

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 Property**Historic name: Monumental Elks Lodge No. 3Other names/site number: West Baltimore Elks Lodge; West Baltimore IBPOEW Lodge

Name of related multiple property listing:

West Baltimore National Historic Register District<sup>1</sup>

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

**2. Location**Street & number: 1528 Madison AvenueCity or town: Baltimore State: Maryland County: City of BaltimoreNot 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 \_\_\_ 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 \_\_\_ 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 \_\_\_local

Applicable National Register Criteria:

\_\_\_A \_\_\_B \_\_\_C \_\_\_D

\_\_\_\_\_  
**Signature of certifying official/Title:****Date**\_\_\_\_\_  
**State or Federal agency/bureau or Tribal Government**

<sup>1</sup> Fred B. Shoken, "Old West Baltimore Historic District, Baltimore, MD," National Register of Historic Places Nomination (Washington, DC: National Park Service, 2004), <https://catalog.archives.gov/id/106776874>.

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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 ☐
- Site ☐

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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

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.)

SOCIAL/ Meeting Hall

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

Early-Twentieth-Century Classical Revival

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: Brick and Formstone

### 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.)

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#### Summary Paragraph

The property located at 1528 Madison Avenue in Baltimore, Maryland, is a three-story, five-bay brick building. It was originally built as a private residence in 1859-1860 and functioned in this capacity until the mid-1920s, when the property was sold to the Improved Benevolent and Protective Order of the Elks of the World (IBPOEW), an African American fraternal organization. The IBPOEW renovated and expanded the building to accommodate its new use as Monumental Lodge No. 3. At the completion of the renovations in 1927, the building was the largest fraternal lodge in the city of Baltimore and accommodated a membership of over 1,600 Elks. As of 2021, the building continues to function as Monumental Lodge No. 3.

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## Narrative Description

### ***Current Architectural Description***

The building, located at the corner of Madison Avenue and McMechen Street in West Baltimore, is a classical revival structure of three stories and five bays. It is constructed of brick, and the original portion of the building is covered in formstone. The structure is built on an elevation grade, so that the first floor is at ground level in the rear of the building, and the basement is at ground level in the front of the building. Because of the grade, the front entrance is above ground level, accessible by external front stairs. The cornerstone of the building contains the engraving "Monumental Lodge No. 3, I.B.P.O.E.W. 1900 1929," with a carving of an elk head.

In the words of the 2013 Baltimore City Landmark Designation Report, the building:

...was constructed in two stages in 1859/1860 and 1926. The three-story five bay portion of the building, fronting on Madison Ave. was constructed in 1859/1860. The Madison Street façade is covered in formstone but retains a simple cornice (an alteration from an ornate cornice visible in early 20th century photos) and elaborate Italianate hoods over the second-story windows. There is a central door on the first floor, flanked by two windows on either side. The first-floor windows (which were once very large, with elliptical stained-glass transoms above) were shrunk into a smaller polygonal opening with formstone, and further bricked in with two glass-block windows in each opening. With the exception of these first-floor windows, the windows are all one-over-one sash windows. On the left (south) portion of the Madison Ave façade is a one-story addition with a double-door entrance that abuts the adjoining rowhouse, added in the 1926 addition.<sup>2</sup>

The Baltimore City Landmark Designation Report continues:

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<sup>2</sup> "Monumental Lodge No. 3, Improved Benevolent and Protective Order of Elks of the World," Baltimore City Landmark Designation Report (Baltimore: Baltimore City Commission for Historical and Architectural Preservation, 2013), 8, <https://chap.baltimorecity.gov/sites/default/files/Monumental%20Lodge%20No.%203%20Landmark%20Designation%20report.pdf>.

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On the McMechen Street elevation of the 1859/1860 portion of the building, the building is four bays wide, with fenestration on all three floors. There is a small semi-circular window above the third floor, and window wells at the basement level. There is a two-story bay window with Italianate details, and the remaining fenestration is very simple. The first floor is covered with formstone, but the remainder of the building is brick. The rear addition was constructed in 1926 and is visible from McMechen Street. The addition is six bays wide, with visible fenestration for two stories, at a different height from the original structure. The windows in this portion of the building are paired one over one sash windows. The third story windows have stained glass transoms.<sup>3</sup>

The building interior, while in a deteriorated state of repair, still represents the activities of the Monumental Elks. The first floor consists of a grand staircase and foyer, flanked on either side by large rooms. One side is utilized as a meeting room and office; the other holds the remnants of the lodge's former bar/lounge. The basement is now the home to a large bar room and kitchen, with restroom facilities. The second floor hosts a large auditorium and stage, and the third floor features additional small offices and the lodge's official meeting room, with stepped risers on three sides of the room and elaborate woodwork depicting the seal of the Monumental Elks. The attic is finished, with half-moon windows on either end, and was used in the past as a game room for lodge members.

