

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Young Men's Protective League Union Benevolent Association HallOther names/site number: Young Men's Hall

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 1008 S. Causeway Blvd.City or town: Jefferson. State: LA County: Jefferson ParishNot For Publication: ☐Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide Xlocal

Applicable National Register Criteria:

 X A B C D**Signature of certifying official/Title:** Carrie Broussard, State Historic Preservation Officer **Date****Louisiana Department of Culture, Recreation, and Tourism****State or Federal agency/bureau or Tribal Government**

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- ___ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐☐

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Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

Noncontributing

1

buildings

sites

structures

objects

1

0

Total

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions

(Enter categories from instructions.)

SOCIAL/Meeting Hall

Current Functions

(Enter categories from instructions.)

VACANT/Not in use

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7. Description

Architectural Classification

(Enter categories from instructions.)

No Style

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick, wood

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Young Men's Protective League Union Benevolent Association Hall, also known as Young Men's Hall was, constructed ca. 1924 as a rectilinear, two story, wood framed building in a vernacular style typical of late 19th and early 20th century social halls. The gabled roof overhangs a front gallery with four symmetrically placed rectangular columns that extend from ground level to roof. While originally wood shingled, the entire exterior of the building was covered in non-structural masonry between 1958 and 1962.¹ The gallery and columns were also added at this time. Additionally, a flat roofed masonry addition was constructed at the rear of the building during this period. This functioned as a kitchen downstairs, and a deck above. During the 1960s the lower floor was rented as a restaurant and lounge at which point windows on both sides of the hall were removed and filled with CMU.²

Both the first and second story are characterized by large, open rectangular interior floor plans that span the length and width of the building. The physical changes to the building parallel changes to the needs of the organization which functioned as a hub for social aid, civic

¹ "Young Men's Protective League Union Benevolent Association Ledgers 1958-1998," n.d.

² "Young Men's Protective League Union Benevolent Association Ledgers 1958-1998."

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engagement, and community celebration. Young Men's Hall sits in its original position, facing the street, approximately ½ mile from the Mississippi River, as it has for at least 100 years. Young Men's Hall retains its historic integrity as changes to the exterior features of the building were made more than 60 years ago, well within its period of significance.

Narrative Description

Setting

Young Men's Hall sits within the Shrewsbury neighborhood in an unincorporated portion of Jefferson Parish commonly referred to as Jefferson. The surrounding neighborhood long been and continues to be predominantly African American. Once a thriving Black neighborhood, home of the Marsalis Mansion Motel which served Black clientele during Jim Crow, and the John H. Martyn High School one of the only schools for African American's on the East bank of Jefferson Parish,³ the area was impacted in the 20th century by the extension of Jefferson Highway and Airline Highway which provided quicker routes in to New Orleans, and the construction of the Causeway Boulevard overpass which bisected the neighborhood. While the neighborhood has suffered loss and disinvestment, Young Men's Hall sits in its original location, and is still surrounded by residential buildings, the homes of the community members that it long served.

Overview

Located at 1008 S. Causeway Blvd in the unincorporated area known as Jefferson, Jefferson Parish, Louisiana, Young Men's Hall is a rectilinear, two story, wood framed building with a gabled roof, constructed in a vernacular style typical of late 19th and early 20th century social halls.⁴ The gabled roof overhangs a front gallery with four symmetrically placed rectangular columns that extend from ground level to roof. While originally finished in wood siding, the entire exterior of the building has been clad in non-structural masonry since the late 1950's to early 1960's.⁵ The gallery and columns were also added at this time. Additionally, a flat roofed masonry addition was constructed at the rear of the building during this period. This functioned as a kitchen downstairs, and a deck above.

Facade

The façade of Young Men's Hall features six bays. The ground floor contains a central double door made of modern glass and surrounded by two classical revival style faux pilasters with entablature and dentils. To the left of the central entrance is a modern door with iron security gate. To the right is the bay of another door that has been filled with masonry. The second story features a gallery with cast iron railing, and an additional three bays. The central bay features a single door surrounded again by faux pilasters and entablature with dentils. On either side of the central bay, we find an original six over six double hung sash window topped by decorative wooden dentils. The gable end is finished in wood siding, and painted blue, while the masonry is painted white. (Photos 1, 7, and 8)

³ <https://www.visitjeffersonparish.com/things-to-do/itineraries/the-soul-of-the-south-heritage-trail/>, both destroyed.

⁴ See for example True Friends Benevolent Association Hall, 406 Charles Street, Donaldsonville, Louisiana.

⁵ "Young Men's Protective League Union Benevolent Association Ledgers 1958-1998."

