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St. Mary's Geneseo

Centenary Speaker Recalls Early Church History In Livingston County

(Following is the text of the ter R. Chandler at the centenint banquet of St. Mary's Church in Geneseo, N. Y., on Sunday, August 15, 1954. Mr. Chandler, president of the Catholic Lawvers Association of New York City, is the grandson of General Wadsworth, Geneseo pioneer who donated land for first Catholic church in Geneseo and loaned money for its construction.)

I find that my cousin Mr. Wadsworth is responsible for fore last for a hundred minutes. any of his successors. I assure you that it won't.

address to repeat the parish his pastor of St. Mary's) or any of tory which has been so well cov. his predecessors were ever atered in the booklet which you tacked by a drunken parishioner have all received. I intend in with a tomahawk on the steps of colonists of keeping on good stend to allude briefly to some his church. That is what happenof the background history of the ed to young Father Garnier near-Church in this area, which may ly 300 years ago; and it was only

youngest of the four churches that kept him from winning the Genesco. The Presbyterian, Epis- gained by Father Jogues further conalian and Methodist congre- east in our own State. gations are all older than we in this community, and have cele-difficulties of perhaps a less ser-

I am referring to the tradition of ferent ways. He had out missions Christian worship in this partic- at several places in the neighborular area.

The first Christian service iver held within the boundsries of what is now Livingston County was the same Catholic Mage—the same words and cermonles - that we saw and eard in church this morning. The first Mass in Livingston county was celebrated near te of the Village of Lima in the autumn of 1660 over a ntury before the Declaration

Mission to the Seneca Indians. The priest was a French Jesuit from Canada named Father Jacques Fremin. He carne to our neighborhood with a young colleague named Father Julian Garnier, who was then only 25 years old and who had the distinction of being the first

Jesuit ordained in North Amer-

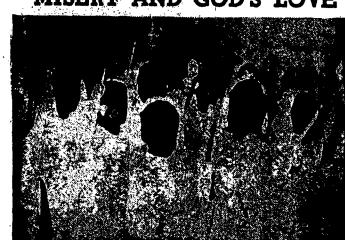
After a year Father Fremin was recalled and young Father Garnier was left in charge of the Mission, He started off, accordstarting in the audience an ugly ing to the records, with only rumor to the effect that a, cen- three or four in his congregation, tennial speaker is supposed to and continued his labors for take one minute for every year, many years under circumstances and that my speech will there a good deal more trying than

I do not believe, for example, It is not my purpose in this that Father Jankowski (present St. Mary's is actually the more sober members of his flock which now serve the people of crown of maryrdom that was

FATHER GARNIER had other brated their centennials before tous nature. I am sure that his successor, the present Pastor of WE, NEVERTHELESS, repre- Lima (Rev. John M. Ball of St. sent a tradition which is older Rose Church), has no difficulty than any of them, and older in in either spelling or pronouncing deed than the foundation of the the name of his parish. Father Republic. I am not referring to Garnier's Parish was called Ganthe Catholic Church as a whole, dachioragou; and in the records with its tradition of 19 centuries. It is spelled some five or six difhood with names even more unronounceable.

The Senecas were not easy to convert and in some areas the missionaries were able to accomplish little or nothing. Father Garnier and his colleagues were able to record their feelings about the situation in a rather interesting way. As the first white men in this area, they undertook the duty of preparing the first maps of Western New York, which of course involved

MISERY AND GOD'S LOVE



The Holy Father guards 20,000 Palestinian refugee children like thene in 330 schools. May we suggest how you can help him to help them? Your \$10 gift means a precious food package to feed these hungry mouths. Your \$7 gift keeps one of these homelous children in a Sistery explanage for a whole mouth. A dollar stringless till means that, with dollar added to dollar, we can give them schooling for another year. Wen't you please be the instrument of God's love in all this misery, now in its seventh year?

PIOUS SYLVIA

Among the lovely writings of the Soon they will be trooping back early Church is the "Pilgrimage to the classrooms, our students of Sylvia" to the Holy Land. We for the priesthood, the hope of have Sylvia Salame, a movice with our Near East missions. It costs the Siliers of the Sacred Hearts 5000 to train, \$190 yearly. Anat Biklaya, Lebanon. She will thony at St. Joseph's Seminary, need \$150 for her year's training. Alwaye, India, will be among the your adopted daughter? Please sure him he will be by sending your donations in any initall-ments?

RETURN TICKET?

