



SAN JOAQUIN HISTORIAN

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The Touch of Portugal

Presented by Robert W. Clottu

I entered the first grade in 1923 at Yosemite Grammar School in Manteca, California, and graduated from Manteca Union High School in 1935. My classmates had names such as: Candini, Riley, Schultz, McClosky, Poulos, Garcia - a wide variety of European names. There was also a good number of classmates with names such as Silva, Abreu, Cardoza, Machado, Borges, Dias, Perry, Azevedo, Rocha - these were children of immigrants from the Azores and Portugal. This was the mix of nationalities of the population of about 2,000 during the 1920's and 30's (population in 1991 was about 42,000). It was a very close knit community in those days - family business often became community knowledge.

MANTECA - the name of the town is the result of the dairy industry; the residents had suggested MONTECA, the Spanish name for cream. The Railroad misspelled the name on their ticket and it was never corrected (Manteca means lard). It seemed to me that nearly all the Portuguese in Manteca were engaged in dairy farming. There were a few early model milking machines around, but most cows were milked by hand. Barns were cleaned with a scoop shovel and a wheel barrow. Many Portuguese wore rubber boots even when they came to town. My classmates had to hurry home after school so they could help; it was hard work.

I remember the thick, broken English spoken by the fathers of my classmates. The mothers did not always learn English, leaving the men to take care of business contacts.

I remember the "Portagee" celebration. It seemed that the towns people in general used this terminology. I don't think that very many thought much about the word - at least the kids in school didn't; but I'm sure that some used the term "Portagee" in a derogatory manner.

The celebration was/is the annual Festival of the Pentecost. The FDESM (Festa Do Divino Espirito Santo Manteca) was formed in 1919; the FDESR (Festa Do Divino Espirito Santo Ripon) was founded in 1922. In 1957 the two Societies merged to form MRPS (Manteca Ripon Pentecost Society) which currently conducts the Festival. The celebration includes confession and ritual in the church, a parade through the town, fireworks, barbeque and dance. The town turned out for the entire activity except for the religious devotion. We joined the crowd and in the chorus of AAhhhh's as the rockets burst into stars.

From what I have read, from the inception Portuguese celebrations in California center around the banquet table. There must be an abundance of food - a feast in biblical tradition. It is an

insult to the host not to eat with gusto; and so it was as we sat at the long barbeque tables. I have also read references regarding the cleanliness and neatness of Portuguese homes along with the traditional thrift and family devotion. I observed these characteristics when I would visit Portuguese homes; and again it was an insult not to drink the glass of wine which was usually offered.

I recently talked to a number of people in the community about some of these memories and finally found my way to Alice Machado on her dairy south of Manteca. We shared such recollections as filling the ten gallon milk cans and placing them at the end of the lane to be picked up by a truck for the Kraft Cheese Factory. In some cases the farmer brought the cans to Kraft in the back of the pick-up. Manteca Creamery sent out a truck to pick up cream - separated by the dairy farmer.

Alice stressed the importance of the Portuguese Fraternal Societies in their lives and encouraged me to relate the history of the Portuguese immigrant, but first, here is a little more about Alice:

John R. Machado came to this country in 1896, traveling alone at the age of fourteen. He was able to establish a dairy farm near Mountain View (about where Moffett Field is today); he worked hard - even selling milk door to door in San Francisco in 1906, and became an American citizen. He married in 1915 at the age of 33 and three children were soon born. During World War I he was unable to get help with his dairy business so he sold the property in 1919 and the family moved (back) to the Azores. Alice was born into the family in 1922; her mother did not like living in the Azores so they returned to California in 1931 when Alice was nine years old.

In 1940 Alice married Joe F. Machado, Jr., (no relation to her birth family). Joe had purchased a dairy near Livingston in 1939, with 16 cows; butter sold for 43 cents per pound. In 1946 they purchased property south of Manteca



Lorrie Machado with Edward A. Machado, MRPS President, 1990-1991, holding the Manteca crown.

and developed it into a productive dairy farm which now supports 900 cows, with 600 acres producing alfalfa and corn for silage. Four sons were born. One was killed in an auto accident in 1977; the youngest (Joe) now runs the dairy with his mother. The other two sons operate successful businesses of their own. There are two daughters as well; one graduated from USF and the other from UOP with a PhD in speech.

