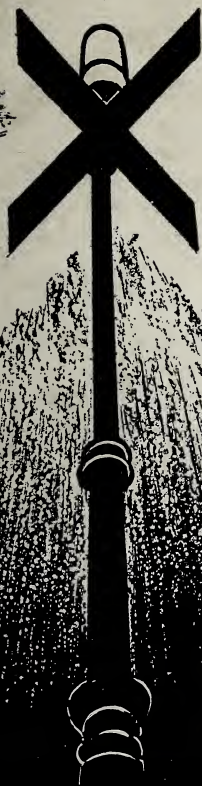


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UNDER THE LAMP-POST

A History of the Young Men's Institute

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"I hope and pray that a Council of the Young Men's Institute will be organized in every parish, and that every priest in the Archdiocese will become a member."

†P. W. RIORDAN,
Archbishop of San Francisco



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HISTORY OF THE YOUNG MEN'S INSTITUTE



THE LEGEND

On Howard Street near Tenth in the city of San Francisco, midway between the southwest corner of the intersection and a point directly in front of the doors of St. Joseph's Catholic Church, stood in 1883 a gas lamp-post. It was like many modern electroliers—a steel pole surmounted by a single glass-sided chamber in which the flame burned. And if there was little to distinguish it from future lamp-posts, there was still less difference between it and hundreds of its fellows which then lined the streets of San Francisco. To the man on horseback who lit it every evening at dusk, for instance, it was just another lamp-post.

To several generations of members of the Young Men's Institute, however, a strong sentimental attachment has distinguished this lamp-post from all its kindred, past and present.

It seems that on an evening in February, 1883, services were held in the church (which, by the way, has since been replaced by a much larger structure bearing the same name). After services, the people poured forth onto the sidewalk, some hurrying off to their homes, some pausing to exchange a few words with friends.

At that time of year in San Francisco, the night air is damp and chilly, and before long the street was deserted except for a small group of young men, who, now that the lights in the church were extinguished,



had gathered by natural attraction around the lamp-post to continue a lively discussion.

One of them, it appears, had made the age-old statement that "something ought to be done about organizing." Then as now, and as it was a thousand or two thousand years ago, this provocative subject was delightfully suitable for impromptu discussion—one opinion being as good as another. Thus, everyone can take part, and the real purpose of such gatherings is accomplished, which is merely the enjoyment of comradeship.

On this occasion, however, there was a further result; and because of it the meeting is remembered. For aside from the fact of its taking place, only one detail is definitely known. No one knows, for sure, what was said or by whom; or even the names or number of young men participating. These are details which have faded into the shadows of time, much as the figures around the lamp-post, in parting, faded into the shadows of night.

The known detail, the one which did not fade, was the resolve born of this gathering to form an organization for Catholic Action. Somewhere along the line the topic had changed from "something ought to be done" to "WE ought to do something."

Within a month that resolve began to take form—a form as substantial, as attractive, and as illuminating as the lamp-post under which it first saw the light.

On Sunday afternoon, March 4, 1883, six young San Franciscans who were to become internationally renowned as the founders of the Young Men's Institute held a meeting in St. Joseph's parish hall near the corner of Tenth and Howard Streets. Their purpose was to form a society for the moral, social and intellectual betterment of Catholic laymen along lines which they had discussed for several weeks prior to this meeting, at informal sessions in each others' homes, on street corners after church, and finally at a preliminary gathering on the previous Sunday.

At that time they had determined to invite as many of the influential Catholics of San Francisco, priests and laymen, as they thought would be interested in their project. During the week this had been done.

Now, while they hopefully awaited whoever might come, they talked over once again their prospects and plans. . . .

Since the founding of a new society is a momentous undertaking, strong incentives are needed. In the minds of these young men, such incentives existed in 1883. Thanks in great measure to the Young Men's Institute, conditions in this country are no longer what they were. And while this is a matter for congratulations, at the same time it makes necessary a brief summary of the situation at that time to explain why the organization was founded.

The earnest American Catholic in 1883 felt that he needed to organize for at least three good reasons. First of all, he needed an organization for defense against the social and political discrimination against Catholics which had developed in the middle decades of the century as a sociological result of the great famine in Ireland in 1846 - 48. That horrible event, together with the "hard times" which followed, caused the emigration to this country of 3,000,000 Irish. All of these, of course, were Catholic; but, in the nature of the case, they were not a cross-section of Catholic society. They were largely from the under-privileged classes of Ireland—unlettered and untrained. In America they were employed in menial and unskilled tasks. The effect on the established population of this flood on the labor market was, as always, resentment, which took the form of derision, discrimination, and occasional violence—the same pattern inflicted in our time on emigrants from the dust bowl. And despite the splendid qualities of the Catholic clergy and the genius of laymen such as Orestes Brownson, New England journalist, the term "Catholic" in the eighteen-eighties was about the equivalent of the term "Okie" in the nineteen-thirties. Small wonder that the individual

Catholic felt the need of organized help to put him on a footing of equality with his fellow citizens.

In the second place, a defense was needed against the attractions which fraternal societies exerted on Catholic young men. The middle of the last century saw the birth and mushroom growth of innumerable societies in this country, some of them social, some benevolent, some exclusively for insurance purposes. In varying degrees they attracted Catholics as well as non-Catholics. It was often difficult to decide whether a society was or was not harmless as far as the Church was concerned. Those that were discovered too late to be harmful caused some leakage in Catholic ranks. A defense was needed, then, against bad fraternal societies.

These were two good reasons why a Catholic fraternity was needed. But there was a better reason. The foregoing were more or less negative or defensive measures, designed to put Catholics on a footing of equality with their fellow citizens. But in one respect equality is not enough. In the practice of Christian virtues, Catholics want and are rightfully expected to excel. The ideal Catholic society, therefore, should provide not only the good features of any other society as far as protection to the member is concerned; it should also provide him the means of improvement in the practice of his faith.

As for the local situation, circumstances were propitious. San Francisco, young as cities go, already had a population of 200,000 and claimed to be one of the few cosmopolitan cities of the world. Initiative, in all phases of activity, was in the air. Men were willing to take a chance on almost anything—a gold mine, a cable car, or a new society. If it panned out, well and good; if it did not, at least they got credit for trying. Even the clergy, normally a conservative element, were so only by comparison in San Francisco.

Far from meeting any opposition from their religious superiors, the embryo society builders promptly found themselves taken up on it, as soon as they gave evidence of the will and the perseverance to carry through their plans.

THE FOUNDERS

But as the minutes crept by on that Sunday afternoon, and none of those who had received invitations appeared, the fate of the future society wavered in doubt. Was there really so little interest in what seemed to them a grand and vital project? If so, they might as well go home and forget about it, and henceforth smile sheepishly at each other if the subject were ever mentioned.

Perhaps what saved the day was the fact that they were using the parish hall. Father Scanlon, pastor of St. Joseph's and first of the many priests to befriend the YMI, had loaned them the hall for a meeting, and therefore they would have a meeting.

With only six present, the first meeting of the Young Men's Institute was called to order. Those in attendance were John J. McDade, James F. Smith, Edward I. Sheehan, William T. Ryan, William H. Gagan, and George R. Maxwell.

