

# 1922 – 1944

## INTRODUCTION

A study of the correspondence of the first decade shows that two preoccupations divided the minds and opinions of the Salesians at that time. On the one hand, some noted the big differences between American and European (Italian) cultures with alarm. These feared that the adoption of an American lifestyle would endanger their most precious heritage, the spirit of Don Bosco. Others feared that without “Americanization” the society’s work would fail to gain public support, and therefore die.

Neither fear could be dismissed lightly. In 1922 there were few men in the province who had personally known Don Bosco, and very few who had worked at his side. Since his death, the Society had passed with the Church through the modernist crisis and had undergone a revision of some of its most cherished traditions, both to conform to decrees from the Holy See and to meet requirements of the New Code of Canon Law. Those major superiors who had worked most closely with Don Bosco, Father Michael Rua, and Father Paul Albera, were gone.



Fortunately, at that time the American province had as its master of novices a man capable of bridging the gap between Don Bosco and the American way of life. His name was Father Francis Binelli.

As a young cleric in Don Bosco’s house, Francis Binelli had asked to go to the missions. Don Bosco’s answer was that his mission would be to train Salesians. At the age of twenty-seven he was

appointed first master of novices in France. Later he served in the same post in Austria and Hungary. He came to the United States as master of novices in 1921.

No Salesian in our provinces dealt more intimately with Saint John Bosco; none received from him greater proofs of affection and esteem than father Binelli. Father Binelli, in turn, personified Don Bosco’s mind and heart. Even outwardly, Don Bosco’s characteristic traits were manifest in him: the quiet, cheerful word; the sincere, warm approach; the unhurried step, the imperturbable calm. Those who knew him best testify that to live with him and to love Don Bosco were the same thing. No one could help but be captivated by his simplicity, his joy, and his abiding air of serenity. Like Don Bosco, his spirituality was pre-eminently sacramental, with a practical and realistic approach to

life. As a consequence his spiritual direction was simple, based on confidence, and enlightened by his sound practical sense and all-pervasive kindness.

He readily distinguished the basic characteristics of Don Bosco's spirit from the culture in which Don Bosco lived. As an American, and master of American novices, he put aside many European customs. Frequently he joined his novices for a swim in Echo Bay or led them in rowboat excursions through Long Island Sound. Some former novices still recall the time he was caught high and dry at Port Chester when the ebb tide left his boat stranded in a dammed estuary. Others tell of the time the Coast Guard interrupted his trip across Long Island Sound because of impending bad weather. He enjoyed sports, though at the age of sixty his finest offensive strategies and defensive maneuvers were reserved for chess. Another former novice relates: "Mischievously we knew that we could get our Master to assent to anything if we approached him while he was engrossed in his favorite pastime.

Another personality who pioneered in the broadening of the Salesians' field of work was the new provincial, Father Emmanuel Manassero. He had come to the U.S.A after several years of work in Poland. As perhaps the most intellectual man yet to join the work in America, he realized the need to identify with the total population of the country, and he administered the first five Salesian schools with a dogged determination to admit any poor, homeless, or ignorant child regardless of nationality. In 1920 he opened the Salesian Institute in New Rochelle to non-Italians and in 1922, after the closing of the work in Philadelphia, he made the first nomination of a non-Polish superior-Father Peter Truffa-to the house of Ramsey. ( Father Truffa, however, declined the office after a very brief stay).

As Provincial he also saw to the expansion of both these schools. He assisted in the maintenance of the school in Watsonville and opened two new schools on the eastern seaboard. In addition, several new parish apostolates were accepted by him, and old parish works flourished.

## **EXPANSION: PARISHES**

**St. Elizabeth, NJ** In 1923, Father Manassero sent Father Ruvolo to assume the administration of debt-ridden Saint Anthony's parish in Elizabeth, New Jersey. The parishes proud past had long since faded in neglect, but by December of the following year the Italian Catholics of Elizabeth had again rallied around their pastor. Church attendance was up, the debt was down, and planning for the construction of a new, more beautiful church structure was underway.

In 1924, Father Peter Truffa assumed control of the first successful Salesian work in Canada when he was made pastor of Saint Agnes Parish in Toronto. Shortly afterward, Father Rinaldo Bergamo was sent by Gather Manassero, at the invitation of Bishop Edmund F. Gibbons, to begin Salesian work in Saint John's parish at 37 South Ferry Street, Albany, New York.

