1800

1820

1840

1860

1880

1900

Creole and American conflict shape 19th Century New Orleans

Diane Choih | DES3332: Critical Conservaton | Prof. Susan Snyder, George Thomas | October 28, 2013

1800

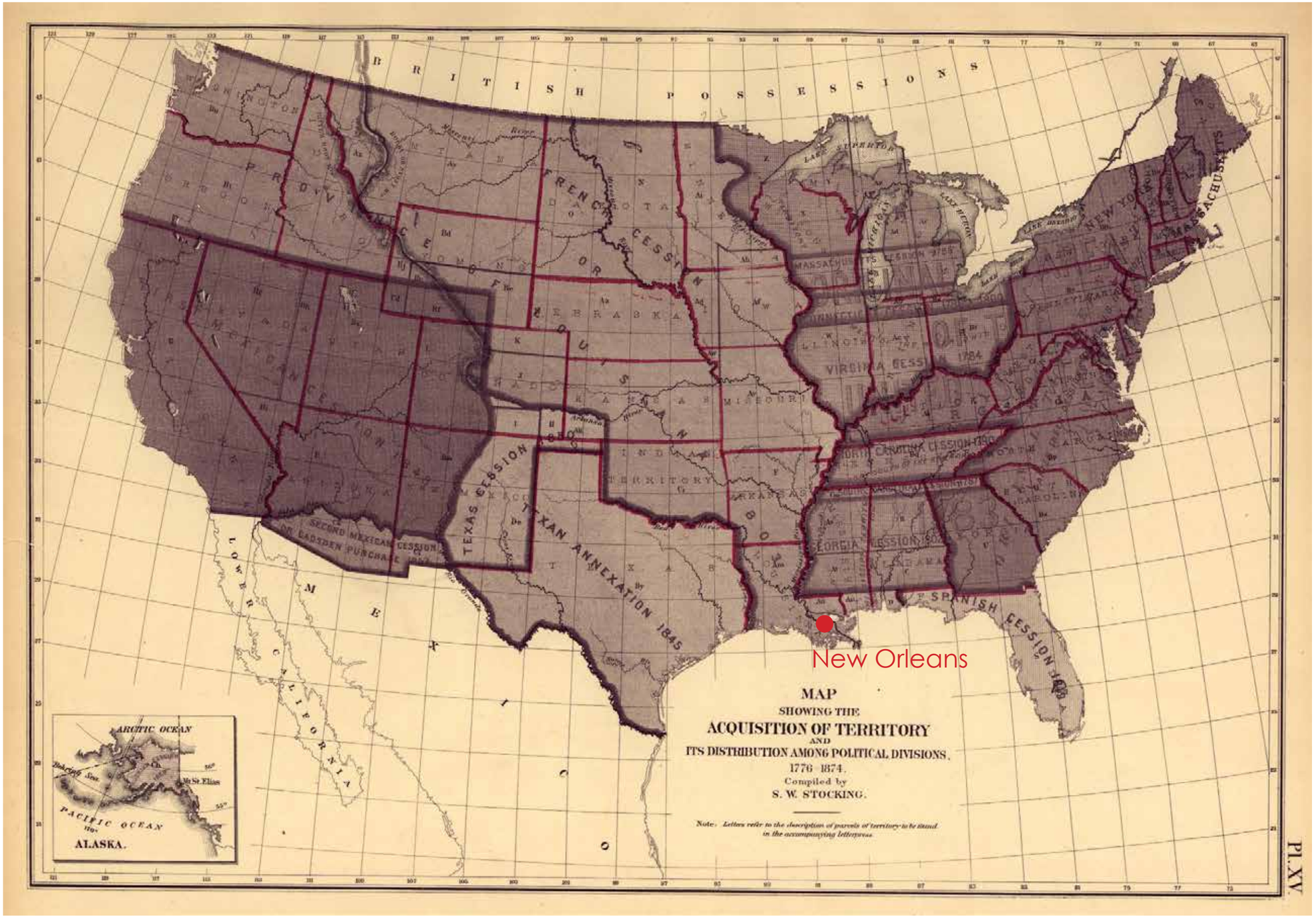
1820

1840

1860

1880

1900



Statistical Atlas of the Ninth Census, 1870

The Louisiana Purchase - spurs American migration to New Orleans

1800

1820

1840

1860

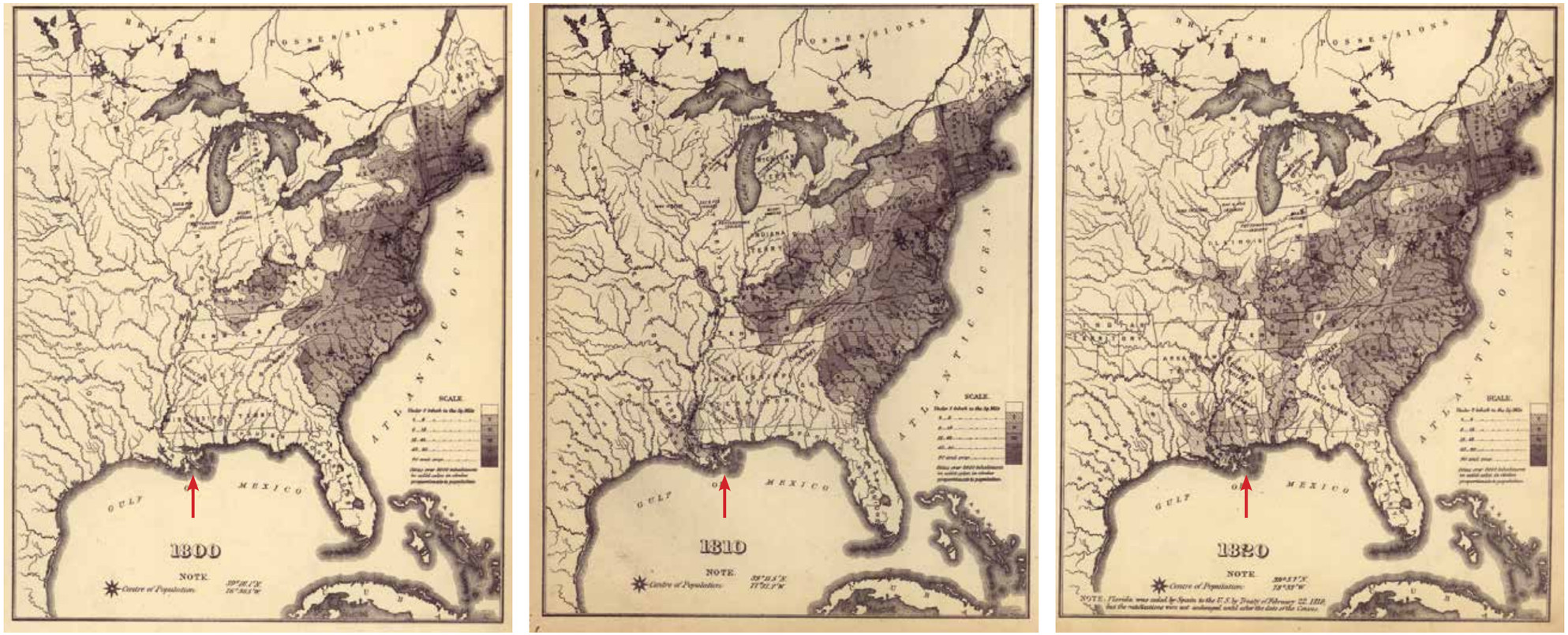
1880

1900

1803:
Lousiana Purchase - Americans migrate to New Orleans.

1809:
9,000+ refugees from Haiti - reinvigorates Creole culture.

1820's:
Large number of immigrants from N. Europe to the city.



Statistical Atlas of the Ninth Census, 1870

New Orleans brings about population growth near the Gulf coast

1800

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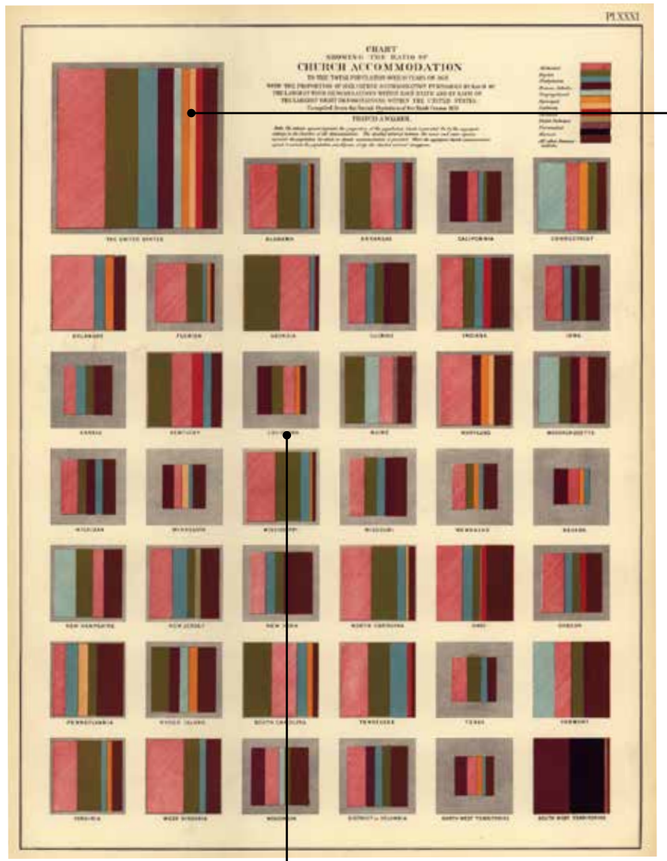
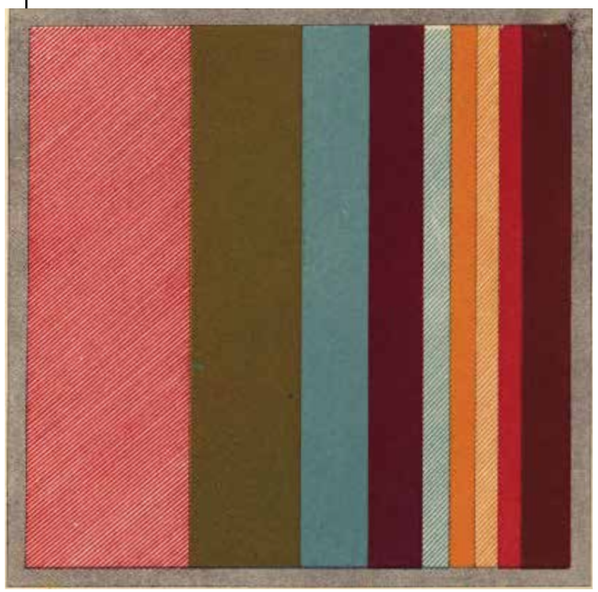
1880

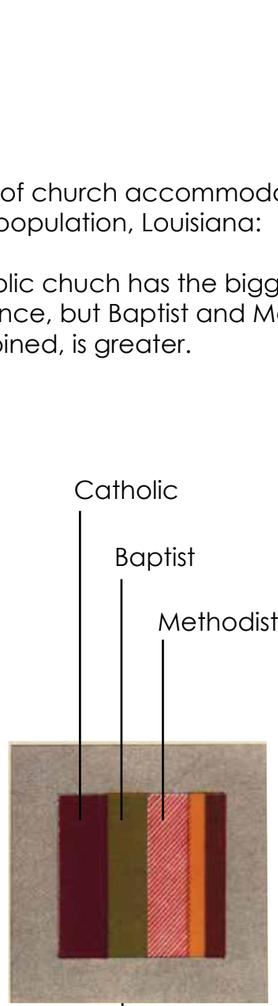
1900

Statistical Atlas of the Ninth Census, 1870





United States



Louisiana

Catholic

Baptist

Methodist

Ratio of church accommodation to total population, Louisiana:

Catholic chuch has the biggest presence, but Baptist and Methodist, combined, is greater.

