



Academy, Hampton Virginia. The following temples were represented: Norfolk Temple No. 1, Norfolk, Virginia; Birmingham Temple No. 2, Birmingham, Alabama; Western Star Temple No. 3, Washington, Pennsylvania; and Beulah Temple No. 4, Berkley, Virginia.

The following Grand Officers were elected:

Mary P. Barnes (Norfolk), Grand Daughter Ruler; Dora Fuller (Berkley), Grand Vice Daughter Ruler; Margaret Chatman (Washington, Pennsylvania), Grand Chaplain; Eliza England (Birmingham), Grand Assistant Daughter Ruler; Emma V. Kelley (Norfolk), Grand Secretary; Malinda Roy (Norfolk), Grand Organist; Sarah Armstrong (Norfolk), Grand Daughter Knight; Mary Stevens (Berkley), Grand Gatekeeper; E.F. Sneed and Fannie Hicks (Norfolk) and Edith Brandy (Washington, Pennsylvania), Grand Trustees.

The efforts of the Daughters were sometimes derided by the brothers. "We suffered hardships and abuses, almost ashamed to have our names enrolled on the books to call ourselves Elks," Daughter Kelley said. Their numbers were small and their finances meager, but these courageous women, true Black feminists, were "building better than these men [knew]."

The sole purpose of the Grand Temple was "to unite all women of sound bodily health and good moral character; to give moral and material support and elevate its members; and to put women in touch with one another, from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico; and to extend our borders into the Isles of the Sea, and if possible join hands with our sisters on the shores of Africa."

The report of the Committee on Education shows the priorities set by these pioneering Black women. The report stated: "Dear Sisters, as we can see the great necessity of education, especially for our boys, be it resolved that we send our children to school and not only send them to school, but let us give them a home training and teach their hands to work as much so as to teach their mental faculties to study." (More will be told of the imperative and impressive role of these distinguished Daughters in a succeeding issue of the *National BLACK MONITOR*.)

Opposition and Division

During the early years, active opposition was manifested by White Elks against the development of Elksdom among Blacks. This opposi-



CHU JOHN, First Chinese brother in Imperial Lodge.



CHARLES T. NURSE, Past Exalted Ruler, Imperial Lodge.



WILLIAM C. DRIVER, Exalted Ruler 1954-1962, Imperial Lodge.

tion was centered initially in New York State. The legal basis for the opposition, known as the Grattan Law, was found in Section 674-A of the *New York Penal Code* which stated:

Any person who wilfully wears the badge or the button of the Grand Army of the Republic, the insignia, badge or rosette of the Military Order of the Loyal Legion of the United States, or the badge or button of the Spanish War Veterans, or the Order of Patrons of Husbandry or the Benevolent and Protective Order of Elks of the United States of America or of any society, order, or organization of ten years' standing in the State of New York, or uses the same to obtain aid or assistance within this State or wilfully uses the name of such society, order or organization, the titles of its officers or its insignia, ritual or ceremonies, unless entitled to use or wear the same under the constitution and by-laws, rules and regulations of such order or of such society, order or organization is guilty of a misdemeanor.

In April 1906, George B. Miller, a Black Elk, was arrested for wearing an Elk emblem. Miller claimed that he was a member of the Improved Benevolent and Protective Order of Elks of the World. The presiding judge declared that only bona fide members of an Order could wear its emblem and found Miller guilty. The judge suspended the sentence, however, on Miller's promise not to wear the emblem again. Miller was engaged in organizing a lodge of Black Elks in Yonkers, New York. He agreed not to continue this organization, "pending a decision of the higher courts in the case."

This statement by Miller shows how determined these men were not to be stopped in their endeavors to expand Black Elksdom. They would not yield on their Elk mission, but they would obey the law. They did not consider negative decisions against them as the final word. They appealed their case to higher courts while abiding by the decision of the lower courts. This experience was repeated time and time again in other places.

In response to the opposition of the New York officials and members of the White Elks, when members of the Improved Benevolent and Protective Order of Elks were being arrested and the New York General Assembly was considering additional legislation to proscribe the operation of Black Elks, Grand Exalted Ruler Howard decided to change the meeting place of the Grand Lodge from Brooklyn, New York to Columbus, Ohio. At the Grand Lodge, Howard gave the following explanation for his decision;

To my great regret I was compelled to change the Grand Lodge meeting

(Continued on Page 18)