Alice has been a widow for more than 20 years; she is very active in the business operations; a member of several Boards of Directors of Fraternal Societies such as MRPS and SPRSI; and takes an active part in community and social affairs. Her first priority is her family - including eleven grandchildren. Her son Edward was president of MRPS exactly 30 years after his father was president, and Alice's grandchildren have been both "Little Queen" and "Big Queen" in local Pentecostal Festivals.



I offer the following historical review because of my many fond memories and because I believe that there has been too little recognition given to the Portuguese influence in the early "settlement" of San Joaquin County and California. Perhaps, the contributions to the population melting pot are more vivid when the flavor is first added to a small town in its early history.

The Portuguese worked hard and established themselves in a quiet and unobtrusive way. From the 1880's on, dairy farming became a major activity of the Portuguese immigrant; the 1890's saw them begin to establish themselves in San Joaquin County. The immigrant coming to California today finds a prosperous and active Portuguese colonia. The ancient festivals have become part of many communities and often involve other nationals.

The land of Portugal has long been occupied by mankind, and its roots go deep into the twilight of human history. There are relics in Lisbon which show the influence of Ancient Phoenicians, Greeks, Romans, and Visigoths. The sea has had a strong influence on the Portuguese people, drawing them from their land and dispersing them over the face of the earth. There is strong evidence that Portuguese Navigators reached the new world at least 70 years before Columbus' voyage in 1492. By 1540, the Portuguese Maritime empire included Brazil, Africa, the Indies, Persia, and Malaya - Portugal had

circled the globe, but the empire lost out when Spain occupied Portugal in 1580 and by 1620 Portugal had slipped into a decline.

The land of Portugal includes the Azores because the islands were colonized by the Portuguese in the 15th century. The Azores consist of nine Atlantic islands about 800 miles west of the Portuguese mainland. They are one of the poorest regions in the European Economic Community, but they are rich in myths and tales of the lost city of Atlantis and of rich kingdoms being destroyed by volcanic fire.

The role played by individual Portuguese in the Spanish Conquest is one of the least documented aspects of "Spanish Explorations." "It is with Joao Rodrigues Cabrilho (Juan Rodriques Cabrillo, as the Spanish records write it) that the history of California properly begins." Cabrilho died on January 3, 1543; he was a Portuguese Navigator in the Spanish service, of whom nothing is known beyond the skill and bravery displayed on his expedition into California. There have been a number of moves to recognize Cabrilho and his Portuguese ancestry - one of the first of these was by H.H. Bancroft in 1884. Unfortunately, there has been a minimum of support outside of the Portuguese community. In 1893, historians sponsored an expedition to San Miguel Island (thirty miles off the coast of Santa Barbara) in search of the burial place of Cabrilho. The grave was never found and the location remains a mystery to this day.

The whaling ship was the early highway to the new world, and in the period from 1833 to 1863 many Portuguese quietly made their way to a new life. Prior to 1890, records indicate that 36,342 Portuguese immigrated to the U.S., locating in Massachusetts and California.

The gold rush in 1848-49 drew Portuguese to California, largely from the Azores. When the gold mines failed to materialize, they turned to the more familiar pursuits of tilling the soil, sheepherding, and fishing. By 1860 a steady wave of immigrants made its way to California. Many gathered in "colonias" along the Sacramento River and in what is now Alameda County. Capitan Antonio Mendes arrived in San Francisco in 1853 and was one of the first to establish a cargo trade between Stockton and Sacramento. The first generation would gather in "Colonias" to speak the mother tongue, remember familiar ways, and to provide the women with a sense of security. The Colonia served as a buffer to the change. The coming of the 1900's brought a transition from the general isolation of the early immigrant toward greater involvement in the general affairs of the community and toward commercial and professional activities.

"The preservation and extension of Portuguese Culture and activities in the State of California have been largely due to three important factors, the Portuguese Fraternal Associations, the Church and the Portuguese Press."

The first recorded Portuguese newspaper was in 1884 in San Francisco and there were a number of others in Oakland, Pleasanton, and Sacramento. The Portuguese Press still exists and strives to communicate in the ancient heritage and to reach today's English speaking Portuguese.

The growth of Portuguese fraternal societies began in 1868; these are organizations formed to attain benefits for all members (brothers). These societies with their rituals and social activities added color and ceremony to break up the monotonous pattern of daily life. Two characteristics dominate in these activities, the strong sense of family and a deep religious sense projected into the ceremonies.