James F. Smith was elected temporary chairman; Edward I. Sheehan, temporary secretary, and George R. Maxwell, temporary treasurer. The next order of business was selection of a name for the society. The Young Men's Institute of California was chosen.

Ways and means of obtaining members were discussed, the final conclusion being that each man must be a committee of one for that purpose. The place and time of the next meeting were then established and the meeting adjourned.

Despite their scant numbers, the founders, once they had taken definite action to organize, were optimistic. Their confidence was based not only on the soundness of the project, but also on the caliber of the men involved. All of the founders were of sterling quality; all lived to devote many years of service to the Young Men's Institute. Two of them stood out then, and still stand out, as exceptional men for the work ahead. No history of the YMI would be complete without an account of the careers of John J. McDade and James F. Smith.

JOHN J. McDADE

John J. McDade, called the "Father of the Order," was born in 1857 in New York City, coming to San Francisco at the age of three. He was by nature a leader and an organizer. At the age of ten he was president of the Altar Society of St. Joseph's parish, and afterwards he became president of nearly all the charitable and benevolent societies of that parish. In 1880 he was elected to the State Assembly, being one of the youngest members ever to serve in that capacity.

According to an early day newspaper account, McDade was "the leader among the young men who attended the first meeting of the Young Men's Institute. He selected the officers of that meeting, gave the society its name, shaped its policy, and launched it on its career of usefulness, though he himself preferred to remain in the ranks for a while." Tall, slender, clear-eyed, handsome, yet modest and humble of manner, McDade was as charming of person as he was brilliant of mind. At the time of the first meeting he was a teacher of mechanical drawing at Lincoln Night School in San Francisco. Subsequently he served as State Senator and as sheriff of San Francisco county. Always a student, he prepared himself for the bar, and following his retirement from the sheriff's office in 1896, set up a successful law practice in the city.

McDade is revered as the first Grand President of the Young Men's Institute and the only man to serve three terms. He also was the first Supreme President when that office was created. Until his death on November 6, 1937, he retained a fond interest in the order he had done so much to establish.

JAMES F. SMITH

The first officer of the order, James F. Smith, who, as we have seen, was elected temporary chairman, was a native of Sonoma. After graduation from Santa Clara College he became a member of a law firm in San Francisco. Probably as an outlet for his exuberant physical energy as well as for patriotic reasons, he joined the National Guard. At the time of the first meeting, he

was a Captain. When hostilities with Spain broke out in 1898, he was made Colonel of the First California Regiment, United States Volunteers, which sailed immediately for the Philippines and was the first unit to land. He participated in the taking of Manila, and was appointed deputy provost marshal of the city. Elevated to the rank of brigadier-general, he was commended for gallantry in the further action against Aguinaldo's native insurrectionists.

Unlike many of the American military leaders, whose actions in the Philippines were a world scandal at the time, Smith used his position for the good of those under his care, and consequently won the esteem both of Filipinos and Americans. In rapid succession he was promoted to command of the Island of Negros, and then to the office of Collector of Customs for the Philippine Archipelago. In 1901 he was granted an honorable discharge from the Army in order to accept an appointment as Associate Justice of the Supreme Court of the Philippines.

A misguided policy of the American Administration concerning Church properties in the Philippines was causing considerable distress during this period. Although 6,000,000 of the 7,500,000 Filipinos were Catholic, it was proposed that all Catholic educational facilities be confiscated and used in setting up a public school system. As no Catholic had been appointed to the Philippine Commission, the proposal gained considerable headway, and was not resolved until President Theodore Roosevelt sent a special delegation to Vatican City. The American government then restored the Church's private property, and the President appointed a Catholic to the Philippine Commission.

The Catholic was James F. Smith, who at the same time was made Secretary of Public Instruction. The appointment was acclaimed throughout the world not only as a sound step towards better administration but as an achievement in religious tolerance. Three years later Smith was made Governor-General of the Islands. In 1909, with the affairs of the Philippines running smoothly towards eventual independence, Smith re-

signed to accept an appointment as one of the five judges on the newly created United States Court of Customs Appeals in Washington, D. C. In that capacity, which is one of supreme judicial authority in the nation's international business, he served until his death in 1928.

Jim Smith was more impetuous in his younger days than the cool-headed McDade. It is said that he used to attend inflammatory anti-Catholic meetings of the A.P.A., at considerable personal risk, in order to know what was going on. Past Grand President C. P. Rendon supplies a little anecdote which adds another touch to the character of Smith. Following his friend McDade's refusal of a fourth term as Grand President, Smith was nominated but was defeated by Martin W. Fleming. Jim continued to give his best to the order, but refused thereafter to be placed in nomination. Finally, three years later, his popularity had reached such a peak that practically every delegate was determined to vote for Jim Smith and no other. But the candidate refused to run. Nothing could budge him, until the very eve of election. That night Judge Sullivan, the outgoing Grand President, and Judge Rendon, the incoming Grand First Vice-President, sat in Smith's hotel room and pleaded with him until long past dawn. At last he agreed not to decline if he were nominated—which of course he was, and was promptly elected by acclamation. We like to think that through such temperings of his character, Jim Smith was fitted for the high tasks ahead.

By an apt coincidence, newspapers which reported his death in 1928 had the name Smith in tall headlines: "Smith Nominated!" It was a different Smith, to be sure, whose name was Al—the first Catholic nominated for president. But the name of Jim Smith stands foremost among those who paved the way.

EARLY GROWTH OF THE ORDER

Events moved rapidly after the initial meeting. Additional members were added. In April they passed the fifty mark. Permanent organization was an urgent need, and on the last Tuesday in June, 1883, a constitution and by-laws were adopted. The first permanent officers

elected were James F. Smith, President; D. J. Driscoll, First Vice-President; James Hughes, Second Vice-President; James H. Stack, Recording Secretary; Edward I. Sheehan, Financial Secretary; S. F. Crowley, Marshal; W. D. McCarthy, Surgeon; and Rev. H. P. Gallagher, Chaplain.

A few meetings later the charter was closed. It bore the names of one hundred sixty-five Catholic men from all walks of life.

Meanwhile, the place of meeting had been moved, first to Sacred Heart College, then to the law offices of James Smith, and finally to rented quarters in Saratoga Hall.

In the issue of July 11, 1883, the order was mentioned for the first time in *The Monitor*, diocesan weekly newspaper. In a column headed "Catholic Society Notes" it was listed as "Young Men's Institute No. 1 of California" and described as "a mutual aid and beneficial organization composed of Catholic young men."

"This Society has made wonderful progress for the last few months," the notice continued, "and several applications have been made for charters for branch institutes."

On November 15, the first musical and literary entertainment of the Young Men's Institute was given at Saratoga Hall. S. J. McCormick, editor and business manager of *The Monitor*, gave an address on the usefulness of Catholic societies. A staunch friend of the order until his death in 1890, McCormick merited the distinction of being the first guest speaker sponsored by the order.

With the new movement growing apace in San Francisco, an attempt was made to spread it to other cities. On December 26, 1883, *The Monitor* reported that "Branch No. 1" of the Young Men's Institute of California had elected its officers for the ensuing term; that "Branch No. 2" had been formed in Oakland and had elected officers on Sunday, December 23; and that the necessary papers had been sent to Sacramento for the purpose of organizing "Branch No. 3." It was soon apparent, however, that this move towards expansion was premature and the branches were dissolved.