Creole Catholics begin to feel threatened by growing American Anglo community

1800

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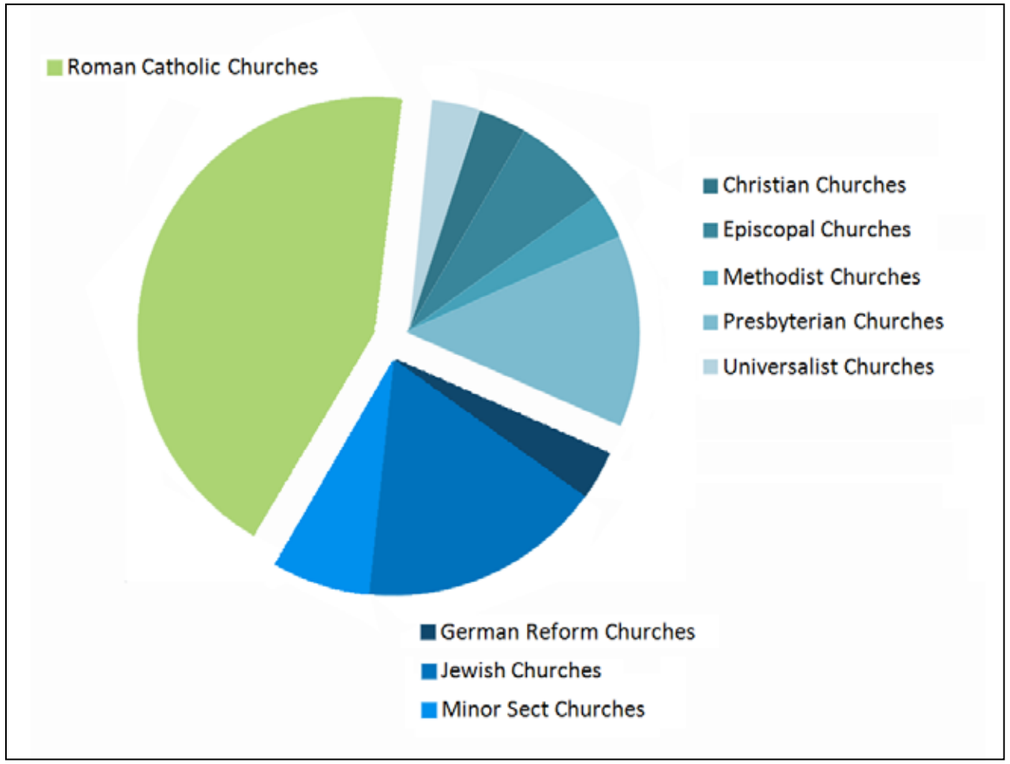
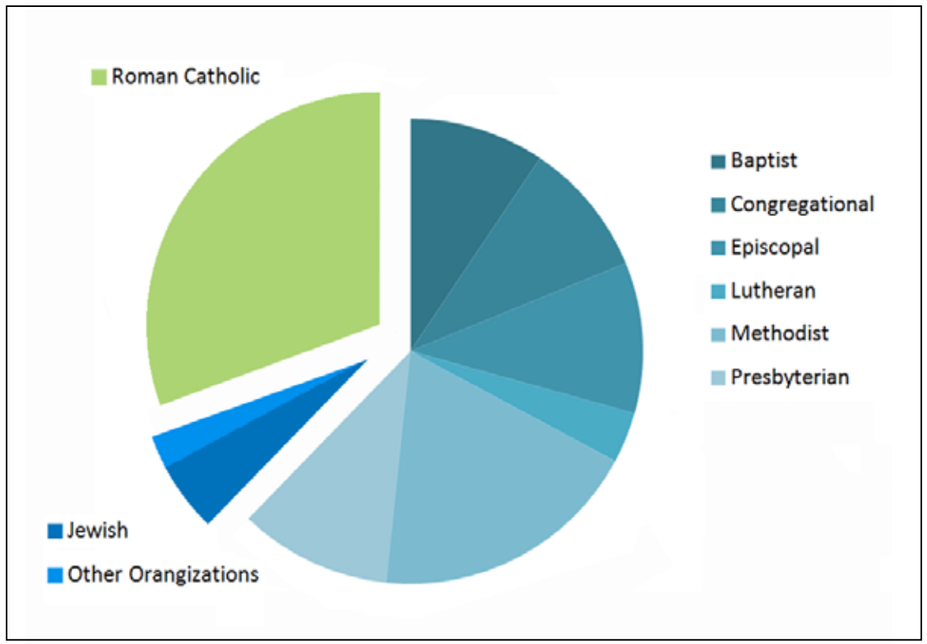
1900

New Orleans,1820: Number of **churchs** by faith



statistics from Social Explorer

New Orleans,1870: Number of **religious organizations** by faith



statistics from Social Explorer

Creole Catholics begin to feel threatened by growing American Anglo community

1800

1820

1840

1860

1880

1900

THE CREOLES OF LOUISIANA.

There is perhaps no portion of our American citizens whose character is so little understood, especially at a distance, as that of the Creoles of Louisiana. Speaking a different language from the rest of their fellow-citizens— having long lived under different institutions, religious, civil and political,—how should we know these adopted members of the American family, but by a residence amongst them: and wherever you hear the Creoles of our country spoken of as they deserve, you will find it is in the warmest terms of esteem and respect.

In the late war, the Creoles gave the best earnest to the world of the gallantry and firmness with which they will be ever ready to repel *invaders:* and we find the venerable hero of our revolution, L
cently proclaiming the battl
a phenomenon in military h
tified with their brethren of
the able and intrepid Jacks
of Louisiana have secured
character for devotion to thei
gallantry in support of its rig

There are, however, many
the character of the Louisia
known. Mr. Allen B. Magr
and distinguished writer, a
from Oppelousas in the las
and known for his valuable s
convention which formed our

The cordiality with which the Louisianians hailed their introduction into the United States government, has received a check from the misconduct of too many Americans. The moment the change was effected, an host of needy adventurers, allured by the softness of the climate, the hopes of gain, and inflated by extravagant expectations,

spread themselves along the Mississippi. Many men of candid minds, classical education, and useful professional endowments, have removed and settled in Louisiana; but some without education or moral principle, prejudiced against the people as a nation whom they came to abuse and reside amongst. Too ignorant to acquire the language of the country, or to appreciate the qualities of the people, this class of men have engendered most of the hatred existing between the two nations that inhabit Louisiana. The evil of national animosity will gradually subside, as a more numerous and orderly race of people become the improvers of the public lands.

Louisiana Advertiser, April 29, 1820

no date (circa. 1930-61?)

CREOLE

EVERYTHING that is "good" in New Orleans is "Creole." The highest praise that can be bestowed upon any article for sale along the streets and in the country is to declare that it is "Creole." Hence, in trade one hears continually the application, "Creole chicken," "Creole eggs," "Creole ponies," "Creole vegetables," etc. The term is used to distinguish the commercial product of New Orleans and of Louisiana as distinguished from that brought in from the North and West.

One hears, too, the term "Creole Negroes," but it must be remembered always that this is a fine distinction, meaning the blacks and colored people that are Louisiana-bred and born and French-speaking as distinguished from the Negroes of other States. "Creole" means "white," though, as already seen, it has been given many shades of signification—shades which have been taken up by ignorant scribblers and gradually accepted by many Northerners as meaning Louisianians of mixed blood. Nothing is more erroneous. The term "Creole," according to such standards as Webster and Worchester, signified "a native of Spanish America or the West Indies, descended from European ancestors." In Louisiana "Creole" has much the same meaning that "Knickerbocker" has in New York. There never was a nobler or more pure-blooded race than the Creoles of Louisiana, who are proud of their descent from the best families of France and Spain, and who apply to themselves the term "Creole" to distinguish the "old families" of the State from the families of emigrants of other nationalities.

<http://www.neworleanspubliclibrary.org/~nopl/spec/pamphlets/glucks/1.htm>

Creole identity defined vis-a-vis American presence

1800

1820

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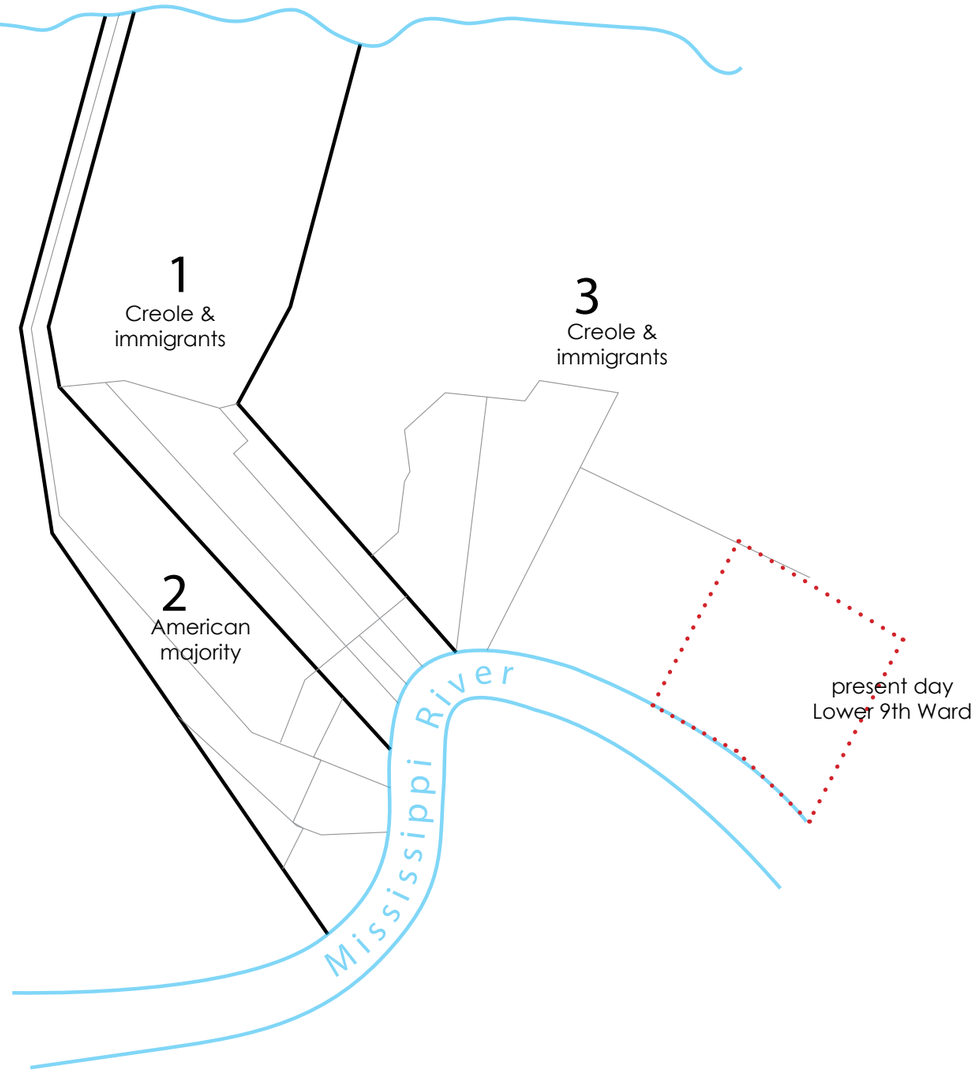
1900

