

**São Carlos: from urban formation to the arrival of the railway.**

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#### **ABSTRACT**

This article discusses the origin of the urban nucleus of São Carlos-SP, as well as the importance of the insertion of the railroad for socioeconomic development and for urban transformations of the municipality. The problem originates from the dismantling of rail transport that has its central urban equipment converted into spaces without specific destination. In this sense, the text develops a historiographical understanding, through a bibliographical research, about the municipality of São Carlos-SP: from its embryonic period (1857) to the insertion of the railroad (1880) followed by its apogee and decline.

**KEYWORDS:** Railway. São Carlos. History.

#### **INTRODUCTION**

São Carlos, is located in the interior of São Paulo, in the center-east region, and at a distance of 231 kilometers from the capital of São Paulo. The territory that previously belonged to the indigenous has its soils occupied in the 19th century by possessors and small landowners. . The municipality officially founded in 1857 by initiatives of Antônio Carlos de Arruda Botelho, began its colonization from the opening of the "picadão de Cuiabá". It had its lands demarcated in sesmaria and its first Mass celebrated in the chapel of St. Charles of Borromeu, being the religious heritage the starting point of its urban layout. In 1880, São Carlos do Pinhal was elevated to the category of city by Laurindo Abelardo. After four years its railway was inaugurated, the opening of the railroad by the Rio Claro Railways Company has boosted the increase in coffee production: a breath of progress for the future Princess of the West.

The urban fabric of São Carlos has undergone transformations derived from the insertion of the railway - at its peak and in its decline. Even after the decline of rail transport, the municipality continued its transformations, resulting from the development provided by the industries. It is noteworthy that, even with the decay of the railroad, in São Carlos the railway uses on a smaller scale still happen. The problem of this work, part of the dismantling of rail transport that causes the conversion of central spaces into urban interstices while the railway modal has been replaced by the road system and its scrapped structure. The same process occurs with the old unoccupied industries inserted in a central context, a phenomenon resulting from unconcentrated, not dense urban development.

In this sense, the text establishes a bibliography that contributes to the theoretical understanding of the genesis of the urban nucleus of São Carlos: clay and indaiá straw, followed by the implementation of the railway and consequent phase of the construction of bricks and tiles, evidencing the apogee of the railroad and its successive decay. In a third moment, the text explains the transformations in the urban landscape that occurred after the depression of the railway system, defining it only as a means of transporting cargo. This theme is relevant to build an information between the process of urban transformation: from its origin, the peak and the decline of the railway course, as well as the scrapping of structures resulting from deindustrialization, establishing debates on the central spaces that become potential places for other and consequently transgressive uses.

## **OBJECTIVES**

The core purpose of this article is to understand the genesis of the urban nucleus of São Carlos-SP as well as the transformations derived from the implementation of the railroad in the urban landscape of the municipality. The cutout is delimited by the period from the apogee of the railway to its decay, as the main means of transport. The article is part of a broader ongoing research, which addresses the process of dismantling rail transport in São Carlos-SP. This phenomenon caused urban spaces without specific destination, potential traces of transgression.

## **METHODOLOGY**

The applied methodology established a bibliography that was developed for the conceptual basis of the theme made in reference materials, such as books and scientific works. The theoretical understanding consolidated analyses that built the understanding of the genesis of the urban nucleus of São Carlos-SP, as well as the importance of the insertion of the railroad in its apogee and its modal decline.

## **SÃO CARLOS OF STRAW AND WOODEN BEAMS**

From the ancestral land of the Kaingang and Kayapós, one still hears, from time to time the whistle of the train. On the soils of the Campos de Aracoara<sup>1</sup>, as well as most of the villages in the colonial and imperial period, indigenous bloodflows.

The site on which the early days of the city of São Carlos arises, extends to the left bank of the Monjolinho stream, in territory that previously belonged to the municipality of Araraquara. The natives, when they saw the sun rise behind the mountains believed that there lived the day, so they named him as Aracoara: of ará: day; and coará, habitation (TRUZZI, 2007, p.30).