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South Elevation

The South elevation of Young Men's Hall contains one modern door on the lower elevation. The shadows of four additional windows are also visible placed directly under the upper level windows. The upper level includes four window bays containing modern single pane sash windows. The roof has a moderate overhang with boxed eaves. At the west end of the southern elevation there is a single-story deck with wooden balustrade. (Photo 2)

Rear Elevation

The rear elevation includes a projecting masonry addition built in the early 1960's to house a kitchen. Projecting from the rear masonry addition phone booth sized projection constructed of CMU which contains door on the north elevation, as well as a vent pipe. An exterior concrete staircase leads from the north side of this elevation to the top of the CMU projection and the deck. The staircase and landing have cast iron railings. The southern end of the deck has a wooden balustrade which is missing from the northern end. There is a single modern door leading from the deck into the building. (Photo 3)

North Elevation

The North elevation, contains four window bays on the upper level, each containing modern sash windows. Also visible on the lower elevation are the shadows of four original window bays on the main building and two on the addition at the west end. Again, the roof has a moderate overhang with boxed eaves. (Photo 4)

Interior

Young Men's Hall suffered significant interior water damage following a storm several years ago. When the sheetrock was removed from the interior walls of the lower level, many features of the original structure were revealed, including original tongue in groove wood on floors and ceilings, and several of the original six over six double hung sash windows. (Photos 5 and 6)

The main character defining features of the hall are the large, open, interior floor plans that span the length and width of the building on both the first and second stories. These spaces were multi-purpose and were utilized over the years for YMPLUBA meetings, community events, educational facilities, and rental facilities. Beginning in the 1960s the lower level was rented as a restaurant and lounge, while the upper level was dedicated space for YMPLUBA, with proceeds of the rent going to support the charitable, social and community activities of the club. Young Men's Hall is the only known extant example of a Black Benevolent Society Hall in Jefferson Parish.

Integrity

Young Men's Hall maintains its integrity of location and setting. It has occupied the same site since its construction circa 1924, on a main road within the predominantly Black residential area known today as Shrewsbury, surrounded by the association's membership and the community that it served. Constructed circa 1924, the wood framed building has been altered over the years. Between 1958 and 1962 the original wood frame building was sheathed in masonry and a gallery

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was added to the façade. These changes were made for a dual purpose, to modernize and protect a vulnerable wooden building, and the add classical accents to reflect the importance that the association held for its members and community. An addition was also made to the west side of the building to accommodate the need for modern conveniences including a kitchen, bathroom, and office facilities.

As the decade of the 1960s progressed, these changes enabled a shift to a permanent rental component on the first floor while maintaining separation of space for the ongoing association activities upstairs, a move that the association viewed as necessary to its continued survival given increasing insurance expenses for the building itself.⁶ Much of the original wood framed building, including tongue in groove floors and ceilings, remain intact as do several of the original six over six double hung sash windows, including those on the upper façade. Moreover, the large open floorplan that distinguishes the building as a meeting hall has been maintained on both levels. The building has been a recognizable fixture within its neighborhood for over 100 years and seventy of those years it has looked as it does today, and its appearance is the only one that survives in living memory. Therefore, despite some loss of integrity in workmanship and materials, the building maintains its integrity of location, setting, design, feeling and association.

⁶ "Young Men's Protective League Union Benevolent Association Ledgers 1958-1998."

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☐ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☐ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Social History

Ethnic Heritage: Black

Period of Significance

1924-1974

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Young Men's Hall is eligible for inclusion in the National Register of Historic Places under Criterion A, as a building of local significance that is associated with events that have made a significant contribution to the broad patterns of our history, specifically in the areas of Social History and Ethnic Heritage: Black. Established in what was then known as Camp Parapet, Jefferson Parish, Louisiana, in 1881, and incorporated on May 14, 1883,⁷ the Young Men's Protective League Union Benevolent Association (YMPLUBA) is the oldest known Black benevolent society in Jefferson Parish, Louisiana. YMPLUBA was organized in the tumultuous post-civil war reconstruction era during which Black communities suffered exceptionally high mortality rates but were denied access to health care and insurance. YMPLUBA was formed to aid members during a health crisis and to assist with the costs associated with burying the dead.

In 1924 YMPLUBA purchased three contiguous lots of land on what was then Harlem Avenue (now Causeway Blvd.) in Jefferson Parish. Young Men's Hall was constructed shortly thereafter and remained the home of YMPLUBA through the 1990s. YMPLUBA ledgers indicate that the association continued to aid its members and fulfill the purpose stated in its charter, "to assist those of its members who are in distress, to care for its sick and to bury its dead, and for such other charitable deeds . . ."⁸ through 1998. Indeed, the society exists today as the Young Men's Protective League Union Benevolent Association and is striving to reinvigorate this historic organization. The period of significance of the building thus begins in 1924 when it was constructed and concludes in 1974, though social activities continued through 1998.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Benevolent Societies and Associations Overview

Benevolent societies and associations arose out of the 18th century ideals of the Protestant religious movement known as the Second Great Awakening.⁹ The philosophy held that the core values of altruism and charity coupled with a focus on hard work and self-reliance would lead to the perfection of society.¹⁰ Benevolent societies and associations were generally founded with the purposes of providing benefits and aid to its members, often funding the cost of funerals, burials, and illness, and providing aid for widows and children. Those associations that were well funded also contributed to local charities.