1836:
Americans divide New Orleans into 3 semi-autonomous municipalities



Clashing between American and Creole communities divide the city

1800

1820

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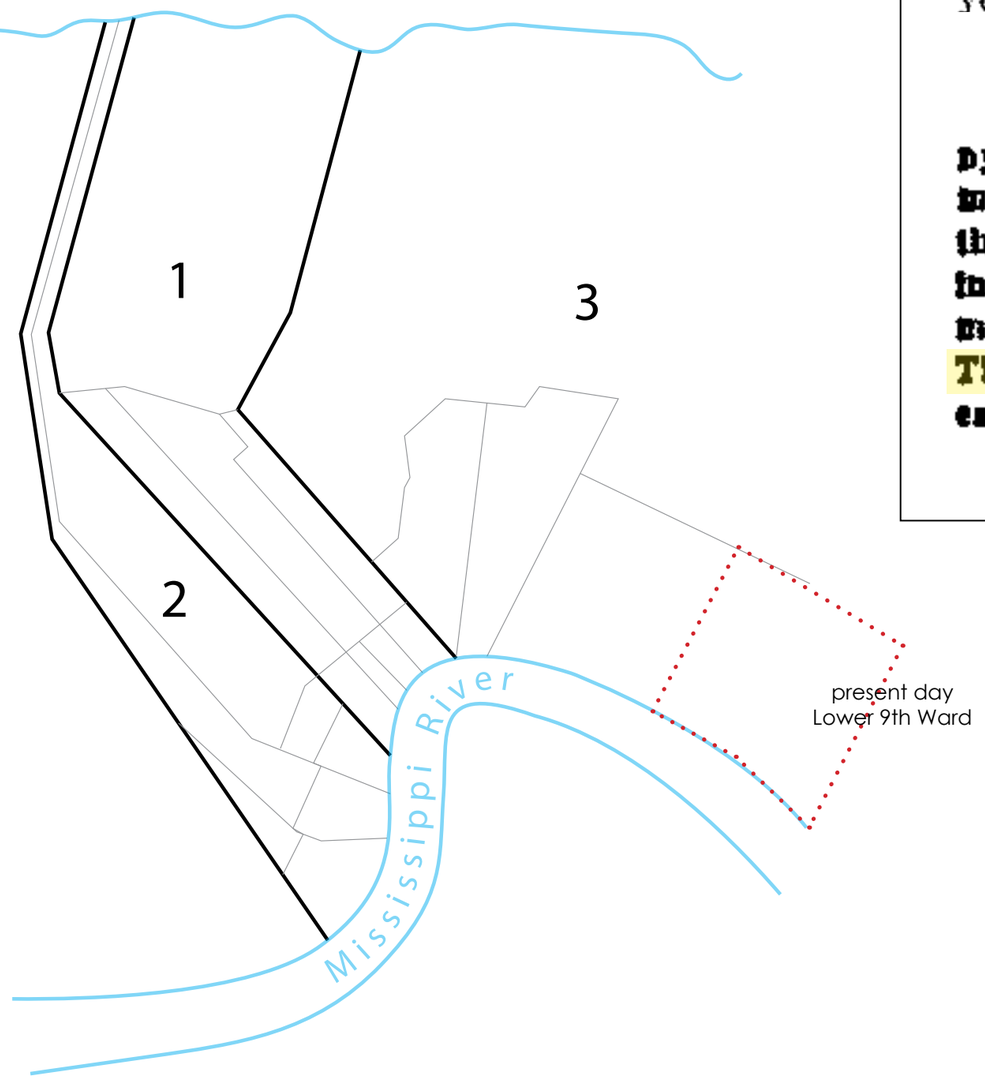
1860

1880

1900



THIRD MUNICIPALITY. — The "Old Third" was yesterday as quiet as a country village, and not a single event occurred in the police line to furnish the wherewithal for an item.

INSANE.—A poor fellow named Emile Dupré was yesterday brought to the First Municipality guard-

Times-Picayune, Sept. 10, 1848

by's Canal—causinge xcavations and irregularities, much to the danger of life and limb of the people of that neighborhood who are in the daily habit of passing there. This, however, the City Fathers think a matter of small moment to the citizens of the "poor Third," and especially so, if by the removal of that earth and its profitable sale, they are enabled to re-

Daily True Delta, June 23, 1859

The Third municipality becomes known as "Old Third," "Dirty Third," and "Poor Third."

Clashing between American and Creole communities divide the city

1800

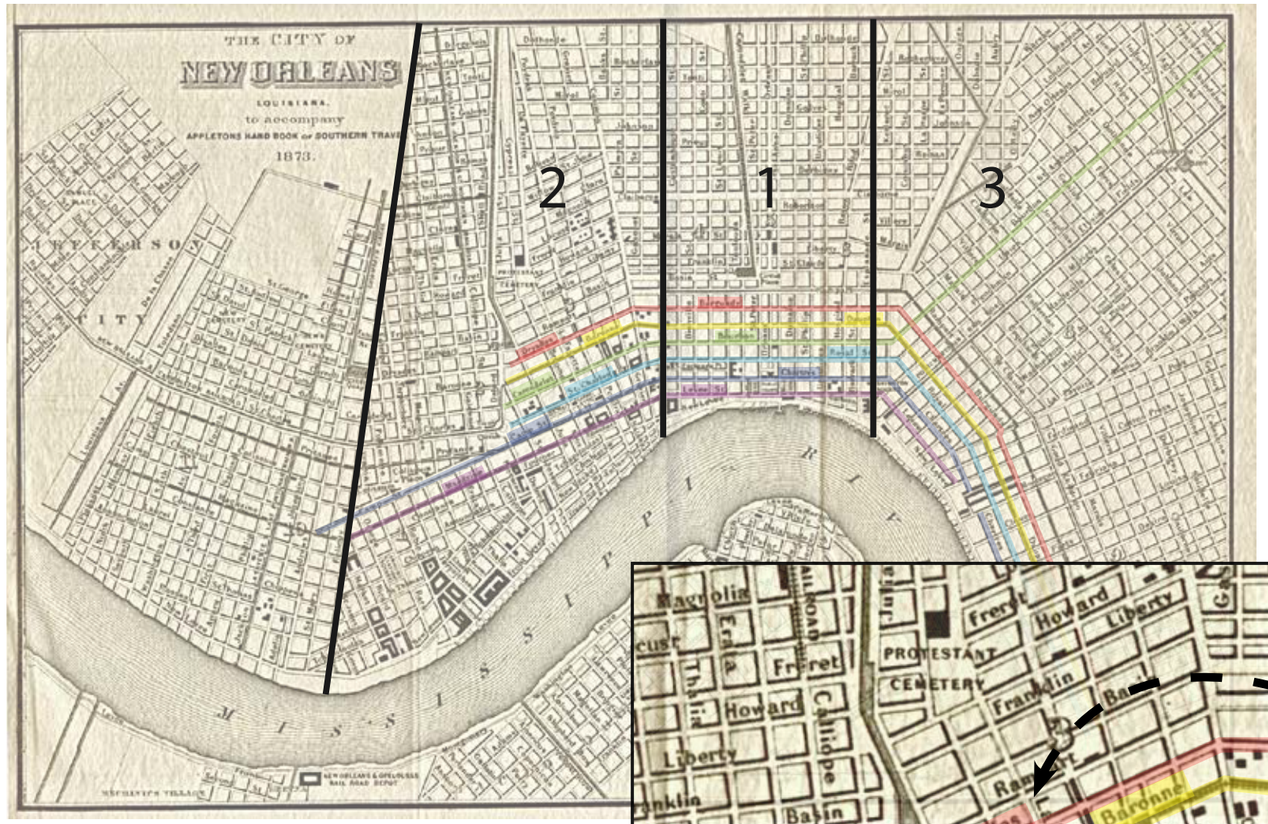
1820

1840

1860

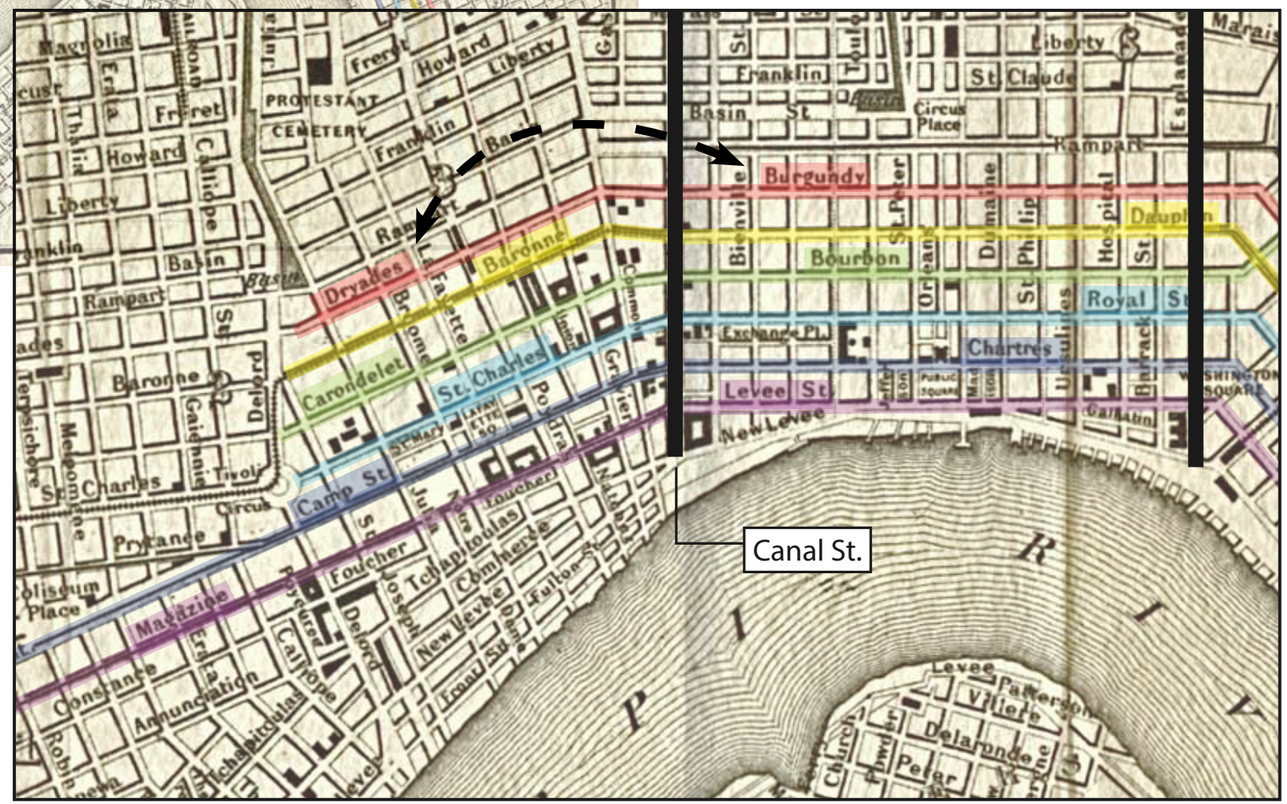
1880

1900



1873: Appletons' Hand-Book of American Travel, Southern Tour

Street names change west of Canal Street.



Canal St. becomes a symbolic threshold to the "American side"