This land, which today constitutes the municipality of São Carlos, begins its colonization systematically from the opening of the so-called "picadão de Cuiabá" (Figure 01) by Sergeant Major Carlos Bartholomeu de Arruda Botelho. Having as a starting point Piracicaba, which was called "mouth of the hinterland", the road outlined the fields of the "Feijão" stream, crossed the dense forest of Pinhal, and surpassed the extensive cerrados of the Campos de Araraquara. Paths leading to the gold mines of Cuiabá and Goiás at the end of the 18th century (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p. 144).

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<sup>1</sup> The fields of Aracoara involved a vast unknown territory, which would later constitute the municipalities of Araraquara, Jaboticabal, São Carlos, Jaú, Brotas and Dois Córregos.

Figure 01 – Route of picadão de Cuiabá.



Source: Elaborated by the authors (2022).

The opening of this road formed a cultural corridor in which different ethnic groups transited. There are historical and archaeological records that mention the indigenous presence (MANO, 2006, p. 42). These paths towards the mines of the Central-West of Brazil built a context of search for opportunities for many people, allowed the fastest settlement of the area by all those who were attracted by the fertile lands of the plateau.

From now on, it is appropriate not to lose sight of the view that such presence, extermination, marginalization or absorption of population groups in question was the result of the plantation system inaugurated in the mid-nineteenth century in western São Paulo. A scenario of extermination of indigenous peoples, expulsion of squatters, importation of black slaves followed by the appropriation of European immigrants, stages of the same process that overlap, one after the other (TRUZZI, 2007, p.47).

Thus, at the beginning of the 19th century, the lands of the future São Carlos began to be demarcated in sesmarias<sup>2</sup>, local history narrates an intense movement of land appropriation through disputes between sesmeiros (the one to whom the concession of sesmaria was made) and squatters for the concession letters. Three large areas of sesmarias are legally structured (Figure 02).

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<sup>2</sup> They were called sesmarias glebas uncultivated and unknown from the hinterland, given to people who were willing to disopen them and populate them.

**Figura 02 – Current map of São Carlos demarcating the sesmarias that gave rise to its territory.**



Source: Elaborated by the authors (2022).

The first of them legally demarcated was that of Monjolinho in 1810, in this division included the entire northern part of the present city. It is noteworthy that there is a difficulty in accurately indicating the time that landowners consolidated their farms responsible for agglomeration of economic activity in the region. Then, the sesmaria of Quilombo (present-day region of the District of Santa Eudoxia) was marked, it is believed that it was named, by the presence of black "aquilombados" in the region – only by the local oral tradition, not obtaining confirmation based on research. Finally, the last one was regularized, in 1831, by the sesmeiro Carlos José de Arruda Botelho, who was one of the creators of the formation of the city within the limits of his property. Thus, it was called sesmaria do Pinhal, being acquired in 1785 by Carlos Bartholomeu de Arruda Botelho (father of Carlos José, future Count of Pinhal) - commander of the armed force of Pirassununga, had his family, in more than two generations, as important figures in the process of constitution of the São Carlense territory (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p.19).

Once acquired the sesmaria do Pinhal, Carlos Bartholomeu de Arruda Botelho built the first head office of Fazenda do Pinhal, which he lived with Maria Siqueira consolidating his family with four children: Manoel Joaquim Pinto de Arruda, Maria Francisca de Arruda, Eugenic Antônia de Arruda and Carlos José Botelho. At that moment, just before 1857, the official date of the foundation of São Carlos, coffee had not yet reached the Territory of São-Carlense, being the breeding of cattle and pigs, as well as the sugarcane crop, the main local economic activities (GORDINHO, 1985, p.19). There was nothing in the Region of São Carlos besides farms located in this pioneer zone touched by slave labor. A period marked by the valorization of land, once the crops began to enter the region, attest by the presence of mills, alembic, boiler, and increased demand for the slave arm.

