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Orphaned and abandoned children in the city of São Paulo: the crucial understanding to create the Scalabrinian orphanage

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ABSTRACT:

The large number of children wandering around the city captured the attention of the passers-by. The city of São Paulo took in many new inhabitants in the final years of the 19th century. They came from various ethnic backgrounds, but mainly from the Italian Peninsula. The peaceful city became a metropolis and its factories attracted unemployed people from the state's countryside. Since many families caught diseases and did not withstand the long trips, their children became orphans. Many orphanages, day cares and vocational schools were created in order to take in these children and youngsters. However, a Catholic orphanage of social welfare and vocational nature, supported by a Catholic philanthropist, stood out. He was a Scalabrinian missionary who, with many difficulties and through donations, founded the Cristovão Colombo orphanage in order to take in orphans of Italian immigrants.

1. *Children and youngsters in the city of São Paulo*

There were orphaned and abandoned children in the city of São Paulo for several reasons, not always associated with the absence of parents. Many children were sent to one of the several orphanages in the city due to the absence of one parent, and their stay was not always temporary. The society looked favorably upon mothers who left their very young children in the care of a religious orphanage in order to work and provide for them; or fathers who were not able to take care of their young children and did not have older daughters to look after the younger ones. Parents also died from diseases, accidents at work or outside work, and natural death. Children were orphaned by misfortune, they did not have other options. When this situation was unbearable, running away would be the solution. There were accounts of youngsters who had escaped from social welfare institutions for being mistreated and restrained. Many of them were children that used to live on the city streets.

The main sources for this research were notes, news stories and articles from the following newspapers: *O Estado de S. Paulo* and *Correio Paulistano*, and legislations, regulations, property deeds, decrees and documents organized and produced by the governmental secretariat named Instrução Pública, which dealt specifically with education in the state of São Paulo; and bibliographic sources. The use of several documents and testimonials may be appropriate in order to broaden the perspective of the analysis and give voice to the people depicted. Since «everything men say or write, everything they manufacture, everything they

touch may and must give information about them»¹. We searched for clues in order to tell the story of orphaned and abandoned children until they arrived at the charity organizations of the city that was in the process of becoming a metropolis.

It was in this context that children were taken from the streets during the 19th century. The city took in a great number of new inhabitants. The population growth was boosted by several different elements: the spontaneous arrival of immigrants from several ethnic groups, who landed in the port of Santos and were sent to the state's capital city looking for better conditions of life; groups of immigrants, usually from the same ethnicity, who were at the coffee farms in the state's countryside, did not adapt to farming and moved to the capital city looking for jobs at the new factories; and there were also some groups of immigrants who were only passing by the capital city and were sent to the countryside, to the coffee farms or settlements, since they signed a contract with the government to become settlers².

All the immigrants that landed in the port of Santos had to take a train that rode along the *São Paulo Railway Company*³ railroad. The passengers landed at the train station next to *Hospedaria dos Imigrantes*, a lodge in Brás neighborhood. The station had been specially created to facilitate the passengers's access. The immigrants were lodged there for forty days and then went on to their destinations in the state's countryside, to the coffee farms or the settlements⁴. People whose destination was not certain could stay at the lodge some days longer than the mandatory time, until they found a job.

São Paulo was provincial and small before these new residents arrived. It experienced a major setback with the excessive number of people that routinely arrived on its streets. «[...] Many of the more than 750 thousand immigrants that entered the state between the years 1886 and 1899 took up residence in the city»⁵. The small farms that surrounded the downtown area were gradually subdivided and urbanized due to the need to accommodate the city's new population. An electric tramway system operated in the city in order to transport the large population.

There was a population growth never seen before: from 30 thousand inhabitants in 1870 to 286 thousand inhabitants in 1907. There were urban and economic changes, a true demographic explosion combined with the industrial growth. The number of new retail stores multiplied. However, housing conditions did not keep pace with the economic growth, «it was estimated that one third of the housing available was made up of tenements, probably the prevailing type of housing in the city, since they lodged a great number of people in each unit»⁶.

¹ M. Bloch, *Apologia da História ou o ofício de historiador*, Trad. A. Telles, Rio de Janeiro, J. Zahar, 2001, p.79.

² The settlements for immigrants in São Paulo started in 1820, during the imperial government, and remained until 1933. More information on the colonial centers from the empire, the province or the state can be found in the chapter about public schools and their teachers, in the centers for foreigners in the state of São Paulo, see E. M. Prado, *Acondicionamento das escolas de Primeiras Letras paulistas no período que compreende os anos de 1877 e 1910*, in T. A. Luchese (edd.) *História da escola dos imigrantes italianos em terras brasileiras*, Caxias do Sul, RS, EDUCS, 2014, pp.185-212.

³ The railroad *São Paulo Railway* (SPR) was known as *Inglesa*, since it was built by English engineers, and also by the name *Santos-Jundiaí*, since it connected the cities of Santos and Jundiaí. More information on this can be found at E. Mimesse, *A educação e os imigrantes italianos: da escola de Primeiras Letras ao Grupo Escolar*, São Paulo, Iglu, 2010. 2. ed.

⁴ E. M. Prado, *Embates acerca do ensino nas escolas elementares paulistanas nos anos iniciais do século XX*, «Revista Angelus Novus», vol. 6, n. 10, 2015, pp. 87-104; Idem, *Obstacles to portuguese language teaching in elementary schools of the city of São Paulo (Brazil) in the early 20th century*, «History of Education & Children's Literature», vol. 10, 2015, pp. 411-425.

