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## First Marian Congress Held in the United States: Portland, Oregon, August 12-15, 1934

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# FIRST MARIAN CONGRESS HELD IN THE UNITED STATES

PORTLAND, OREGON, AUGUST 12-15, 1934

*Conrad Borntrager, O.S.M.\**

## I. Sources for the Study of the Marian Congress

Before we begin to describe the early preparations for the Marian Congress, a word is in order about the sources we have at our disposal at the present time.<sup>1</sup> There is no doubt that much of the documentation about the Marian Congress has been lost. Fr. Mayer would place the responsibility for this on the shoulders of the Servite Prior Raffaele Baldini,<sup>2</sup>

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<sup>1</sup> For more complete information about the Marian Congress of 1934 see my article "First Marian Congress to be Held in the United States, Portland, Oregon, August 12-15, 1934," which appeared in *Studi Storici O.S.M.* 60 (2010): 103-144. In this present article the following abbreviations will be used to identify the archives cited:

AC:OLS = Servite Provincial Archives, Chicago: Archives of Our Lady of Sorrows Province.

AC:WP = Servite Provincial Archives, Chicago: Archives of the Western Province

AGOSM = Archivio generale dell'Ordine dei Servi di Maria: The Servite General Archives, Rome.

AP:Cong = Archives of the Monastery of Our Sorrowful Mother, Portland, Oregon: Papers of the Marian Congress, 1934

AP:Mon = Archives of the Monastery of Our Sorrowful Mother, Portland, Oregon.

<sup>2</sup> For Fr. Raffaele Baldini (1889-1947), prior general of the Servite Order from 1932 to 1938, see Gabriele Roschini, *Galleria servitana* (Rome, 1976), 2:43-44. For Mayer's view of Baldini's responsibility for the confiscation of the historical records,

but, in a letter, Fr. Baldini asked the American provincial if the proceedings of the Congress had been published, noting only that he would like to see the manuscript before publication.<sup>3</sup> This would seem to indicate that he was not responsible for the disappearance of much of the documentation for he thought the acts of the Congress were still in existence and could be published.

In any event, in the archives of the Monastery of the Sanctuary of Our Sorrowful Mother there are copies of some correspondence and other documentation which provide a sufficiently clear idea of the preparations. It is rather curious, however, that most of the letters are copies of letters sent by Fr. Mayer, rather than the originals which he received. What happened to the letters received? The financial records of the Congress were not kept separate from the general registers of the monastery. Therefore it is necessary to consult the financial registers of the monastery itself to have an idea of the income and expenses relative to the Congress. As we shall see, the cost of the Congress was a concern of the Prior General.

This lack of documentation in Portland is partially compensated for by correspondence found in other archives. The Servite Provincial Archives in Chicago provide some letters between the American provincial and the prior general. The archivist of the Servite general archives in Rome, Odir Dias, has been most kind and generous with his time in searching out relevant correspondence. Even though I was not able to do a completely thorough search through the Roman archives, I doubt that the discovery of other documents would notably change the conclusions found in this article.

Other very important sources of information for the Marian Congress are the Portland newspapers of the time. They had

see Mayer's "*Incredible*" *But True: An Open Letter to the Prior General, Most Rev. A. M. Benetti, O.S.M.* (Center Line, MI: The Stilwell Press, 1949), 15. He later notes that five years later the records were returned to him, at St. Dominic's Priory in Chicago, by order of the new prior general, Alfonso M. Benetti, O.S.M., but that two-thirds of them were missing (*ibid.*, 48). No trace has been found even of this one-third which was returned to Fr. Mayer.

<sup>3</sup> Letter of Prior General Baldini to the American Provincial Fr. Patrick Brosnahan, May 16, 1935 (AC:OLS, Box 1, folder 6).

excellent coverage of the Congress itself, and so it is possible to follow the proceedings day by day. Unfortunately I was not able to consult the material on the Marian Congress found in the archives of the Apostolic Delegation in Washington, D.C., now transferred to the Vatican Archives.

The later recollections of Fr. Mayer must also be taken into account. These, however, must be used with caution, since at times his memory did not serve him well, for the contemporary documentation does not confirm some of his affirmations.<sup>4</sup>

Finally it should be noted that in the archives of the Monastery, there are four motion picture films taken during the Marian Congress. They are all 16 mm. films, three are seven-inch reels and one is a three-and-a-half-inch reel. Since it is difficult to find projectors for 16 mm. films today, these reels have been transferred to DVDs. Unfortunately they are of poor quality. Most sections are so dark as to make them very difficult to use, and the scenes of the altar and processions are better seen on photos found in the newspapers of the day.

## **II. General Context for the Marian Congress: Convergence of Two Movements**

### **A. Fr. Ambrose Mayer, O.S.M. (1883-1971)<sup>5</sup>: Devotion to Mary**

Any great event, such as the Marian Congress of 1934 surely was, does not happen in a vacuum. It is the result of many factors which converge at a certain time and place in history,

<sup>4</sup> See in particular his letter to the Sacred Congregation of Religious, December 19, 1946, a copy of which was also sent to the Apostolic Delegate, February 3, 1947. Then later he incorporated the same essential information about the Marian Congress in a printed version: *"Incredible" But True: An Open Letter to the Prior General, Most Rev. A. M. Benetti, O.S.M.* ([Center Line, MI: The Stilwell Press, 1949], 62 pp.). Copies of these resources can be found in AP: Cong, XI. In general, discrepancies between dates and interpretation of documentation as found in the documents themselves as compared to Fr. Mayer's recollections will not be noted in this article. This would require a separate and more detailed study.

<sup>5</sup> There is no biography of Fr. Mayer. Essential information about Fr. Mayer, and other Servites cited in this article, can frequently be found in Gabriele Roschini, *Galleria servitana* (2 vols., Rome, 1976). Most often Roschini cites as his source the obituary



and the result seems quite natural. So to understand the Marian Congress of 1934 you have to first know the priest who conceived it and brought it to completion.

Fr. Ambrose Mayer, founder of the Sanctuary of Our Sorrowful Mother and President of the Marian Congress, had always a deep devotion to Our Lady. At The Grotto, as the Sanctuary of Our Sorrowful Mother is familiarly known, everyone is familiar with the story of the young boy in Canada whose mother was dying and who went to the parish church to pray before the statue of Our Lady of Sorrows. His mother lived and he was ever grateful to his heavenly mother. He expressed this gratitude in various ways.

The young Thomas Mayer wanted to join a religious order dedicated to Our Lady, and so he chose the Servants of Mary, although he had never seen a Servite. When he became a novice in 1901 he received the religious name of Ambrose. He was ordained in 1910 and three years later was assigned to the parish of Our Lady of Sorrows in Vancouver, British Columbia. During the years he was there he translated from the German of the Austrian Servite Fr. Magnus Perzager<sup>6</sup> a series of thirty-four installments on the "Catechism of Mary." These were published in the Servite monthly family magazine called the *Messenger of Our Lady of Sorrows*. This no doubt gave him the basic organized treatment of the doctrines and devotions to Our Lady.

