

Saint Joseph's Academy
Yakima, Washington
1875-1950

Seventy-five years have passed since the first Catholic School was founded in the Yakima Valley. The years take one back to the struggles with the Redman, the harshness of nature, the lack of food, ^{and} the loneliness of a half barbarous country. [and one might say the dire need of the very ^{no word this 000} ^{complete sentence} things that are necessary for the maintaining of life.]

In the spring of 1871, Father Caruana, S.J., was named by his superiors to take over the management of the Mission of Saint Joseph at Ahtanum. ¹ Four years of labor among the settlers and the Indians convinced Father that if the Faith was to be preserved for the future generations a Catholic ² school was imperative.

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1. Paper, Father Conrad Brusten, S.J. 1915, Seattle Diocese Archives.
 2. Chronicles, Saint Joseph Academy, Vol.1.p.1

The adult white population was completely indifferent to the things of religion. The only way seemed to be to train the children ^{who} ~~and they~~ in turn would carry into the home the faith and example of a Christian education.³

The project seemed hopeless as there was neither land nor house nor the money with which to make the purchase.

Father went to the Sacred Heart and to our Lady of Sorrows, and an answer was not long in coming. Mr. Charles Schanno

donated the land for the proposed school.⁴ This seems to have fired the generosity of the townspeople who took up a collection amounting to \$700, which they presented to the Father for the religious who were to have charge of the future school.⁵

This sentence OK, but might it not be better to separate it "which" and make 2 sentences

Father Caruana made an appeal to the Sisters of Charity of Providence at Vancouver, Washington Territory, for sisters to teach in this new institution. A favorable reply informed him that three sisters were named for Yakima.⁶

Early in November, Father Caruana left for Vancouver

3. Chronicles, Saint Joseph Academy, Vol.1, p.1

4. ibid., p.2.

Deed of Property. Archives, Saint Joseph Academy.

Block 14-Lots 2,3,4,5,8,9,10,11.

Schanno Addition April 9th, 1875 R. Apr.9,1875

Chas. & E. Shanno to "The Sisters of Charity."

Deed.--- J. W. Hamilton, N.P.

Confer also appendix letter of Father Caruana; Schanno and Caruana to Sister M. Theresa, August 24, 1875.

5. Chronicles, Saint Joseph Academy, Vol.1.p.2

6. ibid., p2. Confer also appendix letters of Father Caruana; Caruana to Sister Praxedes, May 25, 1875.

to bring the sisters to ^{clerk} their new mission.⁷ On November 6, 1875, the three Sisters, Sister Blandine of the Angels, Superior, Sister Mary Dorothea, and Sister Mary Melanie left Vancouver in company with Father Caruana for their new home. They crossed the Columbia River by ferry to Portland where they embarked on the "Daisy Ainsworth" for the Dalles,⁹ Oregon. Here the small company again crossed the Columbia to the mythical city of the Grand Dalles. From here to Goldendale a journey of thirty-five miles was made by stage. Ten miles more and they were welcomed by Mr. and Mrs. John Kenny to their home in Centerville.¹⁰

The Kenny home was a stopping station for the early missionaries and religious going to or returning from points down the river. It was in one of the rooms of this home that Mass was said for the surrounding country.¹¹

On the morning of the eighth of November, Mr. Kenny hitched his two teams to the heavy wagon and the last part of the journey was started. ^{today} Now this trip is made in two hours; then it took four days to cover the distance. Mr. Kenny would accept no compensation for his time, horses, or wagon. This was his contribution to the new school ^{which} that was soon to lay the foundation of Catholic education in central Washington.

7. Chronicles, Saint Joseph Academy, Vol.1.p.2

8. ibid., p.1.

9. Aurora, Saint Joseph's Academy, Yakima, Annual, Golden

10. Jubilee Number, 1925. p.9

10. ibid., p.9

11. ibid., p.9

By Mr. & Mrs. G. Kenny brought them to their own home - provided for them not just difficult enough

13

The travelers arrived in Yakima City six days after leaving the Provincial House in Vancouver, thus ^{it was that} the foundation of Saint Joseph's Academy began on the twelfth of November, 1875.¹⁴ On the thirteenth, the feast of Saint Stanislaus, the first Mass was offered in a room made ready for the occasion.¹⁵ The chronicles are very silent ^{concerning} about these preparations, saying only that the room was not worthy to receive the King of Kings.¹⁶ By the twenty-second, the Feast of Saint Cecelia, some type of chapel had been prepared so that the public could attend Sunday Mass and the children be taught Catechism.¹⁷ Nine children were present on this first day but the number soon increased to forty, of whom thirteen were Catholics.¹⁸