The building retains integrity to its period of significance, although it requires significant repair. Water infiltration is a severe problem in multiple locations throughout the building. A site visit in May 2021 revealed at least one broken window and evidence of bird access into the third floor.

### ***Building History***

The building that is now Monumental Elks Lodge No. 3 was originally constructed in 1859-1860 as a residence for Jacob Burrough and his family. Burrough was a European American Quaker, a religious sect that opposed slavery, and the building is notable for being constructed without the use of enslaved labor. Burrough was co-owner of a limestone quarry and owned a wholesale lumber company.<sup>4</sup>

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<sup>3</sup> "Monumental Lodge No. 3," 8-9.

<sup>4</sup> "Monumental Lodge No. 3," 3.

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In 1871, the residence was bought at auction by John and Hannah Ault Bolgiano, also European American. Mr. Bolgiano was the owner of Bolgiano's Seed House, a seed company founded in 1818 that operated for over a century. He also served as president of the local YMCA, treasurer of the Baltimore City Passenger Railway Company, and as a member of the Baltimore City Council. John Bolgiano died in 1892, and the property passed to his wife, Hannah, until her death in 1898. At that time, the property passed to the Bolgianos' daughter Mary W. Bolgiano Taylor and her husband Jacob Taylor, who were already residing at the address. Mr. Taylor had multiple business interests, including stakes in the Taylor-McCoy Coal and Coke Company, Charles J. Taylor & Co. (a paper box manufacturing company), the Essex Land Company, and the Maryland Casualty Company.<sup>5</sup>

Jacob Taylor died in 1921, and his wife died in 1924. Upon Mary Taylor's, the property passed to her niece Flora Bolgiano Joyce. On April 9, 1925, Flora Joyce and her husband J. Burch Joyce sold the property to Robert J. Young, an African American realtor, and his wife Matilda L. Young. Six weeks later, on May 29, 1925, the Youngs sold the building to the Improved Benevolent and Protective Order of the Elks of the World (IBPOEW).<sup>6</sup>

During the early twentieth century—roughly the period of the Taylors' occupancy, 1898-1924—the neighborhood surrounding this property transitioned from being an integrated, majority European American community to being a generally segregated majority African American community. By 1910, 23,000 African Americans lived in this neighborhood, known as Old West Baltimore, compared to 7,500 white residents. Between 1910 and 1930, the number of African American residents doubled, and by 1940, 93.5% of the population of Old West Baltimore was African American.<sup>7</sup>

Old West Baltimore became the largest African American neighborhood in Baltimore, although other African American enclaves did exist. It was home to many African American professionals, as well as an array of civic organizations serving African Americans. Notable residents of Old West Baltimore include the first African American to be elected to the Baltimore City Council (1890), Harry S. Cummings; Supreme Court Justice Thurgood Marshall; Congressman Parren Mitchell; jazz musician Cab Calloway;

<sup>5</sup> "Monumental Lodge No. 3," 3; Francis O'Neil, "Research on Baltimore LGBTQ Properties" (Maryland Center for History and Culture, August 2020), Transmitted by email to Susan Ferentinos.

<sup>6</sup> "Monumental Lodge No. 3," 3-4; "Baltimore City Superior Court Land Records" (n.d.), Maryland Land Records Online, <https://mdlandrec.net/main/index.cfm>, SCL 4367, p. 308 and SCL 4397, p. 36.

<sup>7</sup> Shoken, "Old West Baltimore Historic District," 8.5-8.7.