In 1917, then only seven years ordained, he was transferred to the parish of St. Clement in Portland, which had been offered to the Servites by Archbishop Christie.<sup>7</sup> Characteristically, when a new church was built, Fr. Mayer had the name of

found in *Acta O.S.M.* For Fr. Mayer, see Roschini, *Galleria servitana*, 2:127, or *Acta O.S.M.* 31 (1971): 331-332.

<sup>6</sup> For Fr. Perzager (1813-1877), see Roschini, *Galleria servitana*, 1:348, and Augustin M. Pötscher, O.S.M., "Magnus M. Perzager, OSM (1813-1877)," in *Figure di frati, suore e laici dei Servi di santa Maria dall'800 ai nostri giorni: L'Ottocento*, Quaderni di Monte Senario sussidi di storia e spiritualità, 9 (Monte Senario: Edizioni Monte Senario, 2000), 117-119.

<sup>7</sup> Archbishop Alexander Christie was archbishop of Portland from 1899 to 1925.

the parish changed to "Assumption." While at Assumption his dream was still to build a shrine to Our Lady. With the help of Archbishop Christie he obtained fifty-eight acres on Rocky Butte and in 1924 the Sanctuary of Our Sorrowful Mother became a reality. Here we find the fusion of two ideas which were certainly present even in the prayers of the child praying for the health of his earthly mother: Mary, whose soul was pierced by a sword of sorrow at the foot of the cross of her dying son, and Mary, who became our Mother at the foot of that same cross.

In the following years three events oriented his devotion more firmly to Mary, our Mother, as he saw more clearly the relationship between Mary at the foot of the Cross and Mary our Mother. First, in 1930, he obtained permission for a special Mass in honor of Mary our Mother to be celebrated on Mother's Day each year.<sup>8</sup> Second, in 1931, he published a book entitled *The Cross-Annunciation* in which he developed the parallelism between the Annunciation by the Archangel Gabriel proclaiming Mary as Mother of God and the Annunciation on the Cross by Jesus that Mary is our Mother.<sup>9</sup> And third, he had the statue of *Mary, our Mother* erected on a tall pedestal on the cliff directly above the grotto overlooking all of Portland and the Columbia River.<sup>10</sup> Thus, by 1933, Fr. Mayer and the Sanctuary of Our Sorrowful Mother had firmly established their Marian devotion toward Mary, our Mother, our Sorrowful Mother.

<sup>8</sup> This feast day, entitled *Ecce Mater Tua* or *Mater humani generis*, was first celebrated in Portland on Mother's Day, May 11, 1930. In attendance at this first celebration was Fr. Mayer's Mother, Mrs. John Mayer, who had come from Detroit for this occasion. Her healing in answer to prayer was, of course, the major inspiration for her son's great devotion to Our Lady.

<sup>9</sup> *The Cross-Annunciation* (325 pp.; Portland, Ore.: Sanctuary of Our Sorrowful Mother, 1931), ix. This book was reviewed in *The Savior's Call* 10 (May 1932): 141, 146; *St. Francis Home Journal* 32, no. 6 (June 1932): 188-189; and *The Victorian* 38, no. 6 (June 1932): 53-54.

<sup>10</sup> The bronze statue titled *Mary, our Mother* is the work of the Italian artist Giuseppe Cassioli. It was blessed by Pope Pius XI before being brought to the Sanctuary where it was dedicated on September 10, 1933.

## **B. Church: Many Marian Congresses from 1895**

A second theme flowing through the world in the early 1900s was that of the numerous Marian congresses held in many countries. One list includes thirty-three national or international Marian congresses from the one held in Livorno, Italy, in 1895, to the one held in Lourdes, France, in 1930. In addition there were numerous local or regional congresses. But none of these met in the United States.

So in the early 1930s there was a convergence of factors which favored a Marian congress in Portland: Fr. Mayer's active promotion of devotion to Mary, especially under the title of Mary, our Mother; the numerous Marian congresses throughout the world; and finally a third element, the fact that, in 1933, the Servite Order would celebrate the 700th anniversary of its foundation. A Marian congress would provide the occasion to bring all these themes together.

## **III. Preparation for the Marian Congress**

### **A. Phase One: From Its Inception to Its Postponement in May 1933**

Most of the documentation which we have today about the preparations for the Marian Congress centers around two objectives: first, the obtaining of the approval and blessing of the Pope, and second, the assurance that the Servite Cardinal, Alexis Henri Lépiciér, would attend as papal legate.<sup>11</sup> As we review the developments of these two years, we will see a growing misgiving on the part of the Servite Prior General Baldini toward Fr. Mayer. Perhaps it was Mayer's grandiose plans and ideas, his exuberance and impetuosity, together with what Baldini saw as lack of good judgment and prudence.

<sup>11</sup> For Cardinal Lépiciér, see Tiziano M. Civiero, O.S.M., "Alexis M. Lépiciér (1863-1936), priore generale dei Servi di Maria e cardinale," *Studi Storici O.S.M.* 56-57 (2006-2007): 817-842. On pages 820-821, Civiero lists previous works about the Cardinal, and there is a mention of the Marian Congress on p. 825. In particular, also note the two volumes of *Le Cardinal Lépiciér des Servites de Marie* by the Cardinal's brother, Augustin Lépiciér, O.S.M. (Gap: Aux Éditions Servites, 1946-1947). For more on the Cardinal, see also Roschini, *Galleria servitana*, 2:9-11.



And so Baldini, and to some extent Provincial Brosnahan, saw the need of reining in and controlling some of Mayer's actions. Nevertheless, Baldini's esteem for Brosnahan and the "dear American Fathers" led him to support the Marian Congress and also to help assure the presence of Cardinal Lépicier.

The earliest intimation of a desire to hold a Marian Congress in Portland in August of 1933 is found in a letter of Mayer, dated July 9, 1932, congratulating Baldini on his election as Prior General of the Servite Order.<sup>12</sup> Baldini replied in a letter of August 28 in which he said that he highly approved of the idea of holding a Marian Congress.<sup>13</sup>

Part of Fr. Mayer's plan was to include in a commemorative volume of the Congress contributions from noted Catholics throughout the world in order to provide a veritable encyclopedia of Mariology in English. Then in late October of 1932, Mayer embarked for Rome with the express intention of obtaining approval from Pope Pius XI for the Marian Congress, but also to convince Cardinal Lépicier that he should come as papal legate.<sup>14</sup>

By January 4, 1933, Mayer had drawn up a "Tentative Program and Draft of Proposed Volume" for the First American Marian Congress.<sup>15</sup> Mayer was then anxiously awaiting word of the papal approval so that further plans and publicity for the Congress could be prepared. But on January 6, 1933, something occurred which changed the entire course of preparation for the Marian Congress. Pope Pius XI proclaimed a special Holy Year to take place from April 2, 1933 (Passion Sunday) to April 2, 1934 (Easter Monday).<sup>16</sup> Soon after that,

<sup>12</sup> Mayer to Baldini, July 9, 1932 (a copy of this letter is found in AP:Cong, III, 5).