COULD YOU? It could less. Saint Plus X Could you build a Church of Our bought one but never used it Lady of Lourdes and a school for Read about this in our yamphles 455 children in this country for "Once Upon A Time," which we say 6400? No, but we can at Chemend is all whe give a mite for peri, lidla. Please do what you the new Shrine Chapel of the Saint. Your \$10 gift will add a sione and the return ticket can be to heaven.

WHICH TONY?

this appeal. ALWAYS BURNING SUDDEN DEATH ALWAIS BUREARMS
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GREAT DAY On Our Lady's Birthday, Sept. 8, Those clostered Carmelite Sison Our Lardy's Birthody, Sept. 8, Those cloistered Carmelite Sismake a gift to a Near East-chapel ters in the Holy Land bore her of her statue, costing \$30, or of crown when they pledged to be her picture, \$15. Or have a poor Brides of Christ. They now hear missionary: offer Mass on that a crown of poverty. Can your day for your intentions. A gift make them a \$10 gift. They pray to Mary brings her loving smile. for us night and day, a rich reward.

MARY'S CROWN

WITHOUT STRINGS: You can become a member of the Near East Missions, therefore, a partner with our missionaries, for a while year for only \$1, forever for \$20. Remember that membership offerings are really stringless gifts, from which we can immediately answer most urgent pleas from our mission lands. Please do join.



CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y.

There were two villages somewhere cast of Lima-apparently in the neighborhood of Canandaigua and Geneva where the missionaries were able to accomplish nothing with the Indiana. They got their revenge by naming the villages on the map (a copy of which I have at home) as Sodom and Gomorrah and letting it go at that,

The Seneca Mission continued for about 20 years. We don't have the exact record as to when stopped, but it was terminated n the course of one of the early Colonial wars between the rench and English; and the dark night of paganism descended on this area for the next cen-

When the Revolution came, the Catholics were a small and rather suspected minority, concentrated largely in Maryland, In many of the colonies they were under legal disabilities, and in all they were the object of suspicion in varying degrees. They nevertheless rallied to the cause independence probably in greater numbers in proportion to population than any other sectio of the community.

terms with the French Canadians of Quebec, whose support we rought, though unsuccessfully. the chance intervention of some in the struggle for independence. eresting and very farseeing instructions to the Colonial troops nearly all Protestants) who engaged in the unsuccessful attack-

One of the factors which help-

what he said: "As far as it lies in your power, you are to protect and support the free exercise of the religion of the country, and the undisturbed enjoyment of the rights of conscience in religious matters with your utmost influence and authority.

"While we are contending for our own liberty, we should be very cautious not to violate the rights of conscience in others, ever considering that God slone is the Judge of the hearts of men, and to Him only in this case they are answer-

That is a statement which should serve as a guide to us and to our neighbors in our relations with each other. It is a statement that could be made from any pulpit; and it is well to remember that the author was George Washington. Washington's friendship with

ther important factor in breaking down such prejudices as then existed. Indeed, Washington sent a mission, which included Bishop Carroll (then a priest) and Benlamin Franklin to Canada in an attempt to win over the French Canadians to our cause,

IN ANY EVENT, after the Revolution religious disabilities vere removed, and the way beame clear for renewed Catholic activaties. It was not, however, until 1808 that we had a Bishop in New York. His Diocese at first included the whole State. So far as the records indicate, the first priest in this area after the Revolution was sent by the Bishop of New York to be Pasior of Buffalo in 1821.

His parish included all of what is now the Diocese of Buffalo and most of what is now the Diocese of Rochester. Before his arrival Catholics from this area, if they wanted to receive the sacraments, had to make the

TRANT'S BOOKS

HAPPY DAYS ARE HERE AGAIN



Happy days are here again for these harmonizing youngsters at ision school in the Transvall, South Africa. A nun plays the mission piano for the daily singing lesson. (NC Features)

wagon to Albany: and it is of record that some of them did

THE PASTOR of Buffalo was able to say Mass there only once month. The rest of the time he was touring the remainder of ed in breaking down distrust was his vast parish.

Apparently what first attractthe practical necessity among the Pennsylvania Railroad.

Buffalo whenever he could and pounded since 1851. go up and down the line of the Canal saying Mass in the conon Quebec in 1775. His letter is not very generally known and I should like to read a little of

covered a third of the State. The Abbot has honored us with his first Bishop, Bishop Timon, when presence today. ne was transferred here from the records as "little better faced.

under an interdict did not make can sit back and relax." them change their minds. It was ... I would prefer to draw a dif-

of the Diocese of Buffalo, that our County were established. Our present Diocese of Rochester was not created auntil

1868. The oldest parish in the County, I believe, is St. Mary's n Dansville, which was founded in 1845, before the creation the Buffalo Diocese. The Churches. in Lima and Livonia Center followed in 1848. Our own St. Mary's, and what was them the Out-Mission in Nunda, were founded in 1854.