⁵ H. de F. Cruz, *São Paulo em papel e tinta: periodismo e vida urbana 1890-1915*, São Paulo, Arquivo Público do Estado de São Paulo, 2013, p. 46.

⁶ M. A. C. dos Santos, *Criança e criminalidade no início do século*, in M. del Priore (edd.) *História das crianças no Brasil*, 2. ed., São Paulo, Contexto, 2000, p. 212.

The precarious situation of the habitations and the population increase in the capital city promoted the construction and rental of new residences, which led to exorbitant rents in the tenements⁷. There was a temporary expansion of affordable housing in the central neighborhoods, in the lowlands and wetlands. Lands at the worst locations were more affordable; consequently, habitations charged lower rents there. In some neighborhoods, people from the same region would stay together⁸. This configuration created several other infrastructure demands for the city, including affordable housing and transportation. There was also lack of employment in the factories, and a demand to increase the number of vacancies at public schools in order to take in all the students⁹.

Actually, many factories were built in the city during those years. However, they were gradually taking in the workforce made up of men, women and children. We can also take into account the major production of coffee in São Paulo between 1906 and 1907. That crop contributed towards the displacement of the farm workers from the countryside since it was no longer possible to grow new coffee plantations, as a consequence, a great number of foreign and local farm workers were dismissed. Between 1900 and 1915, the number of cotton factories, wheat mills, hat and shoe manufacturers, carpentry shops, and ceramic industries increased in the city of São Paulo. Therefore, the population and the selling of goods increased too.¹⁰

With the movement of people back into the city, there was a tendency towards reurbanization. The new urban order affected the price of property, increasing the price of the lands located in the downtown area, where the factory workers had taken up residence. Many streets needed to be expropriated and it was on the central streets of the old downtown area that the real estate speculation was on the increase. The new capital city's *Código de Posturas Municipais*, the municipal code, came into effect with the intent to actually reurbanize the city. Winding streets would not be accepted anymore, buildings would have to follow exact measurements in each floor and, most important, factory workers' habitations - the rooms in the tenements - would have to conform to new regulations regarding sanitary conditions and internal size. Usually, several people shared the same room in a tenement. Each room would take in a whole family, with five or more members. The rooms were possibly used only for sleeping. The adults worked all day and the children probably attended public school.¹¹

Schools hours were from 8 a.m. to 1 p.m. at public schools, according to the *Regulamento da Instrução Pública* from the Province of São Paulo, or conformed to article 103, which stated that «if an alteration is demanded due to public convenience reasons, the general inspector shall authorize it»¹² The children used to play and walk around the reurbanized city

⁷ B. Fausto, *Trabalho urbano e conflito social (1890-1920)*, 4. ed., São Paulo, DIFEL, 1986.

⁸ Nowadays, the groups still gather as they did in the beginning of immigration: when there are celebrations honoring the Catholic saints in the central neighborhoods of the city of São Paulo, where the congregation gets together in the old churches from the Italian communities. The celebrations bring together thousands of people: Nossa Senhora Casaluce and São Vito Mártir in Brás neighborhood, Nossa Senhora Achiropita in Bela Vista or Bixiga and San Gennaro in Mooca. The parishes use websites to inform their congregation.

⁹ Regarding Italian subsidized elementary schools in the city of São Paulo, see E. M. Prado, *O convívio concomitante e frugal das escolas elementares públicas e privadas paulistanas*, «Educar em Revista», vol. 58, 2015, pp. 183-198, regarding the Italian teachers's associations in the Italian schools, see E. Mimesse, *A questão da nacionalização do ensino, escolas italianas na cidade de São Paulo no início do século XX*, «Revista Histedbr On line», vol. 12, n. 48, 2012, pp. 286-295.

¹⁰ R. Pereira, *Washington Luís na administração de São Paulo (1914-1919)*, São Paulo, Edunesp, 2010.

¹¹ São Paulo, *Código de Posturas do Município de São Paulo*, 1886.

¹² School hours could be altered to start at 11 a.m. and end at 4 p.m., matching with the train hours, as it had been approved at São Caetano settlement. E. Mimesse, *A educação e os imigrantes italianos: da escola de Primeiras Letras ao Grupo Escolar...*cit.; São Paulo, *Regulamento da Instrução Pública da Província de S. Paulo*, 1869.

streets, which seemed to be an unpleasant sight for the upper class. The abovementioned children were dirty and wore shabby clothes, which contrasted with the beauty and modernity of the 20th century city.

The researches carried out on the newspapers *Correio Paulistano* and *O Estado de S. Paulo* showed that the upper classes used to complain about the number of children on the streets. Their complaints indicated concern regarding those children's future. And also the inconvenience they caused: making disturbances, committing petty theft, causing trouble and rushing around. These are the reasons why places were created to confine children and youngsters, as a way to protect and punish them.

Similarly, the upper class women made donations and promoted charity events on behalf of the children and the orphanages from the capital city. All the properties and funds raised were donated to these institutions, and were often sorted on lists published on newspapers. The donors were praised, their full name and amount donated were clearly mentioned. In fact, these benefactors intended to keep the downtown area clean and renovated, with good sanitary conditions and without beggars, regardless of their age.