<sup>13</sup> This letter itself cannot be found at present, but Mayer refers to it in his letter to Baldini, April 5, 1933 (a copy of this April 5 letter is found in AP:Cong, II, 5).

<sup>14</sup> Mayer wrote to Prior Provincial Mulherin on October 28, 1932, from the Hotel Cadillac in New York that he was sailing the following day (AC:WP, Box 5, 0100, Portland, folder 3). Then on November 23, 1932, Baldini wrote to Mulherin that Mayer was still in Rome and expected to have a papal audience (AC:OLS, Box 1, folder 8).

<sup>15</sup> See Appendix I at end of this article.

<sup>16</sup> For the letter of proclamation of the Holy Year by Pope Pius XI, *Indictio anni sancti extra Ordinem*, dated January 6, 1933, see *Acta Apostolicae Sedis* 25 (1933): 5-10. It was also reprinted in *Acta O.S.M.* 6 (1931-1933): 163-167.



on January 27, 1933, Mayer received a cable from Baldini: "Papal approval impossible, Writing."<sup>17</sup> On February 1, Baldini addressed a letter to Mayer.<sup>18</sup> This letter was interpreted differently by Baldini and by Mayer. Since Mayer kept asking for papal approval, Baldini arranged an audience with the Pope. The Pope made it clear "that all efforts among Catholics should be pointed to Rome during the Holy Year," and thus "a solemn gathering of Catholics as would be that of a Congress seems to be less opportune." Baldini then adds his own view: "Therefore it would be advisable to postpone the Congress to next year, after the end of the Holy Year in Rome." Secondly the Pope said that the issue should be handled through the Apostolic Delegate in Washington. Baldini here added his own comment: "Therefore please approach the bishops and the Delegate on the subject. Just now nothing else can be done." Fr. Mayer was very discouraged by this letter, but he continued his preparations for the Congress for August 1933.

Finally, on April 11, 1933, Baldini sent a letter to Mulherin for Mayer to clarify the situation once and for all. Baldini made clear the Pope's position: 1) There was no doubt that the Pope approved of such manifestations; 2) that was no reason, however, to say and publish that it was the Pope who wants the Congress to be held; and 3) if the Congress should take place, arrangements should be made with the Apostolic Delegate and the bishops. In light of these clarifications, Baldini said he could not approve a Congress for August of 1933, but Baldini's letter also offered a solution which eventually was accepted. He said that Mayer could postpone the Congress until 1934 and seek approval through the local bishop; in fact, he added, the Pope prefers such endeavors to be presented by the local bishop, and Baldini himself thought that was the best solution.

When this letter arrived, Mayer took immediate action in complete obedience to both Prior General and Prior Provincial. On May 3, 1933, he notified the Apostolic Delegate and

<sup>17</sup> See Mayer's response to Baldini, January 27, 1933, in which he states that he received the cablegram that afternoon (copy in AP: Cong, III, 5).

<sup>18</sup> A handwritten copy of this letter is found in AC: WP, Box 5, 0100, Portland, folder 3.

thanked Archbishop Howard of Portland for his words of encouragement to go ahead with the plans for the Marian Congress in 1934.<sup>19</sup> Thus on May 3, 1933, the first phase of the preparations for the Marian Congress ended. The Congress was postponed until the following year.

### **B. Second Phase: May 1933 to August 1934**

After the announcement of the postponement of the Congress, it seems that Mayer redirected all his energies to the unveiling of the statue of *Mary, our Mother*, which had been cast in Rome and blessed by Pius XI. It was unveiled on September 10, 1933.<sup>20</sup>

In the meantime, Fr. Baldini came to the United States to preside at the provincial chapter which was held in Chicago on June 20-24, 1933. In this chapter, Fr. Patrick Brosnahan was elected to succeed Fr. Mulherin as prior provincial of the American Province. Fr. Mayer had made arrangements for the Prior General to visit the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, to present the case for the Marian Congress. Fathers Brosnahan, Baldini, and Mayer met with the Apostolic Delegate on August 26, 1933.

The accounts of this interview with the Apostolic Delegate differ. Fr. Brosnahan's note in the provincial register (a sort of provincial diary) merely indicates that the Apostolic Delegate said to come back toward the end of the year and he would make a decision.<sup>21</sup> Fr. Mayer, however, recalled years later that Baldini asked the Apostolic Delegate to seek papal approval for the Marian Congress and also to seek the appointment of

<sup>19</sup> Edward Howard was archbishop of Portland from 1926 to 1966. The correspondence with the Apostolic Delegation in Washington at this time was carried on through Monsignor Paul Mareello, Chargé d'Affaires at the Delegation until the new Apostolic Delegate arrived later that summer. A copy of Mayer's letter of thanks to Archbishop Howard, dated May 3, 1933, is found in AP: Cong, III, 9.

<sup>20</sup> In his letter to Baldini of September 13, 1933, Mayer related the unveiling of the statue and thanked the Prior General "with all our Heart for your generous and ever-ready cooperation in advancing the great cause of the Sanctuary of Our Sorrowful Mother."

<sup>21</sup> See the notation under the date of July 25, 1933, in *Regestum Provinciae*, II (AC:OLS, Reg. A2, pp. 389-390).

Cardinal Lépiciér as papal legate, and he added that the Delegate graciously consented and said that he would at once refer the matter to His Holiness.<sup>22</sup>

In the beginning of November, Brosnahan outlined some plans to the Prior General, who was delighted with the actions Brosnahan had taken. Baldini wrote that "finally this much discussed and complicated business is on the road to a reasonable and prudent realization." He was happy that Brosnahan excluded two unnamed costly projects of Fr. Mayer. He also complimented the provincial for having sent Fr. Joseph Vosburgh<sup>23</sup> to Portland, because "Fr. Mayer will thus have a good adviser and a good helper, and we will have an added assurance that everything will be done well and with proper judgment."<sup>24</sup> This is probably the clearest indication of Baldini's growing uneasiness with Mayer's judgments and actions.

The return visit to the Apostolic Delegation in Washington took place on December 19, 1933. Fr. Brosnahan summarized the meeting in the Provincial Register: "An international, national, or American Congress could not be held unless the Hierarchy as a body requested same, and that a Marian Congress sponsored by the Archbishop of Portland would be approved by him and that he would write to the Secretary of State of his Holiness to secure his approval and blessing as soon as the Archbishop of Portland should present petition for same."<sup>25</sup> The way was now clear to obtain the long-desired approval.