Nothing is said of the hardships or the other trials ^{endured} during the first three months of school,¹⁹ but one can hardly help surmising that they were many when one reads the account

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13. This town was known as Yakima City, and the new town built by the Northern Pacific in 1885 as North Yakima. The names were officially changed in 1918 when Yakima City was changed to Union Gap and North Yakima to Yakima City.
 14. Chronicles of Saint Joseph Academy, Vol. 1.p2
 15. ibid., p2. Confer also appendix Letter of Father Caruano; Caruana to Sister Praxede Nov. 20, 1875.
 16. ibid., p.2
 17. Early Schools of Washington Territory, Lowman and Hanford Co., Seattle, Wash. 1935, p.365. Gives the names of seven of these first pupils as: Josephine Bowzer, Emma, Antoinette, and Emil Schanno, Walter and Lillian Gervais and Frankie Cook.
 18. Chronicles, Saint Joseph Academy, Vol. 1.p.2

of the Christmas and Easter vacations. The Chronicler writes "On Christmas and Easter vacations we were allowed to go to Saint Joseph's Mission, Ahtanum a distance of fifteen miles, where the Jesuit Fathers live. They received us most cordially. The walk made us forget the privations of our religious family and the lonesomeness." ¹⁹ Evidently, the sisters walked both ways, a distance of thirty miles.

It was on these two trips that the sisters made friends with the Indians. The Redmen had awaited the arrival of the sisters with a great deal of curiosity and wonderment, ~~and~~ even ^{going} ~~went~~ ²⁰ so far as to welcome them by shaking hands with each one.

The first boarders were admitted on the second of May 1876, ~~and~~ ^T this day also marked, in a remote way, the beginning of Saint Elizabeth's Hospital. An Indian by the name of d'Agapite, very far advanced in tuberculosis, pitched his tepee a few feet from the back porch. Each day he was visited by one of the sisters so that he would have everything that he needed. It was ²¹ here under the shadow of Saint Joseph's that he died in less than a month, on June 12, 1876.

Excitement ran high as the twenty-third of June drew near, ²² as that was the day His Excellency, Bishop A.M.A. Blanchet, and Rev. Father Boulet, arrived for the first Confirmation.

19. Chronicles, Saint Joseph Academy, Vol.1.p.2

20. ibid., p.3

21. ibid., p.3

It not only meant that the spiritual needs of this tiny community would receive encouragement but that the sisters would also received news from home, ^{St. Louis} news of their sister companions in Vancouver, news of the new arrivals from Montreal, the illness or ~~maybe~~ the death of one of the sisters since summer, or maybe only the every-day happenings which meant so much to these three isolated Sisters of Providence.

During the year 1876 the sisters seemed to make some headway against the undercurrent of opposition that existed in the town, ^b but still not many children were being sent to the school. ²³ The visits to the sick were a continual consolation to the sisters because, many times it was only through these kindly services that the still greater need could be accomplished, that of preparing the sick and the dying for a good confession. ²⁴

After two years there was still no chapel and the sisters were able to have Mass only once or twice a week, as it meant a trip by horseback for one of the Jesuit Fathers from the Mission at Ahtanum. To be deprived of the daily

22. Chronicles, Saint Joseph Academy, Vol. 1. p.3

23. In the Chronicles, which were written in French, the word "prejudice" is used. But there is nothing in the Chronicles to indicate the source of this prejudice not any of its manifestations other than a refusal of the people to send their children to a Catholic school. This should be noted that there were not more than seven Catholic Families in the region. See p.9

24. Chronicles, Saint Joseph Academy, Vol. 1. p.4

24

Sacrifice of the Mass was their greatest sacrifice.