However, it was with the introduction of coffee in Brazil that there was a surprising rejuvenation for the province of São Paulo, which was decadent in the eighteenth century by the dispersion of the population to the mining areas. "The green wave of coffee trees walks like a fire, devouring the forests and the native fields (NEVES, 1997, p. 16)". And in this march beat the coffee arrived in São Carlos.

As well as the crop, the coffee was easing as it found adequate soil and the coffee plantation was born in the village. Coffee was the cause of the settlement in the San San Estinian lands, still integrated into the parish of São Bento (present-day Araraquara). Thus, the coffee propitiated the growth of the small existing nuclei and created new ones from incipient villages that, until now, were only roadside landing stothers for the troopers who demanded the hinterland. In 1840, at the initiative of Carlos José de Arruda Botelho, the first coffee seedings of the region were planted alongside other crops (TRUZZI, 2007, p.33).

From this, the focus turns on the virtuous development of the nucleus of São Carlos, where the chapel would begin to be built in 1856. Carlos José de Arruda Botelho was the one who made the donation of a portion of the lands that formed the ancient sesmaria do Pinhal for the formation of religious heritage. "It is likely that the religious element would meet the aspirations of farmers to discipline common life and their land possessions on the pioneer front" (TRUZZI, 2007, p. 41). A need for religious assistance that surpassed the usual practice of religion itself, applied as a tool of civilization that indoctrinated the impatient bodies in search of free life.

The construction of the chapel was requested by Jesuíno de Soares Arruda and his wife and served as an initial concentration point for fertilization of the city. With São Carlos de Borromeu as the chosen saint, besides the patron saint of the family, Carlos was the predominant name of the Botelhos (TRUZZI, 2007, p.41).

The first aggregate of ranches made of clay and covered in indaiá straw was consolidated around the religious heritage, "(...) modest improvised casuchas around the chapel courtyard and pouring downhill through the side streets to the flooded waters of Gregory" (NEVES, 2007, p.4). An ever-growing set of houses surrounded the courtyard around the chapel, which was inaugurated in 1857. And the following year, São Carlos passed the elevation of the District of Peace to the category of parish of Araraquara (TRUZZI, 2007, p.42). He had his first Town Hall sworn in in September 1865. Finally, in 1880, by the Law of April 21, Laurindo Abelardo de Brito, the president of the Province in question, elevated the village of São Carlos do Pinhal to the category of city (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p. 20).

São Carlos do Pinhal was not born from improvisation. Antônio Carlos de Arruda Botelho traced the large courtyard of the chapel covering two entire blocks, granted to the downtown axis, which was called São Carlos street. The engineering road were also traced within this perspective, oriented in the north-south direction with the expectation of occupying the central hill, if it were not for the impasse created by the owner of the Sesmaria do Monjolinho, João Alves de Oliveira, which did not allow the expansion of the village towards the north (NEVES, 2007, p.4). Therefore, the urban area remained limited to the southern half of the church courtyard, with the inserted streets bordering the hill descending into the Gregory stream.

According to Neves (2007), in 1866, during the meeting of the City Council, the appearance of the first roads was attenuated: Rua do Commercio (now São Carlos Avenue), from the main façade of the chapel to the intersection of General Osório – crossed the Gregório stream through a precarious passage; Street of Santo Ignácio (current Episcopal) coming out of the back façade of the chapel gave access to the cemetery (today largo de São

Benedito); Jatahy Street (present-day Dona Alexandrina); the east-west cross Riachuelo street (present-day Matta); Itaquy street (present-day Jesuíno de Arruda) and Paysandu (nowadays General Osório).

In 1868, after the death of João Alves de Oliveira (owner of the Sesmaria do Monjolinho), his wife, Mrs. Alexandrina Melchades de Alkimim, donated the land and liberate São Carlos to the north. At that time it is still unfeasible to present the population of São Carlos, until the mid-1970s its population was accounted for along with Araraquara.

At that time, the urbanization of São Carlos was embryonic, the village was limited to the basic structures: it had a church, a jail and the cemetery, as well as small local shops and some houses around the religious heritage (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p. 24). After the first houses of clay and straw of indaiá came the turn of the most solid buildings of bricks and tiles, inserted in the vicinity of the hill, thus making relevant the São Carlos of the railway.