<sup>22</sup> See *"Incredible" But True*, 9. There is no indication in any of the correspondence that the Apostolic Delegate acted upon the request at this time. Brosnahan's note that he merely said to come back at the end of the year seems to be more in accord with the documentation.

<sup>23</sup> For Fr. Vosburgh (1892-1960), see his obituary in *Acta O.S.M.* 19 (1960): 132-133. At the time of his assignment to Portland, Fr. Vosburgh was prior at the novitiate in Granville, Wisconsin.

<sup>24</sup> We know of Fr. Brosnahan's letter only through Fr. Baldini's response (letter of December 17, 1933, in AC:OLS, Box 1, folder 8).

<sup>25</sup> AC:OLS, Reg. A2, *Regestum Provinciae* II, p. 391. Fr. Mayer's recollections are quite different from the correspondence of the time. He states (*"Incredible" But True*, 14) that in December 1933 he (Fr. Mayer) had received a letter from Fr. Baldini again calling off the Marian Congress. Because of this he again approached the Apostolic



On his return to Portland, Fr. Mayer consulted with the Archbishop who was to leave shortly for the *Ad Limina* visit to Rome and the Holy Land. He then drew up a petition dated January 5, 1934, which both signed, and sent it to the Apostolic Delegate.<sup>26</sup>

This petition was forwarded to the Cardinal Secretary of State, Cardinal Eugenio Pacelli (the future Pope Pius XII), on February 9, and a month later, on March 8, 1934, Cardinal Pacelli signed the document giving papal approval and blessing to the Marian Congress.<sup>27</sup>

The next big question was to convince the Servite Cardinal Lépiciér to come to the Congress. This possibility and desire was expressed as early as Mayer's visit to Rome in November of 1932, when he met personally with the Cardinal.<sup>28</sup> Fr. Mulherin wrote to Mayer in December of 1932 that the Cardinal had expressed a rather firm desire to come.<sup>29</sup>

Delegate who then suggested that the Archbishop of Portland submit a request for the Marian Congress. No such letter from Baldini to Mayer can be found. All the correspondence of those months presume, both on the part of the Prior General and the Provincial, that the Congress would be held. In a draft of a letter of December 2 to the Apostolic Delegate (AP:Cong, III, 2), Mayer himself wrote "at that time [the meeting in August] you suggested we make preliminary preparations and consult you towards the end of the year." This is in accord with Brosnahan's notation in the Provincial Register. On December 6, Brosnahan wrote to Lépiciér inviting him to attend the Marian Congress (original: AGOSM, fondo Lépiciér). On December 17 (i.e., before the meeting with the Apostolic Delegate), Baldini praises Brosnahan for his action with regard to the Marian Congress and for having assigned Vosburgh to Portland to assist Mayer (AC:OLS, Box 1, folder 8). None of this correspondence shows any sign that Baldini had called off the Congress.

<sup>26</sup> A copy of this petition is found in AP:Cong, III, 2.

<sup>27</sup> Since the original of this letter could not be found in the archives of the Portland Archdiocese when Fr. Peregrine Graffius, O.S.M., was preparing to write a history of the Marian Congress in 1970, he requested Fr. Vincenzo Buffon, then procurator general of the Order, to seek a photostat from the archives of the Secretariat of State. The photostat confirmed the accuracy of the many copies which had been published (see AP:Cong, III, 1).

<sup>28</sup> This is mentioned explicitly in Bro. Felix Abraham's letter to Lépiciér, January 3, 1933 (original in AGOSM, fondo Lépiciér). Bro. Felix, a tertiary brother at the Sanctuary, had accompanied Fr. Mayer to Rome in 1932.

<sup>29</sup> This letter of Mulherin to Mayer, December 26, 1932, is cited in Mayer's response on January 4, 1934 (original in AC:WP, Box 5, 0100, Portland, folder 3; and a copy is found in AP:Cong, III, 7).



As soon as papal approval was obtained, Mayer wrote again to Lépicier urging him to come. He even noted that the railroad officials had offered a special air-conditioned car, and one railroad president offered his own personal car. In his reply, the Cardinal promised he would give a definite answer by the middle of June.<sup>30</sup> Baldini approached the Holy Father to obtain permission for the Cardinal to go to America. The Pope replied that he did not think the participation of the Cardinal in an official capacity would be opportune, since this was generally given only to truly extraordinary events. But then the Pope added that if the Cardinal wished to take a vacation at that time and go to America, the Pope would not object. Baldini then told Lépicier about this meeting, and the Cardinal seemed enthusiastic about the approval.<sup>31</sup> On June 5, the Cardinal met with the Pope and received full permission to go to America.

Baldini wrote immediately to Brosnahan and noted that the Cardinal's visit is not an "official" but a "private" visit. And he adds that Fr. Mayer should be particularly attentive to this point.<sup>32</sup> The Cardinal, with Baldini and two other Servites, arrived in New York on August 2; they traveled in a private railroad car to Chicago, and then on to Omaha and Portland where they arrived the morning of August 11, the day before the opening of the Congress.<sup>33</sup>

### **C. Other Preparations during This Period**

A listing of the material still found in the papers of the Marian Congress might give an idea of the type of organizational work which was being done concurrently with the key items mentioned above (obtaining the approval of the Pope

<sup>30</sup> Mayer to Lépicier, April 27, 1934, and draft of Lépicier's reply (both in AGOSM, fondo Lépicier).

<sup>31</sup> Baldini to Brosnahan, May 24, 1934 (original: AC:WP, Box 5, 0100, Portland, folder 3).

<sup>32</sup> Baldini to Brosnahan, June 7, 1934 (original: AC:OLS, Box 1, folder 8).

<sup>33</sup> For information about the trip from New York to Portland, see Mayer to Brosnahan, June 28, 1934 (original: AC:WP, Box 5, 0100, Portland, folder 3); and also frequent notations in Lépicier's diary for those dates (AGOSM. fondo Lépicier).

and assurance of the presence of Cardinal Lépicié at the Congress). There is information about advertising for the Congress, radio broadcasts before the Congress to promote not only devotion to Our Lady but also to make the Congress known to a wider audience,<sup>34</sup> choir directions, food concessions, officers at Masses, and committees for the Marian Congress.<sup>35</sup> The information about each of these is quite sparse, due probably to the fact that contacts were made chiefly by telephone or in person, thus leaving few written accounts. In addition to this there was need to provide a road through the upper level of the Sanctuary grounds.

One might also take into consideration the fact that the United States was in the midst of the Great Depression. Franklin D. Roosevelt was elected president in November 1932 (when Mayer was in Rome), and he took office on March 4, 1933. It is noteworthy that, in spite of the Depression, thousands of people attended the Marian Congress.