The A.P.P.B. (Associação Portuguesa Protectora e Beneficente) was formed in San Francisco in 1868 as a fraternal and mutual

aid society. Its purpose was to protect the living and to bury the dead.

The Portuguese Union of the State of California (U.P.E.C.) was formed in San Francisco by thirty men, all but one came from the Azores. The plan was simple: upon the death of a member, the surviving members were assessed \$1.00 and the money was given to the family of the deceased. The plan later grew to a full system of insurance coverage.

The Sociedade Portuguesa Rainha Santa Isabel (S.P.R.S.I.) was among the many other societies formed. A group of Portuguese Catholic women organized an Altar Society in March 1898 in Oakland. Its purpose was to care for and maintain church altars and to aid sister members in time of need. This society later established scholarships and hosted dignitaries visiting the Portuguese colony. In May of 1900 the members formally established themselves as a Council of Santa Isabel of the SPLRSI.

The Brotherhood of Divine Spirit (I.D.E.S.) was the third society to be formed by Portuguese from the Azores. This is an "expression of one of the most ancient religious manifestations of the Portuguese people, the unique and pious devotion to the Holy Trinity and Pentecost. No other festival is so characteristically Portuguese or filled with more meaning in the life of the Azorean. No festival in California has become more specifically associated with the Portuguese than the one which is the essence of this Portuguese Society."² The origin of the festival

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A recent MRPS parade unit featuring the white dove in a cage on a pole. When the parade ends, bread is distributed to children.

goes back to the late 13th century, to the Saintly Queen Isabel of Arago; her piety and acts of charity placed her high in the affection of the Portuguese people. The first recorded celebration of the Irmandade de Divino Espirito Santo (I.D.E.S.) in California was in 1887.

Mr. Frank X. Souza, a native of Stockton and a Manteca resident, relates the following story of Queen Isabel as an introduction to the 72nd Anniversary of the MRPS Celebration in June 1991 (Manteca Ripon Pentecost Society):

Queen Isabel of Arago, wife of King Diniz of Portugal, saw her subjects suffering from the effects of a devastating drought followed by a long famine. Thousands of people died during those years. Wells ran dry, and food began to get scarce. Portugal's Queen Isabel did all she could for her people during that time. There is a tradition that shows her always with red roses in one hand, a small loaf of bread in the other. This stems from her habit of taking bread from the palace and secretly passing it to the poor and hungry. One day the King found out about it and confronted her. When she opened her apron to reveal the stolen

bread, a miracle had occurred. For, instead of bread, a bunch of red roses fell to the floor. Her generosity and love for her people had been honored by God.

Masses were said continuously during a nine day Novena until the Day of Pentecost when the people witnessed three ships sail up the harbor and dock in Lisbon; these ships were filled with grain. Their hunger was finally at an end. It also began to rain, after several years of drought. This was considered to be a major miracle.

In Thanksgiving to the Holy Spirit for this miraculous deliverance, the Day of the Pentecost was declared to be a national holiday. This holiday persisted in Portugal for several centuries before being exported to the Azores Islands, and on to our community of Manteca.

When Portuguese people migrated to California and the East Coast, they brought the Holy Ghost celebration with them, introducing it to their American neighbors. Our own local Portuguese Community has continued this tradition through the Manteca Ripon Pentecost Society since 1919. Queen Isabel was canonized by Urban the Eighth in 1625.

Her devotion to her people was symbolized by the promise she made to the Holy Spirit that if her people were delivered from the famine and drought, she would lay her jeweled crown on the altar as a gift to the church.

Replicas of her crown adorned with the dove, the Holy Spirit's symbol, were made, and the saintly Queen began a

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Replicas of her crown adorned with the dove, the Holy Spirit's symbol, were made, and the saintly Queen began a custom of crowning and placing her cape on the poorest girl in the kingdom and on the poorest male beggar.

Although the original meaning of this custom, which intended to honor the less fortunate of the kingdom, has been partially forgotten due to our comfortable life styles, the custom of crowning and feeding the people of our community

sopas still takes place.

This festa tradition has survived nearly 700 years of tumultuous worldly change and may very well survive another 700 years, for its inception is deep rooted in religion, but more importantly in faith.