1800

1820

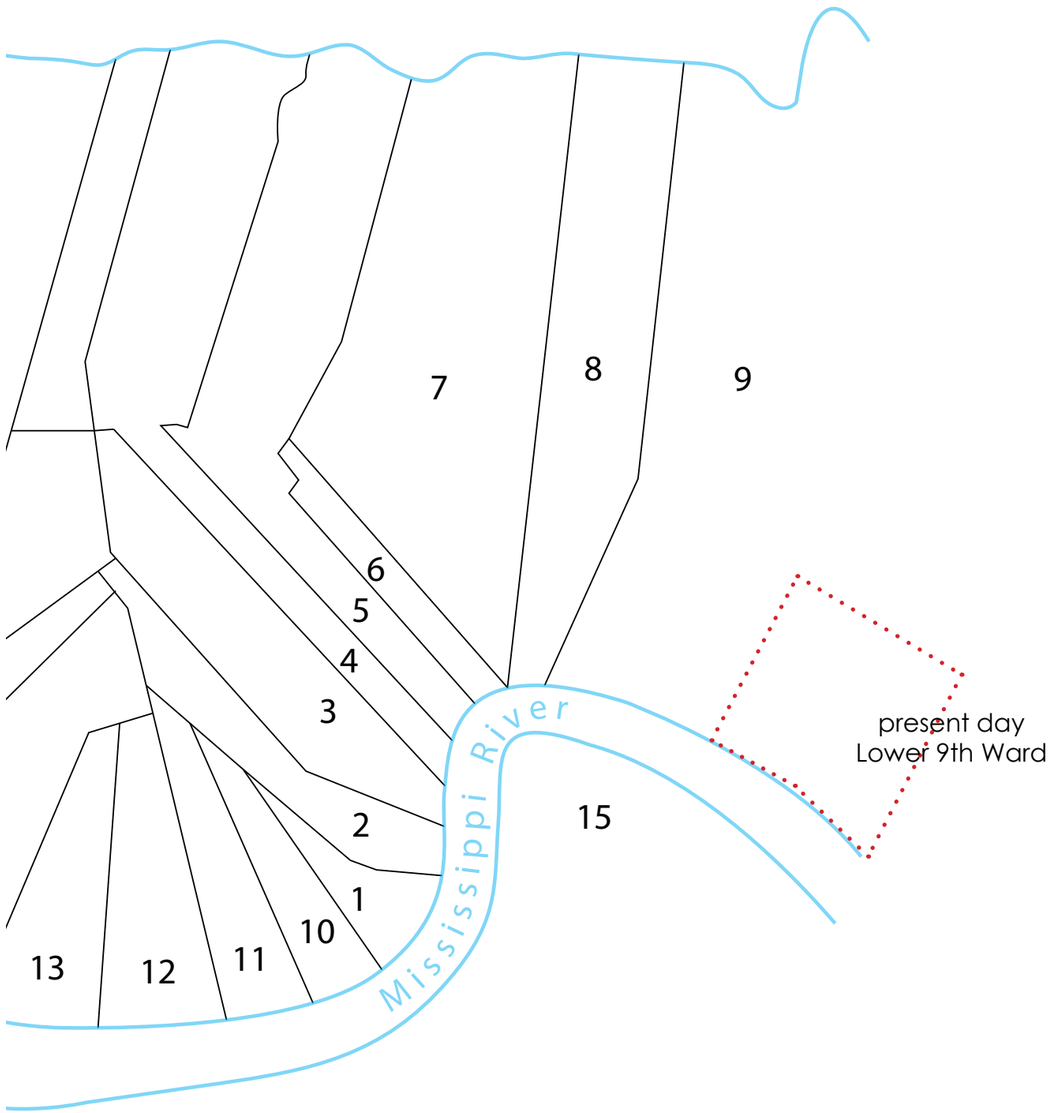
1840

1860

1880

1900

1856: the city goes back to a Ward system



The 3 municipalities reunite, but under American power

1800

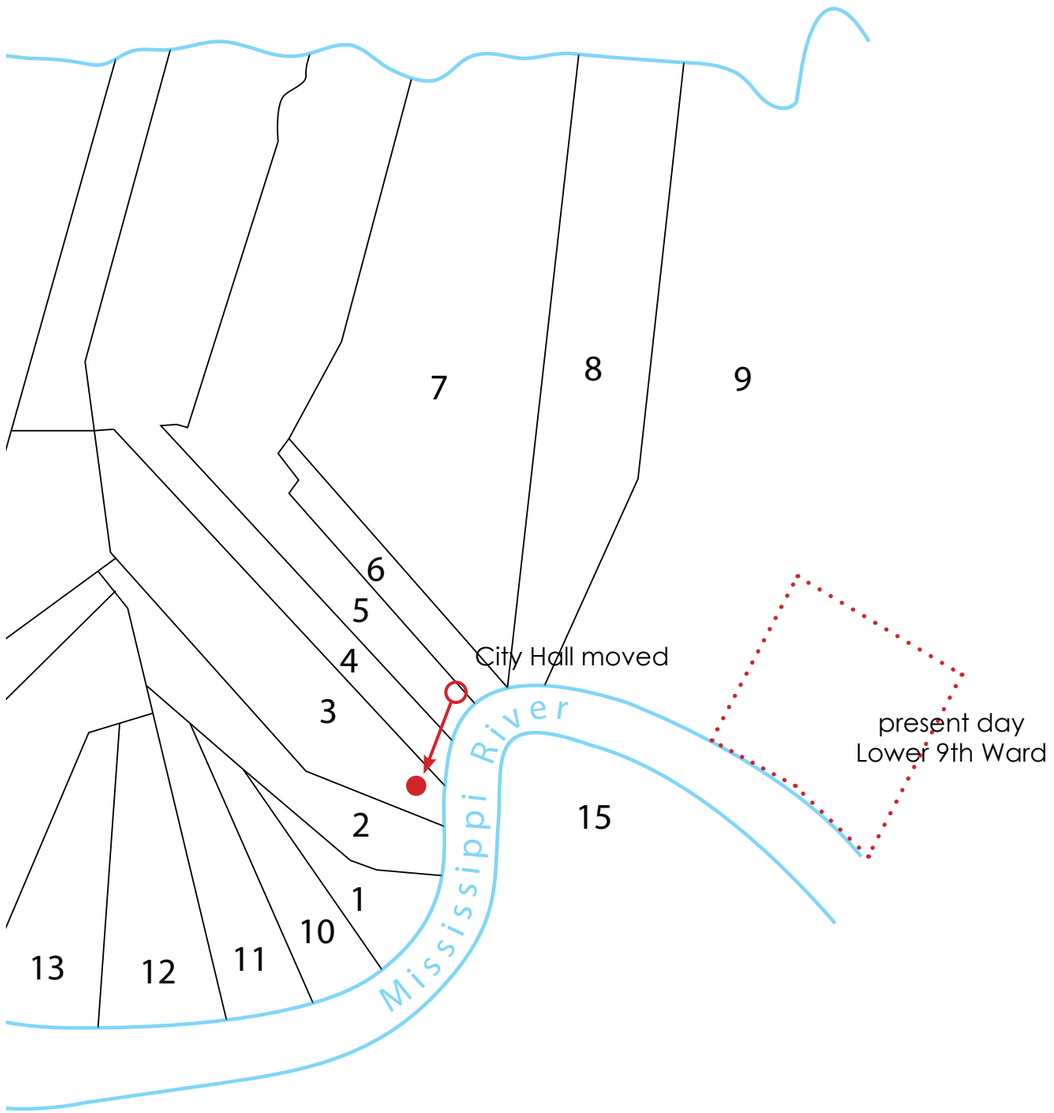
1820

1840

1860

1880

1900



From New-Orleans.

THE MUNICIPAL ELECTION—RIOTS AND BLOODSHED—GREAT FIRE IN THE LOUISIANA PENITENTIARY.

NEW-ORLEANS, Tuesday, June 3.

At the election held in this city yesterday, the "American" candidate for Mayor was elected by over 2,000 majority. With the exception of two Assistant Aldermen, the entire American Ticket was elected.

In the First Precinct, Mr. TREPANIER, Clerk of the First District Court, and two other persons, were stabbed, and Mr. TREPANIER shot several times by a band of Sicilians. In the Eleventh Precinct three Sicilians were killed. There were several other fights in various parts of the city, shooting, stabbing, &c., but without fatal termination.

The east wing of the Lousiana Penitentiary at Baton Rouge has been destroyed by fire. Loss $200,000, Nine prisoners escaped while the fire was progressing.

The New York Times
Published: June 4, 1856

The 3 municipalities reunite, but under American power

1800

1820

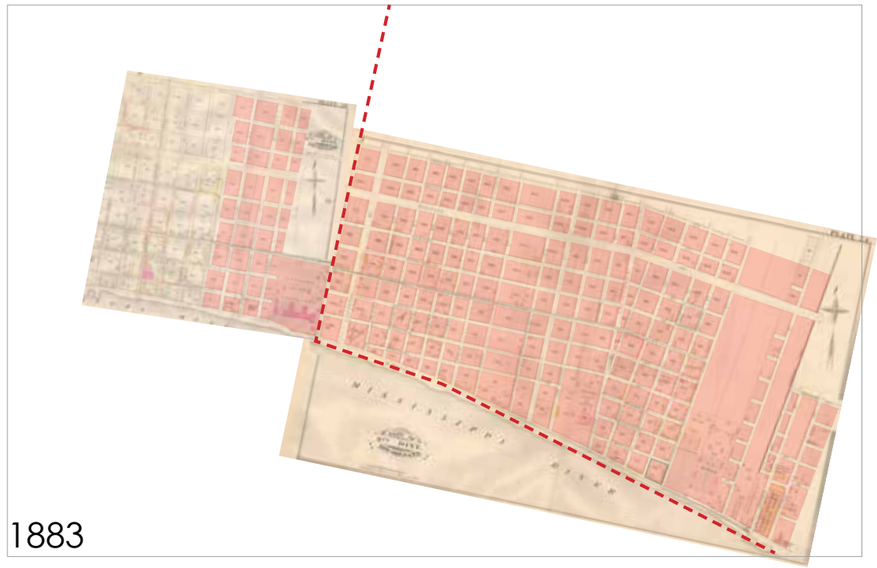
1840

1880

1900

"Topographical Map of New Orleans and its Vicinity," The Historic New Orleans Collection

Maurice Harrison map, Library of Congress



Robinson Atlas, 1883

Development of the v(present day) Lower 9th Ward begins around 1840's

1800

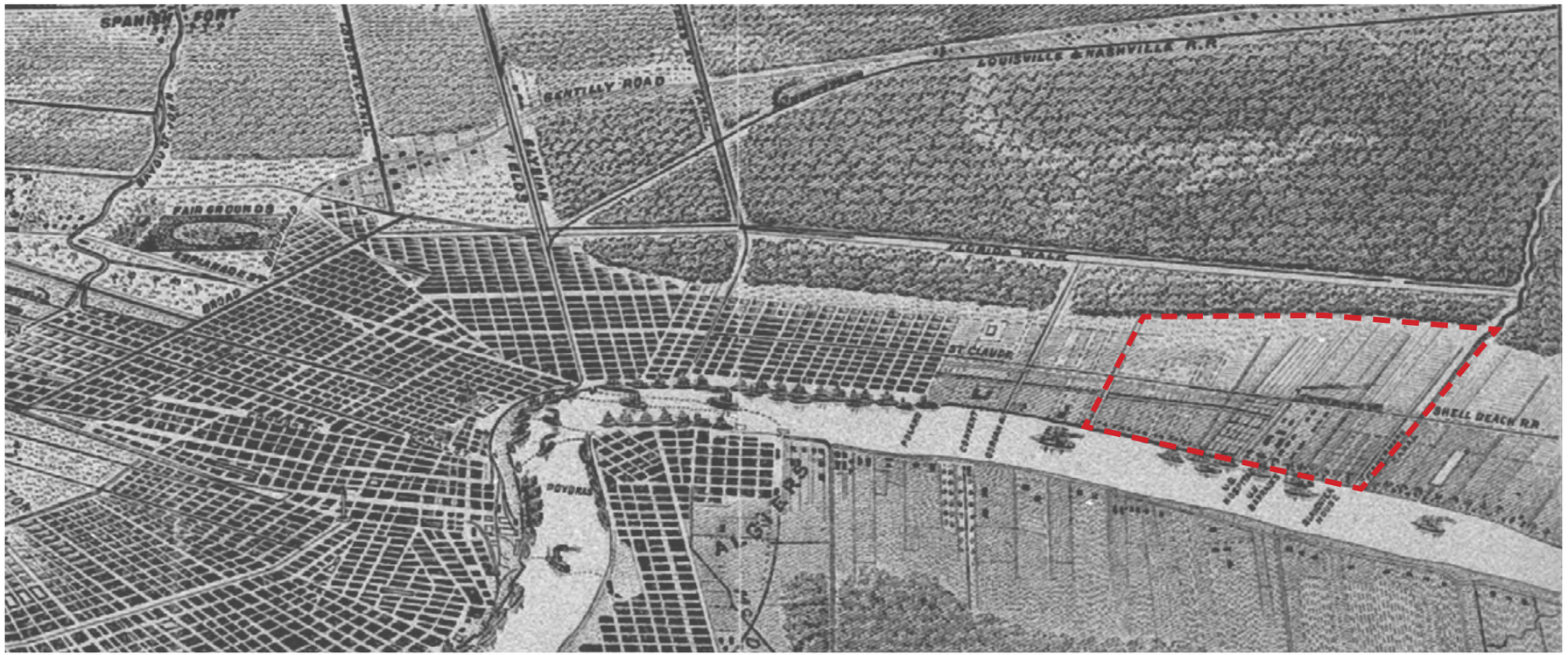
1820

1840

1860

1880

1900



"Perspective View of New Orleans and Environs from the South,"
The Historic New Orleans Collection