Efforts were now concentrated on securing a thoroughly stable position in San Francisco. This end was pursued with great success by President Smith during his second and third terms, and when he surrendered the gavel to M. C. Hassett in December, 1884, the Young Men's Institute had assumed the impregnable place it has enjoyed ever since in the city of its birth.

But the larger program had not been forgotten. In May, 1884, McDade had urged that renewed thought be given the problem of expansion. No acceptable plan was offered, however, until the following year. In April, 1885, a Board of Organization was elected, composed of President M. C. Hassett, John J. McDade, F. J. Murasky, John W. Hogan, A. E. Murphy, J. T. Green, Rev. J. R. Cottle, P. J. Quinn, R. Ennis, J. J. Lynch and John P. Eagan.

While Hassett, as nominal chairman of this group, devoted considerable time and effort to the work of organization, he had the primary obligation of the President's office to fulfill. It was upon McDade, outspoken champion of expansion, that moral responsibility for the program devolved, and he accepted the challenge.

With almost incredible zeal, McDade threw himself into the task. He interviewed pastors, lined up charter members, traveled, gave speeches, attended installations, gave out publicity, advised new officers, etc., etc., until it seemed that twenty-four hours a day was too short a time for his YMI activities, let alone his private affairs (which included at this point the courtship of a wife).

These were the results:

San Jose Council No. 2,*	organized as of	March 30
Mission Council No. 3,	San Francisco . . .	May 14
Washington Council No. 4,	San Francisco . . .	May 15
Stockton Council No. 5		May 31
Oakland Council No. 6		June 21
San Francisco Council No. 7		June 24

Less than ninety days, and six new Councils!

*The original group in San Francisco was known henceforth as Pioneer Council No. 1.

Membership increased from two hundred to seven hundred!

The time had come for a central organization.

THE FIRST GRAND COUNCIL

On Friday morning, July 3, 1885, five delegates from each of the seven councils assembled at Knights of the Red Branch Hall, Mason and O'Farrell Streets, San Francisco, for the purpose of forming a Grand Council. The meeting was called to order by M. C. Hassett, President of Pioneer Council No. 1. John J. McDade was elected temporary chairman. The history of the order until that time and the reasons for calling the meeting were outlined by the chairman, who then, with the consent of the body, appointed a committee with James F. Smith as its head to present a Constitution and by-laws to govern a Grand Council. Upon reconvening in the afternoon, the committee presented a constitution and by-laws, which were adopted with little discussion. Most of the work had been done beforehand, and only awaited official action.

The Grand Council then proceeded according to its constitution to elect officers. These were John J. McDade, No. 1, Grand President; A. L. Veuve, No. 2, Grand First Vice-President; John H. Smith, No. 5, Grand Second Vice-President; Frank J. Stone, No. 4, Grand Recording Secretary; E. I. Sheehan, No. 1, Grand Corresponding Secretary; A. J. McGovern, No. 6, Grand Treasurer; James F. Smith, No. 1, Grand Lecturer; A. B. McGuire, No. 3, Grand Marshal; and F. J. Murphy, J. F. Fleming, Dr. A. L. Prevost, T. Watson, F. Grimes, R. Orme, T. F. Barry and H. J. Von Detten, Board of Grand Directors.

On Saturday morning, a Constitution and By-laws to govern subordinate councils was presented and adopted. At one o'clock the delegates adjourned for lunch. Following that, they went in a body to the Bush Street Theater, where three rows of orchestra seats had been reserved for the afternoon performance of a comedian. From there they returned to Knights of the Red Branch Hall for a short and final business session. A banquet at Perier's Rotisserie brought to a close the first Grand Council of the Young Men's Institute.

A TIMELY FRIEND

Meanwhile a series of events in no way connected with the order had taken place which culminated at this time in a very fortunate circumstance.

At Rome in 1850, Father Joseph Sadoc Alemany, a Spanish Dominican who had done pioneer missionary work in Tennessee, was consecrated first Bishop of California with headquarters at Monterey. Three years later, it having become apparent that the center of population was and would continue to be the Bay Region, the archdiocese of San Francisco was created, and Bishop Alemany was named first Archbishop.

The next thirty years witnessed the phenomenal growth of California, a period of development perhaps unmatched in history, which in consequence called for unmatched initiative and zeal on the part of its spiritual leader. For thirty years Archbishop Alemany supplied these requisites, in duties which ranged from horseback visits to outlying Indian parishioners to fund-raising campaigns for such projects as New St. Mary's Cathedral. Loved by his people, highly esteemed in Rome, the Archbishop began to see, with gratification, that the Church was well established in the land of his mission.

In July, 1883, he asked that a Coadjutor be appointed to assist him, and on September 16 Rev. Patrick W. Riordan, a forty-three year old parish priest of Chicago, was consecrated to that position. He arrived in San Francisco in November, 1883.

(In that same month, the Young Men's Institute gave its first public entertainment in San Francisco.)

With quiet delight, Archbishop Alemany recognized in his Coadjutor a man thoroughly qualified to carry on his place—an energetic man, idealistic, but with exceptionally sound judgment and administrative ability. And so, as soon as he could in justice to the new man, Archbishop Alemany, now seventy-one years old, petitioned Rome to be relieved of his duties. There was some delay; Rome was reluctant to lose such a servant; so were the people and the clergy of the archdiocese. Finally

the full reason for the Archbishop's request came to light.

During the years when he had labored so faithfully in California, he had witnessed with anguish from afar the tragic events taking place in Spain, where secret societies had gained control of the government. Having now reached the time of life, he said, when diminished vigor made him less valuable to the archdiocese than a younger man, he longed to return to his native land, where his brother Dominicans might let him help in some small capacity! In quick sympathy with such blinding humility, Rome granted the plea; and in July 1885 (just as Grand Council was being organized), the Most Reverend Patrick W. Riordan became Archbishop of San Francisco.

Thus by parallel routes it came about that the new Archbishop and the new order arrived on the scene at the same time. They proceeded to fall in love with each other.

Archbishop Alemany had given the Young Men's Institute his blessing, and it had thrived under his paternal kindness. Archbishop Riordan did more than that. He lavished time and thought and attention to it as though he himself were one of the young founders. He felt that this was his duty, a particularly pleasing duty, as it happened, but a rightful obligation of his position nonetheless. For to him this new type of society was a potentially powerful aid to his clergy; in aiding it, he was aiding them in the work of Mother Church. He therefore bent every effort to furthering its development. He was pleased to say in later years that he was more than repaid by the yeoman service it rendered in return.

For its part, the Young Men's Institute will always have a special regard for this great priest who was its early benefactor, and who fashioned the bond of affection which has been further cemented by his successors, the Most Reverend Edward J. Hanna and the Most Reverend John J. Mitty.