Credits & References

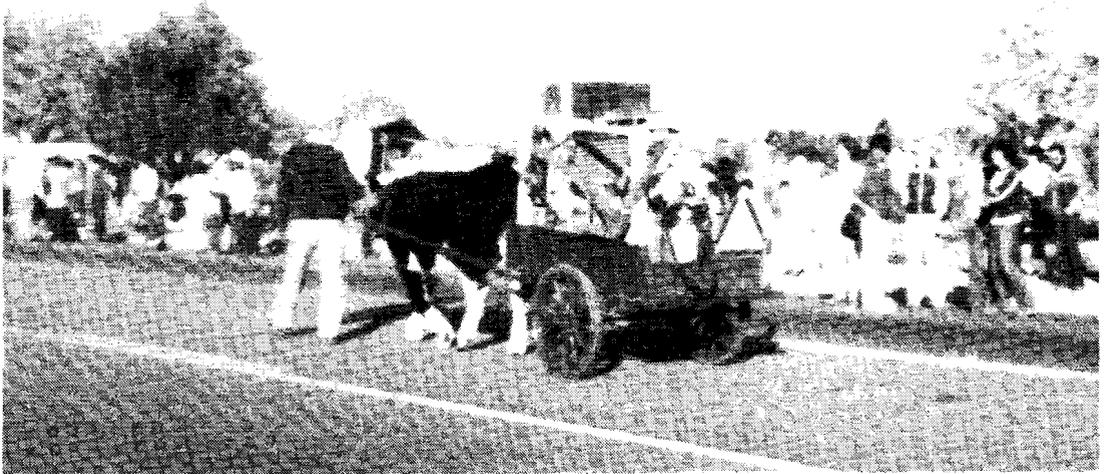
1. pg. 28 The Portuguese in California, August Mark Vaz, I.D.E.S. Supreme Council, Oakland, CA
2. pg. 100
3. pg. 142

Uniao Portugesa Do Estado Da California
The LUSO American 1982 Highlights

Sociedade Portuguesa Rainha Santa Isabel
Reflections Rev. 12/80

The J.A. Freitas Library in San Leandro is an excellent source for those who may wish to research this subject further.

Also, I am indebted to Mrs. Alice Machado for pointing me in the right direction for historical information.



John Sousa trained a cow to pull a parade cart which carries bread.

Calaveras School

by Amber Smith

After the homes of the early pioneers were built and the crops were planted, the church and school were the next major projects of immediate concern. In the eastern part of the United States, the first structures raised by the settlers were churches; but in the West, where ethnic background and religious beliefs were more varied, schools took priority.

In San Joaquin County there were 62 rural schools operating in 1878, including four two-room structures, one three-room building, and 57 one-room schools.¹ By 1978, a hundred years later, there were no one-room schools used as such.

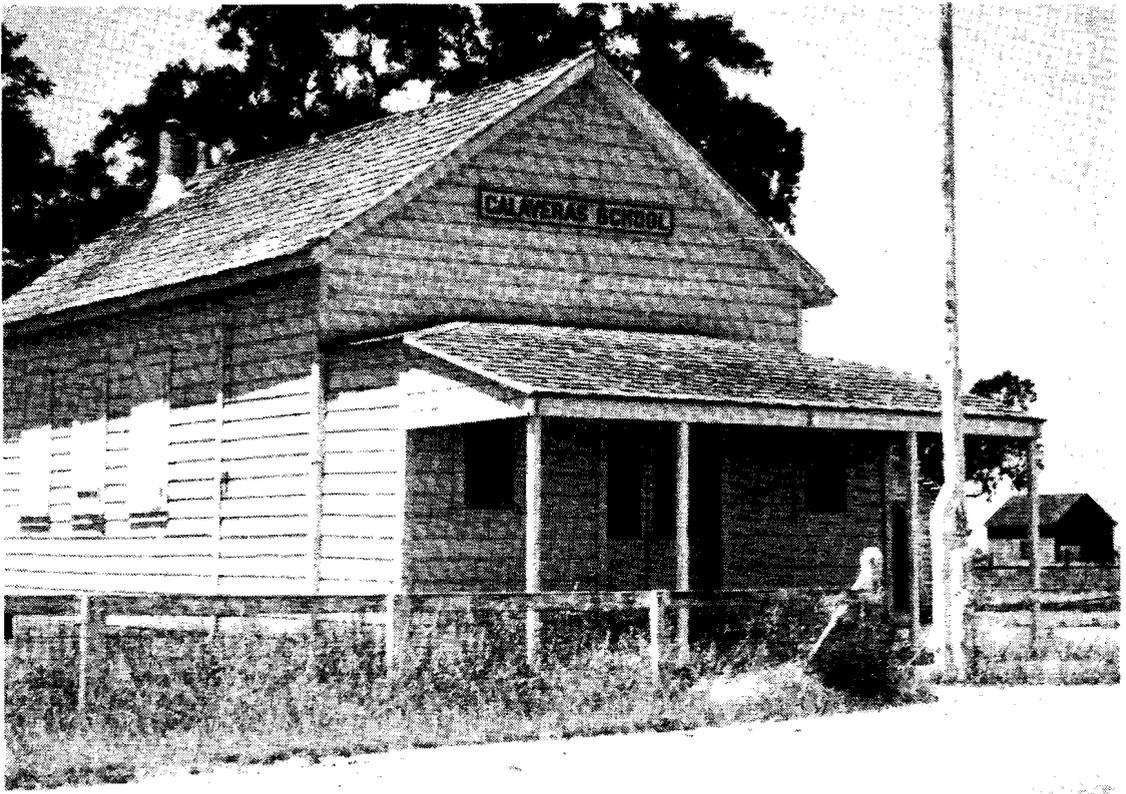
In 1959, when the Calaveras School closed its door for the last time, it earned the distinction of being one of the last one-room schools in the county. Ninety-four years earlier, in November of 1865, citizens petitioned the County Superintendent of Schools for the formation of a school district. The petition was denied. In March of 1866 a second petition, signed by W.J. Lowery, Moses Long, S.L. Martin, A.C. Marrill, T.B. Day, C.G. Carner, S.R. Mathewson, John Kelly, James Frost, C.J. Leach, Amos Groves and G.J. Leffler, requested that a new district be formed. A month later the school board approved the petition. The County Superintendent of Common Schools ordered that the new school district be known as Calaveras School District.²