#### **IV. Celebration of the Marian Congress-Three Aspects**

##### **A. Theological Papers**

From the very beginning Fr. Mayer's idea was that the Marian Congress was not to be merely an expression of devotion to Our Lady, but that it should also have a solid theological content. He noted the previous Marian congresses were more or less solely devotional. The theological part of the Marian Congress was to consist in a series of "theses" on different aspects of theological thought about Mary. This was expressed in a letter to Cardinal Lépicié as early as January 18, 1933. His program was for nine theses to be presented at the Congress.

<sup>34</sup> The *Oregon Daily Journal* for June 3, 1934, provided this information: "Under the program title, 'Your Mother and Mine,' the Sanctuary of Our Sorrowful Mother is releasing radio broadcasts to the nation. The first program was given today. The other broadcasts will take place at 5 p.m. (Pacific Standard Time) each Sunday for the following nine weeks. On June 18, at 8 p.m. (P.S.T.) a program will be released over the entire Columbia Broadcasting System. . . . Each program will originate in the Grotto . . . through the facilities of radio station KOIN in this city."

<sup>35</sup> These are found in AP: Cong, I, 1.

Three were to be on the theme of Christ and Mary: Immaculate Conception, Divine Maternity (Mother and Son), and Virginal Birth. A second set of three theses would discuss the relationship between Christ and men: Redemption, Mediator, and adopted sonship (through Mary). And a final set of three theses would develop the themes of Mary the mother of all men, co-redemptrix, and mediatrix.<sup>36</sup>

Here we see his preoccupation with the theme of Mary as our Mother. His thesis on this subject was already written and he submitted it to Cardinal Lépicier for his comments, adding: "Because it is our purpose at the Congress that the first resolution to be submitted should be the proposal for an announcement and definition of the Human Motherhood of Mary, to the Holy See, as a dogma, we feel that the other eight theses as far as possible should orientate upon this Human Motherhood."<sup>37</sup>

Mayer took up this topic again with the Cardinal after papal approval had been obtained in 1934. On April 27, he asked the Cardinal to give the topics for the nine theses to be read at the Congress. Lépicier responded by sending him the wording for ten such theses, leaving it to Mayer to choose those he thought might best serve his purpose.<sup>38</sup>

The accommodations for the clergy were described in an article by Martin W. Doherty:

For the bishops and the clergy quarters have been arranged in the spacious rooms of the Hill Military Academy which adjoins the Sanctuary grounds. There are 300 rooms ready there, a refectory where meals will be served, an auditorium where the theological discussions will be held, a drill hall 230 feet long and 100 feet wide where temporary altars will be set up to enable all to say Mass each morning. Columbia University [now called the University of Portland], situated a few miles away, has also been offered by the Holy Cross Fathers as a hospice for clerical visitors.<sup>39</sup>

<sup>36</sup> Mayer to Lépicier (copy: AP:Cong, III, 3).

<sup>37</sup> Ibid.

<sup>38</sup> These ten theses were printed on the paper jacket of Fr. Mayer's *Advanced Mariology*. See Appendix II.

<sup>39</sup> Martin W. Doherty, "Our Mother's Shrine," *Extension Magazine* 29, no. 1 (August 1934): 40.



The theses were presented at both morning and afternoon sessions at the Auditorium of the Hill Military Academy. The *Oregon Daily Journal* for August 15, 1934, presented some attendance figures for the Congress, and continued: "Even the theological sessions of the congress, planned especially for the clergy and which was thought would not attract more than 500 persons, are proving popular, with between 2000 and 3000 people attending each session."

In the final version, eleven (not nine as originally planned in 1933) theses were presented: the ten proposed by Cardinal Lépicier plus the eleventh on the Assumption of Our Lady. There is not a clear unanimity, however, regarding the number or names of presenters of these theses. The following is a list of the theological papers, based on the copies found in the Archives of the Marian Congress:

An introductory presentation was made by Fr. Dominic O'Connor, O.E.M.Cap., who was Vice President of the Congress. Then in the following sessions these theses were presented:

1. Blessed Virgin is entitled to greater honor than the saints, by Fr. Thomas F. Burke, C.S.P., superior and pastor of St. Mary's (Paulist) church, San Francisco, California.
2. Mary made Mother of Mankind at the foot of the Cross, by Fr. Ambrose M. Mayer, O.S.M., rector of the Sanctuary of Our Sorrowful Mother, Portland, Oregon.
3. Mary at all times has shown herself as mother of mankind, by Fr. Damian Jentges, O.S.B., S.T.D., Mount Angel Abbey, St. Benedict, Oregon.
4. Mary, our mediatrix, by Fr. Ambrose M. Mayer, O.S.M.
5. The co-redeemer, by Fr. A. M. Bellwald, S.M., professor of dogmatic theology, Notre Dame Seminary (Marist), New Orleans, Louisiana.
6. Mary, dispenser of every grace, by Fr. Joseph M. Piet, S.J., rector and instructor of tertians, Manresa Hall, Port Townsend, Washington.
7. Queenship of Mary, with account of the founding of the Servite Order, by Fr. Paul Kevin Meagher, O.P., S.T.Lr., professor of philosophy, College of Saint Albert the Great, Dominican House of Studies, Oakland, California.
8. Devotion to Mary, sign of eternal salvation, by Fr. John Zeller, C.Ss.R., novice master, Mount St. Clement's Novitiate, De Soto, Missouri.
9. Devotion to Mary consists not in external acts alone but chiefly in internal acts, by Fr. Albert Carmody, S.T.D., pastor, St. Stephen's Rectory, Portland, Oregon.



10. Marian Devotion, the safeguard of faith and morals, by Fr. Romuald Mollaun, O.F.M., S.T.D., Franciscan Study House of Theology, Oldenburg, Indiana.
11. The Assumption of the Blessed Virgin Mary, by Fr. Sylvester P. Juergens, S.M. (Marianist), president of Chaminade College, Clayton, Missouri.

The newspapers reported that in the afternoon sessions there were also sectional sessions and discussion, but no record of these exists. Fr. Juergens wrote, however, that "A resolution was passed at the Congress to have the Servites solicit signatures of all adult Catholics of the United States to petition the Holy Father for the definition of the dogma of the Assumption."<sup>40</sup>

## **B. Papers from Catholics throughout the World: One Example**

A second part of Fr. Mayer's plan was to gather papers from noted Catholic writers throughout the world on various aspects of Marian devotion, and publish these, together with the theological papers, in a commemorative volume.<sup>41</sup> Unfortunately this commemorative volume was never published. But the archives of the sanctuary in Portland conserves copies of the eleven theological papers presented and also copies of twenty-seven of the contributions from noted Catholics.<sup>42</sup>

To give a brief idea of the breadth of Fr. Mayer's plan, the topics of papers we have include Mary and the Priesthood, the Brotherhoods, and the Sisterhoods, and then Mary in individual religious orders and congregations. There are also papers on

<sup>40</sup> Sylvester Juergens, "The First Marian Congress in the United States," *The Columbia Review* 26, no. 1 (January 1935): 22-28.