GROWTH UNDER GRAND COUNCIL

With adjournment of the First Grand Council, the phenomenal spread of the order began. The Constitu-

tion and By-Laws were submitted to Archbishop Riordan and quickly approved. Thus solidly backed, Grand President McDade concentrated all his splendid talents on vigorous promotion of the order. Up and down the state he traveled, at his own expense, delivering speeches, interviewing pastors, seeking out earnest young Catholics, organizing Councils. When the Second Grand Council convened at San Jose, the Institute had increased its membership from 700 to 2500, the number of Councils from seven to thirty.

Reelected by acclamation, McDade increased the circuit of his travels to include Nevada, where the first out-of-state Council was organized at Virginia City. The name of the order was changed to the Young Men's Institute, dropping the "of California."

The Third Grand Council convened at Sacramento in 1887, using the Assembly Chambers of the State Capitol building in which to meet. Twenty-three new Councils had been added and the membership had swelled to 4,080. The time had come, Grand President McDade advised in his official report, to reach beyond the Rockies and across the continent to embrace their eastern friends who were anxious to join the movement. Amid a tumultuous ovation, he was elected for a third time to complete this program, and a fund was voted to defray his expenses.

Council No. 99 was established in Cincinnati, Ohio, on July 30, 1888, and a day later, on July 31, 1888, Council No. 100 was installed in New York City. The Young Men's Institute had become the only fraternal order to span the continent from west to east. At the same time it had become international in scope, spreading north to Oregon and Washington Territory and into British Columbia, Canada.

The dream of the founders had come true.

EPISODE OF THE SUPREME COUNCIL

George W. Magee, delegate from New York, and four delegates from British Columbia sat on the stage beside Grand President McDade at the Fourth Grand Council, held in Stockton in 1888. They represented a fulfillment

—and a problem. A dream had come true, but in becoming actual it had entered the realm where time and space are factors.

Heretofore, every Council had been able to send delegates to Grand Council. But now the distances involved had become very great. To brothers in British Columbia, the difficulties did not seem insurmountable; they normally looked to San Francisco as the metropolis of the Coast. But this was far from the case with the eastern Councils. They took for granted the fact that they could not send delegates to the Pacific Coast. Council No. 99 of Cincinnati sent a telegram of best wishes and regrets. New York was represented by Brother Magee, but this was regarded as a happy exception rather than what could be expected.

It was therefore decided by the Fourth Grand Council that there should be a separate Grand Council for the East and, as membership increased, further divisions of the country into separate jurisdictions, each with its own Grand Council. Over these Grand Councils a Supreme Council was planned, to be composed of delegates from the Grand Councils.

Permission was granted at once for the organization of a Grand Council for the Atlantic jurisdiction, and the existing Grand Council added to its title the words "Pacific Jurisdiction." At the same time a committee was elected which was known as the Committee on Supreme Council. Members were John J. McDade, chairman; J. F. Sullivan, Martin W. Fleming, A. B. Maguire, John Lynch, Joseph I. Twohig, John P. Moran, Denis Geary, L. L. James, George W. Magee, Rev. Father Kiely, Rev. Father Slattery, James E. Carr, M. E. Haley, J. F. Kennedy, E. E. Leake, W. T. Shea, H. J. Murphy, Thomas Deasy, J. P. Cass, P. J. Bannon, J. R. Ryan, J. F. Ward, J. F. Rogers and E. F. Fitzgerald.

George W. Magee was elected Grand Lecturer for the East. He predicted that within two years the Atlantic Jurisdiction would be able to invite western delegates to a larger Grand Council than the present one. And although it was two years before the first Grand Council, Atlantic Jurisdiction, was held in Cincinnati on July 4,

1890, in general Magee's prophecy as to growth was fulfilled.

Unexpected difficulties, however, prevented the meeting of delegates to form a Supreme Council until February, 1896. By that time the Atlantic jurisdiction, having a much greater population from which to draw, had considerably outstripped the Pacific; and this despite a handicap not encountered in the West, namely the suspicion of some Catholics, lay and clerical, that the YMI was a "secret society," and as such came under the ban of the Church. At that time, the great enemy of the Church was felt to be no longer heresy, and not yet atheistic Communism, but the secret society. Since the Young Men's Institute had a secret password, a grip, etc., there was considerable honest doubt among the uninformed whether it came under the ban.

The fact that its meetings were open to any priest, member or not, and that its proceedings and aims were public removed it from the forbidden category, of course. But, as Grand President McDade reported after his first organizational trip through the east, a great deal of educational work was necessary before the order could expect to be welcomed with confidence wherever it chose to go.

In the West, no difficulty of that kind existed. Archbishop Riordan had seen to that. And eventually, the obstacle was removed in the East.

After much writing back and forth between officers of the Atlantic and Pacific Jurisdictions, a meeting was arranged for February 15, 1896, at Denver. Each Grand Council sent its delegates, eight from the West, and twelve from the East. John J. McDade was elected Supreme President and Francis D. Lyon of Louisville, Kentucky, was named Supreme Secretary.

Seven jurisdictions were established by the First Supreme Council. The existing Pacific Jurisdiction was divided into two, the Atlantic into five new jurisdictions.

The new jurisdictions were to be known as the Pacific, the Northwestern, the Ohio, the Kentucky, the Pennsylvania, the Indiana, and the Illinois. All jurisdictions were to meet on May 19, 1896, to organize their Grand Councils.

Although much had been expected from the establishment of a central supreme body, from the start it suffered from its own timidity in assuming real authority. Both the Pacific and Atlantic jurisdictions had passed motions ceding to the Supreme Council all powers whatsoever it chose to exercise. But in drawing up its Constitution and By-laws, the Supreme Council was too modest. For one thing, it planned to deal only with Grand Councils and so-called "detached" subordinate Councils; in practice this meant it had no real authority over Councils subordinate to any Grand Council, which was the point where authority was needed. Another obstacle was lack of any effective control over revenue; it was dependent on the voluntary acts of the Grand Councils. Unless therefore it happened that the Grand Councils acted in complete accord on such matters as the establishment of a supreme official organ, benefit and insurance features, etc., the Supreme Council could do nothing. In a word, in spite of good will on the part of all concerned, it suffered the inherent ills of all federations of this type, of which another conspicuous example was our early national experiment under the Articles of Confederation. The surprising fact is not that the Supreme Council was finally dissolved on September 2, 1913, but that it was maintained as long as it was.

Unfortunately, none of the Grand Councils outside the Pacific Jurisdiction was able to survive. Along with many other fraternal organizations, they passed out of existence for one reason or another. On July 15, 1932, the last survivor, which was by then known again as the Atlantic Jurisdiction, was abolished by Articles of Agreement between itself and the Pacific Jurisdiction.

This action did not mean the end of the Young Men's Institute in the East. Many Councils have survived as autonomous local units. Especially healthy are those which had built their own buildings. Some of these maintain a friendly correspondence with Grand Council in San Francisco, and are permitted to use the YMI emblem and insignia.

In 1944, Grand Council took action to clarify the status of these Councils and at the same time prepare for

future organization. It amended the Constitution to recognize two types of local Councils: (1) subordinate and (2) affiliated.

Subordinate Councils were defined as those which participate fully in the program of Grand Council, including payment of per capita tax. All future Councils organized within the limits of the continental United States were to be of this type.