One of the outstanding stories of this time began in 1925 when, on January 3, the Corpus Christi Mission chapel in Port Chester, New York was formally established by Patrick

Cardinal Hayes as an independent parish. Father Peter Mayerhofer, who had been the regular visiting priest at the chapel since 1918, was appointed its first pastor.



The new parish was strangely situated. At the eastern edge of New York's Westchester County, near the Connecticut border, it was in the very center of one of the world's wealthiest areas. But the parish itself was peopled by groups of immigrants, chiefly members of the building trades.

One of these groups composed mostly of stone masons, settled along the

village's western ridge. When the time for building a new church came, and no money was available, Father Mayerhofer put on overalls and led the men of the parish in one of the biggest self-help projects the Archdiocese of New York had ever seen.

They literally quarried, carted, cut, and laid every block of stone for the new church with personal loving care. Like some cathedral of medieval times, the church was finished, furnished, and embellished by the volunteered labor and artistic skill of its own parishioners. On Easter Sunday of 1927, they celebrated the Resurrection of the Lord within its completed walls.

**Goshen, NY** Encouraged by the growing number of novices and buoyed by the spark of new life which Father Binelli had brought to the province, Father Manassero also planned a resident grammar school for boys. For this purpose he purchased a 183 acre estate in Goshen, New York, in 1925.

The property had been developed originally by the David Henry Haight family who, between 1834 and 1901, provided it with sprawling lawns, two large adjacent homes, a pair of greenhouses, and a private family crypt. Later, Mr. Grant Hugh Browne acquired the estate and named it Brownleigh Park. He added a large, covered horse track ( also



used as a boxing arena), built a very large riding stable in front of the arena, and added a monumental water tower on a knoll overlooking both the property and the town. He also joined the two adjacent homes to make a single plantation-style mansion.

During World War I some irregular dealings with Germany cost Mr. Browne his estate, which was taken over by the government and used as an Army Rehabilitation Center until 1921. It was sold twice in the open market and finally came to the Salesians for \$61,000.

It did not take Father Rinaldo Bergamo, the new director, long to establish a school in the carriage house, a gymnasium in the arena, and an administrative center with residence in the run-down mansion. By September the new Saint Michael's Salesian School for Boys was opened to third, fourth, fifth, and sixth graders. Manpower was added to the school and congestion at New Rochelle was relieved by establishing the novitiate and the school of philosophy for seminary students here in the following year.

**Tampa, FL** Also in 1926, Father James Mellica replaced Father Bergamo as director in Goshen. Father Bergamo was chosen to pioneer the Salesian work in Tampa, Florida. The call to Florida came from Mrs. Alicia G. Neve, a wealthy Tampa resident whose parents had bequeathed part of their estate to build a school for homeless boys. Mrs. Neve recalled that while a student at Sacred Heart College in Providence, R.I., she had read about Don Bosco and his Salesian's work for youth in the *Ave Maria Magazine*. She wrote to Father Manassero in 1925 for personnel.

The bishop of the diocese of Saint Augustine, Most Rev. Patrick Barry, was consulted and received the proposal favorably. At the suggestion of the local Jesuit superior, he invited Father Manassero to send four priests and a brother to assist the Latin population of Our Lady of Mercy Church in Ybor City. Meanwhile, they were to begin plans for a school.



On August 13, 1926, a group led by Father Rinaldo Bergamo arrived in Tampa and officially inaugurated their work with a solemn Mass on the feast of the Assumption of Mary, August 15. In addition to the churches they staffed, they assumed the administration of two large parochial schools. One at Saint Joseph's church was staffed by the Sisters of Saint Joseph. The other at Our Lady of Mercy would be

taken by the Daughters of Mary Help of Christians in 1929.

Work on the school project began immediately on a piece of the Neve property. With the exception of a beautifully kept orange grove, the land was a sea of palmettos, its lakefront a seedy marsh. The first step taken was the building of a small cottage on the southeast side of the property. This would make it possible for the new owners to remain on the

property during further construction and could be used later as a home for the hired help. It was in this cottage that the school's first Mass was celebrated on November 13, 1926. Shortly afterward plans for a school building and residence were prepared by Parslow and Gambier, Architects. The *Salesian Orphan Asylum* (later, *Mary Help of Christians School for Boys*) welcomed its first young men, Aquilino and Charles Diaz, in September of 1928.

