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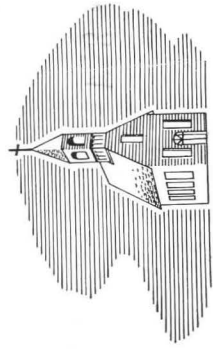
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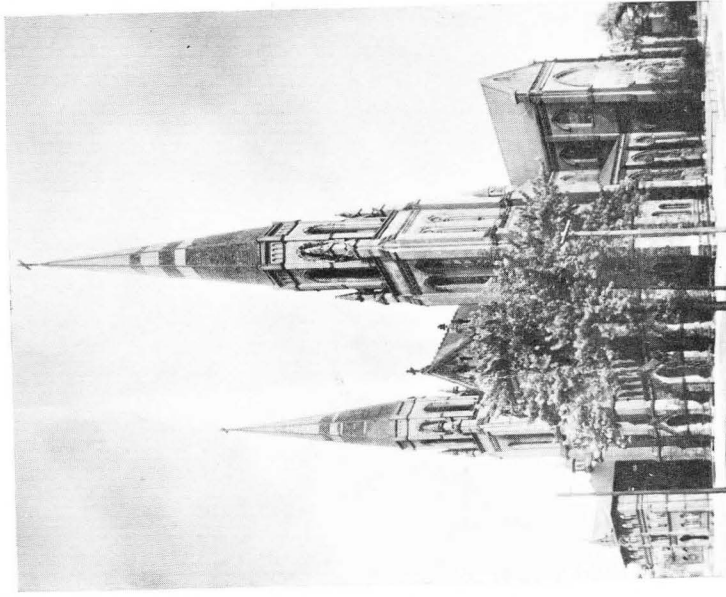
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# Ste. Anne de Detroit

ROMAN CATHOLIC CHURCH

*250 Years*



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To: The Basilian Fathers  
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Congratulations and blessings on the occasion of the Two Hundred  
and Fiftieth Anniversary of Ste. Anne Parish, the Mother Church  
of Michigan.

*Edward Leo Mooney*  
Archbishop of Detroit



CARDINAL MOONEY

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*Gift (Rev. Ignatius B.) 4-19-52*



STE. ANNE  
Patroness of Our Parish



## Foreword

Only one organization that was born with the city of Detroit still lives today—Ste. Anne de Detroit parish.

Both the city and the parish were founded in 1701. Both celebrate their 250th anniversary in 1951.

Two hundred and fifty years in the New World is a long, long time. It is 75 years longer than the history of the United States.

Our roots, anchored so deeply in the past, have nourished an inspiring tradition. To recall that tradition and to commemorate our first 250 years, this booklet is written.

## The Founding of Ste. Anne's



**S**TE. ANNE DE DETROIT is the only Detroit institution of any kind that dates its existence from the very birth of the city.

The parish was founded on July 26, 1701, by the Catholic voyageurs who marched from Montreal with Cadillac and his soldiers. The first church was built of rough-hewn logs, but in its building was the labor of love. It was dedicated to Ste. Anne, the mother of God's own mother and the saint adopted by the early French pioneers traveling in the New World.

Site of the first church was just west of what is now Jefferson and Griswold Streets. It faced what was known then as Ste. Anne's Street. The first priest to look after the spiritual needs of the parish was the chaplain of Fort Pontchartrain (as Detroit was then called), Father Constantin Delhalle, a Recollect.

During a bloody Indian assault on the fort two years later, the original church was burned to the ground. But the courage and faith that had built the first church soon built another.

The new building was finished in 1704. For two more years Father Constantin led the small Christian flock. Then, in 1706, Father Constantin became the innocent victim of a quarrel between the Indian tribes living near the fort and was killed at the gate of the palisade. Thus perished the first spiritual leader of the French colonists.

Another Recollect priest, Father Dominique de La Marche, soon came to Ste. Anne's to carry on the work of his martyred confrere. He stayed until 1708.

When Father Cherubin Deniau, the third priest, arrived, he saw that the church was too small for the growing population. By the end of 1708 the third church of Ste. Anne de Detroit was completed. But four years later it was sacrificed in an Indian attack.