Some children, sons and daughters of immigrants from the Italian Peninsula, worked at the factories with their parents. They were seven, eight years of age or older¹³. The same happened to the sand miners from Tietê river, whose children helped them with the extraction of the sand used in construction. These children certainly did not attend school, since night schools were only legally created in 1901, with Act no. 1184.¹⁴

In contrast, children with different kinds of jobs, who did not have to remain in a single place, were acquainted with the downtown area. They lived, worked, played and attended school there. Children and youngsters who had special working hours worked as shoe shiners, delivery boys, and assistants to newspapermen and wagon drivers.¹⁵

The working children were able to attend school since several types of elementary school coexisted in the city. In the attempt to mitigate the lack of vacancies, teaching literacy and educating the highest possible number of students, there were public elementary schools, private elementary schools subsidized by the Italian government, secular and non secular private elementary schools. In the downtown area, location chosen for this study, primary public schools prevailed: all-boys, all-girls, co-educational, and also *Grupos Escolares*¹⁶ and the elementary schools subsidized by the Italian government¹⁷. According to the *Regulamento da Instrução Pública*, «children under 5 years of age»¹⁸ were allowed to register, giving grounds for children older than 5 years of age to register and attend school.

¹³ L. Biondi, *Imigração italiana e movimento operário em São Paulo: um balanço historiográfico*, in M. L. T. Carneiro, F. Croci, E. Franzina (edd.), *História do trabalho e História da imigração: trabalhadores italianos e sindicatos no Brasil (séculos XIX e XX)*, São Paulo, EDUSP, FAPESP, 2010, pp. 23-48.

¹⁴ After Act 1184, fifty schools were implemented; however, only eight were authorized since the others did not conform with the legal standards. Night schools would be implemented only when there were thirty students interested in attending them. They would be attended by boys and men over fourteen years of age and would open every night from 6:30 p.m. to 9 p.m.. E. Mimesse, *A educação e os imigrantes italianos: da escola de Primeiras Letras ao Grupo Escolar*, 2. ed., São Paulo, Iglu, 2010; São Paulo, *Lei n. 1.184*, 3 dez. 1909, *Collecção das Leis e Decretos do Estado de São Paulo*, Typ. Diário Oficial, 1911.

¹⁵ The newspaper boy's role must be further explained, since it was a very common task, mainly for Italian immigrant boys. The newspaper boy was a newspaper street vendor. There were schools in which most of the students were newspaper boys and that, for this reason, opened on special hours. E. M. Prado, *Embates acerca do ensino nas escolas elementares paulistanas nos anos iniciais do século XX*,...cit.

¹⁶ Regarding "Grupos Escolares" in the city of São Paulo, see E. M. Prado, *O convívio concomitante e frugal das escolas elementares públicas e privadas paulistanas*, «Educar em Revista», vol. 58, 2015, pp. 183-198.

¹⁷ The elementary schools subsidized by the Italian government aimed at educating the Italian citizen outside the Kingdom of Italy. They received money and materials from the Italian government. E. M. Prado, *O convívio concomitante e frugal das escolas elementares públicas e privadas paulistanas*...cit.

¹⁸ São Paulo, *Regulamento da Instrução Pública da Província de S. Paulo*,... cit., p.3.

Therefore, every child above 5 years of age was allowed to attend a public elementary school. However, attending a school was not mandatory. The registration assured that the students would eventually attend school. Nevertheless, when analyzing the data gathered on the statistical map from *Inspetoria do Ensino do Estado de São Paulo*, the students registered always outnumbered the students who were actually attending school. Attendance was not mandatory because there were not enough vacancies for every student at school age. The schools subsidized by the Italian government had to abide by the same rules as public schools, and helped to make up for the lack of vacancies in public schools. Data from the *Annuario de Ensino* show the number of students registered at the schools and institutions in the city of São Paulo.¹⁹

Students enrolled at schools and institutions in the city of São Paulo

<i>Schools and institutes</i>	<i>Number of schools</i>	<i>Students registered</i>
Schools Subsidized by the Italian Government	77	6.537
Isolated Public Schools ²⁰ : for girls, for boys and co-educational.	129 (43 for boys, 52 for girls, 34 co-educational)	4.332
Elementary Schools supported by the state of São Paulo	17	7.111
Vocational and social welfare institutes	11	2.901
Total	234	20.881

Source: São Paulo, *Annuario do Ensino do Estado de S. Paulo*: Inspectoria Geral do Ensino, São Paulo, Typ. A. Siqueira & C., 1907-1910.

According to data from the early years of the 20th century, it was found that other institutions also started to take shape, such as the schools for children under 5 years of age, referred in the table as «Vocational and social welfare institutes». The *Annuario de Ensino* mentioned the Associação Feminina Beneficente e Instructiva, founded in the city of São Paulo in the end of 1901 by Anália Emília Franco and twenty other women. It accounted for 17 nursery schools, one all-girls lyceum, one night school for factory workers, one day care (or crèche) for girls and boys. The education was free and became operational as of 1902. However, this initiative was not enough to take in most of the neglected children.

2. Schools and Institutions for children under seven years of age

Since there were still many children on the downtown streets, several institutions had been created to take them in. The young children had very little survival chance on the streets. The institutions would take in children from various ages, or the ones considered delinquents. Many day cares (or crèches), orphanages and vocational schools were opened in the city of São Paulo in the final years of the 19th century and in the early years of the 20th century. Some of the institutions were created through private initiative: by planned giving, donations from religious institutions and from several benefactors, aiming mainly at neglected orphans, particularly concerned at preventing the abandoned girls from becoming «streetwalkers», by teaching them a trade.²¹

¹⁹ São Paulo, *Annuario do Ensino do Estado de S. Paulo*, Inspectoria Geral do Ensino, Typ. A. Siqueira & C., 1907-1910.

²⁰ Regarding Isolated Public Schools in the city of São Paulo, see E. M. Prado, *O convívio concomitante e frugal das escolas elementares públicas e privadas paulistanas*, cit.