⁷ Fredrick Deibel, N.P., M.O.B. 44 Folio 736, November 28, 1919, Jefferson Parish Clerk of Court, <https://www.jpclerkofcourt.us/>.

⁸ Fredrick Deibel, N.P., M.O.B. 44 Folio 736, November 28, 1919, Jefferson Parish Clerk of Court, <https://www.jpclerkofcourt.us/>.

⁹ Claude F. Jacobs, "Benevolent Societies of New Orleans Blacks during the Late Nineteenth and Early Twentieth Centuries," *Louisiana History: The Journal of the Louisiana Historical Association* 29, no. 1 (1988): 21–33.

¹⁰ Jacobs.

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In early 19th century New Orleans and its environs, these values found fertile ground particularly among free people of color who in the early days of statehood found themselves subject to exclusionary new laws.¹¹ In the years leading up to the civil war there were some thirty benevolent societies founded by members of New Orleans free black community,¹² and they were most certainly not the only ones. By the mid 19th century, the New Orleans area had an ever-growing population of European immigrants. An area rife with disease and lacking almost completely in public services, the formation of mutual aid societies was common and indeed necessary.¹³

Emancipation brought with it an enormous influx of formally enslaved Americans who had spent their lives working in forced labor camps. The population of African Americans in the New Orleans area grew from 25,000 prior to the civil war, to 50,000 by 1880.¹⁴ Often living in crowded quarters with few sanitation services and excluded by the racially discriminatory practices of local charities and organizations, African Americans had a vastly increased mortality rate over their white peers.¹⁵ In spite of, or perhaps because of the poverty that so plagued much of southern Black society in the late 19th century, mutual aid organizations flourished.¹⁶ In the face of poverty and government sanctioned racism, Black Americans, in groups large and small, came together, pooled their resources, and helped each other survive. By the end of the 1880s there were more than two hundred benevolent associations registered in New Orleans.¹⁷

Benevolent societies and associations operated by strict rules often laid out in their charters. They typically collected dues from each member. Commonly they assessed members a tax to cover another member's funeral expenses. They provided both financial and emotional support to ill and bereaved members.¹⁸ They often sponsored banquets or balls. Anniversary parades would be held to commemorate the founding of the organization. These public events were important for many reasons, not the least of which was to claim space and the right to publicly celebrate. These parades also had an important part to play in supporting the brass band tradition.¹⁹ As years passed and services like insurance and healthcare became widely available, many of these societies ceased to exist or became purely social organizations. YMPLUBA is unique in both its origins in Jefferson Parish, and in its longevity as a benevolent association working, organizing, celebrating and parading, and supporting its membership and the larger community in what is now known as Shrewsbury, Jefferson Parish, Louisiana.

¹¹ "The Centuries-Old Origins of New Orleans Second Lines," accessed February 13, 2025, <https://hnoc.org/publishing/first-draft/where-do-second-lines-come-origins-go-back-more-200-years>.

¹² Leslie Gale Parr, "Sundays in the Streets: The Long History of Benevolence, Self-Help, and Parades in New Orleans," *Southern Cultures* 22, no. 4 (2016): 8–30.

¹³ Parr.

¹⁴ Parr.

¹⁵ Parr.

¹⁶ Parr.

¹⁷ Parr.

¹⁸ Parr.

¹⁹ "The Centuries-Old Origins of New Orleans Second Lines."

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Camp Parapet Origins

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Young Men's Protective League Union Benevolent Association (YMPLUBA) was founded in 1881²⁰ during the period in which benevolent organizations and associations flourished in the New Orleans area. In 1883 the association was officially organized under the laws of the State of Louisiana as charitable organization chartered "to assist those of its members who are in distress, to care for its sick and to bury its dead, and for such other charitable deeds . . ."²¹ YMPLUBA was founded and chartered in Jefferson Parish.²² In the early 19th century, the boundaries of Jefferson Parish extended from Felicite Street in New Orleans all the way to the St. Charles Parish line.²³ As the city of New Orleans grew it annex several cities within Jefferson Parish, including Lafayette, the City of Jefferson, and Carrollton.²⁴ The present boundary was set in 1874, just seven years before the founding of YMPLUBA.²⁵

YMPLUBA was formed in an area of Jefferson Parish known in the 1880s as Camp Parapet. Camp Parapet had its origins in the early civil war era when Jefferson Parish was populated primarily by wealthy sugar planters who operated slave labor camps and were early supporters of the Confederacy.²⁶ In 1860, prior to succession, 70 of these wealthy enslavers organized a cavalry unit known as the Jefferson Mounted Guards.²⁷ As a part of the preparation for war, 1861 saw the construction of many fortifications in and around New Orleans, including those of Camp John Morgan which was intended to protect the upriver side of New Orleans.²⁸ The fortifications for the camp included an enclosed fortified powder magazine on the Mississippi River, with a zigzag earthen rampart extending approximately one and a half miles north toward Lake Pontchartrain along what is now Causeway Boulevard in Jefferson Parish.²⁹