The wild Fox Indians of Wisconsin were closing in on Fort Pontchartrain. The defenders of the fort discovered they had to sacrifice the church to save themselves. The pickets of the fort were withdrawn to defend a smaller area, leaving Ste. Anne's outside the stockade. Because the church was certain to provide valuable cover to the attackers, it was razed completely by the regretful defenders.

During the next dozen years, parish life went on. Mass was said in one of the larger buildings inside the fort. Father Cherubin Deniau returned to Quebec in 1714. For a while the parish was without a priest until Father Hyacinth Pelfresne came in 1715. Three years later he was succeeded by Father Antoine Delino who remained until 1722. Then came Father Bonaventure Lienard who arrived in 1722 and served as pastor for the remarkable span of 32 years.

Apparently a fifth church was built during this time but there are no records existing until we reach the sixth Ste. Anne de Detroit.



The sixth Ste. Anne de Detroit church was built in 1755 when Father Simple Bocquet succeeded Father Bonaventure Lienard. He returned to Quebec in 1782 after 28 years. He was the last and the best known of the Recollect priests to serve Detroit.

Father Simple Bocquet was followed by Father Louis Payet who was not affiliated with any Religious Order or Congregation. He served as pastor for four years.

Father Pierre Frechette, another Diocesan priest, succeeded Father Payet. He served the increasing needs of a growing Ste. Anne's until 1796.



Detroit now came under the episcopal authority of the famed Bishop Carroll of Baltimore. Two Sulpician priests who had just fled the horrors of the French Revolution were sent to Detroit by Bishop Carroll. One was Father Michael Levadoux, the new pastor. The other was his assistant, Father Gabriel Richard, who came two years later and whose name was to loom large in American history.

Father Richard became pastor in 1802 when illness forced Father Levadoux to retire.

In 1805 the disastrous fire that ravaged Detroit also destroyed Ste. Anne's. Again the pastor and flock faced the challenge of where to meet for Holy Mass. For a while they gathered in a warehouse, one of the few buildings left standing. Later they worshipped in a building on the Spring Hill Farm in Springwells, and afterwards on the Loranger farm near the site of the present Ste. Anne's. Meanwhile Father Richard zealously sought funds to rebuild Ste. Anne's—a herculean task amidst the poverty of those days.

Thirteen years to the day after the 1805 fire—on June 11, 1818—the cornerstone of the seventh Ste. Anne de Detroit was laid. The church was bounded by Larned, Michigan Grand (now Cadillac Square), Randolph and Bates Streets. The exact location was on the northeast corner of Larned and Bates Streets.

The property had been assigned to the Corporation of the Parish of Ste. Anne de Detroit by the Governor and Judges in exchange for the old Ste. Anne site inside the fort. The Governor of the Territory, Honorable Lewis Cass, and Bishop Joseph Flaget helped lay the cornerstone.

Father Gabriel Richard deserves a special section in this booklet. So do other aspects of parish history. But it might be well to outline first the history of the parish up to the present.

In 1833 a Papal Bill was issued creating the Diocese of "Michigan and the Northwest" and the seventh Ste. Anne de Detroit became the first cathedral under the first bishop, Bishop Rese. He stayed for six years and then retired to his native Germany until his death. Father Francis Badin served as Vicar-General and Administrator until the new bishop, Bishop Lefevere, came in 1841.

In 1844 the new cathedral was begun. It was dedicated in 1848. Ste. Anne de Detroit now lost the primacy it had enjoyed for nearly 150 years. The new cathedral was at the corner of Jefferson and St. Antoine and today is known as St. Peter and St. Paul Jesuit Church.

Bishop Lefevere died in 1869. He was succeeded by Bishop Casper Borgess, who was destined to play a prominent role in the future of the parish. As the new bishop, he inherited the church property bounded by Bates, Randolph, Larned and Cadillac Square. The property had been leased for 999 years to Bishop Rese on May 4, 1834, by the trustees of Ste. Anne de Detroit.

In a final attempt to settle the differences between the French-speaking Detroiters, Bishop Borgess decided to sell the old site. The trustees and the bishop felt that the old church was too far away from many of the parishioners and that it was gradually being isolated in a fast-growing business district. In 1880 the Corporation sold the eastern 250 feet of the square to Governor John J. Bagley. In 1885 he sold the remainder.