At the same time Mrs. Neve organized a group of local women to patch the children's clothes, make linens for beds and chapel, and support the school in whatever other ways possible. Known since then as the Mamma Margaret Guild, named after Don Bosco's own mother, Margaret Occhiena Bosco, these ladies have been the school's most constant benefactors since 1928.

## **GROWTH**

### **INTRODUCTION**

In the summer of 1927 Father Manassero was transferred to Australia and Father Richard Pittini came from Uruguay to take his place. Why should the superiors of the society have turned outside the province again for a new provincial? We can only conjecture, but in retrospect it seems that they searched the globe and found no one who surpassed him in courage and fidelity to Don Bosco. This single appointment, placed side by side with that of Father Francis Binelli, constituted the greatest sign of Father Philip Rinaldi's special solicitude for the Salesians of America. At the same time it endeared the confreres of the two United States provinces to that superior whom Father Pittini called "the Rector Major of Salesian fatherliness."

Father Pittini came to the United States after thirty-seven years as a missionary and five years as provincial of the Paraguay-Uruguay province. He had pronounced his religious vows in the presence of Father Rua, and received his religious education from men who had fathered the Salesian Society during the days of Don Bosco: Barberis, Piscetta, Lasagna, Costamagna, Fagnano, and Vespignani. He brought to the United States the conviction that there is in our apostolate such a spirit of geniality and such a popular appeal, such an adaptability to the changing times, that it is bound to find favor.

Wherever he traveled, he spoke enthusiastically about Don Bosco. It was strange indeed to find this newcomer to America to learn English so quickly and then go to seminaries in New York, Newark, Albany, Buffalo, Rochester, Toronto, Milwaukee, Chicago, and Baltimore preaching on Don Bosco.

"Your superior has given me one half hour to speak", he would begin, "but I know that my English is poor. So please, if you are tired, after twenty minutes just shuffle your feet slightly on the floor and I will understand." He smiled as he spoke, and his hearers grinned at his unassuming way. But they did not shuffle and often they sat spellbound for an hour and more at the endless tales and limitless enthusiasm this priest possessed. One thing which gave him the greatest satisfaction as superior was the publication of an American biography of Don Bosco written by Father Neil Boyton, S.J., with a preface by the statesman, AL Smith. Another great joy was the triumphal celebration of Don

Bosco's beautification which Patrick Cardinal Hayes organized in New York's Saint Patrick Cathedral.

**NEWTON** The first and most important achievement of Father Pittini's brief term of office was the establishment of a permanent house of religious studies at Newton, New Jersey. The novices and philosophy students who had overcrowded New Rochelle by 1926 were now too numerous for Goshen. In addition, a number of high school aspirants living in Ramsey, New Rochelle, and Goshen needed a place of their own.

In August of 1928 the old Horton house with its accompanying 183 acres of rolling meadow farm land was purchased from the Galante family of Newton for \$49,000. Mr.

Marcellino Coppo ( Bishop Coppo's brother) made the house usable. The local pastor, Father Michael Donnelly and a Newton Lawyer, Mr. Dolan, did a great deal to help the newcomers get settled in the town. At the end of October Father Binelli arrived from Goshen with twenty-three novices and the first two philosophers. Father Pittini



*The Horton House*

assumed the position of Director. The newly, ordained priest, Father Celestine Moskal, was appointed treasurer and second in command. Others on the staff included Father Anthony Maglio, confessor; seminarian Brother Louis Rinaldi, dean of students (in those days he was called "prefect of studies"); Brother Ambrose Azzoni and Brother John Lomagno, teachers.

There was a great deal to be done before life at the Horton house could settle down. The place had been unoccupied, the lookout dome on the roof leaked, there were no dormitory facilities, no adequate showers, no chapel. But in the fall of 1928 there was a watch repairman named Frank Gambaro who came from New York City as a God-sent gift- the first new vocation-to the house of Newton.

After the death of his saintly mother, Mr. Gambaro began looking for something which would give fuller meaning and purpose to his life. Although, he was already forty, a friend brought him to see the new property which the Salesians had acquired at Newton. He liked what he saw, he liked the generous spirit of men he met there, and he liked the challenge of work which he found there. After, arranging his affairs in New York, he came to live at Newton, repairing, installing, remodeling every part of the old house. He applied and was accepted to the novitiate as the first Salesian brother to come through Newton. But even during the novitiate he continued to work in the house as a buyer, handyman, and emergency cook.