In May, 1877, Sister Mary Eugene replaced Sister Blandine of the Angels as Superior of Saint Joseph's Academy.²⁶ It was due to Sister Eugene's efforts that the Mother House in Montreal granted permission to build, and it was under her supervision that the first convent was ^{erected - hence not to repeat a house} ²⁷ built in the Yakima Valley. ^{of the same name,}

The summer of 1877 was a busy one for the little community. School closed on the twenty-second of July, and the sisters began their annual retreat immediately,²⁸ under the direction of Father Caruana, S.J. The work on the construction of the chapel, the remodeling of some of the rooms, and the building of classrooms was to begin as soon as possible.²⁹ On August tenth, amid the noise of hammering, pounding, and sawing, the carpenters were in full force at the little mission. They were to have the chapel finished by the end of the month, and the classrooms by the end of the first week in September.³⁰

Consolations and trials always seem to go hand in hand. The beginning of September 1877 found the sisters rejoicing over the completion of the chapel. Their two year of struc-

24. Chronicles, Saint Joseph Academy, Vol. 1. p.3

25. Sister Mary Eugene was later known as Mother Mary Eugene, as she later held the office of the Provincial Superior and the title is always retained.

26. The Aurora, p. 13

27. Chronicles, Saint Joseph Academy, Vol. 1. p.5

28. ibid., p.5

29. ibid., p.6

30. ibid., p.7

bles, trials, and sacrifices had been rewarded in the privilege they now had, of having the Divine Master with them at all times. They lamented the fact that only the sisters and the children practiced their religion. The parents were still indifferent and neglectful of their religious obligations.³¹

The Catholic population at this time was a small minority. It consisted of two or three families in the city with perhaps three or four more in the country.³²

In September The sisters, ~~in September~~ saw an increase of difficulties when a longer term was inaugurated in the public school system. Formerly classes had been held for only three or four months of the year in the public schools, whereas the sisters had always had nine month sessions. The inauguration of a nine month term in the public school induced a number of parents to withdraw their children from the Academy. The sisters redouble their effort to keep the children. Their only chronicled comment was, "Difficulties seem to increase against us but it does not shake our courage, on the contrary it makes us put forth more effort to satisfy our children as much as in our power."³³

31. Chronicles, Saint Joseph Academy, Vol.1.p.7

32. Ibid., p.8.

33. Ibid., p.8. Once again the Chronicles uses the word "prejudice," surely the word did not mean what we ordinarily do when we use the word, at least not in this case. The children who withdrew from the Academy were not Catholics. The reason for their withdrawal was the extended term in the Public School.

On December 15, 1877, the first Christmas program was presented by the pupils. The purpose of this was twofold: to help pay off the debt of \$362 that had been incurred by the repairs and building during the preceeding summer and to present to the people some of the work accomplished by the school. It is interesting to note that the proceeds³⁴ were \$69 and mention is made that there were no expenses.

The year 1878 brought another type of trial and one much harder to bear, that of fear. The Indians, especially the Kittitas, were on the warpath. One of the Indians had been murdered by the whites and in revenge the Indians had³⁵ murdered a man and his wife, Mr. and Mrs. Perkins. The³⁶ latter, the daughter of Mr. and Mrs. Joseph Bunting, ~~who~~ had attended the school conducted by the Sisters of Providence³⁷ in Steilacoom. The unfortunate couple were coming to Yakima, a distance of twenty miles, so that the young wife might be with her mother for the birth of her first child. They were attacked and horribly tortured by seven or³⁸ eight Indians.

*a strong for
"Indian" right to
weal over on trial level*

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34. Chronicles, Saint Joseph Academy, Vol. 1, pp. 12, 13
 35. History of Klickitat, Yakima, and Kittitas Counties
Washington. Interstate Publishing Co., 1904, p. 165
 Gives the names of the Indians as follows: Wyantical,
 leader, Sulusakin, Tewowney, Moosetonic, Tommy Top-
 Towne, Chuch Chuck, were of the Yakima Tribe, and
 Kepe from the Dalles.
 36. ibid., p. 165, vol. 2
 37. Chronicles, Saint Joseph Academy, Vol. 1, p. 12
 38. ibid., p. 12

not clear

First the Indians shot the husband and then scalped him. The wife was stunned either by a fall from a horse or by the Indians. Both were buried alive under rocks and cobble stones. The Chronicles add, "They lived ³⁹ two days in this terrible condition."

It wasn't until December that a force could be organized to go in pursuit of the murderers. December 11, the day after the Christmas play, fifty volunteers and twenty-five friendly Indians under the Catholice Indian, Chief Ignace ⁴⁰ of the Yakima tribe, set out against Chief Moses of the Kittitas. Before joining forces with the volunteers, Chief Ignace led his Indians to the convent chapel where they all ⁴¹ went to confession, heard Mass, and received Holy Communion. He said that he wanted his warriors ready to meet the "Big Chief." This act was acclaimed even by the Protestants who said to one another, "Ignace and his warriors went to Mass ⁴² and Communion before going to war."