The time had come to abandon the old church. The pastor, Father Peter Giroux, said the last Mass in old Ste. Anne de Detroit on June 28, 1886. Father Giroux had been assistant to the previous pastor, Father Theophilus Anciaux. The last trustees were Eli Barkume, Francis X. Monnier, and Charles M. Rousseau.

The cornerstone for the new and present Ste. Anne de Detroit was laid at Howard and Nineteenth Streets on April 28, 1886. Another French parish, St. Joachim's, was also born on the east side at Fort and DuBois Streets. The cornerstone of the old Ste. Anne's was split and one half was sent to the new Ste. Anne's and the other half to St. Joachim's. The side altars, organ, stations of the Cross, statues of the Sacred Heart and the Blessed Virgin Mary and the pulpit went to St. Joachim's. The center altar, the old bell (a gift of Mrs. Antoine Beaubien), the lovely statue of Ste. Anne and her daughter, Our Lady, and the body of Father Gabriel Richard, which now reposes in a crypt beneath the main altar—all these went to the new Ste. Anne's.

The silver-tongued bell still rings from the old steeples as it did long ago. The altar, slightly shortened, is used in the present chapel.

The present Ste. Anne de Detroit was dedicated on October 30, 1887, by Monsignor Joos, administrator of the diocese. The Basilian Fathers, present spiritual leaders of Ste. Anne de Detroit, were placed in charge and have served continuously to the present time.

The story of Ste. Anne de Detroit cannot be told without special attention to that great figure, Father Gabriel Richard.

## Ste. Anne's Most Famous Spiritual Leader FATHER GABRIEL RICHARD

*Man of Action . . . Man of God*

1767 — 1832



**P**IONEER PRIEST—Patriot—Founder of Churches and Schools—Co-Founder of the University of Michigan—Member of Congress—Printer—Martyr of Charity—Prophet and Apostle of Christian Civilization.

Thirty-two years at Ste. Anne de Detroit and pastor for thirty of them, Gabriel Richard today is an internationally known figure.

The son of middle-class parents, he was born October 15, 1767, at Saintes in the Charente-Inferieure, France. After brilliantly completing his studies there, he felt called to the priesthood and entered the seminary conducted by the Sulpicians at Angers. He studied five years before joining the Sulpicians. He was then sent to their house at Issy near Paris to prepare for his ordination. He became a priest at Paris in 1791.

The Sulpicians were a teaching community mainly dedicated to training candidates for the priesthood. It attracted only those interested in study and teaching. And Gabriel Richard was one of them. He wrote his father during his first year at the seminary: "I esteem education a hundred times more than the succession you could leave us, for an accident can deprive us of all our possessions, but knowledge and good education remain with us forever."

The French Revolution was two years old and just entering its bloodiest phase when Father Richard was ordained. Then Bishop Carroll of Baltimore offered asylum to the Sulpicians. It was readily accepted and among the first priest exiles was the gifted Gabriel Richard. However, the time was not yet ripe for a seminary in America and Father Richard was destined to spend his life in active ministry. After laboring six years in the mission along the Mississippi, he was sent to Detroit in 1798.

The first thing that strikes us today when we see his picture is his close resemblance to Abraham Lincoln. He was tall, spare, and angular, with large hands and feet, high cheekbones and a serious, cadaverous face.

Much of our information about him is from "Gabriel Richard, Man of Action," a brochure written by Mildred M. Connely and reprinted from the "Catholic Directory and Guide of the Archdiocese of Detroit."

Few men have done so much for a community within a generation.



Certainly no man ever accomplished more with the tools at his disposal. Neither spiritual inertia, indifference to education, nor lack of civic interest could discourage him. He set out to achieve a goal in the Sulpician tradition—"Educate, Educate, Educate."

Not only did he possess wonderful insight that enabled him to penetrate to the core of a situation, but he was a practical genius as well and courageously discovered ways to achieve his goal.

With great reason he has been termed "the second founder of Detroit." The journal of the Most Reverend Joseph Octave Plessis, Bishop of Quebec, who was a guest of Father Richard's in 1816, has a remarkable passage about his host. When Father Richard heard that the bishop was visiting L'Assumption and other missions along the Canadian border, he invited him to visit Detroit. The bishop was only too eager to accept. He had already heard extraordinary reports about the Cure of Ste. Anne's who had under his care a parish stretching from below Toledo to the shores of Lake Superior, with part of Wisconsin added for good measure.