### **SÃO CARLOS OF THE RAILWAY: THE BINOMIUM COFFEE/RAILWAY**

The coffee production system grew rapidly in the province of São Paulo due to the increase in consumption in the international market, becoming the main product of the São Paulo and Brazilian economy. Coffee becomes a symbol of power, wealth, hope, class dominance and history. A perspective that permeates the entire social structure of São Paulo, from the land "colonels" to the former slaves. During this period, the existing population in São Carlos was mostly farmers who lived with the aggregates and slaves on the farms. Thus, being able to take care of their lands fed up with subsistence. . However, the main wealth in the farms came from the coffee plantations. The coffee, which arrived as a fire, invading the forests of Pinhal, turned into gold in the international markets surpassing sugarcane and creation. Secular forests and crops were below, with the sun bearing the newborn plants, the beginning of a new economic cycle in Brazil (NEVES, 1997, p.16).

The biggest problem of this process of coffee ascension in São Carlos was the flow of the immense load by distant and isolated, as well as the decamped until reaching the ports of Santos, São Sebastião and Ubatuba. Coffee being a product essentially destined to the foreign market, had as main buyers Europe and the United States (NEVES, 2007, p.15). Although some literature scans indicate records of the presence of coffee in São Carlos at the very beginning of the 19th century, it is understood that the plantations of this period served internal consumption, not being structured for the large scale of production. The coffee rise in São Carlos occurs from 1870, driven by the implementation of railways that were consolidated in the nearest regions.

The coffee/railway binomial is often analyzed when it comes to the coffee period in Brazil, where agricultural production in the region was a determining factor for the expansion of railways, causing a scenario of dispute in rural areas for the approximation of the tracks on their land. The insertion of the rail transport system provided a structural transformation and established itself as a primordial element of the landscape in the cities of the interior of São Paulo. It was at the heart of this process of displacement of the cultivation culture that the

families of farmers, born in important cities of the colonial era, transformed the lands of western of São Paulo<sup>3</sup>.

In mid-1865, the newly arrived trails in São Paulo and Jundiaí were stretching to São João do Rio Claro (present-day Rio Claro) – the work was delivered around 1876, through the Companhia Paulista de Estradas de Ferro, which had a concession for the construction of the stretch beyond Rio Claro, in which the main interest was for the rails to reach the lands of Mato Grosso. The construction of the railway took on a character of political dispute involving influential farmers in the Region of São Carlos, led by Antônio Carlos de Arruda Botelho. Faced with the impasse surrounding the disputes, in 1880, Companhia Paulista renounced the concession, allowing the commission of the works to the Companhia Rio Claro de Estradas de Ferro (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p. 35).

The works of the railway between Rio Claro and São Carlos began in 1882, had its inauguration in 1884. Its opening of the railroad has boosted the increase in coffee production: a breath of progress for the future Princess of the West. At this time there are several buildings that would meet the economic and social demands imposed by the railway system, such as the railway station building, having a renovation in 1908, which included expansions and installation of the clock on its main façade.

In the same year (1884) the Town Hall was built, located in Largo Municipal (now Coronel Salles Square). Built in traditional architecture it was demolished in 1926 after years of use and poor conservation. Since 1921 the Chamber occupied the the Count of Pinhal Palace, former residence of Antônio Carlos de Arruda Botelho (The Count of Pinhal).

The construction of other public buildings encompassed urban improvements for São Carlos do Pinhal, as manifestations of the time resulting from the evolution of typologies and population need. At that time they still did not characterize, in architectural terms, great expressions of the coffee period as occurred in the state capital (BORTOLUCCI, 1997, p.78). In 1886, the Municipal Slaughterhouse was inaugurated, which comprised a set of facilities for animals and employees. Having only its main block maintained and incorporated to the Campus of the University of São Paulo in 1971, current room of the School of Engineering. The slaughterhouse facilities are characteristic of traditional architecture (Figure 03)

**Figure 03 - Following, Railway Station after reform of 1908; City Hall (1884) and Municipal Slaughterhouse in the 1950s.**



<sup>3</sup> The lands of western São Paulo, besides their qualitative availability, had as main aspect climatic, topographic and fertile conditions conducive to cover coffee march.