The 9th Ward in 1883 still semi-rural compared to the upper city

1800

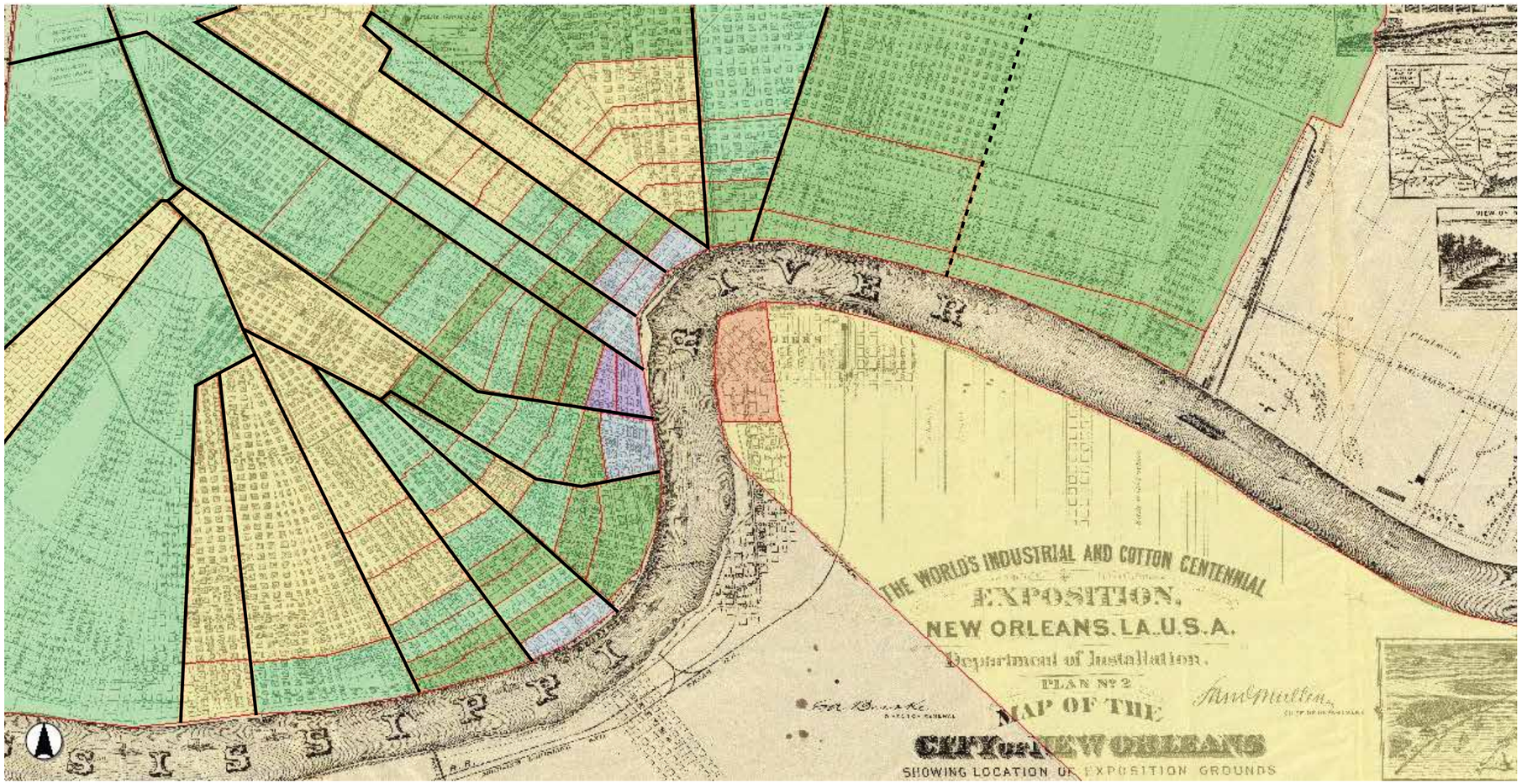
1820

1840

1860

1880

1900



from Urban Transition Historical GIS Project
< http://www.s4.brown.edu/utp/query.htm>

% foreign born

0-3 3-6 6-10 10-15 20-30 30-40 40-50

Foreign born immigrants not exclusively in the 9th Ward

1800

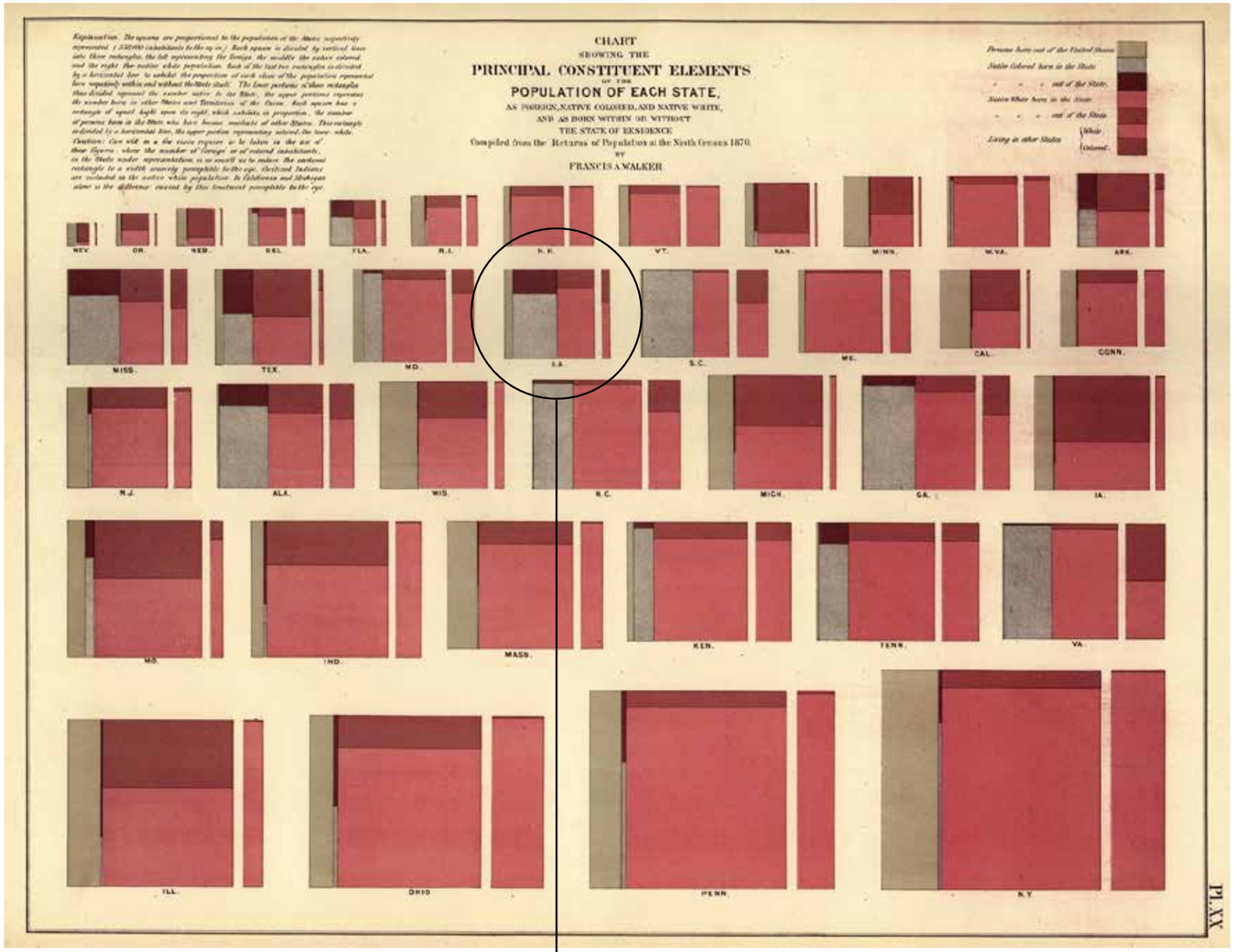
1820

1840

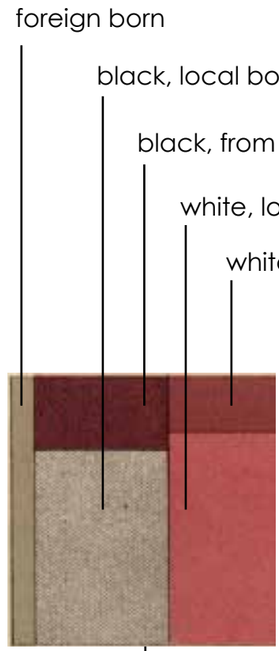
1860

1880

1900



By 1970, Louisiana absorbed many blacks from out of state, possibly freed slaves (Emancipation Proclamation, 1863)



Lousiana, 1870: shows significant percentage of black residents

1800

1820

1840

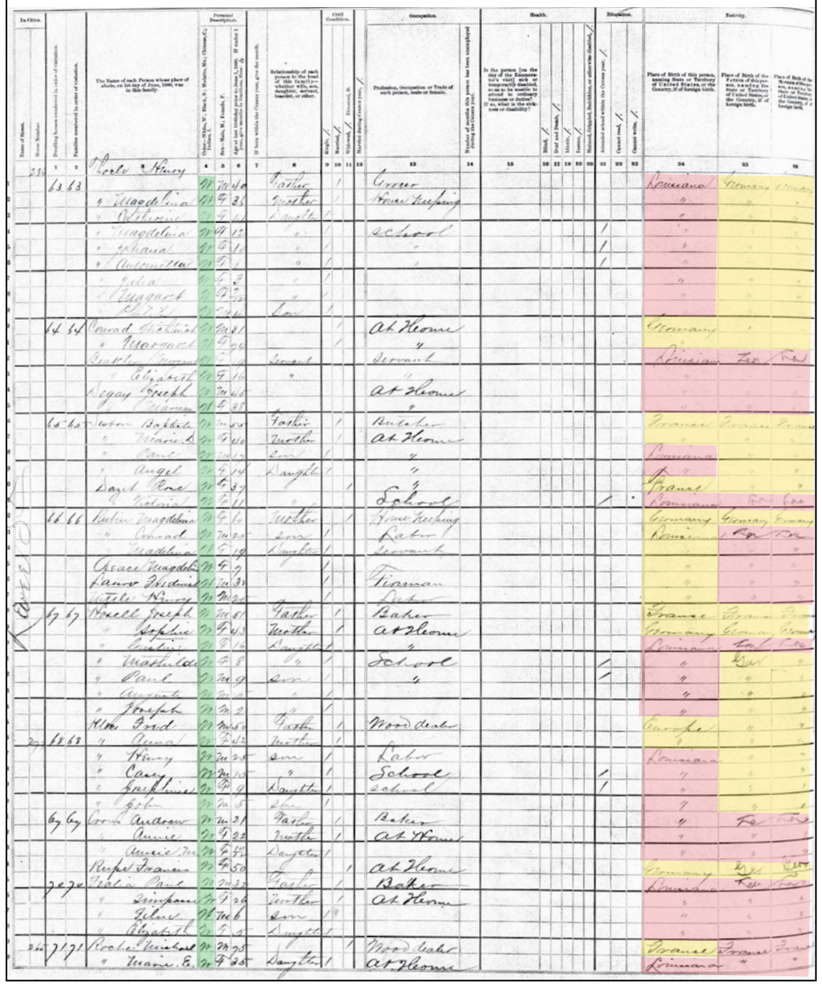
1860

1880

1900

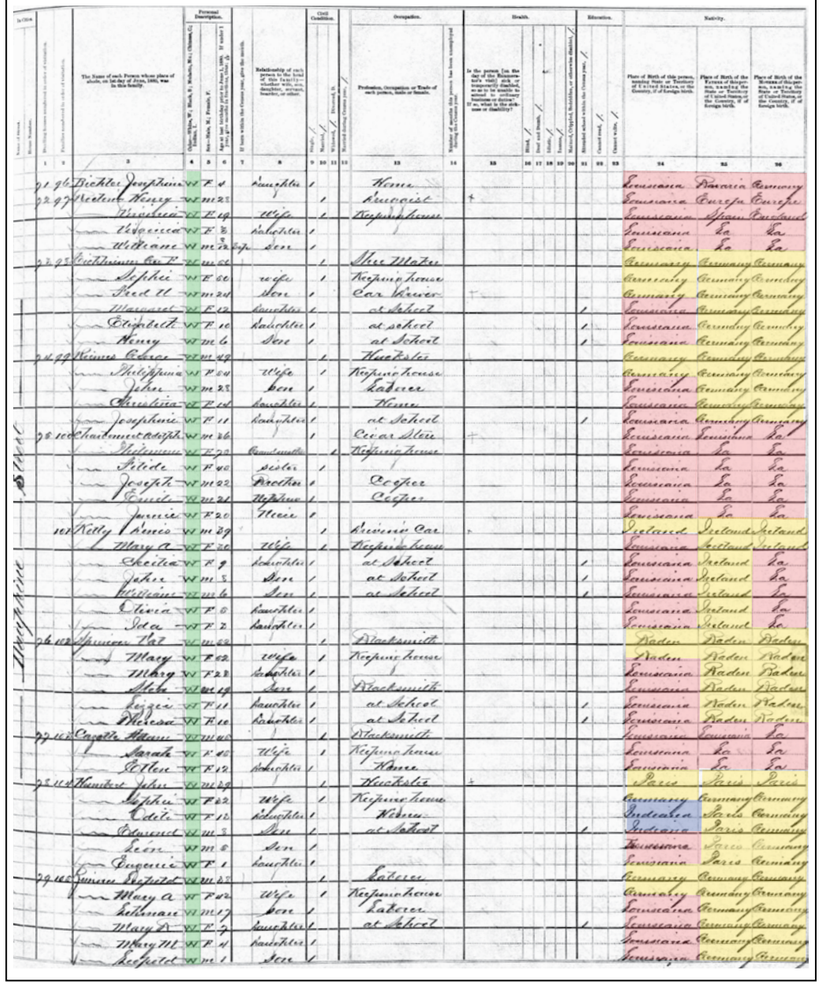
ED 61 - old 3rd municipality / present day Upper 9th Ward:

White domininat population
Born in Louisiana or Europe
Many imigrant families

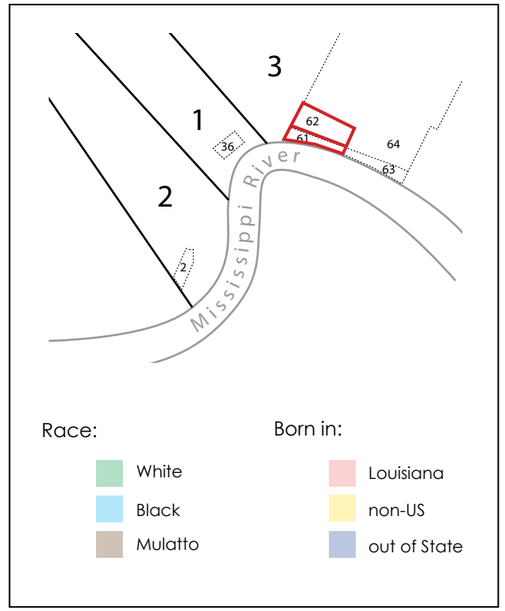


ED 62 - old 3rd municipality / present day Upper 9th Ward:

White domininat population
Born in Louisiana or Europe
Many immigrant families
A small minority born out-of-state



1880 Federal Census



Upper 9th Ward: many white immigrant families

1800

1820

1840

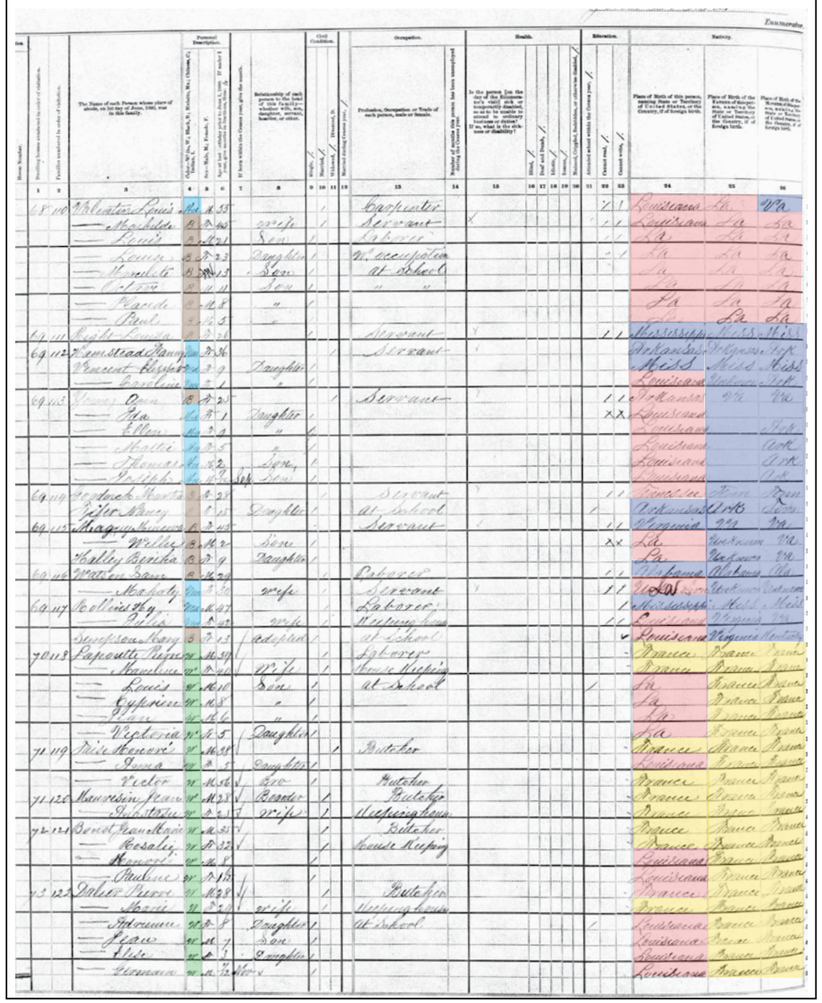
1860

1880

1900

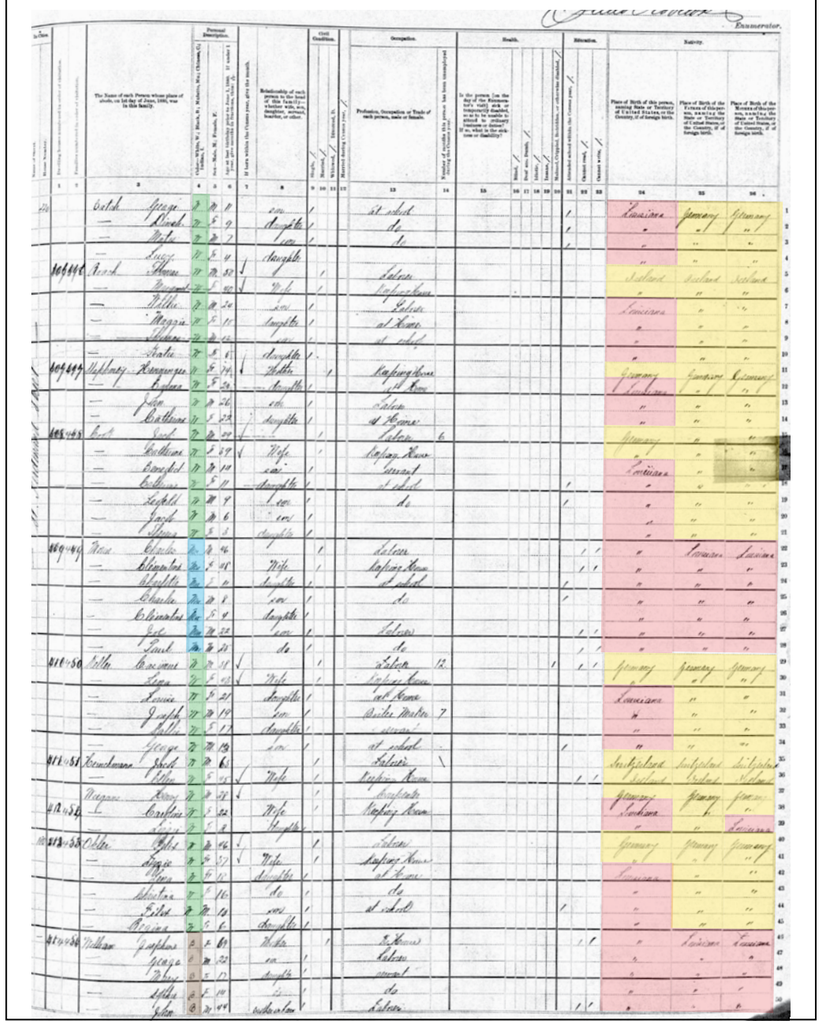
ED 63 - old 3rd municipality / present day Lower 9th Ward:

Mix of white , black, and mulatto population
Mostly born in Louisiana or Europe
Many immigrant families
Some born out of state (more presence of Southern states - AL, MS, KY, TN)

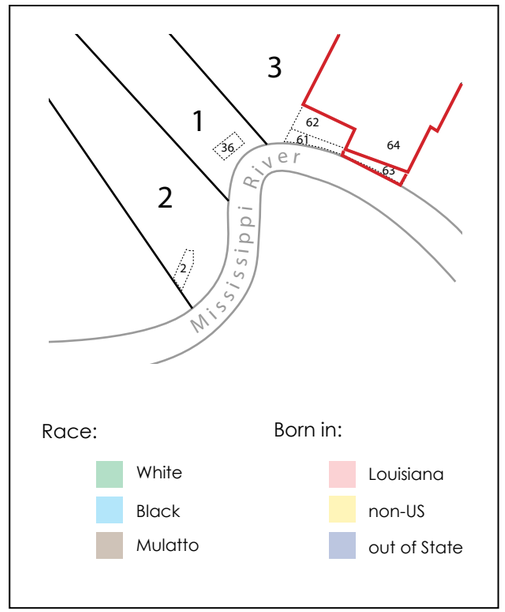


ED 64 - old 3rd municipality / present day Lower 9th Ward:

Mix of white , black, and mulatto population
Mostly born in Louisiana or Europe
Many immigrant families