The bishop was welcomed not only by Father Richard but by Governor Cass and General Macomb and the leading citizenry. As he expected, he discovered in Father Richard a remarkable man, spiritually and intellectually. But he was most amazed at Father Richard's activity—"that talent for doing, simultaneously, ten different things."

Here is what he wrote:

"Provided with newspapers, well informed on all political questions, ever ready to argue religion when the occasion presents itself, and thoroughly learned in theology, he reaps his hay, gathers the fruit of his garden, and manages a fishery fronting his lot, teaches mathematics to one young man, reading to another, devotes time to mental prayer, establishes a printing press, confesses all his people, imports carding and spinning wheels and looms to teach the women of his parish how to work, leaves not a single act of his parochial register unwritten, mounts an electric machine, goes on sick calls at a very great distance, writes letters to and receives others from all parts, preaches every Sunday and Holy Day, both lengthily and learnedly, enriches his library, spends whole nights without sleep, walks for whole days, loves to converse, receives company, teaches Catechism to his young parishioners, supports a girl's school, under management of a few female teachers at his own choosing, whom he directs like a religious community, whilst he gives lessons in plain song to young boys assembled in a school he had founded, leads a most frugal life, and is in good health, as fresh and able at the age of fifty as one usually is at thirty."

How did he ever manage these things? What was the source of his boundless energy? His indomitable courage?

It was more than physical, beyond the merely intellectual. Its source was his deep spirituality. Every bit of this activity was the overflow of his contemplation. His love of Christ and his zeal to bring forth the Christ that should be in every man made him want to baptize and bless truth and good wherever he found it.

He knew that grace builds upon and presupposes nature. So he believed in cultivating the natural to be crowned by the supernatural.

He instinctively tried to restore all things in Christ.

"Where was the source  
Of his strength, the home of his courage . . .  
Was it the blood?  
Was it the heart?  
But not in these was the valor or stamina lodged;  
Not in these the source . . .  
But in the sound of invisible trumpets blowing  
Also two slabs of board, right-angled, hammered  
By Roman nails and hung on a Jewish hill."

—E. J. Pratt

Action with Father Richard was fast, purposeful, with no wasted effort. He took advantage of every opportunity to promote the good of those he served, whatever their race, color, creed, or social position. Like Chaucer's famous Poor Parish Priest in the "Prologue to Canterbury Tales." Father Richard was:

"rich in holy mind and work . . .  
. . . a learned man . . .  
That Christ's gospel truly preached.  
Kindly he was and wondrous-diligent,  
And in adversity no one so patient . . .  
He knew how to find sufficiency in little . . .  
Spacious was his parish with houses far asunder . . .  
But never did he neglect for rain or thunder,  
In sickness and in misfortune to visit them—  
Even those far away, both the great and the lowly . . .  
And though holy he was and virtuous  
He was never to sinners unsympathetic . . .  
To draw folks to God by the holiness  
Of good example was his primary business . . .  
But if any person was of bad will  
Whether he be wealthy or poor,  
He was certain to receive the proper rebuke . . .  
He expected no unnecessary pomp . . .  
But Christ's teaching and His apostles twelve  
He taught but first he followed it himself . . ."

It might be well to recall that Father Gabriel Richard, like St. John the Baptist, spent a short time in prison for daring to rebuke a parishioner for short-circuiting God's moral law that protects the Sacrament of Marriage.

He endlessly sought justice for the Indians whom "English rum has done more to ruin than ever had Spanish sword." To him there was no such thing as a second-class citizen. He bravely approached the

government and fought for aid to the Indians and for education for all citizens.

Father Richard was a practical dreamer. He had the faith that would move mountains. But he also had the ingenuity to invent practical ways to move them. He wanted to build a church of stone, the first stone building to be attempted in Detroit. But the owners of the limestone quarry refused to sell to the church committee. If the church had been of stone, it would have survived the disastrous fire of 1805. As it was, it was completely destroyed.

Even while church building had been progressing before 1805, Father Richard and Father Jean Dilhet, his assistant, were establishing two schools. One under Father Dilhet's direction was for boys. The other directed by Father Richard was a Young Ladies' Academy. He chose the four local teachers and taught them the subjects and how to teach them. This was the first teacher-training course and the first normal school training in the whole Northwest Territory.