A site owned by John Dodge was donated for the school. The site was reported to be the same spot Capt. John Fremont used for a camp site in 1844 during his second westward expedition. Dodge also donated a log house for a school until a more suitable building could be built. This log house was the first home built in the County, being built by J.C. Isbell in 1846. The house was probably used as a school until the late fall or early winter of 1866, when the best workmen in the community were drawn to the construction of the new school. When the farm work slowed, the

volunteers would take off a few days to build the new structure, the time depending on the size of the building and the number of families with school-age children. Women helped by serving meals and gallons of hot coffee they had prepared at home and warmed up at the school site. The erection of a schoolhouse wholly by donated labor and supplies was of such importance that family and social events were calculated from the date of completion of the building.

The architectural style of the rural schools built in this area, including the Calaveras schools, was primarily from the "mass vernacular" design. Schools were identifiable by the use of commercial machine-made materials such as dimension lumber, shingled roofs, and commercial siding; prefabricated millwork such as barn sashes, standard doors, and casings; and manufactured hardware and fittings such as doorknobs, hinges, and ventilating louvers. It has been suggested that the architectural plans of rural schools in the second half of the 19th century were derived from village churches of New England with their long, rectangular floor plans, windows on two sides and entrance at one end. Although published architectural plans for school buildings were available as early as 1832, homesteaders throughout America used what resources were at hand and the blueprint in their minds of what the schoolhouse looked like in the region from which they immigrated. Thus as the frontier moved westward the building materials may have been different but the plans were very similar.

Frame schools were constructed without foundations, plumbing or wiring, and could be put on skids and freely moved about. Records indicate that the Calaveras School was built facing Eight Mile Road near the Calaveras River; but because of the low site and winter mud, the building was moved, probably some time in the late 1860's or



Calaveras School located on Hwy 88 near the Eight Mile Road (west side). The building was later located on property of Harmony Grove School.

very early 1870's, to a site a half-mile north of Highway 88, just north of the river.

The schoolhouse was added on to sometime in the early years, but there are no records relating to this project. However, in the Fall of 1880 the citizens of four school districts, including Calaveras, voted for an increase in tax for the purpose of building schoolhouses. The Calaveras district voted to increase the property tax by fifty cents for each \$100 of assessed property.³ It is believed that this money was used for the front eight foot extension of the building. The back porch, with its water pump and sink, was added sometime before 1907.

In the early years the building was painted annually with whitewash or pure ground white lead paint. Women did their best to keep the interior clean, usually giving it a thorough cleaning in the Fall and a touchup in the Spring. Students and teachers did the daily janitorial work.