1880 Federal Census



Lower 9th Ward: white immigrant and black working class

1800

1820

1840

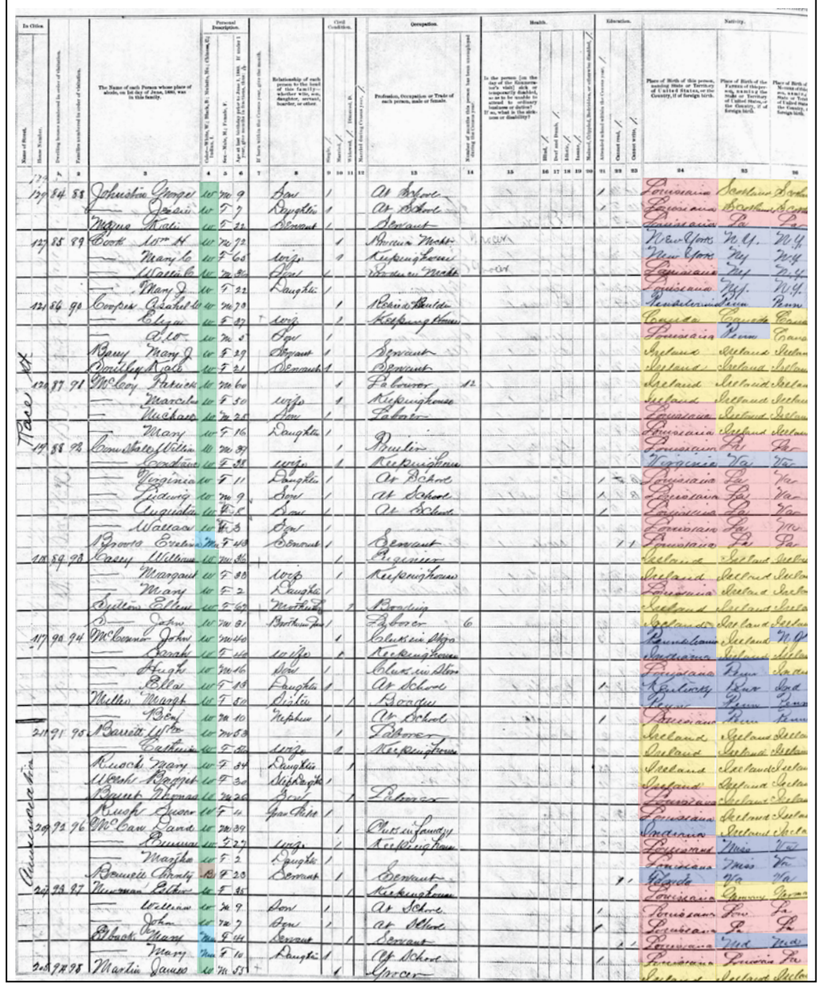
1860

1880

1900

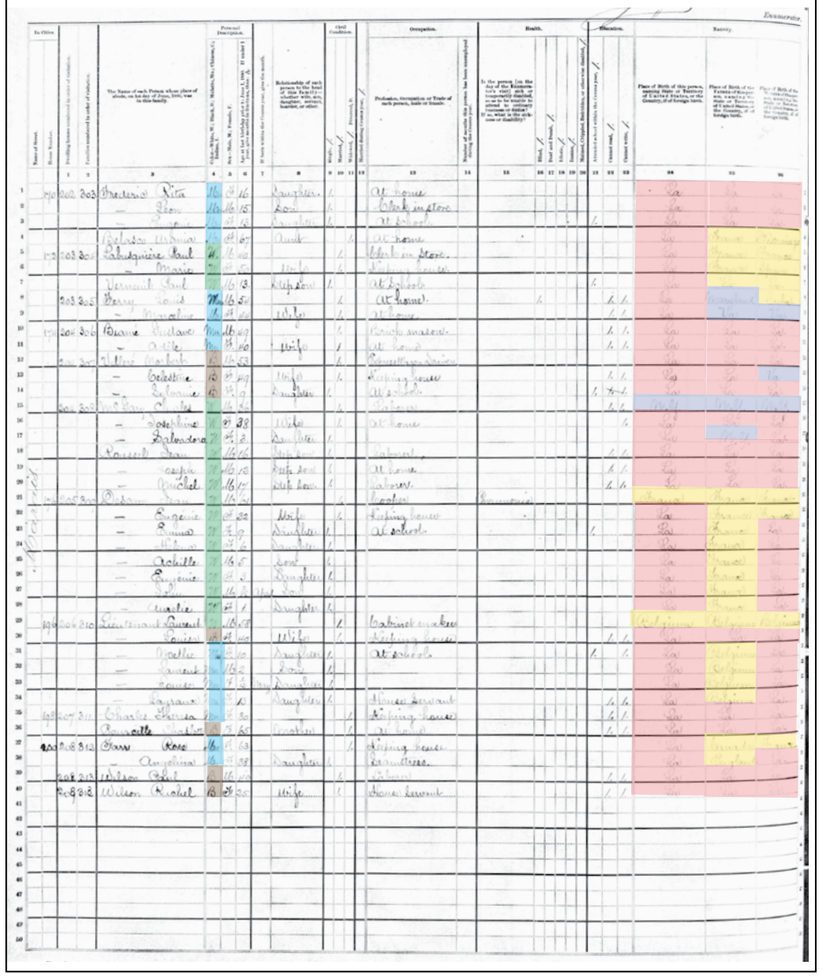
ED 2 - 2rd municipality / present day 1st Ward:

White domininat population
Many born Louisiana or Europe
Many immigrant families
Some out-of-state (more presence of Northern states - NY, NJ, PA, MA)

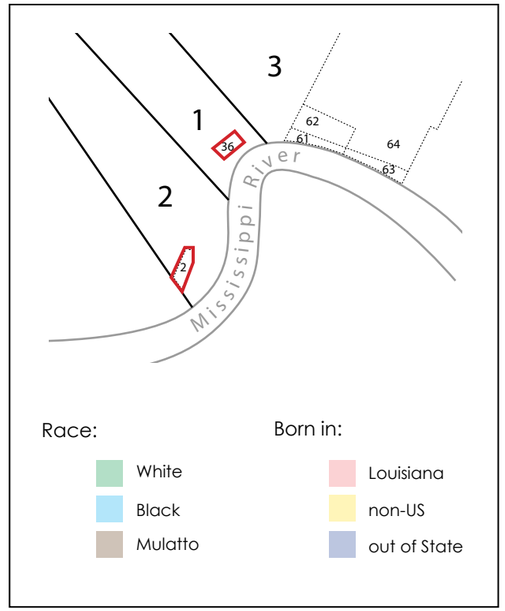


ED 36 - old 1st municipality / present day 5th Ward

Mix of white, mulatto, and black
Most born in Lousiana,
Many have Lousiana born parents
A small portion born out-of-state



1880 Federal Census



"American district": Many from NE states | French Quarter: Mostly local born

1800

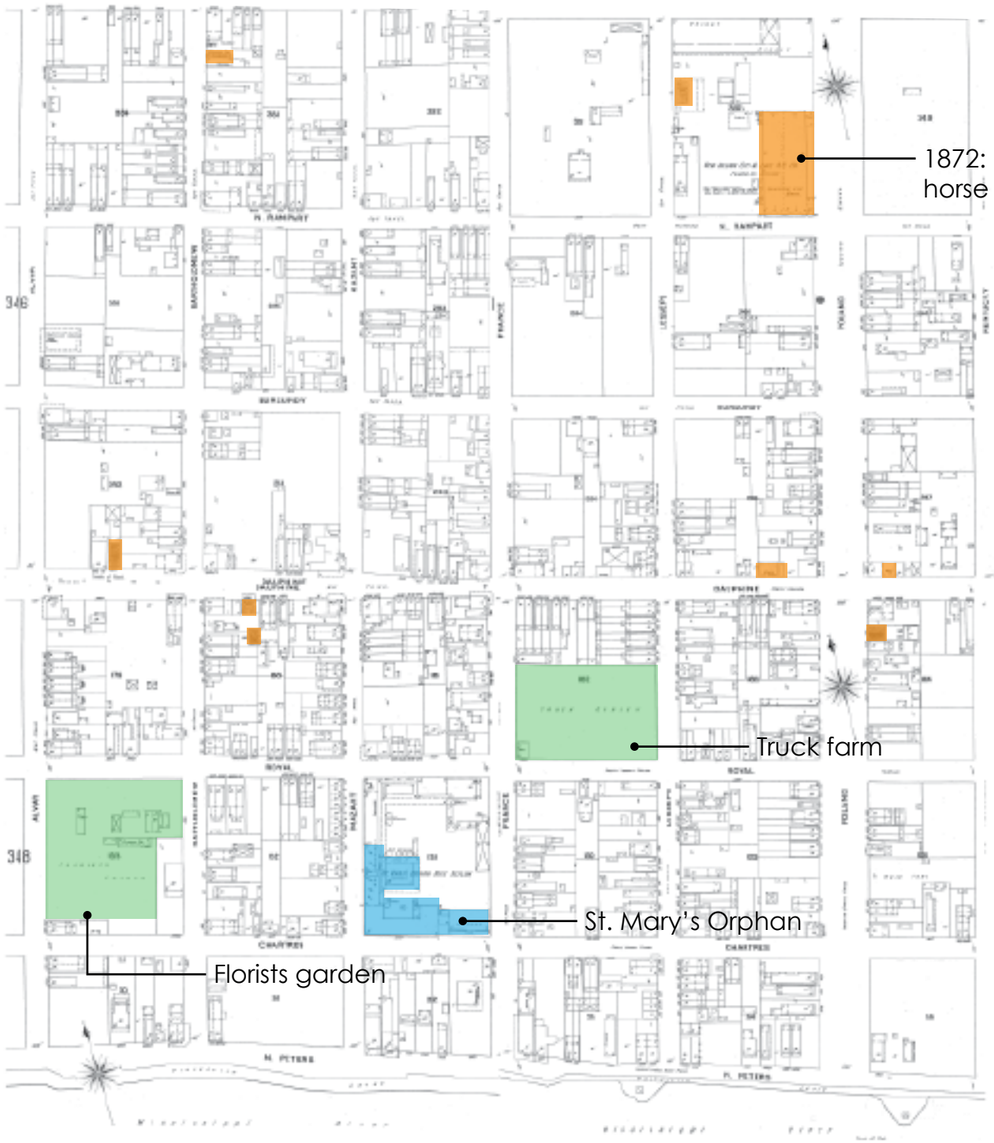
1820

1840

1860

1880

1900



Sanborn Atlas 1893

Upper 9th Ward: dense residential blocks, gardens, blacksmiths, street car terminal

1800

1820

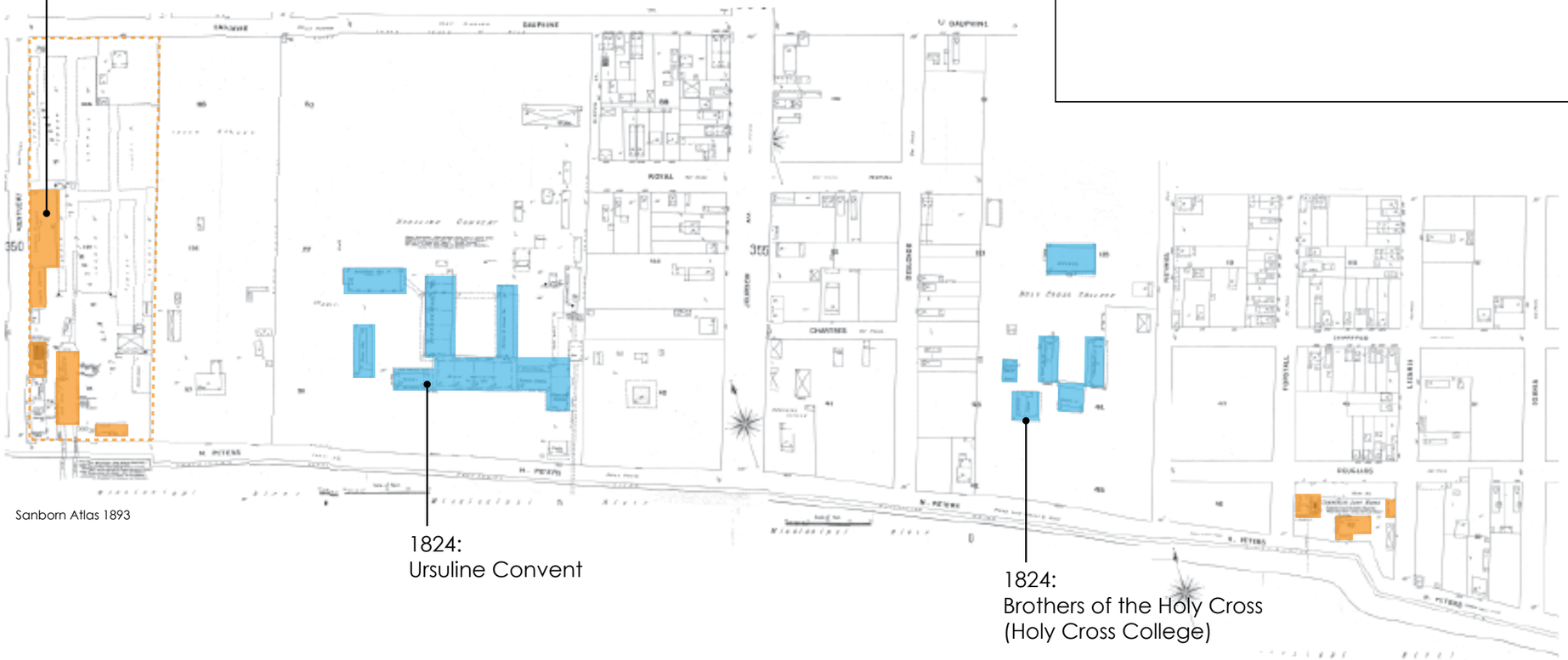
1840

1860

1880

1900

Lumber yard



Sanborn Atlas 1893

1824:
Ursuline Convent

1824:
Brothers of the Holy Cross
(Holy Cross College)