The cornerstone of the new Ste. Anne's was not to be laid until 1818. The church was not fully completed until Christmas Eve, 1828. But the schools were started right after the 1805 fire. About six schools were set up and staffed by teachers trained by Father Richard.

He was then practicing methods of education that anticipate by more than a century some of the best features we have in today's schools. Three causes he strongly championed were intercultural relations, vocational training, and universal educational opportunity (but not the same education for all).

His belief in the separation of church and state in America did not prevent him from seeing that separation might mean many things, some of them highly undemocratic, unjust and ridiculous. He believed it a government's duty to aid education with funds to help support the work of vocational schools, even to the extent of furnishing supplies, machines, and, if necessary, suitable buildings. This practice has since been put into effect in some of the most democratic and intelligent regimes in the contemporary world.

He also established a school for the Indians and saw to it that the children received as much theoretical and practical education as they could master.

Father Gabriel had to rely on government aid in promoting his enterprises for the Indians. He was helped considerably by Governor Hull, who was also Superintendent for Indian Affairs, but this help was not enough.

He then went directly to President Thomas Jefferson. Received very cordially, he outlined his entire plan for education, not only for Indians, but a general scheme of education from primary grades through the university. The President promised aid for the Indian school to be based on the number of children attending.

However, Jefferson's successor failed to carry out the promise, even when Jefferson and Father Richard made a special appeal. Because of

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this default, Father Richard lost his school. But his indomitable will could not be broken.

Father Richard brought a printing press overland from the east in 1809 and it was the first press to be put in general use in Detroit. He published a small newspaper for a while, and later books, pamphlets and devotional works.

Father Gabriel Richard's great generosity toward others not of the household of the Catholic Faith was shown in 1807 in a special way. When there was once no non-Catholic minister available, Father Richard accepted an invitation from the Governor and other citizens to give a series of religious talks in the Council House following his own Mass and Sunday services. He wrote Bishop Carroll the details of these talks. In spite of his scant knowledge of English, he seems to have brought satisfaction to all.

When Reverend John Montieth, the young Presbyterian minister, arrived in Detroit, Father Richard was among his first callers. They became good friends and ardent co-workers in the founding of the University of Michigan a year later.

Father Richard always retained his interest in the Indians. Many times he was their interpreter when treaties were made. He enjoyed and deserved their complete confidence. When the Treaty of Fort Meigs was concluded in 1817, the Indians, through Tontagini, made a gift to Father Richard of six sections of land. They stipulated that three sections be given to him "for the Church of Ste. Anne de Detroit" and the other to the newly established University of Michigan "because the Indians are attached to the Catholic religion . . . and may wish some of their children hereafter educated." Each grant was in recognition of Father Richard's influence over the Indians—a tribute to his devoted spiritual fatherhood over them. It is pleasant to recall that the University in appreciation of the gift annually awards tuition grants to five students descended from the Indians.

Many times in his apostolic career, and for quite logical reasons, Father Richard did the unexpected. One time was when he stood as delegate to Congress from the Michigan Territory. He won the election, largely because of the solid support of non-Catholic admirers. Besides wanting to serve his adopted country, he wanted to plead the cause of the Indians. He also wanted to convince the government to make it possible for more settlers to come to Michigan.

With the help of Speaker Henry Clay, he prepared the bill that gave Michigan the Detroit-Chicago road.

Education was always his main interest. He often inaugurated new projects right in the teeth of discouragement. He introduced a new school for deaf-mutes. He started a new "free school" for girls and more than 40 came to learn "to read, to sew and to serve God." This school was supervised by a group of women, the Catholic Charity Society.

Thus did Father Richard fulfill his ministry in Detroit, continuing to preach and give spiritual guidance to his fellow townsmen. Until his



last breath, he was still the man of action and the man of God. He died in 1832 as a result of heroically attending the sick during a plague. He himself was one of its last victims.

We have scarcely scratched the surface of Father Gabriel Richard's splendid career. Other booklets on his work are available, and soon a definitive life will be published, probably the first of several to commemorate one of the great priests and pioneers of this part of the world.