Affiliated Councils were described as those which do not participate fully in the program of Grand Council. They consist of (1) Councils outside the continental limits of the United States, and (2) all Councils which were originally organized under the Constitution of the Atlantic Jurisdiction. These Councils are not subject to per capita tax and do not participate in the Death Benefit plan. As Councils operating under the name of the Young Men's Institute they are, however, subject to the Constitution of Grand Council, and to the Constitution of Subordinate Councils, under the direction of the Affiliated Councils Committee. They may send delegates to Grand Council, and are entitled to a voice but not a vote in its deliberations.

Affiliated Councils may become Subordinate Councils if their petition to Grand Council in regular session is accepted by a majority vote. Some have already availed themselves of this privilege, and there are indications that eventually a complete consolidation of the far-flung forces of the Young Men's Institute will be effected. But neither Grand Council nor the Affiliated Councils are anxious to be hasty in the matter. Both intend to profit from experience, so that their reunion will be a lasting one.

We must not leave the subject of the Supreme Council without pointing out its very real accomplishments. Under its authority and responsibility to organize, the order was extended to broad sections not heretofore reached by Catholic lay organizations. The attitude of many communities towards Catholics was changed much for the better by the presence of a Catholic group which contributed patriotically, educationally, recreationally and morally to the common welfare.

SINCE SUPREME COUNCIL

With the passing of Supreme Council and of all Grand Councils other than the original Grand Council of the Pacific Coast, the Young Men's Institute entered the era of "Peace and Prosperity" in which it finds itself at present. This account of its history as a whole may therefore be concluded with a few brief sentences. Its life during this period has not been uneventful; on the contrary. For instance, in 1948 the all-time record for membership on the Pacific Coast was surpassed; and during the period 1945-48 twenty new Councils have been organized—more than have come in during any similar period since the earliest days of the order. But such events are not crises. "Happy is the nation (or society) which has no history."

We turn now to a consideration of the Order as it exists today. In doing so, we shall give a more detailed account of the development of certain features, such as the building program, which are seen best against their historical background. In other cases, it will not be possible to give more than a bare recognition of present status; not because these features have had no history, but because their history is a story in itself.

In our third section, which we have entitled "Fruits of the Order," we shall mention a few of the achievements which have made the history of the Order bright.



The Order Today

In the course of development, nearly everything about the Young Men's Institute except its purpose and its spirit has undergone change. Even the original name was changed to omit the phrase "of California"; and at various times, as the members grew older, further and more radical changes were advocated. "The Catholic Institute of America" was considered, for instance, as being more descriptive of the Order in later years. But in the end, such changes have been rejected on the grounds of confusion and loss of the hard-won prestige which the old name enjoys.

We mention this minor detail merely to illustrate that a story lies behind every feature of the Young Men's Institute as it exists today. It is not always possible to include that story here. In connection with the building program, however, the story is important and interesting in itself.

THE BUILDING PROGRAM

The first meeting of the Young Men's Institute, as we have seen, was held in a parish hall. Subsequent meetings were held in the law offices of James F. Smith in the Flood Building, and when these became too small, Saratoga Hall was rented.

But a home of their own was an early dream of the pioneers. For San Francisco, the proposal was to erect a building which would serve as headquarters not only for Grand Council but also for the various subordinate Councils in the city, and in addition would provide meeting halls and recreational facilities for the membership.

On February 22, 1887, a musical and literary entertainment was held in the San Francisco Grand Opera House for the benefit of the Y.M.I. Building Fund. San Francisco, famous for brilliant social events, has seldom seen the equal of that occasion. At a quarter to eight, every seat was taken. Ten minutes later, with 4500 people jamming every inch of standing room, a police-

man was posted at the doors to halt admission in the interest of public safety. It was estimated that 2000 persons were refused admission. A partial list of the celebrities in attendance filled a full column in the daily papers, none of which gave less than three columns to the event.

The program opened with the overture "Silver Bells" by Walcott's orchestra. When the curtain arose, it revealed hundreds of members of the Young Men's Institute, seated tier upon tier on the stage. Grand President McDade as master of ceremonies told the history of the Order and announced the musical numbers. Then Archbishop Riordan spoke on behalf of the proposed building.

"The work upon which the young men are about to enter," he said, "is one that commends itself to the sympathy and support not only of the Catholics, but of all who have at heart the welfare of the land in which they live . . ."

"I have no patience with those people who are always preaching virtue, yet never offer to those whom they seek to influence a means whereby they may shun sin. We must not content ourselves with advocating what is right, but we must also practice it. There are temperance reformers for instance, good men and honest, too, who would close the doors of every saloon against our young men, but they leave them on the street. This will not do. If you close one door you must open another . . ."

"I consider this subject so important, this project so worthy, that, had I the power, I would place an institution of this character in every quarter of our city."

The enthusiasm of the Archbishop was shared by the audience, non-Catholic as well as Catholic. Frank Murasky, future Grand President and Historian, reported that "no one left the theatre that night who did not carry in his mind the belief that the Institute hall was almost a reality."

A hall association was formed and incorporated with a capital stock of \$500,000. In a short while \$64,000 was subscribed.

Other affairs, however, intervened to slow down the building campaign. National expansion of the Order and the shifting of authority to the Supreme Council raised the question of location for headquarters. It was not, therefore, until 1913 that ground was broken for the building at 50 Oak Street.

In the delay, some see the grace of God operating. For had the building been erected prior to 1906, it would almost certainly have been situated in the area devastated by the earthquake and fire in that year. As it was, while the Grand Secretary's office with all the official records was destroyed, financial loss was comparatively slight.

On Memorial Day, May 30, 1914, Archbishop Riordan laid the cornerstone for the building on behalf of which he had sounded the keynote twenty-seven years earlier. A year later, on July 25, 1915, his successor, Archbishop Hanna, officiated at the ceremony of dedication.

In 1923 an annex, almost as large as the main building, was added. Together the buildings occupy a frontage of 155 feet. Each has two basements; the main building has five stories above ground and the annex four. They contain a gymnasium, a basketball court with bleachers, a swimming pool, billiard rooms, three handball courts, a ballroom, half a dozen meeting halls, a lunch room, a library room housing the splendid Donahue library, reading and lounging rooms, etc. These facilities make the Y.M.I. building with its annex the finest fraternally owned building west of Chicago.

While no other Councils have built on such a grand scale as the combined Councils of San Francisco, a number have built or bought their own homes, especially in the Atlantic Jurisdiction. Several have building funds for future construction. Many others rent facilities for the use of their members.

GRAND COUNCIL

Technically speaking, Grand Council is the name given the annual convention of delegates from the various subordinate Councils for the purpose of taking official action on behalf of the Order as a whole. Loose-

ly, however, the term has two other meanings. It has come to include, in one sense, the whole program, official and unofficial, of Grand Council week. In a still broader sense, it signifies the supreme authority of the Young Men's Institute throughout the year. In this sense we think of Grand Council as a continuous authority, in the same way we think of Congress, even while it is not in session.

Delegates to Grand Council are elected by subordinate Councils on the following basis:

50 and less members.....	1 delegate
51 to 100 members.....	2 delegates
101 to 200 members.....	3 delegates
Plus an additional delegate for each additional hundred members	

While every Grand Council has attended to the business before it in an efficient manner, none has restricted itself entirely to official matters nor limited participation entirely to delegates. Even the First Grand Council admitted others than the thirty-five accredited delegates, namely, the members of the Board of Organization of Pioneer Council and the social program of its two-day session included a matinee and a banquet. Additional features, social and religious, were added during the Second Grand Council at San Jose, and through the years these extra-legislative activities have become a strong means of inter-Council fraternity.