²¹ According to analysis carried out on the newspapers *Correio Paulistano*: republican agency in the years 1895 until 1904; and *O Estado de S. Paulo*: daily newspaper in the years 1895 until 1904.

The institutions can be sorted in two categories: social welfare and vocational. The social welfare institutions looked after newborns until they turned seven years of age. After seven, the children were taken to another facility, usually a vocational institution, where they would learn a trade. When the *Foundlings Wheel* was created at *Santa Casa de Misericórdia* in 1825, in the city of São Paulo, the nuns took the babies in and looked after them until the age of seven. Once they turned seven, the girls were sent to *Seminário de Educandas da Glória* and the boys to *Seminário de Educandos de Sant'Anna*, then to *Instituto de Educandos Artífices* when it closed, and to *Lyceu de Artes e Ofícios*²², when the former shut down.

The *Lyceo de Artes e Ofícios* adhered to new standards and was subsidized by the factories' owners, the previous institutes were supported by the state government. This *Lyceo de Artes* intended to train youngsters for the work carried out in the factories. The *Lyceo Coração de Jesus*, administered by the Salesian Brothers, also aimed at educating the boys for factory work. Both institutes leaned towards specialized training aimed at the qualified workforce of the future. Similarly, there was *Instituto Dona Anna Rosa* that took in poor boys and trained them for work using its own funds²³. In 1880, the institute reported that they had been able to train carpenters, tailors, metal workers, painters, bakers, bricklayers. Finally, the school *Dona Carolina Tamandaré*, that educated underprivileged girls for household work, supported by donations and by her family's own resources, was also a hostel²⁴.

Other institutions were founded during this time. They were associated with the following religious congregations: the Salesians, the Vicentians, the Scalabrinians, the Sisters of Mercy, the Divine Providence and the *Soeurs du bon pasteur*. There were also private institutions, such as Orphanato de Santa Anna and Abrigo Santa Maria, founded by benefactors who were real estate owners and earned enough income to take in and support neglected children. These institutions, religious or private, of social welfare or vocational nature, received donations resulting from parties, balls, bazaars, auctions, not to mention the money donated by the influential members of society.

The girls who attended vocational institutions learned sewing, cooking and how to be good housewives and mothers. When there were vacancies, the boys learned a profession at school. That way, they would become assistants to shoemakers, woodworkers, blacksmiths, tailors, barbers, bakers, among other occupations. The table below shows the year each institute was founded, the type of education they offered and if they were religious, private or public.

Institutions in the city of São Paulo (1825-1897)

<i>Year</i>	<i>Name</i>	<i>Sex</i>	<i>Type of education</i>	<i>Provenance</i>
1825	Casa dos Expostos da Santa Casa de Misericórdia	Boys Girls	Social Welfare	Irmandade de Misericórdia
1825-1868	Seminário de Educandos de Sant'Anna	Boys	Vocational	São Paulo State Government
1825	Seminário de Educandas da Glória	Girls	Vocational	São Paulo State Government
1869-1880	Instituto de Educandos Artífices	Boys	Vocational	São Paulo State Government
1873	Lyceu de Artes e Ofícios	Boys	Vocational	São Paulo State Government
1875	Instituto Dona Anna Rosa	Boys	Vocational	Private

²² W. R. Borges, *A profissionalização feminina: uma experiência no ensino público*, São Paulo, Loyola, 1980.

²³ J. V. dos Santos, *As contribuições de Horace Lane na instrução pública paulista (1890-1910)*, Marília, UNESP, 2011.

²⁴ São Paulo, *Anuario do Ensino do Estado de S. Paulo*, Inspectoria Geral do Ensino,... cit.

1885	Lyceu Sagrado Coração de Jesus	Boys	Vocational	The Salesians
1890	Instituição da Sagrada Família do Ypiranga	Girls	Social Welfare	Metropolitan Curia
1892	Orphanato de Santa Anna	Girls	Social Welfare	Private
1892	Colégio Dona Carolina Tamandaré	Girls	Vocational	Private
1892	Abrigo Santa Maria	Boys Girls	Social Welfare	Private
1894	Externato Casa Pia de São Vicente de Paula	Boys	Social Welfare	The Vicentians
1895	Orphanato Christovam Colombo	Boys Girls	Social Welfare Vocational	The Scalabrinians
1896	Asylo de Orphãos Desamparados Nossa Senhora Auxiliadora do Ypiranga	Boys	Social Welfare Vocational	The Salesians
1896	Asylo Sampaio Vianna	Boys Girls	Social Welfare	Irmandade de Misericórdia
1897	Asylo do Bom Pastor	Girls	Social Welfare	<i>Soeurs du Bon Pasteur</i>
1897	Casa da Divina Providência da Mooca	Girls	Social Welfare	Divina Providência

Source: São Paulo, *Anuario do Ensino do Estado de S. Paulo*, Inspectoria Geral do Ensino, Typ. A. Siqueira & C., 1907-1910.

Sadly, the boys would always make the news, since they were arrested for loitering or for getting into fights, as their innocent games ended up in fierce fights²⁵. These, in addition to children and youngsters wandering along the deserted streets, annoyed the upper class, allowing for the creation of foster institutions.

The newspapers reported the upper class's complaints regarding the great number of children on the streets. They informed that they were concerned with the children's future and with the inconvenience caused by them, making disturbances, committing petty theft, causing trouble and rushing around. There were places to keep children and youngsters in order to protect and punish them. The public authorities helped the way they could, donating land, with tax exemption, lowering tariffs, with lottery, with real estate tax exemption.