Detroit owes a special debt of gratitude to Right Rev. Monsignor Edward J. Hickey, Ph.D., Chancellor of the Archdiocese. More than any other man, he has been responsible for the belated attention that civic and ecclesiastical authorities have paid to Father Gabriel Richard.

Today the crypt of Father Gabriel Richard's tomb, beautifully finished in tile like the great Bishop Laval's tomb at Laval University, Quebec City, is open via a special passageway from Nineteenth Street. The throngs that visit the tomb on this 250th anniversary of Ste. Anne de Detroit will depart with a fresh interest in Gabriel Richard and a feeling of gratitude to Father C. Kelly, the pastor, for completing the crypt this summer.

Sometimes in moments of deep discouragement, such as affect even the most intrepid, Gabriel Richard felt that his accomplishments were few. "How many," he cried, "are the castles in Spain that I have built in America in the past twenty-four years." But we, surveying his work today, are amazed at its extent and success. His record refutes his statement.

The love of God was the great energizing force of his whole life—of everything he attempted. He unselfishly

“squandered the splendid years that the Lord God gave to his youth

In attempting impossible things, deeming them alone worth the toil.

Was it folly or grace? Not men shall judge, but God.

Heard in his heart that a man shall scatter, not hoard . . .

Shall not bargain nor huxter with God . . . and if the dream come true . . .

And millions unborn now dwell . . .

In the house that he shaped in his heart, the noble house of his thought . . .”

—P. Pearse

## Basilian Fathers



THE BASILIAN FATHERS have been in charge of Ste. Anne de Detroit for nearly 70 years. This Religious Congregation of Priests with Simple Vows has roots stretching back to the days immediately after the French Revolution.

From France they came to Toronto, Canada, and from there to Assumption College and Parish at Sandwich (now part of Windsor) which is directly opposite the present Ste. Anne de Detroit near the Canadian side of the Ambassador Bridge.

Headquarters for the whole Congregation, both Canadian and American, has been at Toronto since 1922. The Basilian Fathers have the initials C. S. B. after their names. These initials are older than, and are not to be confused with, the same initials sometimes used by Christian Science lecturers.

The Basilians are a teaching Order with several parishes. Colleges in charge of Basilians are: St. Michael's College, Toronto; Assumption College, Windsor, Ontario; University of St. Thomas, Houston, Texas; St. John Fisher College, Rochester, New York; and St. Thomas More College, Saskatoon.

Basilian High Schools include: St. Michael's, Toronto; Assumption, Windsor; Aquinas, Rochester, New York; St. Thomas, Houston; Catholic, Detroit; St. Mary's, Calgary, Alberta; and a High School in Sudbury, Ontario. Besides these education institutions, the Basilians are in charge of the world-renowned Pontifical Institute of Medieval Studies at Toronto.

Parishes of the Basilian Fathers include: Ste. Anne de Detroit; St. Basil's and Holy Rosary, Toronto; St. Mary's, Owen Sound, Ontario; Assumption and Blessed Sacrament Parishes, Windsor; Ste. Anne's, Houston and Our Lady of Guadalupe, Rosenberg, Texas.

St. Basil's and Holy Rosary Seminary in Toronto are devoted to higher studies for young Seminarians. There is one Novitiate near Toronto and another in Rochester, New York.



There is always a large group of Basilian Fathers on leave, preparing for special fields in the great universities of America and Europe. The Procurator to the Holy See has a residence in Rome. There is also the Basilian Press which publishes St. Basil's Hymnal and other books and booklets.

When the Basilians came to Ste. Anne de Detroit, Father J. B. Frachon acted as pastor for a month and a half until Father Peter Grand became the first official pastor on August 29, 1886. Father Grand served as pastor for 21 years until he was made Superior General of the Basilian Fathers in Toronto.

The second pastor was Father Luke Renaud. Father Renaud, who did a great deal to advance the parish and the school, served for 14 years.

The late Father John J. Ryan succeeded Father Renaud in 1921 and was pastor for 10 years. Many of the present parishioners will remember Father Ryan's cheerful goodness which endeared him to all who knew him.

Father M. V. Kelly, later the acting Superior General, replaced Rev. Father Ryan for one year. He was succeeded by Father Luke Beuglet, who is once again on the staff of Ste. Anne de Detroit.