When the Indians and the volunteers arrived at the Columbia River near Priest's Rapids, they saw Chief Moses with ⁴³ one hundred well-armed savages on the other side.

Desiring to protect the lives of the men, Ignace did

39. Chronicles, Saint Joseph Academy, Vol.1.p. 13

40. History of Klickitat, Yakima, and Kittitas, Counties Washington. p. 106, refers to Chief Ignace as "Ennius"

41. Chronicles, Saint Joseph Academy, Vol.1.pp. 12,13,14

42. Ibid., p.15

43. Ibid., p.15

not cross the river but waited until Moses brought his followers over. A number of skirmishes took place before Ignace finally succeeded in leading the forces to the murderers' hideout. They were captured and put into prison.⁴⁴ Chief Ignace was looked upon as the saviour of the town.

Providence seemed to be looking out for the struggling little school. If the men had started the day before they did, there would have been no one to attend the Christmas program and hence no desks that were so badly needed in the different classrooms. The program netted \$70. As the chronicler put it, "It is a great deal of money for a poor mission like ours."⁴⁵ *on page 97 - you say \$9. is it supposed to be some place here it says \$70*

When the ^{land} property was donated by Mr. Schanno, there still remained the two lots at the either end of the property. The sisters had been wanting this property for some time but the price made its purchase impossible. During the spring of 1879 it was obtained for \$200.⁴⁶ A fence was erected around the property to keep the people from stealing the sisters' supply of winter fuel.⁴⁷

44. Chronicles, Saint Joseph Academy, Vol. 1.p.15

45. Ibid., p. 15

46. Ibid., p. 15

Copy of Deed.

Block 14-Lots 1,6,7,12, Shanno's Addition

June 16th, 1879

Warranty Deed- Charles Shanno & Wife, to "Sisters of Charity, House of Providence."

D. W. Stair, N. P.

47. Chronicles, Saint Joseph Academy, Vol. 1.pp 20 & 24

During the summer of 1879 the sisters had the happiness of going to Vancouver for their annual retreat. They were greatly disappointed when Father Caruana brought an early end to their vacation by arriving and requesting the Sisters to return with him.⁴⁸ They were hardly home and settled when an epidemic broke out and they turned into the visiting nurses of the day. During this time nine children⁴⁹ were baptized, seven of whom died.

As the Christmas season drew near it is no wonder that the hearts of the missionaries began turning toward their homeland. Surrounded as they were by strangers and people of different beliefs, in a half-civilized country, and deprived of daily Mass and Holy Communion, life was hard for them. But this year they were to have the consolation of⁵⁰ having Midnight Mass in their own chapel.

Evidently things were in a critical stage at the time of the visit of Mother Amable, the Superior General, in 1880-1881, for it was definitely decided to withdraw the sisters from Yakima Mission and place them in a more promising field. She thought that the privations which the Sisters had to endure were more than could be expected even on the frontier. The results of the five years of work were

48. Chronicles, Saint Joseph Academy, Vol. 1. p22. Why Father Caruana did this is not clear from the Chronicles.

49. ibid., p.22

50. ibid., p 23

meagre and the future seemed even less promising. The pleadings of Mrs. Mary Bartholet and Mrs. Charles Schanno so moved her, however, that at the last moment she changed her decision. One of these ladies, Mrs. Mary Bartholet, mother of Frank Bartholet of the present city of Yakima, had hastened to the convent when she learned of the intentions of Mother Amable. "She threw herself at Mother ^{General's} Amable's feet and begged her not to take the Sisters away. Mother Amable was so overcome by Mrs. Bartholet's simple straight-forward petition that she immediately answered. 'Get up my good lady. The school will not close.'" It was due to the kindness of these two ladies that Saint Joseph's Academy owes its continued existence.
52

The following are examples of some of the hardships of the Sisters: The story is told by one of the early Sisters that the superior missed one of the nuns and went to see what had happened. The Sister was sitting on the porch in tears. When asked what the trouble was she replied that she couldn't eat another mouthful of salt meat. This had been the only type of meat the sisters had had for more than three months. There were no stores from which to get fresh meat, and the people hadn't thought to bring any to the Sisters.