Lower 9th Ward: larger nuisance facilities

1800

1820

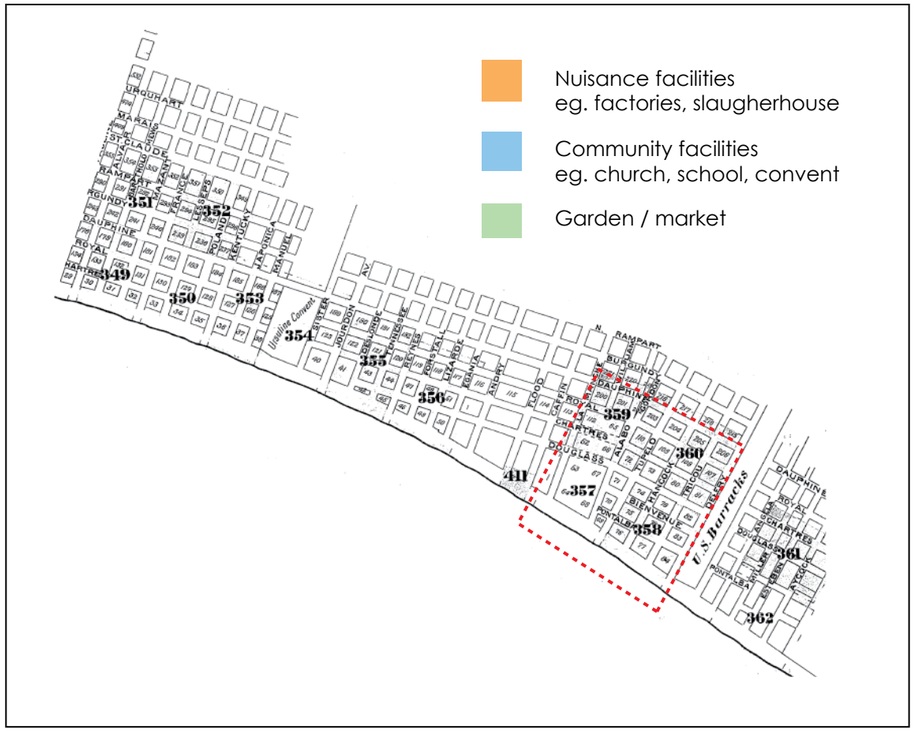
1840

1860

1880

1900

Sanborn Atlas 1893



Lower 9th Ward: larger nuisance facilities

1800

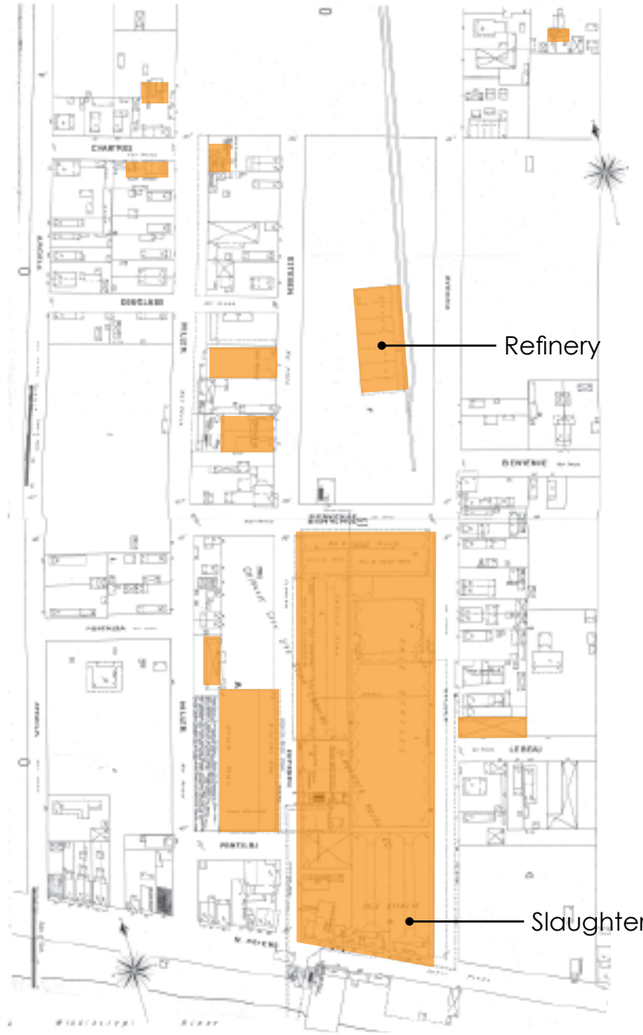
1820

1840

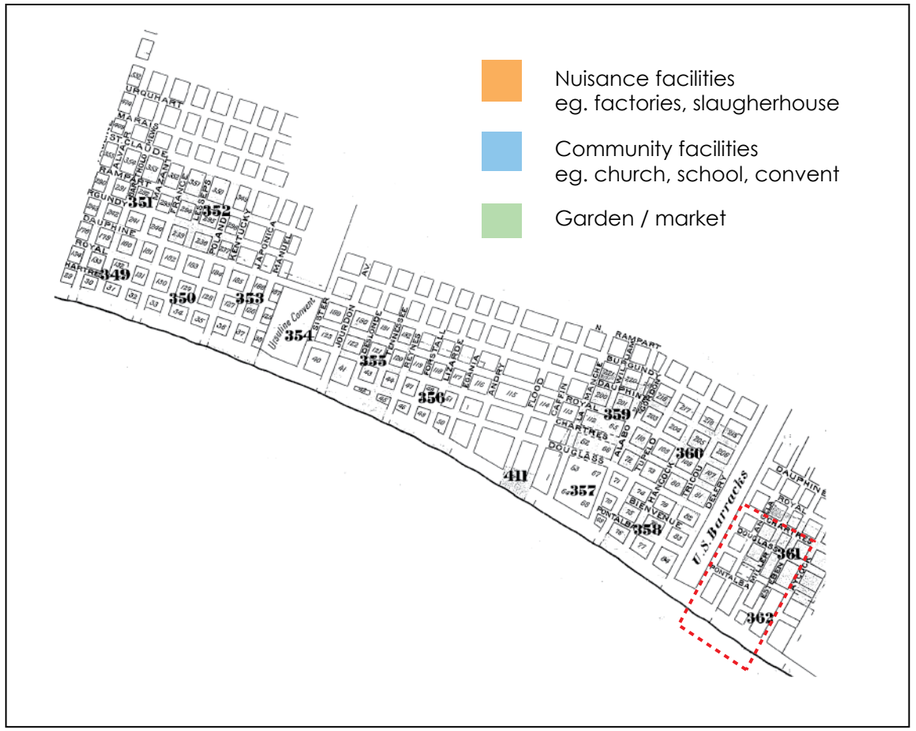
1860

1880

1900



Sanborn Atlas 1893



Lower 9th Ward, end of the city:
a cluster of nuisance facilities

1800

1820

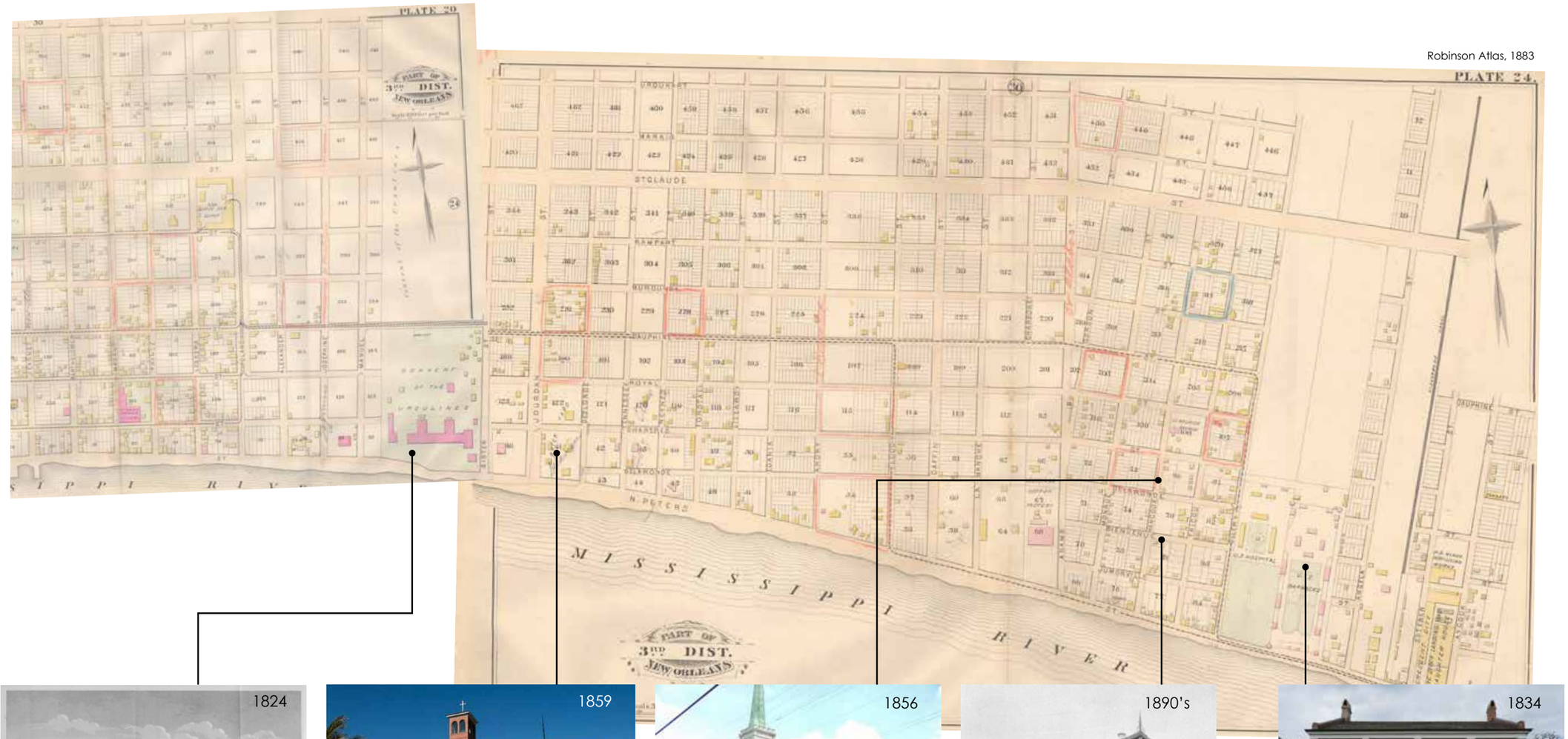
1840

1860

1880

1900

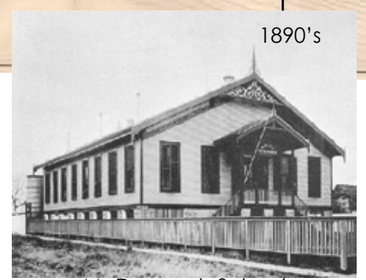
Robinson Atlas, 1883



1824
Ursuline Convent

1859
Holy Cross College

1856
St. Maruice Catholic Church


1890's
McDonough School

1834
Jackson Barracks

Latin infuenced style

American Greek Revival

Lower 9th Ward's architecture was predominantly "Creole" style

1800

1820

1840

1860

1880

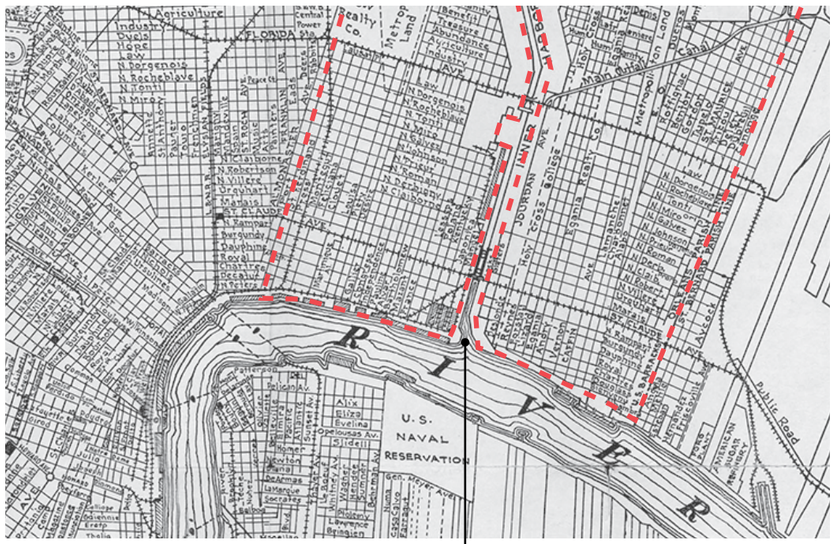
1900

"Under the law of Louisiana, **inherited from the Spanish and French regimes**, river frontage can not be sold or leased to private enterprise. This law prevents port facilities being sewed up by selfish interest...

But there is no law, however good, that meets all conditions, and a number of private enterprises - warehouses and factories - have undoubtedly been kept out of New Orleans because they could not secure water frontage.

...on July 9, 1914, the legislature of Louisiana passed Act No. 244, authorizing the Commission Council of New Orleans...to build the Industrial Canal."

- Board of Commissioners of the Port of New Orleans
from *The Industrial Canal and Inner Harbor of New Orleans,* 1921



Industrial Canal is excavated through the middle of the 9th ward, creating the "Lower" 9th Ward as we know it today

The 9th Ward is cut in half by the Industrial Canal, to support shipping industry