However, the number of troublemakers was excessive, and public and private facilities were created to keep the deemed offenders. The private institutes for youngsters were related to the religious congregations or to the businessmen. The government created correctional institutes aimed at the youngsters who lived on the streets, who did not have a job or who were not registered at school, consequently for the young beggars. Depending on the violation, these youngsters could be tried according to the articles in Decree n. 847, which indicated the responsibility according to age. Children under nine years of age were always considered not responsible; children from nine to 14 might or might not have power of judgement; youngsters from 14 to 17 were always presumed to have power of judgement; and youngsters from 17 to 21 required lighter penalties²⁶. Only with Act n. 844, was the *Instituto Disciplinar* created in a neighborhood more distant from downtown. It was a facility specifically created to take in youngsters forwarded by the court or captured by the police on the city streets. The Act also created a correctional center at Ilha dos Porcos, in the seaside

²⁵ *Correio Paulistano*: republican agency, 04/06/1902; *O Estado de S. Paulo*, daily newspaper, Miscellaneous News, 09/02/1898, 25/12/1900; 04/02/1903.

²⁶ São Paulo, *Decreto n. 847*, 11 out. 1890, «Código Penal», Coleção de Leis do Brasil, Fasc. X, 1890.

town of Ubatuba, that should take in offenders under the age of 21 that were considered only «tramps» or «vagrants»²⁷.

3. *The Scalabrinian orphanage*

It was in this urban scenario of the city of São Paulo, that the idea of creating a Scalabrinian orphanage occurred to Father Giuseppe Marchetti, at the time of his second trip to Brazil, one month after returning from the first one. In the end of November 1894, Father Marchetti was on a ship towards Brazil when he witnessed the death of a mother and the despair of the father, who threatened to jump overboard into the sea due to his wife's death, feeling helpless with a young child on his arms. Confronted with this situation, Father Marchetti took the responsibility to look after the child once they landed. When the ship arrived in Rio de Janeiro, Father Marchetti got off the ship intending to look for the Italian consulate, where he believed he could find a place to leave the child. However, he did not get any help there. He ended up finding support at a religious orphanage, where he left the child. Afterwards, he went to the city of São Paulo, his final destination²⁸.

The priest noticed the excessive amount of orphaned children, whose parents died during the Atlantic crossing to Brazil or few days after landing. Many of these immigrant children lost only the father. Their mothers were supposed to look after them because they were very young. Even when they had a mother, they were considered orphans, since the father was responsible for supporting the family. In the letters sent to his superior, the priest explained what was happening in the city and promoted the idea of creating an orphanage for the children of Italian immigrants²⁹.

After taking up residence in the city of São Paulo, Father Marchetti sought information and looked for people who could help him fulfill his ideas regarding the construction of an orphanage that would take in the children of immigrants from the Italian Peninsula living in the state. He talked to the diocese's bishop and with fellow members of other congregations, for example, the Jesuit André Bigioni³⁰.

Father Marchetti followed Bigioni's advice and brought the idea to the attention of Count José Vicente de Azevedo. The Count was a journalist, a politician and an educator. But he was also a «Roman Catholic and member of a coffee producer and entrepreneurial oligarchy family in the province, he acted in several different directions to restore the Roman Catholic Church's supremacy in the Brazilian society, a significant project carried out between the years 1870-1930»³¹. The Count attended pilgrimage regularly, was devotee of popular saints, was in charge of lay fraternities, was the founder of chapels and pious works. The Count was concerned with the former slaves and their descendants; therefore, he donated day cares (or crèches) and charitable work to the population that had been forgotten by «Republican

²⁷ São Paulo, *Lei n. 844*, 10 out. 1902, authorizes the government to create a correctional institute and a colony correctional center. *Diário Oficial do Estado de S. Paulo*, 14 out. 1902.

²⁸ M. Francesconi, *Giovanni Battista Scalabrini vescovo di Piacenza e degli emigrante*, Roma, Città Nuova, 1985.

²⁹ *Ibid.*

³⁰ L. M. Signor, *João Batista Scalabrini e a imigração italiana: um projeto sócio-pastoral*, Porto Alegre, Pallotti, 1986, p. 163.

³¹ M. C. C. de Souza, M. L. S. Hilsdorf, *Entre oligarquias republicanas e igreja ultramontana, um olhar para os esquecidos: José Vicente de Azevedo e a educação das meninas negras*, in H. H. P. Rocha (edd.), *Personagens, estratégias e saberes na construção da escola brasileira*, Bragança Paulista, SP, EDUSF, 2006, p. 58.

attitudes that insisted on ignoring and forgetting them, foreseeing the fierce, however restrained and concealed, racism of the Brazilian society»³².

Count Vicente de Azevedo intended to build a School of Arts and Crafts at the Ipiranga hillside, inspiration he took from a vocational school created some years before in the Luz neighborhood³³. However, this one would be aimed specifically at poor children. Vicente de Azevedo was the perfect benefactor to ask for support since he was a practicing Catholic, compassionate and concerned with the abandoned children.

He owned a large piece of land at the Ipiranga region, next to the museum. In November 1889, he purchased 16 hectares of vacant land in order to build the day care (or crèche) for orphaned girls and the school of arts and crafts. Soon after that, in January 1890, he acquired 30 hectares more for religious and educational charitable work for the neglected children. Vicente de Azevedo and his wife, Cândida Bueno Lopes de Oliveira Azevedo, had donated a piece of land and building materials for the construction of a «daycare for orphaned and neglected girls, under the protection of Nossa Senhora Auxiliadora, in Ypiranga, for the Salesian Brothers». The construction work started in July 1889, but due to problems regarding the limits between the daycare's land and the museum, the beginning of the construction was postponed³⁴.