<sup>41</sup> The tentative plan for this volume is found in Appendix I.

<sup>42</sup> The eleven theological papers are listed above. The twenty-seven other articles from Catholic writers are found in Appendix III. Only two papers have been published. The contribution by G. K. Chesterton is found in note 43. The other article, not found among these twenty-seven, is the article on devotion to Our Lady in France by Fr. Augustín M. Lépicier, O.S.M. (brother of the Cardinal) and published in the journal of the French Servites: "Marie, Reine de France. Rapport pour le Congrès Marial Servite de Portland," *Messager de la très sainte Vierge* 30 (1936): 61-63, 106-109, 166-169, 222-224, and 264-265.

various aspects of the laity: the Sodality; Mary, the Mother of Men; Our Lady and the Layman, Laywoman, converts, the Catholic boy. Mary and art and Mary in painting comprise another category. These were followed by a series on devotion to Mary in various countries: Austria, Belgium, India, Poland, and Scotland. Many more could be added if we included all those themes proposed in the preliminary draft of the commemorative volume.

These papers have a great deal of depth and seriousness. I shall just give one example. The author I have chosen is G. K. Chesterton, noted English writer and convert to the Catholic Church. He wrote a short essay on "Mary and the Convert."<sup>43</sup> But it is more a personal reflection on how he looked upon Mary before his conversion to Catholicism. His own family and family circle were quite distant from more negative views of Our Lady, typical of some Protestants. He describes these in this way:

That strange mania against Mariolatry, that mad vigilance that watches for the first faint signs of the cult of Mary as for the spots of a plague; that apparently presumes her to be perpetually and secretly encroaching upon the prerogatives of Christ; that logically infers from a mere glimpse of the blue robe the presence of the Scarlet Woman—all that I have never felt or known or understood even as a child.

Then he describes the "things" that most people associated with Catholic life: candles, rosaries, incense, vestments, painted windows, and then all sorts of essentials or unessentials thrown in in any sort of order: fasts, relics, penances, or the Pope. Then he adds that "I can scarcely remember a time when the image of Our Lady did not stand up in my mind quite definitely, at the mention or the thought of all these things. . . . I never doubted that this figure was the figure of the Faith, that

<sup>43</sup> A signed copy of this paper is found in AP: Cong, IV, no. 32. It was first published in *The Mother of Sorrows* 23 (June 1934): 23-26, and later by Fr. Peregrine Graffius, O.S.M., with the title "'Exhumation' of an Unpublished Essay by G. K. Chesterton," *Marianum* 37 (1975): 233-240.

she embodied, as a complete human being still only human, all that this Thing had to say to humanity." He concludes with this touching account of his decision to enter the Church:

The instant I remembered the Catholic Church I remembered her; when I tried to forget the Catholic Church, I tried to forget her; when I finally saw what was nobler than my fate, the freest and the hardest of all my acts of freedom, it was in front of a gilded and very gaudy little image of her in the port of Brindisi, that I promised the thing that I would do, if I returned to my own land.

This is just a brief example of the stirring pages written about Our Lady by some of the most noted writers of the first third of the twentieth century.

### **C. Public Celebrations**

In addition to the very specialized theological programs for the clergy, the large number of lay persons who attended the Congress also had a rather full schedule. If you were attending all the events of the Congress for the laity, this is what your schedule would look like. First, on the morning of Sunday, August 12, there was the formal welcome to Cardinal Lépicié at St. Mary's Cathedral in downtown Portland. Then at 3:00 p.m., on the Congress grounds there was the blessing of the altar, official greetings to those attending the Congress, the reading of the apostolic letter, and the solemn opening of the Congress by the honorary president, Archbishop Howard, and the president, Fr. Mayer. At 8:00 in the evening there was a rosary, Marian hymns, a sermon, and solemn benediction on the Congress grounds.

On Monday, Tuesday, and Wednesday the schedule was a pontifical Mass on the Congress grounds with sermon. Solemn Vespers was celebrated each day at 2:00 p.m. at the grotto; and again at 8:00 p.m. there was a rosary and other devotions, as on Sunday evening. Finally, on Wednesday at 8:00 p.m. there was the solemn closing of the Congress.

The daily newspapers gave some interesting insights as to the actual functioning of the Congress. For example, on August 11 (Saturday) there was a notice that "The conventions department of the chamber of commerce, in charge of



civic hospitality for the congress, urges householders who have rooms for rent to call the chamber of commerce, Atwater 9411.”<sup>44</sup>

In a sidebar, the *Sunday Oregonian* listed some “touring information” geared to help visitors find their way around Portland and the Portland area. Included was information about stages, street cars, sight-seeing tours, rail lines, private cars, trips, information bureaus, and the American Express company.<sup>45</sup> The *Sunday Journal* added some practical tips: “To avoid the climb up the steep hill, attendants are advised to drive out Northeast Fremont street to 93rd Avenue, where officers will direct them to a parking area on top of the plateau.”

Even in 1934, the pilgrims/tourists brought cameras with them. Here is how one reporter described it: “Professional photographers were outnumbered by the amateurs at the Marian Congress grounds. Every type of camera, including the moving picture camera, was in use there in the hands of both laity and clergy. Some tried to catch vital parts of the religious proceedings. Others photographed their friends in various parts of the sanctuary. One large group was seen having a picture taken at the base of the statue of the Christus on the lower level of the grotto.”<sup>46</sup>

The August 15 issue of the *Oregon Daily Journal* gave some attendance figures: “Monday night the audience for the evening service was much larger than that of Sunday afternoon when about 15,000 attended. Monday night’s audience was estimated at between 22,000 and 23,000. About 6,000 are attending the pontifical high mass service daily at 9 a.m. and Monday afternoon the seating capacity of the grotto was taxed for the vesper service. If present attendance records continue, the congress will hit the 100,000 attendance mark set by its sponsors.”

<sup>44</sup> Historical Album, p. 21. The article is not dated nor is the newspaper identified, but the article is by Roger McGuire who, in another article, was writing for the *News-Telegram*.

<sup>45</sup> *Sunday Oregonian*, August 12, 1934.

<sup>46</sup> No date, no source; see Historical Album, vol. 2, p. 31.