Competitions of various kinds—of drill teams, bands, degree teams, etc.; parades, outdoor and indoor musical and theatrical performances; fireworks, scenic tours, picnics, and athletic contests are some of the attractions which have drawn excursionists by the thousands to the cities playing host to Grand Council.

Special masses and other religious ceremonies are an important part of Grand Council week.

For many years the unofficial program of Grand Council has begun on Saturday afternoon or Sunday morning so that week-end excursionists may take part without being absent from their work. Grand Council goes into official session on the following Monday morning and continues usually through Thursday.

BENEFITS AND FINANCES

Although the financial and beneficial system of the Order is dealt with fully in the Constitution, a brief summary is not out of place here. There have, of course, been many changes in this regard during the years, and no attempt will be made to recount them.

Regular income of subordinate Councils is derived from three sources: initiation fees, dues, and reinstatement fees. These are collected by the subordinate Council and, according to a budgetary requirement binding all Councils, are allocated in equal parts to a benefit fund and an administrative fund.

The regular income is augmented by funds derived from other sources such as entertainments, and these funds may be allocated in any proportion, according to the will of the Council, to either of the above mentioned funds or to special funds.

Of these two funds, only the benefit fund needs further explanation. From this fund are paid (1) all moneys which go to Grand Council, and (2) sick benefits to members. Each Council writes its own sick benefit provisions. At the present time benefits vary from seven and a half to ten dollars per week for periods up to twenty weeks. With the experience of Grand Council to advise what they can afford to pay, most Councils show a gradually rising balance in their sick benefit fund since the budgetary plan was adopted in 1931.

Grand Council's regular income is derived from (1) the per capita tax collected from each Council, amount of which is set annually at the meeting of Grand Council delegates; (2) the death benefit assessment of one dollar per year per member collected from each Council.

Other income of Grand Council is derived from special events which it sponsors for the Order as a whole.

The death benefit income is placed in a special reserve fund, from which the beneficiary of the deceased member is paid one hundred dollars.

The balance of Grand Council's income goes to defray the expense of its activities, a full report of which

may be found in the treasurer's report published in the annual Proceedings.

A careful system of accounting and auditing is maintained throughout the Order, and standard reports in full detail are required semi-annually by Grand Council, so that the member may be assured that the financial side of his membership is safeguarded.

THE MOTTO

The Order has as its motto *Pro Deo, Pro Patria* (For God, For Country). Although the sentiment can be traced back to pre-Christian history, the Young Men's Institute was the first fraternal body to use it as a motto. In various words of approximately the same meaning, many others have since adopted it.

Curiously, we are unable to learn from available records when the motto was officially adopted. It may have been at the First Grand Council, the Proceedings of which are not extant so far as is known. But since the man who is credited with suggesting the motto, Col. J. J. Tobin, did not attend that Grand Council, it seems likely that the motto either was adopted later, or had already been adopted by individual Councils prior to the conclave. At first mention it is taken for granted.

But at any rate, it has been the inspiration of Y.M.I. men for more than half a century.

THE EMBLEM

To American Council No. 8, Oakland, goes the honor of originating the emblem of the Order. First Council organized after creation of Grand Council, American No. 8 adopted for its own use an emblem containing the three elements of the cross, the palm branch, and the star. In 1888 it offered the design to Grand Council. With minor changes, the design became the official emblem of the Order as a whole.

CEREMONIALS

The Young Men's Institute has ceremonials for conducting meetings, for installing officers, and for the

initiation of candidates. The last named is usually referred to as "the ritual."

Many changes of wording have been made in the ritual since the first version was composed by Reverend M. D. Slattery in 1888. The membership seems to take particular joy in simplifying and thereby beautifying this impressive ceremony, which consists of three degrees, all given at a single session. For instance, in an address to Grand Council, Archbishop Hanna used an especially powerful bit of rhetoric. Before long it was incorporated in the ritual.

At this writing, a Grand Council committee is again working on revision of the ritual. It has obtained permission from Monsignor Fulton J. Sheen to adapt anything from his works to its purpose. Thus by constant effort the ritual is made to express the best Catholic thought in the best Catholic phrases.

THE YOUNG LADIES' INSTITUTE

The Young Men's Institute had not been in existence long before the question of an auxiliary came up. At first it was felt that the auxiliary should be an organization under or within the Order itself. This proposal lost favor, however, to a plan for a sister organization, autonomous and distinct from the Young Men's Institute, but which, being guided by the same principles, would cooperate with the men's group to the benefit of both.

Thus came into existence on September 5, 1887, the Young Ladies' Institute, a counterpart and a valued helpmate of the Young Men's Institute since the day of its founding. This is not the place for a history of that organization, which has had a full life of its own. Not content merely to follow the young men's lead, it has often been the pioneer in organizing new territory and preparing the way for a council of men.

The Grand Councils of the two Orders are frequently held at the same time and place, and countless other events, such as joint communions, entertainments, installations, etc., testify to the strength of the bond between them.

THE INSTITUTE JOURNAL

The official organ of the Young Men's Institute is the *Institute Journal*, which in 1948 began its fifty-eighth volume. Published bi-monthly, the magazine is printed in two colors and contains not only news and pictures of important events in the Order but also articles of general interest and information. Among its features is the well-known column "Under the Lamp Post," through which each Grand President has addressed the Order since the title was originated in 1915 by Grand President Anthony Schwamm.

The magazine is edited by a committee appointed by the Grand President and is financed by Grand Council. It accepts suitable advertisements to defray part of the cost of publication.



Fruits of the Order

The success, the reason for being, of any institution depends on two factors: first, the worthiness of its purpose, and second, the degree to which it fulfills that purpose.

From the beginning, the Young Men's Institute has had a three-fold purpose. As stated in the Constitution, these are:

- (1) Mutual aid and benevolence.
- (2) Moral, social and intellectual improvement of its members.
- (3) Proper development of sentiments of devotion to the Catholic Church and loyalty to our country, in accordance with its motto, *Pro Deo, Pro Patria*.

With such objectives, there can be no question of worthiness of purpose.

Among the objectives themselves, however, degrees of worthiness are recognized. The last mentioned has

always been esteemed highest, since it benefits others than members.

Between the first two, priority has not always been obvious. In 1895, for instance, the temptation was strong to become an "insurance society." In that year a merger between the Young Men's Institute and the Catholic Knights of America was proposed. The matter was vigorously discussed for several years. The final decision was that the second objective would be obscured if too much importance were given to insurance and benefit features.

MUTUAL AID AND BENEVOLENCE

While mutual aid and benevolence have been deliberately restricted, then, nonetheless the material aid rendered members is impressive in total, and has been of untold value in individual cases.

To date, over two million dollars has been paid in sickness and death benefits—a figure which speaks for itself in terms of accomplishment of a not unworthy end.

