rinaldi's death these seminaries had 1200 students. Many of the U.S. Salesians of the 1930s came out of them. Father Ambrose Rossi was director of two of them before Father Ricaldone hand-picked him to be provincial in New Rochelle (1933) and San Francisco as well (1934). Related to the emphasis on youthful fervor for the missions was the impetus given to the Young People's Missionary Association, founded by Father Albera and Father Rinaldi in 1921, and its journal *Gioventù Missionaria*, founded in 1925 and soon published in four languages. The Association was highly

⁵⁰ Wirth, p. 273.

⁵¹ *Boll. sal.* 50 (1926) 142-44, 169-94, 201-02; the show's plan was printed inside the cover of the May, June, and July issues, and the June through September issues included pictures from the show. All during the '20s and '30s the *Bulletin* (in its various language editions) gave extraordinary coverage to the missions.

⁵² Valentini, "Profilo," pp. [7-8].

successful in stimulating missionary enthusiasm in Salesian schools and elsewhere. The enthusiasm lasted right up to the outbreak of World War II.⁵³

The second prong of the missionary crusade was the expansion of directly missionary work. Two earlier projects took on new scope: the work in the Gran Chaco of Paraguay (1925) and the establishment of a prefecture apostolic at Luapala in the Belgian Congo (1925), eventually to become the vicariate apostolic of Sakania (1939). New enterprises were founded at Miyasaki, Japan (1926), Porto Velho, Brazil (1926), Ratburi, Thailand (1927), and Krishnagar and Madras, India (1928). Between 1922 and 1931, the rector major presented 1,868 Salesians and 613 Daughters of Mary Help of Christians with the missionary cross and sent them forth from Valdocco to foreign lands.⁵⁴

The Salesians, in their missionary enthusiasm, were carrying out the program of recent Popes: Pius IX, Benedict XV (1914-22), and Pius XI. Pius XI began to push for the training and promotion of a native clergy and a reduction of Europeanism in what we now call the Third World.

Father Ricaldone did not direct the Congregation's missionary affairs only from Turin. From December 1926 to December 1927 he conducted an extraordinary visitation to the Salesian works of the Orient, traveling 38,000 miles. Before sending him out on this mission, Father Rinaldi strongly endorsed his vicar: "I believe that the person most qualified to visit these missions is the very person to whom I entrusted the task of developing this most important branch of our Society.... Father Peter Ricaldone."⁵⁵

The Salesians had two Far Eastern provinces (India and China-Japan), a prefecture apostolic (Assam), and two vicariates apostolic (Shiu Chow in China and Kimberly in Australia) when his visit began; the Siamese (Thai) mission was added during its course. Only Australia did not see the visitor on this journey. He made a brief side trip to Manila and also passed through Burma and Vietnam.⁵⁶

The phenomenal growth of the Congregation, slowed by World War I, resumed during the 1920s. In 1929 there were 7,170 Salesian priests and brothers. As the decade was nearing its end, General Chapter XIII met at Valsalice, July 8-20, 1929. Technically, this chapter was a year overdue; the

⁵³ Arthur Lenti, "Father Rinaldi and the Missions" [Berkeley: pro manuscripto, 1986], pp. 1-2; Valentini, "Profilo," p. [8].

⁵⁴ Rastello 1:377; *Boll. sal.* 46 (1922) 255; 47 (1923) 39-40, 312-13; Eugenio Valentini, "Rinaldi, sac. Filippo, rettore maggiore, servo di Dio," DBS 238-39; P.M.R. (Peter M. Rinaldi), *By Love Compelled: The Life of Father Philip Rinaldi, Third Successor of St. John Bosco* (New Rochelle: Salesiana, n.d.), p. 149.

⁵⁵ ACS 7 (1926), no. 37, p. 527.

⁵⁶ This journey is recounted at some length in Rastello 1:382-425; *Boll. sal.* 76: 22-24 also gives many details.

Constitutions provided six-year terms for the members of the superior chapter and required general chapters every six years (art. 67, 126). The Holy See had given its permission for the delay, for which the rector major offered the confreres no explanation except that there were serious reasons and that the date of convocation was "independent" of the cause of Don Bosco's beatification in June 1929.⁵⁷ But Father Rinaldi's biographer is certain that he wished the chapter to coincide with the beatification, to achieve a more universal participation in the sacred rites and to add due solemnity to the chapter.⁵⁸ This postponement for a reason other than war (as had been the case with the chapter that should have met in 1916) set a precedent that would be followed in the 1930s.