Source: Collection Foundation Pro-Memory of São Carlos (FPMSC); Almanach-Album of São Carlos -1916-1917; and Google image, modified by the authors. 2022.

In 1887, the Rio Claro Railways Company established its expansion to the city of Araraquara and to the city of Jaú. This expansion showed positive economic results, making the municipality of São Carlos one of the main coffee suppliers in the state. In line with socioeconomic advances and urban transformations, the arrival of the trails provided an intense population increase, resulting from the search for new opportunities.

The evolution of the coffee system was crossed by the event of the abolition of slave labor present in crops, which occurred slowly and gradually. The state, farmers and conservative abolitionists were concerned with turning emancipation into a long process, keeping virtually unchanged forms of work and dominance in the hands of the slave and agrarian elite. Averse to these actions, the slaves resisted for close freedom and acted in favor of accelerating the end of slavery, intensifying escapes and consolidating quilombo in urban spaces. It is worth noting that the municipality of São Carlos do Pinhal was part of the promising west of São Paulo, therefore, it was one of the municipalities that most used slave labor for labor in agriculture and urban space (OLIVEIRA, 2018, p. 29).

Farmers predicting the expansion of their crops and the scarcity of slave arms did not hesitate to stimulate foreign immigration. The liberation of slaves carried the virtue of strengthening the social order once it was granted and not conquered (TRUZZI, 2007, p.60). Near the abolition, farmers had implemented a wage labor system and had no doubt that the adoption of immigrant labor was able to preserve the crop system.

On May 13, 1888, after the abolition of slavery, even if freedom was obtained, the freedmen left little prospect of insertion and social mobility. Some remained on farms, being discriminated against and receiving a lower salary than immigrant settlers. Others moved into the urban space, increasing the core population. However, they remained marginalised and marked by discrimination. The masses of freedmen headed for the city crowded into collective spaces, such as multi-family houses and slums (OLIVEIRA, 2018, p.64).

Until the time of abolition, there was still no regularized allotment in the urban perimeter, and the urban space comprised 274 hectares. However, between 1889 and 1893, there was a growth of 50% of the urban area, which followed the construction of four allotments and had an urban perimeter of 364 hectares (LIMA, 2008, p. 42). With regard to the increase and population constitution, it is believed that the abolition of slavery and European immigration were largely responsible for population growth in the urban core. It is noteworthy that there was not a mere replacement of the slave arm by the immigrant's arm, but rather a simultaneous numerical increment of the two labor hands. The opening of the railroad and the consequent incorporation of black and immigrant slave labor into rural labor directed coffee production. Among the various immigrants, the prominent migratory current, which populated the farmland and the working-class neighborhoods of the city of São Carlos, was the Italian one.

On September 26, 1889, the sale of companhia Rio Claro de Estradas de Ferro was signed to a group of investors, known as Rio Claro São Paulo Railway Limited (Rio Claro Railway). The Company's management had a brief history, acting during the time that

promoted the expansion of the Araraquara and Jaboticabal line and began the implementation of the Água Vermelha and Ribeirão Bonito extensions. And, although the Company was successful during the period of operation, it was put up for sale, due to the scenario of uncertainties in the face of Brazil's economic policies at the beginning of the Republic (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p.47). In this year of 1889, the Santa Casa da Misericórdia had its first pavilion inaugurated, with eclectic features without great boasts. The following year, the Forum and the Jail, which occupied the same building of the City Hall were relocated to a building of their own, still existing being its current use the City Council. Its characteristic architecture reveals the performance of the French architect Victor Dubugras in the municipality of São Carlos (Figure 04).