With the approach of the United States naval fleet led by Admiral Farragut, confederate soldiers abandoned the fortifications, including Camp John Morgan, and fled. In 1862, the United States military, with little resistance, took control of New Orleans and its fortifications, including Camp John Morgan, which they renamed Camp Parapet.³⁰ US forces, recognizing the strategic value of

²⁰ Jules Cahn, 1972 1962, 1972 1962, Jules Cahn Collection at the Historic New Orleans Collection, Williams Research Center.

²¹ Fredrick Deibel, N.P., M.O.B. 44 Folio 736, November 28, 1919, Jefferson Parish Clerk of Court, <https://www.jpclerkofcourt.us/>.

²² Gordon L. Bynum, N.P., Charter Book 662, Folio 813, August 15, 1967. There is some conflict in the record, however the accepted conclusion in the legal record is that YMPLUBA was incorporated in Jefferson Parish, not in Orleans Parish as indicated in the property transfer records. The confusion arose because in 1910, when it was learned that the 1883 articles of incorporation could not be found as filed or recorded in the office of the Secretary of State, a second instrument was executed before Frederick Diebel, N.P. of Orleans Parish which titled the organization as Young Men's Protective League Union (Hand and Glove). This difference was settled in 1967 with an amendment to Article 1 stating that "the name and style of this corporation shall be Youn Men's Protective League Union Benevolent Association." That change was thus read into the original 1910 charter.

²³ "About Jefferson Parish | Jefferson Parish, LA," accessed March 12, 2025, <https://www.jeffparish.gov/850/About-Jefferson-Parish>.

²⁴ "About Jefferson Parish | Jefferson Parish, LA."

²⁵ "About Jefferson Parish | Jefferson Parish, LA."

²⁶ Shannon Lee Dawdy and Christopher N. Matthews, "Final Report of Archaeological and Historical Investigations of Camp Parapet, a Civil War Site in Jefferson Parish, Louisiana" (Jeffersoon Parish Historical Commission, August 1998).

²⁷ Dawdy and Matthews.

²⁸ Dawdy and Matthews.

²⁹ Dawdy and Matthews.

³⁰ Dawdy and Matthews.

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Camp Parapet, improved and expanded it.³¹ Over the course of the Civil War Camp Parapet was home to many US military units, including the 73rd Regiment, U.S. Colored Troops, originally known as the Louisiana Native Guard and comprised of enslaved people who self-emancipated and joined the fight against the Confederacy, the first African American regiment formed in the U.S. military during the Civil War.³² The U.S. Commander of Camp Parapet was a staunch abolitionist and welcomed and encouraged, enslaved people to self-emancipate. His efforts were successful and the African American population in and around Camp Parapet continued to grow.³³ Several large camps, often referred to as "contraband camps" formed just downriver from Camp Parapet. By 1865, post emancipation, African American regiments were the majority at Camp Parapet.³⁴

Following the end of the Civil War the military troops were dispersed, but a portion of the predominantly African American community remained and grew. The area closely situated near Carrollton which was an urban center until it was annexed by New Orleans in 1874, continued to be referred to as Camp Parapet into the early 20th century, as documented in the African American newspaper known as the *Weekly Pelican*³⁵ published between 1886 and 1889.³⁶ The first reference to YMPLUBA appears in the *Weekly Pelican* column called Carrollton Etchings, in June 1887. "The Young Men's League Benevolent Association of Camp Parapet will celebrate its fifth anniversary next Saturday by a street parade and banquet."³⁷

The importance of the year 1887 cannot be overlooked. Following the end of the Civil War and the enactment of the 15th Amendment in 1870 which extended to African American men the right to vote, African Americans in Louisiana made tremendous political and social progress toward attaining equal rights as citizens, however this success was met by a violent racist movement intended to suppress African American political participation.³⁸ By 1874, this white supremacist movement that began in secret societies ended in the formation of the White League which, in 1874 New Orleans, waged a violent campaign against integrated schools.³⁹ The compromise of 1887 and the withdrawal of remaining federal troops from the southern states is widely viewed as the end of reconstruction,⁴⁰ however all the hard-fought gains of African Americans during that period had never ceased to be under attack. Under these conditions public parades and celebrations must be seen as acts of protest and reclamation.

³¹ Dawdy and Matthews.

³² Rhett Breerwood, "Camp Parapet: The Union," New Orleans Historical, accessed January 8, 2025, <https://neworleanshistorical.org/items/show/658>.

³³ Dawdy and Matthews, "Final Report Camp Parapet."