During the summer of 1929 Father Pittini contracted with Mr. Paul Cerrina, an architect from New Rochelle, to begin plans for a large new building suitable for the total housing of 200 aspirants. On June 6, 1929, an altar boy from Mary Help of Christians Church on

12<sup>th</sup> Street, young Angelo Bongiorno, arrived in Newton as the first high school aspirant in the new seminary. One year later, on August 6, 1930, the shoemaker, Mr. Vincent Nassetta, laid aside his cobbler tools and came to Newton as the second candidate for the Salesian brotherhood.

In April of 1930 construction began on the new Don Bosco College. It was the largest building adventure ever undertaken in the province, and difficulties arising from the Great Depression forced the contractor to complete only the roof, the shell, and the essential interior. Aspirants of the first three years, like the future Father Mark Ferrito, remember the time they spent finishing doors, installing windows and sashes, plastering and painting to build their own home.

The spirit of the community at Newton in those days is best characterized by the men who lived there. Father Joseph Costanzo, who had assumed directorship in September of 1929, organized a dramatic club among the students and with them entertained various groups of townspeople. Frequently musicians prepared by Father Alvin Fedrigotti helped solemnize church services in town or add zest to other celebrations. The aspirants served at the altar on solemn feasts and even helped with parish catechism classes. In these and other ways the new group of Salesians on the estate overlooking Newton introduced themselves to their neighbors. They made wonderful new friends and took their place in the local community.

An aspirant with a background in Boy Scouting suggested to Father Moskal that since a boys' club at the college was not possible, perhaps a summer camp could be started. The idea caught on quickly. Father Pittini gave the go-ahead. With only a hand saw and good will Father Moskal and Brother Gambaro began to build two small cabins with a capacity for twelve beds each. On July 6, 1930, they admitted the first thirty-nine boys to a summer of "roughing it" at Camp Don Bosco.

Between the camp hill and the new building a swampy wetland drained into a marsh-pond and stream. Father Moskal rented a small bulldozer and bought enough wheelbarrows and shovels for everybody. In 1931 the swamp was a field of pasty-white, dry mud and the marsh-pond was respectable little lake suitable for swimmers and rowboats.

Those benefactors and cooperators who had supported the college were invited now to celebrate a day of thanksgiving in honor of Mary Help of Christians. The first Memorial Day pilgrimage to Newton took place in May, 1931. Gathered there were the faithful friends from Philadelphia, and the many supporters from 12<sup>th</sup> street, New York, and New Jersey. It was a holiday-holyday which is still celebrated annually.

No chore was too difficult, no job too menial for Newton's pioneers. Encouraged by the example of Father Pittini, the students and staff made recreation of building their house. Brother Nassetta taught himself to bake. The aspirant and future brother, John Versaggi, brought lively order to a small farm on the corner of the property. Brother Frank laid aside his tools in mid-afternoon and made what often turned out to be a one course potpourri of thick, red stew. The effort of these brothers was largely responsible for

bringing food from the fields to the tables of the growing community during the leanest years of depression and wartime.

*Father Ambrose Rossi* The sixth Provincial superior, Father Ambrose Rossi, was an extraordinary man. Solidly built with broad forehead, round face and captivating smile, he came to province with an almost magical ability to inspire young men with an ideal. One still recalls the days of triumph, the feasts of the provincial and director, when Newton's students would carry him on their shoulders and cheer for their superior. He made Newton his house of special predilection. During his years as provincial and later (from 1942 to 1944) as director he organized the beautification of the property planning, seeding, and shaping literally every hill and valley. Under his direction, an entire nursery was bought and transplanted onto the barren hillsides and chalky fields of Don Bosco College. He was responsible for the construction of the large Marian grotto and the monument to Saint John Bosco overlooking the ball fields. He so inspired the seminarians of those years that later as provincials, directors, and novice master they would remember running out doors between classes to water a bush or spade a garden.

Among the Newton students of the Rossi years were some of the superiors and leaders of later time: Aballone Cappelletti, Juste, Lorenzoni, Malloy, Occhio, Oliveri, Palumbo, Sarnowski, Sesto, and Wintercheidt. They would gratefully remember his talks on fidelity to the rule, his drive to build the college library by every means possible, his efforts to obtain state accreditation for the college in 1938.