The first time the families in the Calaveras School District petitioned to enlarge their district was in the Fall of the year the district was formed. They asked to take in portions of the Live Oak and Davis School Districts, but their wish was denied. A year later, in 1867, the citizens sent a letter again asking to enlarge their zone, this time to annex just part of the Live Oak District. The letter, signed by G.J. Leffler and ten of his neighbors, stated that Leffler's children were three miles from the Live Oak School, were much closer to the Calaveras School, and the children had to cross a slough full of water in the winter. This annexation was approved.⁴

The student body was flexible over the years, ranging from twelve children in 1884 to 29 students in 1894. The 1878 School Census Records disclosed that there were twelve girls and eight boys in grades one through seven. Of the 62 rural schools open in that year, Calaveras had the lowest number of

students. The school was open eight months of the year, the female teacher was paid approximately \$60 per month, and it was one of only two schools in the County that used subscription to pay for its support.⁵

Over the years the Calaveras School was, like most schools, used as a meeting place for other organizations. Mrs. Percy (Emily Sayles) Pope stated that the Methodist Church services were held in the school and families traveled miles by horse and buggy to hear the minister.⁶

Generally, female teachers roomed and boarded with families near the school, and the men roomed in boarding houses or sites other than student homes. One lady teacher lived about a mile from the school, and she rode a bicycle to work.

There was a shed on the school grounds that was divided into two sections: one area was used to store wood or coal for the school stove, while the other section held the horses and/or buggies ridden by the male teachers and some students to school. The second side was large enough for four horses plus room for a buggy or two.

An alumni of the Calaveras School remembers that, at the turn of the century, some big, tough boys had fist fights with men teachers, and the teachers always emerged victorious. About this same time a student at the school complained that a certain Mr. Leach was "a mean teacher." Ray Odor tells how one time, on the way to school, he threw dirt clods at passing carts, and the young passengers told Mr. Leach what had happened. When Odor arrived at school, Mr. Leach took him to the ante-room and used a cat-o-nine-tails across his legs. Odor bragged that some time later he took the whip from the teacher's desk, stuffed it down his pants and headed for the boys' outhouse. There, Odor, with the help of other boys, cut the raw hide straps with a sharp knife and stuffed them down the hole of the latrine.⁷ The type of whipping Odor received was considered cruel and unusual punishment, even in those days. Students could receive

rulers across knuckles or hands as punishment, but hitting about the head, pulling ears, and the use of cat-o-nine-tails was definitely off limits.

The school board did not feel that they should spend money for play ground equipment, so students devised their own entertainment. The boys often ate on top of the twelve foot high roof of the wood shed. When they were through with their lunch, they would see how far from the building they could jump. They also constructed their own baseballs, made bats from pieces of fence boards, and watched out for squirrel holes as they ran around the bases.

Starting in the 1920's, representatives of what is now the Bank of America came to the school once a month to open savings accounts and take deposits of hard earned allowances, while during World War II the children bought savings stamps and war bonds. Starting in the depression years, the government provided mid-morning snacks and periodically sent a dentist to the school. The snacks were welcome but not the dentist as he did not use novocaine when pulling or filling teeth.

Calaveras School was a typical rural school: the people in the area had petitioned the County for the formation of the school district, they volunteered their labor to build the schoolhouse on donated land, they petitioned to enlarge their district, the schoolhouse was moved more than once, the building was used by other organizations, and after the building was no longer used as a schoolhouse it was used for other purposes. In the 20th century the building is playing another important role in the field of education. After closing of the school in 1959, the building was moved to Harmony Grove School and used as an auxiliary school room. In 1977 there was talk of demolishing the structure, but alumni banded together and raised enough money to move the building to the County Historical Museum at Micke Grove near Lodi. Today the schoolhouse has been restored and appears as it was in the 1880's. It is open to the public and is used in a living history pro-

gram called Valley Days, a program aimed at giving today's youth an understanding of what it was like when the county was young and rural, and children went to one-room schools.

Families of the children who attended the Calaveras School were mostly farming families who lived and worked together. The closeness of the family allowed the parents to have a personal contact with each child, and, in turn, with the teacher. Teachers had the same children each year; and, working on a one-to-one basis, they were aware if there was a problem and they could stop it before it got out of hand. Despite the hardships and disadvantages of country schools, the rewards for students and teachers were enormous. The remoteness of their environment forced the children to draw upon themselves, they had time to think and to use their own imagination. In the classroom, children were six to sixteen years of age and older; and these students learned from each other, not only subject matter, but how to give and take, and how to work and cooperate with others.