MORAL, SOCIAL AND INTELLECTUAL IMPROVEMENT

In regard to the second objective of the order, the moral, social and intellectual improvement of its members, it is obviously impossible to quote definite results. We may point to the fine repute in which members of the Young Men's Institute are held; but we cannot take them back to live their lives over outside the influence of the order, and therefore we cannot say for sure to what extent they have been improved by their affiliation.

We can, however, mention some of the influences to which they have been exposed through membership, and leave it to the reader's judgment whether these influences were likely to bring forth good fruit.

Typical meetings of the Young Men's Institute begin and end with a prayer. With minds thus directed towards the Truth, members tackle the problems of

their council. In solving these, they not only exercise their intellects but also learn to express themselves in public.

Next, under good of the order, they are likely to hear a guest speaker or see a motion picture which is both informative and entertaining.

Most councils occasionally sponsor a public event with the same dual purpose. Through Grand Council, speakers of top rating in their fields are secured. One of the most popular dates for such events is YMI Day, celebrated on Washington's Birthday. On that day the local YMI council frequently sponsors a program for the entire community.

Social functions provide a ready means for Catholics to become acquainted. This benefit is not restricted to members—or to men. Through sponsorship of dances, parties, excursions, picnics, banquets, theatricals, etc., the Institute brings together young men and young women who share the same faith.

Sports play a large part in the recreational program of every council. Emphasis is on mass participation, but the order has produced many championship units. Softball, basketball and bowling are especially popular.

Other types of organized recreation sponsored are choral singing, theatricals, bands and drill teams. In the opinion of many impartial judges, the best drill team and band ever to perform as a unit was sponsored by Los Angeles councils of the YMI during the years 1913 - 1916. So great was its prowess that the Tournament of Roses committee asked that it not enter the competition for prizes. Instead it was given a special award for presenting an exhibition.

By every possible means members are encouraged to practice their religion. Quarterly communion as a group is on every council's agenda. Most councils arrange an annual retreat. For the order as a whole, Grand Council schedules retreats at the Jesuit house at El Retiro. Another devotion widely practiced is group communion on nine First Fridays.

More significant than special devotions, however, is the constant encouragement given members to aid their pastors and to participate in parish affairs.

The foregoing indicates some of the measures taken by the order to fulfill its obligations to members themselves.

The third objective of the order, namely, the proper development of sentiments of devotion to the Catholic Church and loyalty to our country, has borne and continues to bear fruit with which the founders might well be satisfied. In the following pages we shall give a sampling of these, as an indication of the richness of the harvest.

FINANCIAL AID TO WORTHY CAUSES

In 1887 Grand Council, still in its infancy, gave an indication of its spirit by donating \$1000 for the purchase of the rose window in New St. Mary's Cathedral, San Francisco. Since that time, innumerable worthy projects have been aided financially both by Grand Council and by subordinate councils.

We mention a few instances chosen at random.

Since 1900 Grand Council has provided funds to educate a priest at Menlo Park.

Grand Council's De La Salle Scholarship provides aid for the education of a Christian Brother.

Christmas presents for children in hospitals and orphanages are supplied by many subordinate councils.

Other Councils maintain scholarships at their local Catholic High Schools.

The list could be extended almost indefinitely. Virtually every council has performed several such works involving financial contribution to worthy projects.

A WORK OF MERCY

Other projects have involved physical labor as well as financial outlay.

During the months of January and February, 1894, a business panic caused extensive distress among the poor in San Francisco. To provide public works, the

city government launched a park improvement campaign. Many of those afflicted, however, were not able to do that type of work.

The Young Men's Institute volunteered responsibility for them. A bureau for distribution of food and clothing was established in the society's headquarters on Market Street.

Over a period of six weeks, until the crisis was past, relief was given to 3454 families, representing 16,696 persons, or the equivalent of 350,616 meals. Donations of food and clothing came from citizens of all faiths, and were distributed on the same basis.

A WORK OF LOVE

Another project involving a still greater donation of time was the operation of clubs for personnel of the armed services during World War II.

Under the USO, the YMI and YLI in many communities cooperated to provide wholesome recreation for service men and women off duty. In San Francisco the entire annex of the YMI building was turned into such a club on April 20, 1941—eight months before Pearl Harbor. For four months, until the USO took over in August, 1941, the councils and institutes of the city maintained the club at their own expense. They continued to manage it under USO auspices until January 1, 1948. Since then, the club has become a National Catholic Welfare Center, still managed and staffed by members of the Young Men's and Young Ladies' Institutes.

An idea of the magnitude of this undertaking can be gained from the following figures, which cover the period from April 20, 1941, to January 1, 1948:

Service men and women entertained.....	1,326,258
Total individual hosts and hostesses.....	2,770
Senior hosts and hostesses contributing—	
more than 5000 hours.....	10
more than 1000 hours.....	38

Junior hostesses contributing—	
more than 1000 hours.....	240
Total hours donated.....	896,458
Total refreshments served.....	350,000

These figures apply only to the club in San Francisco. Testimony to activity in other communities was given in a letter to the San Francisco club from Terence Halloran, Pacific Coast Director of the Catholic USO, in which he stated that the best results were found consistently in those communities where the YMI and YLI took active part in the work.

ACHIEVEMENT IN COOPERATION

In the service of God and Country, there are times for friendly rivalry and there are times for cooperation.

The Good Friday movement is a splendid illustration of cooperation among Christian groups, and members of the Young Men's Institute may well be pleased with their order's part in that far-reaching movement.

It was a member of the order, a young San Franciscan named Stanislaus Riley, who in 1908 conceived the idea of commemorating Good Friday by a three-hour recess from the business of this world, during which the public could attend suitable religious exercises. The idea was good, but like many good ideas it might have ended with its originator had it not received the solid backing of the Young Men's Institute, and in particular the wise encouragement of Grand Secretary George Stanley.

Stanley and his fellow officers urged Riley to lay his plan before Archbishop Riordan. They promised the support of the Young Men's Institute, but they felt that the nature of the project called for cooperation of all Catholic groups. They therefore proposed the creation of a Good Friday Committee composed of representatives of all groups.

The proposal met with enthusiastic response. The Good Friday Committee was organized, and the movement was launched. From the start it had phenomenal success. Before long it reached not only all Catholics of the community, but also a majority of the Protes-

tant congregations. From San Francisco the movement spread throughout the nation and began to circle the globe.

Today the *Tres Ore* is perhaps the single devotion most common among those who call themselves Christians. Had the Young Men's Institute chosen to sponsor the movement alone, as might well have been the case, its influence would probably have been local and limited. The order might have gained prestige, but at what a loss!

Many years later, the same spirit of cooperation went to make a success of San Francisco's great outdoor religious spectacle, the Public Adoration of the Blessed Sacrament on the Feast of Christ the King. Once again the Young Men's Institute was the first organization approached, and once again the order refused, in the interest of the greatest good, to assume sole sponsorship. As before, the results were most gratifying.

Yes, there are times when rivalry among Catholic groups should be submerged. The Young Men's Institute has not in the past, and we trust never will be, slow to welcome such occasions for humble cooperation in the service of God and country.

TWO MONUMENTS

Nothing, we are told, is so influential as good example.