Built in a landfill area on the banks of the Gregório Stream, the Municipal Market was responsible for the food supply of the city's population, being the first pavilion delivered in 1903 and the second in 1907. Another important public equipment of this period was the São Carlos College inaugurated in 1913. Although there were other educational institutions in the municipality, Colégio São Carlos marks a time of architectural progression. The spirit of renewal and modernization, predominant of bourgeois social desire, indicated increasing complexities of urban activities, providing implementation of new typologies and building programs such as banks, factories, hotels, restaurants and schools.

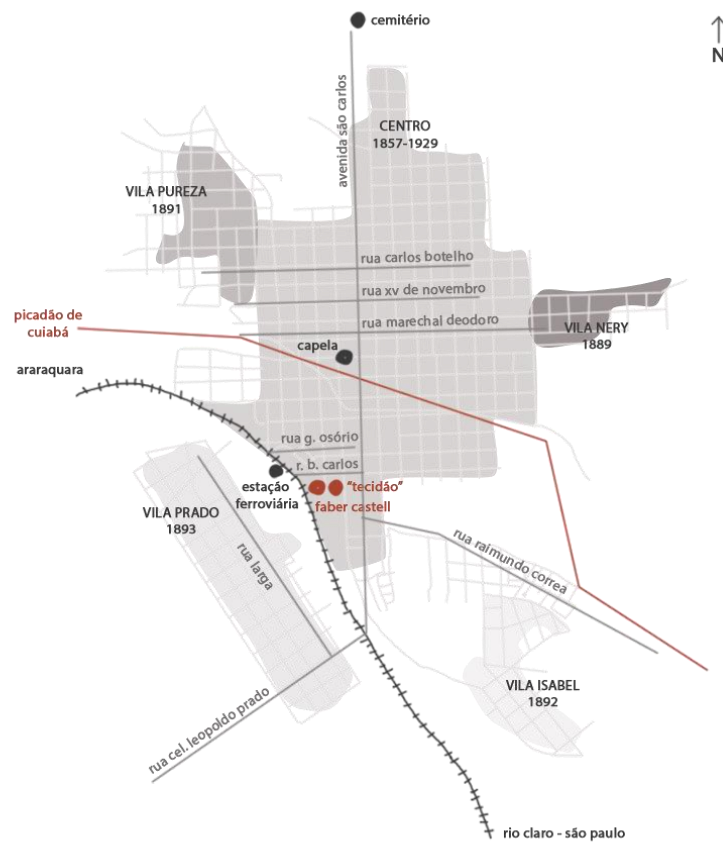
**Figure 04 – In sequence, Santa Casa da Misericórdia, Forum/Public Jail designed by architect Victor Dubugras and Mercado Municipal (1940).**



Source: Almanach-Annuario de S. Carlos; Almanach-Album of São Carlos - 1916/1917; and Collection Foundation Pro-Memória de São Carlos (FPMSC) modified by the authors. 2022.

In this context of modernization, Companhia Paulista saw the opportunity to acquire the Rio Claro railroad, making the purchase of Companhia Rio Claro in 1892 creating the possibility of expansion towards the midwest of the state. During this period, land donations made by the Church and the City Council were closed, with private allotments emerging (Figure 05). The implementation of the first allotment took place in the lands of Joaquim Alves S. Nery, named Vila Nery. After two years, in 1891, it was allocated to Chácara Mattos, owned by Major Manoel Antonio, which received the name of Vila Pureza, located in the western area of the municipality, place of insertion of Santa Casa. Contemporary of Vila Pureza was the Vila Izabel, located to the east of the road towards Rio Claro, bordering the "Picadão de Cuiabá". A little later, in 1893, founded by Leopoldo de Almeida Prado, the Vila Prado was founded, which its primary composition consisted of workers due to its proximity to the Railway Station (OLIVEIRA, 2018, p. 62).