The story of the early days of Garnier and his little flock. for Mass.

You all know the story of General Wadsworth's gift of the land on which the original church, I'm sure that it did not

ong journey on horseback or by Church stood. I motice from the records that in addition to giving the land, General Wads worth also lent the struggling congregation \$500 as the nuc lous of a building fund, with the provision that this amount

could be repaid "whenever con-

Some of the General's descend the attention of the Church ants in this audience, including our own neighborhood was myself, are wondering whether necessity of ministering to there is any record of the repaythe spiritual needs of the labor ment of that toan, and it won ers who came in to work on the whether it would be "conven-Genesee Valley Canal, which fol- lient" to take care of it now. Our lowed the present line of the friend Mr. James Welch could, of course, help in computing A priest would come out from what the interest would be, com-

THE MORE RECENT history struction huts of the workers or you all know—the building of wherever else was available as the new Church Statica in 1999, wherever else was available as the miraculous fact that it was all paid for within ten years, the IN 1847 THE Diocese of New redecorations and improvements, called on to build a new St. York was split up and new dio- the acquisition of our parish censes were established at Albany ter, and the coming to our neighand Buffalo. The Buffalo Diocese borhood of the Trappists, whose

This then is our history and Texas, found that he had 16 these are our traditions. Our riests to cover this entire area, present situation furnishes a and the same number of church marked contrast to that with es, most of which were described which our predecessors were

Centennial celebrations are us Bishop Timon had other diffi- ually an occasion for pride. That culties which I suspect some is all right in its way, so long times made him wish he was as it does not degenerate into back in Texas. When he arrived smugness. There is a tendency Buffalo the trustees of the on occasions like this for us to Church which he wanted to use sit back and say: "What fine as a cathedral would not let him people we are and what fine peoin; and even placing the Church ple our ancestors were. Now we

several years before this situa-ferent lesson, one of humility tion was adjusted, and in the and gratitude for the very great meanwhile the Bishop had to goodness which God has shown build another Church that he to us, To emphasize this, I could use as his own. It was un would like to analyze a few of op Timon, and as a part the very simple things that we have done today, and to consider most of the early Churches in them from a slightly different

THIS MORNING we went to church. If it was more than two blocks, we probably got out the family car and drove there. There was no question of any of us having to walk as far as Mt. Morris.

When we went to church we did so without any fears of yiolence either to ourselves or to our Pastor, unlike the violence which was offered to Father

our own parish is set forth in What did we go to church for? the centermial booklet, and I We went to hear a Solemn Ponshall not repeat it. For several diffical Mass by Bishop Casey. years we had no resident pastor, There are three and a half miland the parents of some of the lion of our fellow Catholics in present members of this Congre- Rumania alone who cannot posgation would walk to Mt. Morris sibly do that, for the simple reason that all of their Bishops are either dead or in jail.

WHEN WE WENT into

occur to any of you to look around and see whether the sheriff or the State Troopers were taking our names, in order to Mary's Church but we must go see that we lost our jobs and fron Curtain would give their eth for the privilege of being able to go to Church- under

as simple conditions as that? When we got through with church, we probably went home and read the Sunday papers. Those papers contained whatever the editor wanted to print and we wanted to read, and not what the government wanted. After that, we came here and

enjoyed the privilege of having a very good turkey dinner, and the more dubious privilege of listening to a speaker who can talk for as long as he likes about whatever he likes without fear lion and a half of our fellow Catholics who disappeared behind the Iron Curtain in Indo China three weeks ago. How many of those, do you think, are able to enjoy such a dinner or

to listen to any meeches? THE LESSON which I think we should draw from all this is that we should be grateful to God every day of our lives for these very simple privileges that have just enumerated.

not our own merits, or our own superior intelligence or ability that has caused us to be born as residents of one of the most pleasant communities in the richest and freest nation on earth. It is entirely the Grace of God Our souls are not worth two cents more in His sight than the souls of our persecuted fellow Catholics in Indo China. It is only through His Mercy that

responsibility. We may not be

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our ration cards. How many of on building nevertheless. Our our fellow Catholics behind the predecessors built only a foundation; and upon that foundation we must continue our work

- You heard Bishop Casey this morning when he was referring to the fact that the building is not just bricks and mortar. It is a building of human lives and souls.

lives of our de Day of Judgment For what ing and what we are suppor to be building, is not bricks and morter. It is the City of



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