To conclude this section on the fruits of the Young Men's Institute, we therefore think it fitting to tell the story behind two monuments. For it is the purpose of monuments to perpetuate good examples; to pick out certain individuals who are worthy of emulation and make them known beyond the usual limits of time and personal memory.

The two monuments which we have in mind are, first, the heroic statue of Reverend William D. McKinnon which stands in Golden Gate Park in San Francisco; and second, the Shrine memorializing the War Dead of the Young Men's Institute. The latter, at this writing, is under construction on the grounds of the Jesuit Retreat House at El Retiro, near the little town of Los Altos, California.

THE MCKINNON MEMORIAL

Among those elected to the Board of Grand Directors of the Young Men's Institute in 1894 was Reverend William D. McKinnon, of Rio Vista, California. It was a popular choice; Father McKinnon was very active in the affairs of the order.

A few months later, on January 10, 1895, the young priest made a fatefully prophetic statement. Speaking on the motto of the order at Pioneer Council's installation of officers, he said:

"As a Catholic priest and an American citizen I yield to no man in my devotion to my Church and my Country."

Few men have had such opportunity as was subsequently Father McKinnon's to prove his statement to the hilt.

Three years later, as chaplain of the First Californians (Jim Smith's regiment), he sailed for the Philippines. Landing with the soldiers, he shared their dangers in the preliminary fighting leading up to the battle of Manila.

On August 13, 1898, the American army reached the outskirts of the city. Within the walls, the Spanish forces were ready to surrender, but contact had not been established. Moreover, there seemed little prospect that it would be established, as to do so meant that an American party would have to enter the city for negotiations. Considering the frame of mind not only of the Spanish garrison but also of the panicky natives, it was thought foolhardy for an American to take the risk.

Meanwhile the firing continued from both sides.

Then out from the American lines strode the black-clad figure of a priest. Thousands of eyes watched as Father McKinnon marched alone across the battle zone, suddenly grown quiet. Unharméd, he disappeared within the hostile walls.

Once inside, he asked to be directed to the Archbishop of Manila. Contact between the opposing camps was thus established, and the negotiations for surrender proceeded smoothly.

For his part in that chapter of American history, as well as for his diplomacy in later dealing with the insurrectionists, Father McKinnon was commissioned captain by President McKinley, and found himself a national hero.

But the greatest test of his statement was yet to come.

Having returned to the United States with his regiment, he asked to be sent back to the Philippines. There, as superintendent of schools in Manila, he took up the unglorified chore of winning the peace.

Before long, however, it became evident that, at the rate Father McKinnon expended energy, his constitution would not stand the tropics. In August, 1900, he was compelled to return home. Personal safety demanded that he stay there.

Two months later, as he looked back at the Golden Gate, he must have known that it was for the last time. But his duty, as he saw it, lay in Manila—as it had on that day when he walked alone into the enemy lines.

For two years, while his body gradually fell to a foe subtler than bullets, Father McKinnon labored for the people whose capture he had brought about. Then, in 1902, cholera broke out. Father McKinnon spent the last of his physical resources administering the last rites to others. He died on September 24, 1902, of dysentery and debility.

His body was brought home to San Francisco, where he was buried with full military honors. The Young Men's Institute, anxious to honor the Past Grand Officer, proposed the erection of a suitable memorial. But veterans of Father McKinnon's regiment had prior right—prior, not in time, but in depth of obligation. Members of the order were therefore urged to cooperate with plans of the First Californians. A benefit entertainment was held at Mechanics Pavilion, and with funds therefrom a statue of Father McKinnon was erected in Golden Gate Park. There, on community property, it reminds those who love their country of a man who also loved his God.

THE SHRINE AT EL RETIRO

The second memorial is, in a sense, a complement of the first. It commemorates a group of men whose vocation was primarily service of their country rather than service of God—soldiers, that is, and not priests. Yet this memorial does not stand on public property, as might be expected. It is situated on property owned by the Church and devoted only in a special way to service of the lay public.

Thirty-seven miles south of San Francisco, high on the eastern slope of the wooded hills which separate ocean and bay, lies the little town of Los Altos. Above the town, the distance of half a mile, a winding road passes between two adobe gate pillars. These mark the entrance to El Retiro, retreat house of the Jesuits.

Formerly a private estate, the property is ideally suited to the purpose for which it was acquired by the Jesuit order. From its vantage point, a man who has come there to take an objective survey of his life may look out on a panoramic cross-section of the world from which he has temporarily withdrawn.

At his feet lies the broad Santa Clara valley, epitome of agriculture. To the left, a tip of the bay symbolizes commerce with the far corners of the earth. The smoke of factories rises in the distance, and in the foreground a great military airport symbolizes both the achievement and the strife of man's civilization.

All this a man may observe, while conscious that he himself is not part of the scene.

Men go to El Retiro to take spiritual inventory, to evaluate the trend of their lives that they may save their souls. They are guided by the rules which St. Ignatius Loyola, founder of the Jesuits, wrote down in a cave near Manressa, Spain, humbly giving credit to the inspiration of Our Blessed Mother.

But why, one may ask, was this secluded spot chosen as the site for a memorial to the War Dead of the Young Men's Institute? Usually such memorials are given the most prominent location available.

The answer is so obvious, and yet at the same time so unlikely to be thought of, as to lend credence to the belief that divine inspiration had a hand in this too.

Following the late war, officers and members of the Young Men's Institute discussed and mulled over in their minds a suitable memorial to the War Dead but were unable to think of any plan to which there were not overwhelming objections.

Then one night, while driving alone, the answer came suddenly to one of these men, who has asked that his name not be mentioned. It came in the form of a question to which there could be only one answer.

The question was, "If these War Dead, our brothers, could make only one request of us, what would it be?"

And the answer to that, of course, was, "Pray for us."

With that clue, both the site and the type of memorial followed almost by logical necessity. For it is to El Retiro as to no other place that members come from throughout the jurisdiction of the Young Men's Institute. And there perhaps more than at any other gathering place of the order, those who come pray from a full heart.

As for the type of memorial, what could be more suitable than a shrine? And what shrine more fitting at El Retiro than a replica of the cave at Manressa?

That is really all there is to the story of the shrine at El Retiro. The idea carried everything before it. The Jesuit Fathers were enthusiastic. Funds came in by voluntary subscription from the entire membership. Work began.

At one side of the cave when it is finished will be a small plaque listing the names of the War Dead, with a request that the visitor pray for them.

To these young men it has been given to fulfill completely the motto of our order, *Pro Deo, Pro Patria*. In dying, they paid to their country the last full measure of devotion. Yet their influence lives on.

Through their memorial, they serve to bring their fellow men closer to God. Theirs was a full life.

May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.



L'ENVOI

To the young men who talked on the street corner long ago, the light from the lamp post seemed to extend into the darkness fifty or a hundred feet.

But if, on their way home, they had happened to look back when they were two blocks away, they would have seen the light easily. And if by chance they had climbed to the top of Twin Peaks and looked down, when there were no other lights in the city, they still could have seen the light. A man with a telescope could have seen it from even farther. We do not know, in fact, how far the light actually extended. Only God knows.

In like manner, and for like reasons, only He knows the limits of potential influence of the Young Men's Institute. To His knowledge and to His guidance the Order commends its future.



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