This is a description of the closing ceremony on the evening of August 15, 1934: "The concluding ceremony of the four-day festival opened with recitation of the rosary and a procession of about 1000 Catholic men carrying lighted tapers. His Eminence Alexis Henry M. Cardinal Lépiciér, O.S.M., of Rome, gave the benediction and consecrated all present to the Virgin Mary.<sup>47</sup> Estimates of the audience ran as high as 60,000, but a careful check indicated about 20,000 to 22,000 people attended." The reporter added that parking was a real problem: "An hour before the service started parking space was at a premium and by 7:45 p.m. cars were reported lined up along Sandy Boulevard from the Sanctuary entrance to 72 Street. The lower grotto seats were filled by those who preferred to remain there and hear the service through the loudspeaker. Nearly all worshipers on the upper level were obliged to stand. Motorists were nearly two hours in straightening out the parking tangle."<sup>48</sup>

### **V. Cardinal Lépiciér's Closing Address to the Congress**

A fitting conclusion to this presentation is found in the final paragraphs of Cardinal Lépiciér's closing address on the evening of August 15, 1934. Imagine yourself among the huge crowd on the upper level—each person holding a lighted candle, all having just recited the rosary and then made their solemn consecration to Our Lady. The gathering is ending with Benediction of the Blessed Sacrament. But before Benediction, Cardinal Lépiciér steps to the microphone to pronounce the closing of the Congress. He ends his remarks in a personal and memorable way:

Mary has indeed healed the wound caused by our earthly mother, Eve. She will always assist us, of that we are certain. And now, my dearest ones, remember this. Keep it always in mind. It is the parting thought I leave with you as we gather for the last time under this most beautiful sky, this

<sup>47</sup>This description of the closing ceremony did not mention that Cardinal Lépiciér also gave the closing sermon.

<sup>48</sup> *Oregon Daily Journal*, August 16, 1934.

great expanse of heaven, in the vicinity of the great ocean, in this so beautiful land in which you live.

Probably we shall not meet again. But there is a place in which we hope to meet later on. I am sure we shall meet there if only we are true to our devotion of the Mother of God. Heaven! Heaven! Heaven! That must be always our desire, the aim, the purpose, the anxiety, the yearning of our hearts as sons of and daughters of God. The Blessed Trinity, Father, Son and Holy Ghost await us. A place is prepared for us there. We shall see the immense treasures of God—and we shall see there our Blessed Mother. How beautiful that moment when she will gather us all under her motherly mantle and we shall know at last that we have won the grace of being happy with her forever!<sup>49</sup>

<sup>49</sup> A copy of this closing address is found in AP: Cong, IV, folder 1, no. 4.

**APPENDIX I**  
**First Marian Congress in the United States**  
**August 12-15, 1933**  
**Sanctuary of Our Sorrowful Mother**  
**Portland, Oregon**

**Tentative Program**  
**and Draft of Proposed Volume**

**Part I.**

Pictures of Pope Leo XIII (the great Marian Propagator) & Pius XI.

Picture of and letter from Sovereign Pontiff.

Picture of and letter from Apostolic Legate to Congress.

Picture of and letter from Archbishop of Portland, Oregon.

\* Article by Cardinal Lépicier (outstanding authority on B.V.M.; interviewed personally).

Article by Cardinal Laurenti.

\* Article by Most Rev. R. M. Baldini, General of Servite Order.

Formal Discourse of Opening (orator to be designated).

Nine Dogmatic theses or points of Marian Doctrine to be indicated by Cardinal Lépicier, defended by nine theologians.

The Holy Cross Fathers (Notre Dame, Ind.).

The Fathers of Mary (Dayton, Ohio).

The Assumptionist Fathers (Assumption College, Mass.).

The Sulpician Fathers (St. Mary's Seminary, Baltimore).

The Dominican Fathers (Rev. V. F. Kienberger, O.P.).

The Oblate Fathers (to be designated).

The Servite Fathers (Rev. A. M. Mayer, O.S.M.).

The Benedictine Fathers (Mt. Angel, Oregon).

The Jesuit Fathers (to be designated).

The Secular Clergy (Rt. Rev. Msgr. F.A. Purcell, D.D.).

Closing Discourse.

**Part II.**

\* The encyclicals of Popes Leo XIII, Pius X, Benedict XV, Pius XI, on Mary  
(English translations by Thomas A. Kelly, C.S.C.).



- \* Mary and the Immaculate Conception, Patroness of the United States. (Rev. Peter Guilday, Ph.D., LL.D., Catholic University).

Letters from all bishops in the U.S. on Mary and their diocese.

Shrines in honor of Mary in U.S. (Msgr. Bernard A. McKenna, Rev. Joseph Skelly, etc.).

- \* History of past Marian Congresses (Rev. S.A. Raemers, M.A., Ph. D.).
- \* Mary and the Priesthood (Rev. Joseph Bruneau, S.S., D.D.).
- \* Mary and the Brotherhoods (Rev. Edward F. Garesche, S.J.).
- \* Mary and the Sisterhoods (Sister M. Eleanore, Ph.D.).
- \* Mary and Sodalities (Rev. Daniel A. Lord, S.J.).
- \* Mary the Mother of Men (Brother Leo, M.A.).
- \* Mary and the Layman (Prof. Chas. Phillips, Notre Dame).
- \* Mary and the Laywoman (Marian Nesbitt, England).
- \* Mary and the Convert (G. K. Chesterton, England).
- \* Mary in History (Hilaire Belloc).
- \* Mary and the Catholic Student (Mattingly Spalding, M.A.).
- \* Mary and the Catholic Woman Student (Miss C. Regan, Louisville, Ky).
- \* Mary and the Catholic College Woman (Fr. Lord will secure writer).
- \* Mary and the Catholic Boy (Rev. Raymond O'Brien, Quigley Seminary, Chicago, Ill.).
- \* Mary in Art (Fr. Raphael Walzer, O.S.B., Beuron, Switzerland).
- \* Mary in Painting (Rev. G. Gerrer, O.S.B., St. Gregory's Abbey, Okla.).
- \* Contributions from leading American poets (Rev. Charles O'Donnell, C.S.C., Pres. Notre Dame University).
- \* Mary our Mother of Perpetual Help (Rev. J. Daley, C.S.S.R., Ph.D. Lov.).
- \* Mary and the Society of Mary (Walter C. Tredtin, S.M., Pres. University of Dayton, Dayton, Ohio).
- \* Mary and the Miraculous Medal (Rev. Joseph A. Skelly, C.M., Germantown, Pa.).
- \* Mary in Oregon (Rt. Rev. Arthur Lane, P.A.).
- \* Poems (Msgr. Henry, LL.D., Catholic University, Washington, D.C.).
- \* Poems (Mr. Norbert Engels, South Bend, Ind.).

### **Part III.**

### **Mary in Foreign Lands**

- \* Mary and Mexico (Prof. Pedro de Landero, University of N.D.).
- \* Mary and Spanish Lands (Prof. de Landero's brother).

*First Marian Congress in USA*

- \* Mary and England (Rev. J. M. McCarthy, O.S.M., London, England).
- \* Mary and Canada (Rev. Olivier Maurault, S.S., Montreal, Canada).
- \* Mary and Scotland (Rev. J. McQuillan, D.D., Lanarkshire, Scotland).
- \* Mary and the Scottish Convert Movement (Rev. Thomas H. Taylor, Carfin, Motherwell, Scotland).
- \* Mary and Hungary (Rev. J. M. Casari, O.S.M., Budapest, Hungary).
- \* Mary and Ireland (Mrs. Dr. Concannon, M.P.).
- \* Mary and France (Rev. A. M. Lépicier, O.S.M., Gratiien, France).
- \* Mary and Italy (Rev. Giles Pera, Leghorn, Tuscany).
- \* Mary and Austria (Rev. G. M. Zinkl, O.S.M., Tyrol, Austria).
- \* Mary and Poland (Very Rev. Joseph Kruszynski, D.D., Rector of Catholic University, Lublin, Poland).
- \* Mary and India (Rev. J. Steenkiste, S.J., Bombay, India).