Pastors in recent years in order have been Father C. Kelly, Father E. Allor, and Father John Glavin. The present pastor is Father C. Kelly.

The same Ste. Anne de Detroit Rectory built in 1886 is still in use today. The program then called for an outlay of \$7,937.00, excluding the cost of plans, superintendent and heating. The cost of the heating system for the church, chapel and residence was not to exceed \$3,751.00. As you can see, the economic picture has changed.

## Ste. Anne de Detroit Today



**T**ODAY the Church still stands, imposing, beautiful, devotional, still centered in the affections of many old families no longer near.

Each year the Grand Novena preceding the Feast of St. Anne on July 26 draws huge crowds. Many outsiders—and many old friends—come for other Novena devotions, too, when they are held each Tuesday at 7:30 p.m. Old parishioners sometimes return from afar to go to Confession in French.

French sermons are no longer given. So thoroughly has Detroit "melted" that few persons attending today even understand what was once the regular language of the Parish.

At least 250 Mexican families now live near Ste. Anne de Detroit. Mass is said for them every Sunday in the Chapel at 10 a.m. There is a Basilian Father who understands their language and their needs. Father John Collins, of the Basilian Mexican Missions, said the first Mass for them in 1946. Father Wilfred Murphy is presently in charge. The Catholic Women's League and the Legion Of Mary are two societies amongst them.

The social life of the parish is organized for young and old. The usual social functions are flourishing. Athletic teams for high school boys and girls and C. Y. O. major and minor teams in various sports provide an outlet for youthful enthusiasms. Young Peoples Club meets Tuesday nights. Mexican night is Wednesday. The C. Y. O. meets Friday evenings.

About 400 students attend the Grade School. About 100 attend the High School for Boys and Girls.

For many years the Sisters of the Holy Names of Jesus and Mary, who are in charge of St. Mary's Academy and Holy Name College in Windsor, were in charge of Ste. Anne's school, too. But because of increasing commitments they had to withdraw some of their staff. They were succeeded by the Sisters of St. Joseph of Kalamazoo who are now in charge.

Athletic and social life of the parish is centered in Gabriel Richard Hall. This Hall, named after the famous pastor, has become well known in Detroit as a place of activity and enjoyment.

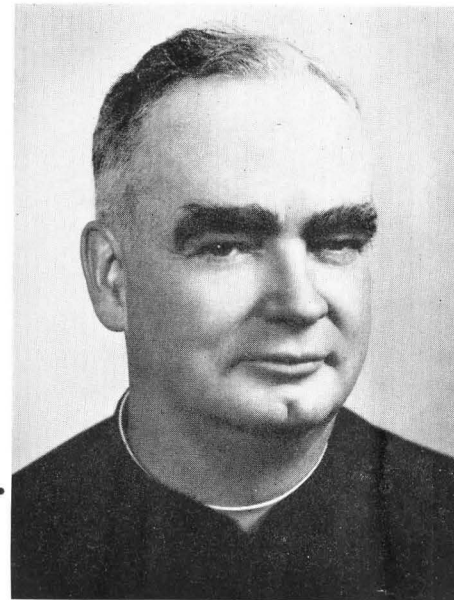
Sixty persons who were privately instructed in the Catholic Faith last year were baptized and confirmed.

It is impossible to record here all the Basilians who at various times have been stationed in Detroit at Ste. Anne's Parish.

The future of Ste. Anne de Detroit lies in the hands of God.

The past is a record, a shining one, extending from the pioneer days of the early 18th century to the new pioneer days of 1951. The intrepid spirit of the early Missionaries is needed again. New and great problems, spiritual and financial, can be and are being overcome by the same spirit with which Gabriel Richard met and conquered all obstacles—the spirit of zeal and the love of God and His poor and needy by the Basilian Fathers.

Ste. Anne de Detroit, on your 250th anniversary, we salute thee. Ad multos annos. God bless you. God love you as He has done for those past 25 decades.



Rev. Charles Kelly, C.S.B., present pastor of Ste. Anne's Church, under whose beneficent guidance both parish societies and parish life function smoothly. Interest in construction of the Gabriel Richard crypt and in plans for the 250th anniversary of Ste. Anne's church are but two of his many achievements this year.

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