51. Chronicles, Saint Joseph Academy, Vol. 1. p.32

52. Aurora, pp. 13-14

The Superior, Sister Mary Eugene, ^(many might not understand this) ~~(put on her outside cape)~~
 and walked three miles to a farmer's house and begged for some.

The sisters had no cow and no money with which to buy one. Mr. Kenny heard of their plight, and on one of his trips to Yakima brought a cow from his own herd and presented it to the convent.⁵³ Is it any wonder that there was serious thought of withdrawing the Sisters from this part of the Country?

For a while things went smoother and everything seemed to be tinged with a brighter hue; but the improved situation did not continue long. Another misfortune apparently destined to thwart the Sisters' School appeared. A new public school had been built just a block away and many of the children left Saint Joseph's. The children, as children will, expressed the thoughts of their elders by their behavior and shouting of insults and obscenity as they passed the school or the sisters.⁵⁴

The sister prepared for the seemingly inevitable closing of the school. Before a month had passed complaints about the public school were beginning to be heard. Even those who had been most in favor of a public school education were ~~not~~ withdrawing their children and returning them to the

53. As told by Sister Mary Rosinda, daughter of Mr. and Mrs. John Kenny. She is now stationed at Sacred Heart Hospital, Spokane, Washington.

54. Chronicles, Saint Joseph Academy, Vol. 1. p. 32

care of the sisters. After four months the directors of the public school were forced to close the school because⁵⁵ of lack of funds.

In the fall of 1882 the Jesuit Fathers started the construction of a college in Yakima. They took possession of their new building in May. This was a spiritual boon to the Sisters at Saint Joseph's. It was now possible to have Mass⁵⁶ three times a week.

During the summer, only the absolutely necessary repairs were made as there were rumors that the Northern Pacific was to be built through the valley, but not at Yakima. The old kitchen was converted into a Sisters' dining room, and a kitchen and dining room for the children⁵⁷ were added to the rear of the building.

For the next three years the people gradually moved to the new town which was to be known as North Yakima.⁵⁸ It was also during this period that the first church was built in Yakima City and the first Mass said on the feast of the Patronage of Saint Joseph,⁵⁹ 1885.

The Northern Pacific was slowly making its way to the Yakima Valley. The people were happy over the prospects of transportation facilities that would be available, but there

55. Chronicles, Saint Joseph Academy, Vol. 1. p.33

56. ibid., p. 42 & 46

57. ibid., p. 44

58. ibid., p. 48

59. ibid., p. 49

was an uneasy stir in the air. A rumor that the railroad was not going to be built through the City of Yakima but elsewhere was widely circulated. If this rumor should prove to be true then Yakima would be a ghost town. A meeting was called and three men, J. B. Reavis, A.B. Weed, and J.M. Adams, were appointed to make the trip to New York to lay the matter before the directors of the Railroad Company. All knew that the project of two towns of equal importance only three miles apart was impossible. The railroad, they were informed, had chosen a new site which was to be called North Yakima. Any one who wished to move to the "New Town", as it was often referred to, would be generously assisted by the Railroad Company. Lots in the "New Town" would be given to each and every owner of a building in old Yakima and the building would be moved free of charge to the new site. It must have cost a small fortune to transplant ^{a town} house by house and store by store ~~a town~~ from one point to another without the modern highways or the heavy machinery used today. Some of the old buildings in Yakima today still have the wooden skids under them that were used for the ^{moving} ~~exodus~~.

The Sisters did not move their school in the 1885 exodus. Sister Joseph of the Sacred Heart and Sister

60. History of Klickitat, Yakima, and Kittitas Counties, Washington. p. 165, col. 2

61. Aurora, p. 14

62. Sister Joseph of the Sacred Heart, later Mother Joseph was the sister appointed to take care of the major building and repairing in the Province.

Joseph of Arimathea were sent from Vancouver to visit the two cities in order to decide which town seemed to offer the better prospects. Moreover it was thought better to wait for a time and see which section of the new town would be the more likely place to construct a new school, if such an enterprise had to be undertaken.⁶³

As events moved on it became more and more apparent that the days for the little school in Yakima City were numbered and that a move to the new site was in order. Mother John of the Cross and Sister Joseph of the Sacred Heart came to see the progress of the new city, and inspect the newly selected site, to make sure that clear titles were secured, and to see to it that the building was started as soon as possible.⁶⁴ The change was to be made during the summer of 1887. The Sisters as yet had no house in the "New Town" so one had to be erected. Mr. T.J.V. Clarke came to their aid and gave them the free use of a small residence to be used as the dormitory for the boarders.⁶⁵ There was air conditioning in both of these buildings but not of the modern type. It seems that the buildings were on stilts and the wind had free passage under and through

63. The Chronicles, Saint Joseph Academy, Vol.1.p.54

64. Deed of Property.
Block 87.-Lots 5,6,7,8,13,14,15,16, May 26, 1887
Deed. J.R. Lewis and Wife to "Sisters of Charity of the House of Providence."