Places to which letters were sent for literary  
contributions to Congress volume.  
Answers not yet received.

Brazil, Most Rev. Prosper M. Bernardi, O.S.M.  
 South Africa, Most Rev. Peregrine M. Bellezzi, O.S.M.  
 Argentine Republic, Very Rev. Celsus M. Milanesio, O.S.M.  
 Australia, Rev. Father A. O'Brien.  
 Belgium, Very Rev. R. M. Manetti, O.S.M. & Rt. Rev. Msgr. Noel.  
 Japan, Rt. Rev. Bishop of Nagasaki, D.D.  
 West Indies, Rt. Rev. Bishop of Kumbakonam, D.D.  
 Syria, President, University of St. Joseph, Beyrouth.

**Part IV.**

Contest among High School and Academy students (Essay on Mary).  
 List of Prelates attending the Congress.  
 Description of Shrine at Portland where first American Marian Congress is  
to be held.  
 New Mass in honor of Mary our Mother (Latin and English transl.).

\* assured

[Copies of this tentative program are found in the AP:Cong. IV.1; AC: WP. Box 5, 0100 Portland, folder 3; and in the Servite Provincial Library in Chicago. It was also edited by Fr. Peregrine Graffius, O.S.M., and presented along with the contribution by G. K. Chesterton in "‘Exhumation’ of an Unpublished Essay of G. K. Chesterton," *Marianum* 37 (1975): 233-240; see n. 3, 233-235.]



## APPENDIX II

### THE TEN THESES AS FORMULATED BY CARDINAL LÉPICIER

[as found on the paper jacket of Mayer's *Advanced Mariology*]

#### THEMATA

1. — Beatissima Virgo Maria, utpote quae vera Dei Mater est, honorari debet cultu praestantiori quam ceteri Sancti: qui cultus vocatur formaliter hyperduliae.
2. — Beatissima Virgo Maria, sub Cruce Filii sui, ab eo solemniter constituta est vera Mater spiritualis hominum.
3. — Omni tempore et omni loco, praesertim in suis sanctuariis, Beatissima Virgo Maria, sese exhibuit tanquam veram matrem spiritualem hominum.
4. — Beatissima Virgo Maria a Deo constituta est excellentissima Mediatrix hominum apud Jesum Christum Mediatorem.
5. — Maria Virgo Sanctissima, nova Eva, propter suam realem et efficacem cooperationem in opere Redemptionis humanae, iure meritoque salutatur generis humani Coredemptrix.
6. — Omnes gratiae a Deo humanitati peccatrici concessae, per manus Mariae ad nos perveniunt.
7. — Beatissima Virgo Maria, utpote Regina Angelorum et hominum, ius habet cui totus mundus inserviat, quod confirmatur divina vocatione Septem Sanctorum Patrum Fundatorum Ordinis Servorum B.M.V.
8. — Devotio erga Beatissimam Virginem Mariam maxime ordinatur ad aeternam salutem procurandam, unde merito accensetur inter signa singularissima praedestinationis.
9. — In vera devotione erga Beatissimam Virginem continetur obsequium omniumstrarum facultatum; et proinde illa devotio consistere debet non solum in actibus externis, sed speciatim in actibus internis cognitionis et amoris.
10. — Per veram devotionem erga Beatissimam Virginem singulariter promovetur, in populo christiano, vera fides et sanctitas morum; unde huic devotioni applicari potest illud Sacrarum Scripturarum "Omnia bona venerunt mihi pariter cum illa."

(Presented to the Congress by Card. Lépicier.)

### APPENDIX III

**Papers from Catholic writers throughout the world**, copies of which are found in the Archives of the Marian Congress

1. Mary—The Immaculate Conception: Patroness of the United States, by Rev. Dr. Peter Guilday, The Catholic University of America.
2. Mary and the Priesthood, by Fr. Joseph Bruneau, S.S., D.D.
3. Mary and the Brotherhoods, by Fr. Edward F. Garesche, S.J.
4. Mary and the Sisterhoods, by Sister M. Eleanore, C.S.C., Ph.D.
5. Our Lady and the Order of the Visitation (anonymous).
6. Sisters, Servants of the Immaculate Heart of Mary, Clients of Mary (anonymous).
7. Devotion to Mary in the Ursuline Order (anonymous).
8. The History of Devotion to the Blessed Mother in the Institute of the Blessed Virgin Mary in America, by Mother M. Dorothea, I.B.V.M.
9. Religious of the Sacred Heart of Mary. A Circular Letter on Devotion to the Sacred Heart of Mary, by the present Superior-General.
10. The Community of the Sisters of the Sorrowful Mother, Motherhouse in Rome, Italy, American Novitiate in Milwaukee, Wisconsin. History of the Devotion to Their Patroness (anonymous).
11. Devotion to the Blessed Mother, Saint Mary-of-the-Woods, Indiana (anonymous).
12. Mary and the Mantellate in America, Cherokee, Iowa (anonymous).
13. Mary and the Sodality, by Fr. Daniel A. Lord, S.J.
14. Mary, the Mother of Men, by Brother Leo.
15. Our Lady and the Layman, by Prof. Charles Phillips, Notre Dame, Indiana.
16. Mary and the Laywoman, by Marian Nesbitt.
17. Mary and the Convert, by Gilbert Keith Chesterton.
18. Mary and the Catholic Boy, by Fr. Raymond J. O'Brien, Quigley Seminary, Chicago, Illinois.
19. Maria und die bildende Kunst, by Dr. Willibald Witwitski, Heidelberg.
20. Mary in Painting, by Fr. Gregory Gerrr, O.S.B., St. Gregory Abbey, Shawnee, Oklahoma.
21. Mary, Our Mother of Perpetual Help, by Fr. Joseph T. Daley, C.Ss.R., Ph.D., Mount Saint Alphonsus, Esopus, New York.
22. Mary and Australia, by J. J. McGovern.

- 23. The Devotion to Mary in Austria, by Fr. Gregor Maria Zinkl, O.S.M.
- 24. Mary and Belgium, by Russell J. McVinney.
- 25. Our Lady in India, by Fr. J. Skeenkiste, S.J., Bombay, India.
- 26. Mary and Poland, by Very Rev. Fr. Joseph Kruszynski, D.D., Rector of the Catholic University of Lublin, Poland.
- 27. Our Blessed Lady and Scotland, by Fr. John McQuillan, D.D.