³⁴ Dawdy and Matthews.

³⁵ Robin Smith, Jari Honora Interview, January 8, 2025.

³⁶ "The Weekly Pelican (New Orleans, La.) 1886-1889 [Online Resource]," Library of Congress, Washington, D.C. 20540 USA, accessed March 13, 2025, <https://www.loc.gov/item/2013254359/>.

³⁷ "Carrollton Etchings," *Weekly Pelican*, June 4, 1887, genealogybank.com.

³⁸ Laura Ewen Blokker, "The African American Experience in Louisiana" (State of Louisiana Department of Culture, Recreation and Tourism Office of Cultural Development Division of Historic Preservation, May 12, 2012), https://www.crt.state.la.us/Assets/OCD/hp/nationalregister/historic_contexts/The_African_American_Experience_in_Louisiana.pdf.

³⁹ Laura Ewen Blokker.

⁴⁰ "Reconstruction," 64 Parishes, accessed March 13, 2025, <https://64parishes.org/entry/reconstruction-adaptation>.

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Young Men's Hall in the 20th Century

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YMPLUBA continued to be active in the early 20th century. They held annual elections,⁴¹ celebrated with banquets and parades, contributed to local charitable causes,⁴² and participated in community discourse.⁴³ On November 25, 1924, forty-one years after their founding, the association purchased three contiguous lots of land fronting Coster Canal St. (now Causeway Blvd.), "bounded by Berwick, Andorer, and the line of Judge Hyman's place" for \$200.00.⁴⁴ Shortly thereafter Young Men's Hall was constructed and became the permanent home of YMPLUMA.⁴⁵

YMPLUBA continued to function according to the rules under which they were originally organized. YMPLUBA had senior and junior members who paid dues according to their membership level. In the event of a death, each member also committed to pay an additional "subscription" (often referred to as a tax). As provided in Section 2-3 of Article XI, "on the death of a senior Brother, each senior member shall subscribe one dollar thirty days after the death, one fourth of which shall go to the association, and three fourths to the widow or beneficiary."⁴⁶ Junior members were responsible to subscribe seventy-five cents. In 1934, in a nod to changing times, the association amended their constitution and bylaws to change "widow or beneficiary" to "anyone designated or named" by the senior brother. In the event of a senior brother's failure to name a beneficiary the association would have the right to name the beneficiary "after hearing the report and recommendations of the Committee consisting of three stewards, who shall investigate the case."⁴⁷

The association's commitment to aiding its members through times of trouble continued throughout its long existence. This commitment can be seen in the number of funeral announcements that publicly mention, invite, or thank YMPLUBA.⁴⁸ Association ledgers show that YMPLUMBA was collecting dues and paying benefits into the 1970s and beyond. An accounting is kept for each members monthly dues as well as special assessments upon a member's death which help pay for undertakers, graves, wakes, funerals, and bands, and provided a cash payment for the member's designated beneficiary. The association also continued to help members in times of need as can be seen in notation of payments for "sick

⁴¹ "Camp Parapet, LA," *Weekly Pelican*, January 26, 1889, genealogybank.com.

⁴² "Colored Industrial," *Times-Picayune, The (New Orleans, LA)*, April 14, 1908, newsbank.com.

⁴³ "Attempt to Assassinate Robert J. Perkins Fails," *Times-Picayune, The (New Orleans, LA)*, July 10, 1905.

⁴⁴ J. Fleury, N.P., Book 65, Folio 574, Jefferson Parish Civil Clerk, November 25, 1924, <https://www.jpclerkofcourt.us/>

⁴⁵ Note – An exhaustive search of conveyance records has revealed no reference to a building on these sites at the time of or leading up to purchase by YMPLUBA. The wood platform frame construction, simple rafter system, and plank roof decking is consistent with what would be expected for a vernacular building in 1924.

⁴⁶ John Thomas Fitzgerald, N.P., Charter book 2, folio 29, May 29, 1934.

⁴⁷ Ibid.

⁴⁸ "Deaths," *New Orleans States*, December 25, 1948. Searches of Newsbank.com and Genealogy.com revealed dozens of announcements in various local papers.

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relief.” These ledgers tell us that in 1962 the association had 122 members. From 1969 through 1973 membership numbers still hovered around 100.⁴⁹

Another notation found in the associations ledgers was for the payment of “parade tax” which help to fund the society’s annual anniversary parade. The society had become an important part of the parading culture as can be seen in the iconic photographs of renowned American artist Ralston Crawford,⁵⁰ and local New Orleans businessman and Jazz aficionado Jules Cahn.⁵¹ (Figures 1 and 2) As a part of the funeral rights for their membership benevolent societies like YMPLUBA often hired a brass band as a part of the procession, in keeping with longstanding local tradition. These processions, widely referred to as “jazz funerals” provide the “gene pool” for the development of Jazz.⁵² Likewise the brass band sound is considered a foundation in the development of popular music after World War II.⁵³ Neighborhood parades like the association’s anniversary parade, often referred to as second lines, provided a vital audience and income for these local brass bands.