The construction of the school of arts and crafts actually started in the beginning of March 1891, supervised by Domingos Delpiano, Salesian Coadjutor Brother. However, «the death of Dom Luiz Lasagna, on the November 6, 1895 suspended the work, and his successor did not honor the previous agreement»³⁵. The construction was interrupted. Upon request from Father Marchetti to build a Catholic orphanage, the pending matters were easily solved.

Father Marchetti's meeting with Count Vicente de Azevedo was helpful. The Count would be able to end the construction of the school and help those most in need. The priest arranged a housing building that would take in the neglected children, who would have a place to live. The priest received the materials at the end of 1895, and the grand construction continued, as it had been planned by Count Azevedo, projected by the renowned constructor Luigi Pucci³⁶.

The orphanage's original name was changed. The name Cristovão Colombo was chosen by Father Marchetti in reference to the immigrants, who had crossed the ocean and travelled long distances³⁷. This name substituted the original name, *Lyceu de Artes e Ofícios São José*, «with approval from the donors, he named the abovementioned institute *Orphanato Christovão Colombo*, under the protection of Saint Joseph»³⁸.

³² Souza, Hilsdorf, *Entre oligarquias republicanas e igreja ultramontana, um olhar para os esquecidos: José Vicente de Azevedo e a educação das meninas negras*, cit., p. 68.

³³ Here, I mean the *Lyceu de Artes e Ofícios* of São Paulo created by the province government in the capital city in 1873. Count Vicente de Azevedo's memoirs also refer to the *Reais Oficinas de São José*, devised by Father Sebastião Leite de Vasconcelos in Porto, Portugal, that was active since 1883, and could have influenced Vicente de Azevedo to create a school of arts and crafts. The *Reais Oficinas* was dedicated to teach a profession to underprivileged boys, and was mentioned at *Boletim de S. José*, founded and written by Vicente de Azevedo. M. A. V. de A. Franceschini, et al., *Conde José Vicente de Azevedo, sua vida e sua obra*, 2. ed., São Paulo, Fundação Nossa Senhora Auxiliadora do Ipiranga, 1996.

³⁴ Franceschini, et al., *Conde José Vicente de Azevedo, sua vida e sua obra*,...cit., p. 145.

³⁵ L. Etchebéhère Júnior, L. Mazzali, R. Viegas, *Educação e filantropia na cidade de São Paulo, no final do século XIX e primeiras décadas do século XX, um estudo da obra do conde José Vicente de Azevedo no bairro do Ipiranga*, «História da Educação», vol. 11, n. 22, 2007, p. 174.

³⁶ Pucci had built several buildings for the city's aristocracy, had won a public bid to build the Museu Paulista da Universidade de São Paulo, also known as Museu do Ipiranga. For more information, please check the museum's webpage.

³⁷ São Paulo, *Escritura de Doação entre Partes*, de 20 abr. 1928, Tabela de Notas da Comarca da Capital.

³⁸ The original spelling found in the 19th century was Orphanato Christovam Colombo. A document from April 20, 1928 has the spelling Orphanato Christovão Colombo. Only after the subsequent spelling reforms in the 20th century was the spelling modified, when the name became Orfanato Cristovão Colombo.

Therefore, the requests for donations in order to build the orphanage increased. There were donation requests since the idea was devised. Since Father Marchetti had started a construction work on the land adjacent to the chapel where he practiced his ministry, he bought some thousands of bricks, hired construction workers and started to prepare the place. However, after a week, a municipal authority visited the place and verified that the land belonged to the city. The construction work could not continue, but the fund raising proceeded.³⁹

In a short note on the newspaper *Correio Paulistano*⁴⁰, there was the information that the idea of creating a Catholic orphanage to educate and teach a trade to orphaned children «was being embraced», due to the donations and other contributions - construction and finishing materials - that the institutions received. In addition, the abovementioned newspaper and others that were read in the city published monthly lists with full names and donations, both money and materials.

Donations for the construction of Orphanato Christovam Colombo

<i>Name</i>	<i>Donation</i>	<i>Amount</i>
Doctor José Vicente de Azevedo	One piece of land; 20 thousand bricks; Capella S. José	Not mentioned
Mrs Veridiana Prado	700 doors made of different types of wood	2:000\$000
Company Mecânica	Part of a bell	59\$000
Roberto Mateucci	Lime (two railcars)	Not mentioned
Company Impressora	Free printed material	Not mentioned
O Estado de S. Paulo	Free publication	Not mentioned
Tribuna Italiana	Free publication	Not mentioned
Company Agrícola Damon	Money	3:100\$000
Farm Martinho Prado	Money	1:127\$000
Farm Francisco Schmidt	Money	1:868\$000
Farm Count do Pinhal	Money	1:100\$500
Farm Santa Veridiana	Money	5:850\$000
Joaquim da Cunha Bueno	Money	5:850\$000
Guimarães & Genros	Money	1:153\$000
Mr Antonio Penteado	Money	1:562\$000
Countess de Brichanteau	Money	100\$000
Commander Duarte Rodrigues	Money	100\$000
A citizen from Itatiba	Money	5\$000
Natale Cristofani	Money	50\$000
Mrs Gabriela de Andrade	Money	100\$000
An anonymous woman	Money	100\$000
Widow Emerenciana da Cunha	Money	459\$000
Mr Colonel Monteiro de Barros	Money	1:257\$000
Mr Major Serafim Leme	Money	700\$000
Mr Lieutenant Bicudo de Almeida	Money	600\$000
Mr Bastos & Brothers	Money	196\$000
Manoel Gonzaga de Souza Meirelles	Money	296\$000

³⁹ Franceschini, et al., *Conde José Vicente de Azevedo: sua vida e sua obra*,...cit.