**Figure 05 - Installments in the municipality of São Carlos-SP (1857-1929).**



**Source: Prepared by the authors (2022).**

Simultaneously with the construction of the first allotments, São Carlos do Pinhal received some urban equipment derived from the wealth of the coffee economy and the materials that arrived in the city through the railway, such as: the Ipiranga Theater (1892), the Jockey Club São-carlense (1894), the Garden of Matriz (1894), The Conde do Pinhal Banking House, the União de São Carlos bank and the São Carlos bank, the Dante Alighieri Society (1902) current Center for Scientific and Cultural Dissemination – CDCC, the Flor de Maio Recreation club (1928) responsible for the formation of the identity and organization of the black community in São Carlos, (BORTOLUCCI, 1991, p.15). Urban transformations accelerated in the municipality, directly related to social and political transformations.

Around 1890, São Carlos was one of the most progressive cities in the interior of the state. The urban core was the product of the desire for consumption, fun and ostentation. While on the farm the farmers were born and worked, in the city they lived and enjoyed, consuming what was produced in the countryside. During the heyday of coffee plantations and the implementation of the railroad, the city was recognized as a place of consumption and not for production (TRUZZI, 2007, p.113). The station square was the agglutination point of the available means of transport: trains, trams (inserted in the urban context in mid-1914) and later cars. Between the railroad and the Municipal Market (near São Carlos Avenue) a broker

of commercial functions was constituted, called General Osório street. The station square received a square designated Counselor Antônio Prado. During this period, the pavement of the streets of the center with cobblestones began.

The period from 1934 to 1950, in the municipality of São Carlos, stood out for the setback in the agricultural sector. The coffee plantations were already in decline, the shock resulting from the coffee economy reflected in the plantations. At first, the negative effects of the crisis were balanced by the persistence of the policy of valuing coffee. After that time, the effect was not sustained. In addition to the crisis, there was a deep stagnation of the crop, which resulted in soils of low fertility.

However, the coffee was responsible for the creation of a large infrastructure in which the municipality could benefit in concomitance with the industry. Thus, the importation of European immigrants favored the origin of industrial activities (TRUZZI, 2007, p.133). While the immigrants were imported they brought with them a series of crafts, techniques and activities that consolidated the industrial sector. In agreement with this accommodation of new economic parameters, the expansion of the railroad was an element that contributed to the constitution of an integrated market throughout the state of São Paulo. For this reason, most of the factories in São Carlos were deployed on land attached to the railway station.

As was the case of the Santa Rosa Sawmill, founded by Portuguese immigrant, in the same year of the renovation at the Railway Station (1908). Its owners were Francisco Ferreira & Antônio Martins Santiago. It was located 600 metres from the Municipal Market and 200 metres from São Carlos Train Station. It was decommissioned in 1970 and sold to a supermarket chain called Jaú Serve, which opened its number 22 store, in 1988.

In 1915, the S. Magdalena Textile Factory was founded (which was later called The Spinning and Cotton Corporation popularly known as "Weaving").

At the time when the São Carlos Spinning and Cotton Corporation was founded, the industrial bourgeoisie was formed, along with the commercial bourgeoisie and the working class of the city (TRUZZI, 2007, p.122). Currently part of its sheds are occupied by a startup company (The New Lab) and part is in ruin. Next to Tecedão, the first pencil factory of Latin America was established in 1930: Pencils Johann Faber Ltda, now known as Faber Castell. Located Rua José Bonifácio, it was one of the industries that suffered displacement caused by the need to stay close to the highway (Figure 06).

**Figure 06 – Following "Tecedão" factory and Faber Castell factory evidencing the urban transformations resulting from phenomena.**



Source: Google images and Collection FPMSC, edited and prepared by the authors (2022).

It is essential to recognize that the development of the coffee economy had the capacity to forge and develop national manufacturing. Naturally, some industrial activities begin to gain expression, among them are: textile industries, tanneries, sawmills, metallurgical, ceramics, chemicals, furniture, among others. Industrial activity gains space in the face of other opportunities for economic inversion.