Figure 1. Young Tuxedo Brass Band in YMPLUBA Parade at 418 Arnould Rd., Shrewsbury, photo by Raslton Crawford, 1952 courtesy of Tulane digital archives.

⁴⁹ YMPLUBA archive, volumes 1-5.

⁵⁰ Crawford, R. (1952). *Young Men's Protective Benevolent Association Shrewsbury parade.*

⁵¹ Jules Cahn, *Young Men's Protective League Union Benevolent Association*, 1972 1962, gelatin silver print, 1972 1962, 2000.78.1.1896-1902, Historic New Orleans Collection.

⁵² “Benevolent Societies / Social Aid and Pleasure Clubs,” New Orleans Music Map, accessed December 19, 2024, <https://acloserwalknola.com/historical-context/benevolent-societies-and-social-aid-and-pleasure-clubs/>.

⁵³ “Benevolent Societies / Social Aid and Pleasure Clubs.”

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Figure 2. YMPLUBS annual parade c. 1967, photo by Jules Cahn courtesy of the Williams Research Center at the Historic New Orleans Collection.

YMPLUBA paraded with the Young Tuxedo brass band from 1952⁵⁴ through the 1970s.⁵⁵ These parades were significant not only for their role in developing and sustaining the traditional musical culture, but these parades were also a vital expression of community visibility and cultural celebration during a long period of time when Black Americans were still subject to legal segregation and discrimination in all areas of life. According to one Henry Arnoult, as of 1970 YMPLUBA had been parading for 87 years.⁵⁶

⁵⁴ Raslton Crawford, *Young Men's Protective Benevolent Association Shrewsbury Parade*, 1952, photography, 1952, Tulane University Digital Archive.

⁵⁵ Cahn, *Jules Cahn Collection*.

⁵⁶ "Annual 'black' Parade Honors 'White Folks,'" *New Orleans States*, September 3, 1970.

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Figure 3. YMPLUBA annual parade c. 1975, photo courtesy of association archives.

Conclusion

YMPLUBA is unique in both its origins in Jefferson Parish, and in its longevity as a benevolent association working, organizing, celebrating parading, and supporting their membership and the larger community in what is now known as Shreveport, Jefferson Parish, Louisiana. Young Men's Hall became the center of the association's charitable and social activities in 1924 and remained so for the life of the organization. Unlike many benevolent associates formed in the late 19th century YMPLUBA survived as more than a social organization. Into the early 1970s and beyond YMPLUBA continued to do its quiet but important work caring for members in need. Young Men's Hall was always the locus of the organization. It was in this building in which membership meetings took place and from which aid was distributed. It was this building that served as meeting hall, social hall, school, and lounge, whatever it took to meet the needs of the membership and the community over the years. It was from this building that innumerable parades were launched fostering visibility and celebration throughout the area and upholding an important cultural tradition. For all of these reasons Young Men's Hall is eligible for listing to the NRHP under Criteria A as a building associated with events that have made a significant contribution to the broad patterns of history in the areas of Social History, and Ethnic Heritage: Black.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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<https://hnoc.org/publishing/first-draft/where-do-second-lines-come-origins-go-back-more-200-years>.
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Weekly Pelican. "Camp Parapet, LA." January 26, 1889. genealogybank.com.

Weekly Pelican. "Carrollton Etchings." June 4, 1887. genealogybank.com.

"Young Men's Protective League Union Benevolent Association Ledgers 1958-1998," n.d.

Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67) has been requested

☐ previously listed in the National Register

☐ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey # _____

☐ recorded by Historic American Engineering Record # _____

☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☐ State Historic Preservation Office

☐ Other State agency

☐ Federal agency

☐ Local government

☐ University

☐ Other

Name of repository: _____

Historic Resources Survey Number (if assigned): 26-03301

10. Geographical Data

Acreage of Property less than one acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 29.965617

Longitude: -90.1571324

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Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The property is bounded by Causeway Boulevard to the East, Berwick Street to the South, and neighboring residential homes to the West and North.

Parish Assessor: Block 142, Lots 11, 12 and 13, Harlem Subdivision.

Boundary Justification (Explain why the boundaries were selected.)

Chosen boundaries encompass the historic footprint of the resource.

11. Form Prepared By

name/title: Robin Smith
organization: Istoria Cultural Resource Management LLC
street & number: 2354 Laurel St.
city or town: New Orleans state: LA zip code: 70130
e-mail: robin@istoriacrm.com
telephone: 510-914-1114
date: March 31, 2025

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered, and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Young Men's Hall

City or Vicinity: Jefferson

County: Jefferson Parish

State: Louisiana

Photographer: Robin Smith, Brian Davis

Date Photographed: February 25, 2025

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 View of Young Men's Protective League Union Benevolent Society Hall façade – camera facing west.