⁴⁰ «Correio Paulistano»: republican agency, 09/03/1895.

Mrs Francisca de Paiva Baracho	Money	306\$000
Doctor Feliciano Rocha	Money	303\$000

Source: O Estado de S. Paulo: daily newspaper, free section, 1895.

The donation lists published daily in the newspapers were endless. People contributed the way they could towards the construction of the orphanage. The table above lists, in order of importance, the owner of the land; the lady from the coffee oligarchies that had denied to help the priest a few months before for not knowing him, and who donated wooden doors instead of money; factories and printing companies that contributed with their work at no charge; noblemen and noblewomen, as the Countess and the Commander; farmers from the state's countryside; some military authorities, members of society and other anonymous people.

In order to increase the amount of donations aimed at building the orphanage, besides the trips that the priest used to take to the countryside, there were other ways to contribute: bazaars sponsored by clubs on behalf of the orphanage, masquerade balls, vocal and instrumental concerts. A short note was published on *O Estado de S. Paulo* newspaper informing the readers about the fund raising in order to build the orphanage. «The orphanage's director, Father Giuseppe Marchetti, to whom we owe the creation of this charity home, intends to ask for donations on the city main streets today, on behalf of the orphanage»⁴¹. According to this note, the priest would go door to door asking for donations for a noble cause: rescue and provide moral education to orphans.

A project signed by Father Marchetti showed his original intention, which was to take in only orphans of immigrants from the Italian Peninsula. However, due to the great number of children who needed to be taken in, children from all ethnicities were accepted⁴². The project was published on the newspaper and advertised the idea that the orphanage would prepare good workers and citizens, «the orphans of the unfortunate immigrants who had deceased on the sea or on the settlements; and also to take in the abandoned children, even though they were not orphans»⁴³. The orphanage was created and then separated into two wards, one for girls and another for boys, under orientation of the dioceses's bishop, Monsignor Joaquim Arcoverde de Albuquerque Cavalcanti. There was the idea of keeping the girl's ward next to «capella de São José, on the whereabouts of Ypiranga», and of building the boy's ward in Vila Prudente, «where Father Marchetti has already chosen a piece of land, which is very appropriate and has a splendid view of the downtown area»⁴⁴.

Father Marchetti was in charge of the boy's ward and the «Servas dos Órfãos e dos Abandonados no Exterior», a female branch of the missionaries of St, Charles Borromeo, the Scalabrinians, were in charge of the girl's ward. It was at first directed by madam Carolina Marchetti, Father Marchetti's mother, appointed as the first director of the «Servas» or «Colombinas» in their first years⁴⁵. The position was passed on to Mother Assunta Marchetti, one of Father Marchetti's sister. The nuns looked after the girls and the very young children, both boys and girls⁴⁶.

The children sent to the orphanage originated from several situations; from the farms in the state's countryside⁴⁷, by law enforcement agents, or taken from the port of Santos for getting

⁴¹ O Estado de S. Paulo, daily newspaper. Notes and informations, 30/04/1895.

⁴² A comprehensive project for the orphanage's operation and the children's future was signed by Father Marchetti and published in 30/03/1895 on *O Estado de S. Paulo* daily newspaper.

⁴³ L. Bondi, *Madre Assunta Marchetti: uma vida missionária*, Brasília, Centro Scalabriniano de Estudos Migratórios, 2011.

⁴⁴ Correio Paulistano: republican agency, 09/03/1895.

⁴⁵ Bondi, *Madre Assunta Marchetti: uma vida missionária*,...cit., p.76.

⁴⁶ Signor, *João Batista Scalabrini e a imigração italiana: um projeto sócio-pastoral*,...cit.

⁴⁷ In one of the situations described, Father Marchetti was visiting families in the state's countryside when he arrived at a ranch. When he was near the house, he heard the sound of a child. He found the decaying corpses of

off without their parents. When they came from the countryside, they were brought by Father Marchetti himself, who visited the farmworkers and the colonial centers for religious purposes. When they were sent by law enforcement agents, they were assigned by judges to remain in these institutions since they had been living on the streets or under inhumane conditions. Finally, when they were brought straight from port of Santos, it was because Father Marchetti waited for the immigrants to get off the ships. In case any child had become an orphan during the journey, the priest was prepared to look after them⁴⁸.

The children taken in by the orphanage were usually in very poor health conditions. They were «brought from the farms by Father Marchetti, the poor children arrived at the orphanage looking terrible: their heads looked disgusting, their hands and feet were numb due to the amount of parasites that deformed their small fingers and toes. Wash off all the dirt, they were wearing rags»⁴⁹. The children would learn to read and would have a profession when they left the institution.

A news story from *O Estado de S. Paulo* informed that the orphans produced bread daily for their own consumption and for *Hospital da Misericórdia*, in the city of São Paulo. It was still a «small production», but it would increase when they became more skilled at the crafts⁵⁰. Many institutions and schools encouraged orphaned children and youngsters to learn a trade. For the upper class, child labor was seen as a way to «prevent and limit» the excessive amount of children on the streets, which were «the place for beggary, vagrancy, an environment full of opportunities for offenses and crime, with incentives beyond legality»⁵¹.

Even though endless lists of donations were published on the newspapers, the orphanage still did not have enough funds to complete the construction and to support the children. An article from *O Estado de S. Paulo* informed that the construction had not been completed, and that the workshops were not totally in place. Furniture was still missing, mainly beds, so the children had to share them. The orphanage «does not have bedclothes or clothes for the residents to wear»⁵².