Since the elections of 1922, Fathers Conelli (economist), Barberis (spiritual director), and Piscetta (councilor) had died. Father Rinaldi had named Fathers Fidelis Giraudi (1875-1964), Peter Tirone (1875-1962), and Anthony Candela to replace them. (Father Candela was the first non-Italian to reach such an eminent position in the Society.) Convoking the general chapter, whose first duty was to elect the superior chapter, Father Philip took care to note that it had not been

called to convalidate those whom the poor rector major had judged in the Lord best suited to fulfill the vacant offices; but to elect freely as helpers of the rector major those six confreres who, putting aside any personal consideration, they shall judge in the Lord most suitable and of greatest usefulness for the Congregation.⁵⁹

Here was an example that would *not* be followed in the 1930s. In any event, those three confreres were confirmed in office by free election, as also were Fathers Ricaldone, Fascie, and Vespignani.

The eighty-eight general capitulars sat for less than two weeks (July 8-20). After the elections, its task was threefold: ecclesiastical studies, the trade and agricultural schools, and the missions.

Pius XI insistently urged the diligent training of priestly candidates. The extraordinarily rapid growth of the Society had not always allowed such study for Salesian seminarians; now that tremendous expansion demanded a more serious programmatic organization. So the general chapter outlined what could

⁵⁷ ACS 8 (1927), no. 41, p. 591, literally as a "P.S."; ACS 9 (1928), no. 45, p. 673; ACS 10 (1929), no. 47, p. 710.

⁵⁸ Ceria, *Vita del...Rinaldi*, pp. 412-13.

⁵⁹ ACS 10 (1929), no. 47, p. 711.

be considered the Society's first *ratio studiorum*.⁶⁰ Under Fathers Bertello and Ricaldone the trade and agricultural schools had developed into first-rate institutions; the capitulars did not allow them to falter, insisting on high standards of curriculum, equipment, and teacher training—and putting their religious objective in the first place.⁶¹ We have already seen something of the missionary expansion of the Society; the general chapter acknowledged its importance through detailed attention.⁶²

After the prefect general's return from the Far East in December 1927, Father Rinaldi kept him close to home. The venerable superior realized that his own health was failing; he had a heart condition. Father Ricaldone's role in routine governance of the Society increased. Elections in Spain in April 1931 led to the declaration of a republic governed by the Socialists. Tensions between the government and the Church gave Father Rinaldi cause to send his vicar on two quick trips to Spain in May-June and September to assess the situation. That situation was so distressing that in his November 24 circular letter to the confreres Father Philip asked for special prayers

for Catholic Spain, so fiercely persecuted in these times; she is exceedingly dear to me on account of my long residence there, which allows me the better to evaluate the seriousness of the present persecution. Pray for her and in a special way for our numerous houses and works which are flourishing in that noble nation. I have placed them under the protection of Mary Help of Christians: you, too, beseech her morning and evening with filial insistence to make these very dear confreres of ours quickly feel her powerful help and the fullness of her maternal protection. We all need this merciful Mother, but the confreres of Spain are in awful straits, and so we pray especially for them.⁶³

The distressing episodes in Spain included the burning of scores of churches and convents in Madrid, Málaga, and elsewhere by angry anticlerical mobs, and the near lynching of several monks. The Republic's new Constitution provided that the state salaries of priests (which functioned as compensation for the state's seizure of the Church's lands in the 1830s) were to be phased out; religious orders had to register with the government, and some (the Jesuits particularly) faced dissolution; the finances of religious were subject to government audit;

⁶⁰ ACS 10 (1929), no. 50, pp. 805-08.

⁶¹ *Ibid.*, pp. 808-14.

⁶² *Ibid.*, pp. 814-23.

⁶³ ACS 12 (1931), no. 57, p. 972; Rastello 1:436-37.

schools were to be more closely regulated by the government, and religious education was in jeopardy; public religious manifestations, such as processions, required a government permit; divorce was legalized.⁶⁴

Perhaps the distress was too much for Father Rinaldi's delicate heart. Eleven days after closing his circular letter with reference to his beloved Spain, he died at his desk.

Coming in the Spring issue of the Journal of Salesian Studies: Part II of Fr. Mendle's article on Father Peter Ricaldone which will describe his role as the Rector Major of the Salesian Society from 1932 to 1951.

APPENDIX

Some English-Language Biographies of Saint John Bosco in chronological order of publication.

Works preceded by an asterisk are still in print, sometimes in newer editions.

D'Espiney, Charles. *Don Bosco: A Sketch of His Life and Miracles*, trans. Mary McMahon. N.Y.: Benziger, 1884.