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2 View of Young Men's Protective League Union Benevolent Society Hal south elevation, camera facing North.

3 View of Young Men's Protective League Union Benevolent Society Hall west elevation, camera facing east.

4 View of Young Men's Protective League Union Benevolent Society Hall north elevation, camera facing southeast.

5 View of Young Men's Protective League Union Benevolent Society Hall first floor interior, camera facing west.

6 View of Young Men's Protective League Union Benevolent Society Hall second floor interior, camera facing west.

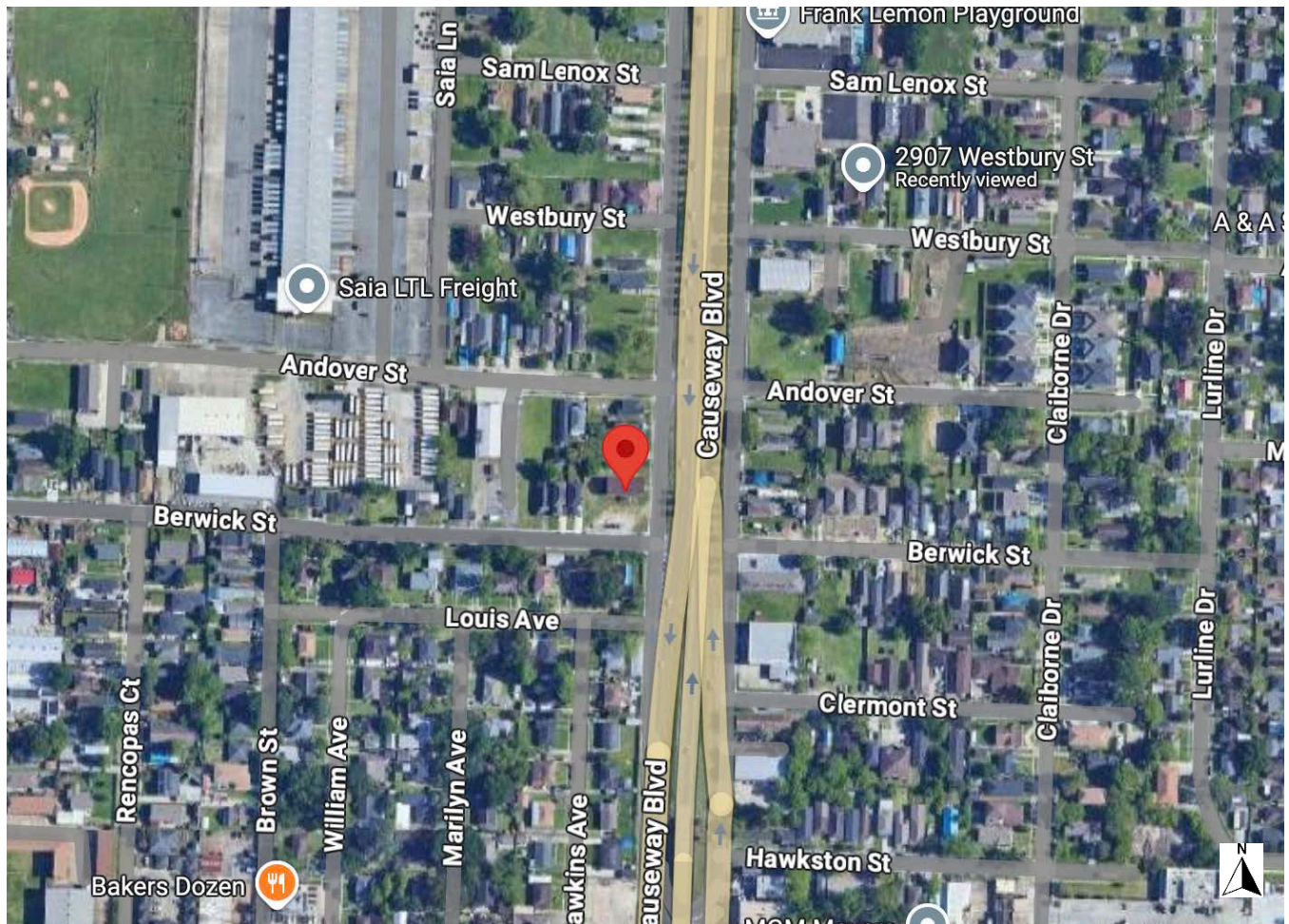
7 View of Young Men's Protective League Union Benevolent Society Hall second floor window, camera facing west.