Although rail transport was the main means of transport, from 1930 on, railways faced competition from road transport. Financial investments and political interests have questioned railway companies (FUNDAÇÃO PRÓ-MEMÓRIA DE SÃO CARLOS, 2017, p.85). In the municipality of São Carlos, between 1962 and 1969, the effects of the dismantling of rail transport stood out through the closure of the extensions of Água Vermelha, Santa Eudoxia and Ribeirão Bonito. In this sense, the most symbolic event in the process of replacing the railroad by the highway was the construction of the viaduct called "November 4". The project was inaugurated on June 22, 1968, its structure passes under the tracks of the São Carlos road, announcing the overcoming of rail transport by road.

Already in 1971, Companhia Paulista and other companies meet and originate the Paulista S.A. Railway (FEPASA), but the little interest in the sector and the unbridled expansion of the road system contributed to the dismantling and scrapping of railways. As a symbol of modernity, the railroad is now recognized as outdated, a perspective tied to the accelerated process of Brazilian industrialization.

Coined by the developmental policy adopted in Brazil, the municipality of São Carlos deposited investments in the industrial sector and began its current tradition of university and technological pole with the establishment of the University of São Paulo (USP) and later the Federal University of São Carlos (Ufscar). In 1990, privatization policies are implemented by the Federal Government to FEPASA. Currently, the line works only with freighters.

## **SÃO CARLOS FROM YESTERDAY AND OF TODAY**

Later, as the urban transformations were increasing, there was a process of insertion of the new industries alongside of the highways, in particular the Washington Luiz Highway. Due to the new production activities, São Carlos concrete went through the long tunnel of the economic depression of 1930-40, and its economy concentrated on manufacturing work. The new industrial tradition together with universities indicates a promising course for the city of São Carlos.

However, the railway and industrial heritage are historical testimonies that contributed to the urban development of São Carlos. Recognizing them as well destined for the enjoyment of society is to maintain links with a common past, set of knowledge and human knowledge. Thus, understanding them as traces of historical processes that shape a society is not to forget them.

When it comes to railway and industrial heritage, questions arise about how to deal with this heritage in order to include it in the contemporary city, considering the existence of economic perspectives of the production of space mainly with regard to real estate speculation that directly modifies the form of urban ordering. There will always be a big challenge when the discussion is equity value and real estate speculation. The fact is that, as is the case of many cities in the interior of São Paulo, there is a great presence of obsolescence and marginality of heritage in contemporary cities. Nevertheless, this scenario differs partially. In the case of São Carlos, since the railway complex is active, the Railway Station houses the Pró-Memória Foundation of São Carlos, which, since 1993, contributes to preserve and disseminate the historical and cultural heritage of the municipality. However, it does not release the evident marginality along the railway bed as a result of the maintenance of the coffee production system that depended on the established industries, as in the case of Faber Castell and its neighbor known as "Tecedão" that were relocated due to the replacement of the railway system by road.

It is from this context of the substitution of rail transport by the road system and, by the accelerated industrialization that the consequent scrapping of urban equipment occurs by various processes that the broader research intends to focus, understanding these spaces without use defined at random transgression.

## **CONCLUSION**

The article presented a historiography of the city of São Carlos, synthesizing the period of its genesis, highlighting the importance of railway implementation and its impact on the process of socioeconomic and urban development, besides evidencing its apogee and its decline. Thus, through this work it was possible to understand in a contextualized way by bibliographic research the relationship between history, social formation and space architecture. Despite arising through religious heritage, like most cities in São Paulo in the colonial period, São Carlos had its foundation, the beginning of coffee planting and the decline of the slave regime coinciding in time between them. To maintain the farming system, farmers imported slaves and arranged for European immigrants to come, adding to the workforce. In

short, the work of immigrants and slaves was responsible for sustaining wealth at that time in western São Paulo, as well as undertaking in the industrial period. A story that is inscribed under minority groups and non-dominant social classes. The fact is that, currently, although in operation, the railway line has part of its urban equipment scrapped by various processes, which are spaces without uses defined in the event of transgression. This work consisted of an initial stage of historical survey. It is intended to go to the field with the objective of analyzing the structures abandoned or occupied by uses not defined in the vicinity of the railway bed. A search for a cognitive and creative apprehension, which through walking triggers the impasses and dilemmas present in the city centers.

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