As an administrator of both provinces from 1934 to 1941 he preserved the Society's work from depression bankruptcy through a rigid system of economy and accountability in every house.

As superior, too, he gave an example of absolute and unquestioning obedience. Bound by the vow of obedience and a private oath of blind fidelity to the Rector Major he carried out an order to consolidate the work in America upon his arrival in the United States. In the spring of 1934 he withdrew the Salesians from their parishes in Tampa, Sacramento, and Toronto. In 1935 he dissolved the Salesian community at Saint John's Church in Albany. True to the Rector Major's plan a uniform style of religious formation, he called a halt to seminary participation in all but essential outside activities. He imposed a ban on swimming, issued new directives regarding recreational dress, and introduced other disciplinary restrictions which were more acceptable in those times than they might be today.

He was, in all things, obedient, though at the end of his term as provincial he publicly commented that he wished he had done some things differently. Unlike the provincial superiors before him, he had to administer both American provinces during a period of overwhelming world turmoil, an era when tight central control was not only fashionable but necessary in many phases of life. Like Father Pittini before him, he gave his greatest attention and total energies to the care and formation of new Salesians. His concern for Eucharist and Marian piety, his paternal solicitude for the welfare of the students, his genial and magnetic manner were the most important heritage he gave those who knew him. Nowhere was his influence felt so strongly nor his mark left so deeply as at the central house for young religious at Newton, New Jersey.



**LOUISIANA** Despite the effects of the depression, Father Pittini permitted the much needed expansion of Saint Michael's school in Goshen. In the following year he also traveled to Turin for the election of a new Rector Major. On the way, he made an acquaintance which opened the way for a new Salesian work in the south.

The time was May of 1932. The place: the deck of the S.S. Aquitania bound for Europe. Monsignor Peter M. Wynhoven of New Orleans approached Father Pittini with the question, "Are you the Salesian Provincial of the United States?" Father Pittini answered "yes" and Monsignor Wynhoven poured out his story.

He was the director of Catholic Charities in New Orleans. With nearly one million dollars from Catholics and non Catholics alike, he had built a large refuge for homeless children on the west bank of the Mississippi River. He called it *Hope Haven*. The School Sister of Notre Dame had taken over the care of the small children, but the junior and senior boys' section was a mess. When the home had opened in 1929 a group of German Franciscans took over, but their ways were harsh and conflicted with Wynhoven's concept of a home in the style of Father Flanagan's Boys' Town.

The Franciscans left Hope Haven in the hands of two zealous diocesan priests who were nevertheless unable to cope with these boys. Could Don Bosco's Salesians help? Father Pittini visited Hope Haven sometime in 1932. What he found was a sardonic throwback to *Oliver Twist*. The boys had only a spoon and wooden bowl with which to eat. Discipline was severe. In his memoirs Father Pittini recalled: There were two secular priest in charge. One of them made himself the boys' friend, but the other, a worthy German priest, preferred the, "get tough" system, which treat lads as little animals to be tamed rather than to be taught. His model was a certain friend of his, the head of a school, where he made himself headmaster, judge, and executioner all in one. "He was a model teacher," this priest used to tell me earnestly. "His motto was: You can't learn without blood!"

During his stay, Father Pittini sat down on the lawn with the boys, joked with them, and told them stories. In August, 1933, he sent Father Celestine Moskal, 'an ideal man for the job,' to Hope Haven as Director and Treasurer. Meanwhile he had arranged for Salesian brothers from Europe to open up shops in printing, wood working, agriculture, and bookbinding at Hope Haven.

The original staff was completed with the arrival of Father Paul Csik, Brother Anthony Midura, and Brother Francis Andrisani on August 28; Brothers Joseph Botto and James Rolando on September 22: and Brother Julius Bollati on December 5, 1933.

Beginnings were difficult, of course. The new craftsmen from Europe had to assist the boys and keep order while at the same time learn English. Father Moskal and Father Csik had to struggle against the "never-inhibit-the child" policy which had created chaos in so many similar institutions, and which was the favorite method of many state and local "experts." The entire staff used a pool of musical, artistic, and athletic talent to lead the boys in constructive activity. Father Director's cheerful manner and open office replaced the razor strap. Later, in his musings about the first years in Hope Haven, Father Moskal

was to remark that “through many activities we won the boys’ hearts, and by sharing their talents publicly in parades, shows, and games, they won the hearts of their benefactors. In July of 1933, Father Pittini received a letter from the new Rector Major, Father Peter Ricaldone: “The Apostolic Nuncio and president of Santo Domingo want the Salesians to open a school of agriculture of arts and trades. Go look things over and notify us.”