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Maps

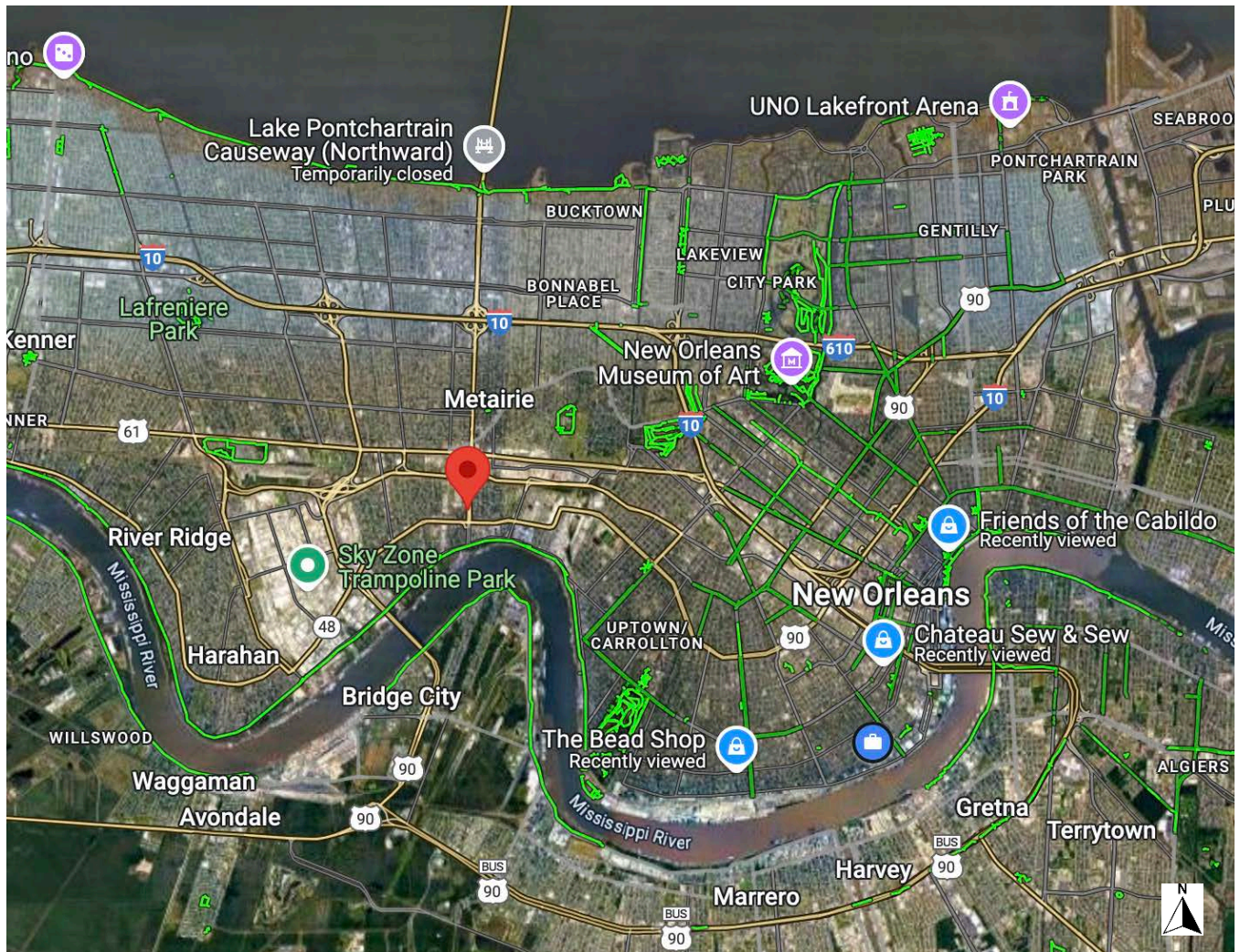
1. Location of YMPLUBA Hall



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2. YMPLUBA Hall in relation to New Orleans.



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Sketch Map

3

4

2


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6

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1



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Photo Log

Name of Property: Young Men's Protective League Union Benevolent Association Hall

City or Vicinity: Jefferson

County: Jefferson Parish

State: Louisiana

Photographer photos 1-6: Brian Davis

Date Photographed: November 13, 2024

Photographer photos 7 and 8: Robin Smith

Date Photographed: February 25, 2025



1 of 7 - View of Young Men's Protective League Union Benevolent Society Hall façade – camera facing west.

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2 of 7 - View of Young Men's Protective League Union Benevolent Society Hall south elevation, camera facing North



3 of 7 - View of Young Men's Protective League Union Benevolent Society Hall west elevation, camera facing east.

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4 of 7 – View of Young Men's Protective League Union Benevolent Society Hall north elevation, camera facing southeast.

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5 of 7 - View of Young Men's Protective League Union Benevolent Society Hall first floor interior, camera facing west.

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6 of 7 - View of Young Men's Protective League Union Benevolent Society Hall second floor interior, camera facing west.

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7 of 7 - View of Young Men's Protective League Union Benevolent Society Hall second floor window, camera facing west.

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Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours

Tier 2 – 120 hours

Tier 3 – 230 hours

Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.