São Paulo's city hall contributed by exempting some municipal tariffs. It established a financial allowance in the early years of the 20th century. In addition, it started «distributing annual financial support to charity organizations, exempting them from municipal tariffs and creating a charity tariff connected to the gaming business, replicating the pattern of using charity work as an alibi for violations»⁵³. Below are the schools and institutions that received the city hall's financial allowance in 1907, along with the number of students enrolled during the year. It was found that they were the same schools and institutions that continued to provide their services in the city, most of them belonging to religious congregations, except for *Lyceu de Artes e Offícios*, *Orphanato de Santa Anna* and *Abrigo Santa Maria*, the last two were private institutions.

Schools and institutes subsidized by the state of São Paulo

the parents next to a child looking very prostrated. C. M. Bove, E. G. Bellinato, *Sancti Pauli in Brasilia Beatificationis et Canonizationis Servi Dei Iosephi Marchetti Sacerdotis Professi Congregationis Missionariorum a Sancto Carolo (1869-1896)*, v. 1, v. 2, 2003.

⁴⁸ Bove, Bellinato, *Sancti Pauli in Brasilia Beatificationis et Canonizationis Servi Dei Iosephi Marchetti Sacerdotis Professi Congregationis Missionariorum a Sancto Carolo (1869-1896)*,...cit.

⁴⁹ Bondi, *Madre Assunta Marchetti: uma vida missionária*,...cit., p.73.

⁵⁰ *O Estado de S. Paulo*: daily newspaper, 28/01/1896.

⁵¹ E. B. B. de Moura, *A História sem as crianças e as crianças sem História: por que o trabalho infantil?*, in L. Lionetti, I. Cosse, M. C. Zapiola, *La historia de las infancias en America Latina*, Tandil, Universidad Nacional del Centro de la Provincia de Buenos Aires, 2018, p. 41.

⁵² *O Estado de São Paulo*: daily newspaper, 04/05/1901.

⁵³ A. Sposati. *Parceria da Igreja com o poder público*, in «Seminário da Caridade, Presença da Igreja na Cidade de São Paulo: ação social e testemunho de caridade e solidariedade», São Paulo, Loyola, Comissão Central do Seminário da Caridade, 2002, p. 72.

<i>Year</i>	<i>Institution</i>	<i>Sex</i>	<i>Type of education</i>	<i>Registered students</i>
1873	Lyceu de Artes e Offícios	Boys	Vocational	1440
1885	Lyceu Sagrado Coração de Jesus	Boys	Vocational	698
1894	Externato Casa Pia de São Vicente de Paula	Boys	Social Welfare	120
1896	Asylo de Orphãos Desamparados Nossa Senhora Auxiliadora do Ypiranga	Boys	Social Welfare Vocational	50
1890	Instituição da Sagrada Família do Ypiranga	Girls	Social Welfare	30
1892	Orphanato de Santa Anna	Girls	Social Welfare	49
1892	Abrigo Santa Maria	Boys Girls	Social Welfare	96
1895	Orphanato Christovam Colombo do Ypiranga e Villa Prudente de Moraes	Boys Girls	Social Welfare Vocational	187 boys 76 girls
1897	Asylo do Bom Pastor	Girls	Social Welfare	96
1897	Casa da Divina Providência da Mooca	Girls	Social Welfare	58

Source: São Paulo, *Anuario do Ensino do Estado de S. Paulo*: Inspectoria Geral do Ensino, São Paulo, Typ. A. Siqueira & C., 1907-1910.

4. *Final words*

The orphanage had many obstacles to overcome regarding its construction and Father Marchetti's tireless search for donations. Even with all problems, it was inaugurated in 1896, in the same month Father Marchetti died. The priest had been sick for some months, he used to travel to the countryside to visit pariohioners and caught a disease in one of these trips. His death caused a huge commotion, many newspapers in the city published articles on the funeral procession, the mass at Sé cathedral and the funeral. Some of them wrote about the crowd of people who were present at the funeral and others transcribed the mass sermon. The city would hardly have a dedicated priest like him again.⁵⁴

His successor, Faustino Consone, had a difficult role: substitute a priest who was worshipped by the community⁵⁵. The donations were not received on a regular basis. Father Consone published a letter on the newspapers requesting for donations, explaining to the readers the orphanage's conditions and the reasons why it needed donations⁵⁶. It seems that these actions brought results in the first years, since in 1904 the girls housing building was inaugurated in Vila Prudente de Moraes, with materials donated by the community.

The amount of foreign and local children orphaned or abandoned on the city streets was very large in the final years of the 19th century and in the early years of the 20th century. Due to the infrastructure changes that occurred with the arrival of many new inhabitants, it was necessary to create day cares (or crèches) specifically aimed at very young children, as well as vocational schools for children older than seven. The problem is that these institutions did not

⁵⁴ Correio Paulistano: republican agency, 16/12/1896; O Estado de S. Paulo: daily newspaper, 16/12/1896.

⁵⁵ *Ibidem*.

⁵⁶ The letter calling for charity was published between 1901 and 1906, the priest asked for donations from the «noteworthy and renowned people from the state of São Paulo». There had been a certain decrease in the amount of donations due to the «significant economic crisis the country is suffering», according to the priest. «O Estado de S. Paulo»: daily newspaper, 05/03/1901.

always have enough vacancies for all the neglected children and youngsters, and many of them remained on the streets. The Scalabrinian orphanage innovated for taking over both the social welfare and the vocational roles, and for taking in both boys and girls, children and youngsters. At the same moment, the Salesian brothers were in charge of a day care (or crèche) with the same roles; however, it only accepted boys.