Country schools, such as Calaveras, were often criticized by those who thought that the students were not being exposed to the best teaching methods or curriculum. However, rural schools, both in the 19th and 20th centuries, have graduated students who went on to become doctors, lawyers, teachers, County Supervisors, and, yes, Presidents of the United States.

¹**Thompson and West, History of San Joaquin County, California with Illustrations.** [1879]. Reprinted ed., (Los Angeles: Historic Record Company, 1923), 59.

²San Joaquin County Board of Supervisors, 1866, Book C, p 172.

³**School Districts of San Joaquin County, Compiled From the Records of Court Sessions, and the Board of Supervisors of San Joaquin County, California, From Their Origin to July 25, 1903.** In possession of the Superintendent of Schools Office, Stockton, California.

⁴San Joaquin County Board of Supervisors, 1867, Book C, p 525.

⁵Thompson and West, 58-59.

⁶**Lodi News-Sentinel**, "Calaveras School Closes Its Doors," 6 June, 1959.

⁷Raymond Peter Odor, Tape II, San Joaquin County Historical Museum, Lodi, California, 15 February, 1986.

Amber Smith

earned her Bachelor's degree in History at Sacramento State and has done a major portion of the research for a book entitled: "Public Schools in San Joaquin County - 1852-1990." This is a great resource and reference book and is for sale through the County Superintendent of Schools' Office. The cost is \$32.00 for the soft cover and \$43.00 for the hard cover.

Amber has done historical research for the State, City of Tracy, and San Joaquin County. She is also a member of the Board of Trustees for the San Joaquin County Historical Society.

The Calaveras School House

The Move To The Museum

(As related by Elva Dale, former principal of Harmony Grove School)

Early in the spring of 1975 Jean Mettler, a teacher at Harmony Grove School, and I were supervising children on the playground when Mrs. Mettler mentioned that the Calaveras School house should be moved to the museum at Micke Grove. At that time this school house was sitting on the Harmony Grove School site. Most of the windows were boarded up. The inside was filled with discarded furniture, obsolete books, and school supplies. Everything was covered with dust.

At the next meeting of the Harmony Grove/Tokay Colony Parent Club I brought Mrs. Mettler's idea about moving the school house to the attention of the group. Mr. McCaughna, principal of Tokay Colony, then made contact with Medora Johnson, Director of the Museum, and Ray Jansen, Lodi School District Superintendent.

Mr. Jansen whole heartedly supported this idea and appointed Charlene Lange, who was in charge of public relations for the school district, to head a campaign to move the school house to the museum.

On April 28, 1975, the first kick-off meeting was held at Harmony Grove school for persons interested in preserving the Calaveras School. At that time no definite committee was formed, but much interest was expressed.

During the summer the Calaveras Schoolhouse was cleaned out. A volunteer committee researched the records of the school to find former students and teachers.

In August 1975 a second meeting was held. At this meeting the Calaveras School Alumni Moving Committee was formed. Pat Serrano was elected chairman. During the fall several planning meetings were held. Money was at first collected in a large mayonnaise jar. Eventually the committee consisted of nearly 50 members. One of the highlights of these meetings was the reminiscing of former students. I especially remember some of Ray Odor's stories.

In December Medora Johnson indicated that the museum would accept the school if the committee paid for the moving. In January the Lodi Unified School Board sold this school building to the Calaveras School Alumni Committee for one dollar.

Then money raising really began. The efforts of the committee were rewarded because by May 6 they had nearly \$4,000!

The great day came on June 22, 1976, when the Calaveras School rolled along the back roads from the corner of Harney Lane and Highway 88 to the grounds of the San Joaquin County Historical Museum. It was placed in a temporary location until a permanent spot was found. The movers were Fisher Brothers of Manteca. On May 10, 1978, the Calaveras School was moved to its present location.

*The San Joaquin County Historical Society appreciates the support and interest of the following organizations in the publication of this issue of **Historian**:*

F.E.S.M. Festa Espirito Santo of Manteca
I.P.F.E.S. Irmandade Portuguesa Festa Espirito Santo
M.R.P.S. Manteca-Ripon Pentecost Society
Stockton Portuguese Club

Editorial Comment

Your Editors are dedicated Volunteers who strive continually to improve the content and quality of The Historian. We have changed the masthead slightly; we hope you noticed.

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