W.H.Gothan, N.P.

65. Chronicles, Saint Joseph Academy, Vol. 1.p.60 Aurora,p.14

their floors. It was impossible to keep them warm and fuel was expensive, so the sisters urged Mr. Blanchet, the contractor, to hasten the completion of the upper floor of what was to be the laundry of the new Academy. When this was completed the sisters moved in. About all one can say in favor of their new lodgings is that they managed to keep warm. "There was little room so we had to sit on the foot of the beds and little benches served as wash^{ing} stands; but there was no suffering from the cold except when we went from the building to the convent, a ten minute walk." 66

From September until the fifth of March, school was taught in three rooms under the Jesuit Father's residence. 67 The next problem, was where could the Sisters make their spiritual exercises? Certainly neither the beds nor the classrooms were conducive to thoughts of God. Again the Jesuit Fathers came to their assistance and offered the use of their chapel. 68

On the second of January, 1888, the sisters left their rented houses and moved into the still unfinished convent. The plaster was ~~still~~^{yet} in the moist stage and many of the people advised the Sisters to wait. To be in one's own

66. Chronicles, Saint Joseph Academy, Vol. 1, p. 60. The word "Convent" here may have referred to one of the two buildings referred to in the last paragraph on page 17 or to the three rooms under the Jesuit's residence mentioned above.

67. ibid., p. 61

68. ibid., p. 61

home can become almost a passion, such must have been the urge of Sister Monaldi and her little group of religious,

The future boarders' refectory in the new building ^{when a plural possessive is used it is often better to avoid the sentence as that "of" might be employed to make it less clumsy.} served as the general kitchen; and the sisters' refectory, as the dining room for the boarders and the employees. After the meals, everything was cleared away and the latter room served as a recreation ^{center or hall} room for everyone except the sisters, who used the parlor.

From the second of January to the end of March a condition of constant moving seemed to prevail. When one arose in the morning it was doubtful that the bed would be in the same room by ^{evening} bedtime. But inspite of all the moving, and the dampness of the unfinished building, no sickness was contracted.

By the ninth of March the building was completed. It was a brick-veneered structure sixty feet square and three stories in height topped by a small belfry. On this same day the building was blessed and the first Mass offered by the Rev. Father Kansters, S.J.. In the afternoon the Way of the Cross was erected by the Rev. Father Garrand, S.J. On the Fest of Our Lady of Seven Dolors the Sisters had the

69. Chronicles, Saint Joseph Academy, Vol. 1. p. 62

70. ibid. p. 62

happiness of making the annual renovation of vows,⁷¹ in their
new chapel ^{*the Holy day of the Blessed Sac*} and the first Benediction was given by the Rev.
Father Raberti, S.J.⁷² *for the first time*

In December, 1888, it was decided to build a school for
the Indians separate from the Academy. The work was to be
started in February and the building ready for use by the
twenty-second of April.⁷⁴

The enrollment in the Indian school at the opening in
April was 19 and the sisters were obliged to refuse a great
number because of lack of room.⁷⁵ There were so many appli-
cations that it was decided to build an additional wing. This
was to be used for the housing of the Indian boys. In this
way the boys and the girls would each have a wing of the
building to themselves. The school now had an enrollment
of sixty pupils.⁷⁶ These children of nature found school
life hard and the sisters found it ^{*difficult*} ~~hard~~ to keep track of
them.⁷⁷ The nomadic life ~~that~~ they had been accustomed to
living had not prepared them for sitting in classrooms for
several hours a day. ¹ such a program was nothing less than
torture to them. They would simply walk off and in a few

71. This is an annual practice to commemorate the first pro-
fession of our Seven Foundresses.

72. Chronicles, Saint Joseph Academy, Vol. 1. pp. 64,65

73. Ibid., p. 65

74. Ibid., p. 65

75. Ibid., p. 65

76. Ibid., p. 70

77. Ibid., p. 79