Villefranche, J.M. *Life of Dom Bosco, Founder of the Salesian Society*, trans. Lady [Sir Richard] Martin. London: Burns Oates [ca. 1890].

Francesia, J[ohn] B[aptist]. *Short Popular Life of Don Bosco*, trans. from Italian. London: Salesian, 1905.

⁶⁴Hugh Thomas, *The Spanish Civil War* (New York: Harper, 1961), pp. 38-39, 46; Louis Bertrand and Charles Petrie, *The History of Spain*, 2nd ed. (New York: Collier, 1971), pp. 372-73.

Bonetti, G[iovanni], S.C. ⁶⁵ *Don Bosco's Early Apostolate*, trans. from Italian. London: Burns Oates, 1908.

The Venerable Don Bosco and his Work. Turin: OSFS, n.d.

Pine, M.S. *A Sketch of the Life and Works of the Venerable Don Bosco, Apostle of Youth...* Philadelphia: Salesian, 1916.

Crispoliti, Marquis [Philip]. *The Venerable Don Bosco...*, trans. Walter G. Austen, S.C. Turin: Salesian, 1918.

Austen, W[alter] G., S.C. *The Venerable Servant of God John Bosco...* London: Salesian, 1924.

Kerer, F[rantz] X. *The Venerable Don Bosco*, trans. James Walcher and George Rauch. New Rochelle: Salesian, 1925.

Lemoyne, J[ohn] B[aptist], S.C., *A Character Sketch of the Venerable Don Bosco...* [trans. Aloysius Trifari, S.C.]. New Rochelle: Salesian, 1927.

Boynton, Neil, S.J. *The Blessed Friend of Youth, Saint John Bosco* N.Y.: Macmillan, 1929.

*Auffray, A[ugustine], S.C. *Blessed John Bosco (1815-1888)*, trans. W.H. Mitchell. London: Burns Oates, 1930.

Calvi, John Baptist, S.C. *Saint John Bosco*, trans. from Italian. Turin: SEI, 1934.

Hughes, Henry Louis. *Saint John Bosco (1815-1888), Founder of the Salesian Congregation*. Westminster [London]: Ouseley, 1934.

Jorgensen, Johannes. *Don Bosco*, trans. Ingeborg Lund. London: Burns Oates, 1934.

Gheon, Henri. *The Secret of Saint John Bosco*, trans. F[rank] J. Sheed. N.Y.: Sheed & Ward, 1936.

⁶⁵ S.C. (Salesian Congregation) was used before S.D.B. (Salesians of Don Bosco) came into vogue, at the end of 1947 or beginning of 1948, to avoid confusion with the Brothers of the Sacred Heart and the Sisters of Charity, who also use S.C

Sherren, Wilkinson. *St John Bosco for Children*. London: Burns Oates, 1936.

Forbes, F.A. *Saint John Bosco: A Seeker of Souls...* Tampa: Salesian, 1941.

Kuhn, Anna. *The Quest of Don Bosco*. Milwaukee: Bruce, 1942.

Chiavarino, Joseph L. *Smiling Don Bosco: Anecdotes and Episodes of the Life of St. John Bosco*, trans. Lillian M. Gallo. N.p: Daughters of St. Paul, 1946.

Doherty, Eddie. *The Conquering March of Don John Bosco*, 2 vols. N.Y.: Scribner's, 1953-57.

Sheppard, Lancelot C. *Don Bosco*. Westminster, Md.: Newman, 1957.

*Lappin, Peter. S.D.B., *Stories of Don Bosco*. Pallaskenry: Salesian, 1958.

Phelan, Edna Beyer. *Don Bosco: A Spiritual Portrait*. Garden City: Doubleday, 1963.

Scholarly biography began to appear in English in 1964 with the publication of vol. 11 of **The Biographical Memoirs* (see n. 6), translated from Italian; this was followed periodically by vols. 1-15 thus far, with vol. 16 in preparation. New popular lives of Don Bosco appear with some regularity: e.g., those by *Lappin (*Give Me Souls*) and *Rinaldi (*Man with a Dream*), as well as Don Bosco's own **Memoirs of the Oratory of Saint Francis de Sales*. The first step toward a critical biography (in the historical sense) has been taken in the work of Pietro Stella; in English one volume appeared in 1985 as **Don Bosco: Life and Work* and **Don Bosco and the Death of Charles*, and another is in preparation as *Don Bosco: Religious Outlook and Spirituality* and *Don Bosco's Dreams*. In addition, more specialized works have appeared, such as those on Don Bosco's educational method, his dreams, and his spirituality.