On August 15, Father Pittini flew from Miami to Cuba and then to Santo Domingo. Arrangements were made for the new school and Father Pittini was ordered to take charge.

On February 1, 1934, he left the eastern province of the United States in hands of his appointed successor, Father Ambrose Rossi, and departed for Santo Domingo. Behind him he left a new seminary and the new Salesian orphanage. Most important, however, he had made Don Bosco’s name known in seminaries of several large American cities, and had left his confreres with an outstanding example, a fatherliness, “the greatest virtue of a Salesian superior.”

### **TAMPA, FL**

**The Pitsch Memorial** Because of the economic depression, expansion in the middle and late 30’s was difficult. But in 1932 events began unfolding which prepared the way for further development of Mary Help of Christians School in Tampa. In the first week of April, Father Louis Rinaldi had taken a small group of boys from the orphanage on a leisurely afternoon walk. As they were returning they passed by the Myrtle Hill Cemetery and Father Louis noticed a man standing along side a fresh grave. “Let’s go by there and say a prayer for him and his loved one,” Father Louis suggested. Standing discreetly away, the boys recited the Hail Mary devoutly and then continued on their walk.

Several days later, one of the boys received an envelope with a \$50 bill and a note. “Thank you for your kindness. God bless you.” It was postmarked New Jersey, and was unsigned. He took it to Father Louis who in turn took it to the director, Father Alvin Fedrigotti. Who was it from? Nobody knew.

One month later a second letter came just like the first. The boy searched his mind, and searched again. Then he remembered. The man at the graveside had called him over, had asked him his name, had inquired who this priest and these boys were. But that was all. The following spring and each year after, the man returned and visited his friends at *Mary Help*. His name was Gustav Pitsch, of Grantwood, New Jersey. The person he had buried was his wife, Anna Pitsch, who died on March 28, 1932. As long as Gustav Pitsch was in Florida he paid periodic visits to the boys of the orphanage. He loved to sit under a palm tree or by the lakeside and talk with them, enjoy their company. Occasionally he would leave a small gift with Father Louis. “I am not Catholic, but I would like to help,” he would say.

On May 2, 1935, Gustav Pitsch paid his last visit to Mary Help of Christians School in Tampa. He complained that it was too warm there and he was going back to New Jersey. A few weeks later Father Louis received word that Mr. Pitsch had died. In his will he requested that he be buried next to his wife Anna in Myrtle Hill Cemetery. He also specified that he (the man Father Louis and the boys knew as a simple immigrant from

Germany) wanted his estate to be used for the building of a substantial addition to the orphanage in Tampa.

A long and fervent prayer had been answered. Father Louis consulted Father Rossi; plans were drawn up, and on November 20, 1938, the Anna Pitsch Memorial, donated by Gustav Pitsch, was dedicated. In it were housed the school's new library, study halls, dining rooms, and dormitories. For the 160 boys of the orphanage it was a beautiful gift.

### **THE WAR YEARS**

The war which broke out in Europe disrupted Salesian work in the United States during the 1940's. In 1939 it became dangerous to send theology students across the Atlantic so the house of aspirants, novices, and philosophers at Newton also became a school of theology. When communication with the Rector Major was cut off by America's entry into the war, Father Tozzi was assigned to remain in North America and Mexico as representative of the major superiors with complete authority in everything but the appointment of provincials. He therefore became provincial of both eastern and western provinces in 1941.

In 1943 he received permission via the Apostolic Delegation in Washington, D.C., to appoint Father Alvin Fedrigotti provincial in California and in 1944 Father Ernest Giovannini was appointed provincial in New Rochelle. Father Tozzi retained authority as the Rector Major's delegate. In 1946 Father Fedrigotti was elected to the superior council of the society in Turin, and Father Tozzi was appointed regular provincial of California until 1950.

Also in the post-war period there was considerable easing of those restrictions of those restrictions imposed in the 1930's. Father Rossi's term as director at Newton ended in 1944 and he departed, with the great esteem of the American provinces, for a new assignment in San Salvador.