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and civil rights leader Lillie Mae CaiToll Jackson. Carl Murphy, editor of the *Baltimore Afro-American* newspaper, lived in the neighborhood as well.<sup>8</sup>

Given these demographics, the property at 1528 Madison Avenue was an excellent location for the Monumental Elks' new home. Upon buying the property, the IBPOEW renovated and expanded the building in order to turn it into their fraternal lodge, an effort that cost approximately \$100,000 (\$1.478 million in 2021 dollars). The project was conducted by the contractor J. D. Broom and utilized a predominately African American workforce. The existing structure, built in 1859-1860, was updated, and a three-story addition was built onto the rear of the building. In addition, a one-story expansion of the basement allowed for a ground-floor exterior entrance to the basement, off of McMechen Street, and a side staircase was built onto the side of the building, allowing for direct access to the second-floor auditorium from outside. The lodge held its grand opening in January 1927, and at that time the *Baltimore Afro-American* declared it the largest lodge building in the city of Baltimore. As of 2021, the building continues to function as the Monumental Lodge No. 3 of the IBPOEW.<sup>9</sup>

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<sup>8</sup> Shoken, 8.5-8.10; Kim T. Gallon, *Pleasure in the News: African American Readership and Sexuality in the Black Press* (Urbana: University of Illinois Press, 2020), 19, 23-25.

<sup>9</sup> "Monumental Lodge No. 3," 3-4; "Monumental Elks Close Big Jubilee: More Than 1,600 Members Join in Week's Celebration at New Hall," *Baltimore Afro-American*, January 29, 1927.



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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.)

\_\_\_\_\_

ETHNIC HERITAGE: Black History

SOCIAL: LGBTQ History

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Period of Significance**

1927-1971 (IBPOEW)

1927-1935 (Pansy Balls)

**Significant Dates**

\_\_\_\_\_

n/a

\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Cultural Affiliation**

\_\_\_\_\_

n/a

\_\_\_\_\_

**Architect/Builder**

J.D. Broom (Builder of Extension)

\_\_\_\_\_

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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.)

Monumental Lodge No. 3 has state-level significance as the home of the oldest and largest lodge of the Improved Benevolent and Protective Order of the Elks of the World (IBPOEW) in the state of Maryland. IBPOEW, an African American fraternal organization, has operated in Baltimore since 1900, and this lodge has occupied 1528 Madison Avenue since 1927. It remains an active organization in 2021, functioning as a mutual aid and civic organization. For its association with the IBPOEW, the building has a period of significance spanning from 1927 to 1971, representing the period when the lodge first occupied the building to fifty years prior to this nomination. The early 1970s also represent the end of the Great Migration, a national demographic shift beginning with World War I, when large numbers of African Americans migrated from the rural South to cities in the North. African American fraternal lodges in urban centers were critical during the Great Migration, helping migrants establish social connections and providing mutual aid during the period of economic transition. It was during the Great Migration that membership in such organizations was at its height.

The property also has national significance as the site of pansy balls, also known as drag balls, from 1927 until at least 1935, and thus 1927-1935 is the period of significance for the building's associations with LGBTQ history. Pansy balls are a cultural tradition in LGBTQ history, interracial social extravaganzas where LGBTQ attendees, mostly men, dressed in formal attire of the gender of their choosing. The balls were public spectacles, drawing large crowds of spectators and receiving coverage in the African American press. The public nature of such events challenges the notion that LGBTQ individuals were forced to live in hiding in the era before World War II. Pansy balls are part of the history of drag performance in LGBTQ culture and served as a precursor to contemporary LGBTQ ballroom culture, a cultural form popular within urban LGBTQ communities of color. The Baltimore balls are nationally significant as evidence that pansy balls were not just a phenomenon of the largest cities, but also operated in smaller urban centers.

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

***History: Monumental Lodge No. 3***

Monumental Lodge No. 3, located at 1528 Madison Avenue in Baltimore, Maryland, was the first and largest branch in Baltimore of the Improved Benevolent and Protective Order of the Elks of the World (IBPOEW). IBPOEW is an African American fraternal organization with branches—known as lodges—located throughout the United States.

Monumental Lodge No. 3 was designated a Baltimore City Landmark in 2014, and the landmark designation report for this property details the history of this lodge. That history is used here, quoted in full. I have made typographical changes to the text, in order to make it stylistically consistent with the rest of this National Register of Historic Places nomination, and I have duplicated the citations that appear in this excerpt, although I have not independently verified them.

**Narrative History of Monumental Lodge No. 3**  
**Excerpted from the Baltimore City Landmark Designation Report<sup>10</sup>**

William H. Lewis and Silas Jones established Monumental Lodge No. 3 in Baltimore in 1900, only two years after the IBPOEW was founded in Cincinnati.<sup>11</sup> During the early twentieth century, Monumental Lodge No. 3 was considered “one of the strongest and oldest lodges for the order.”<sup>12</sup> The lodge incorporated for benevolent purposes in 1907 with \$5,000 of stock.<sup>13</sup> A few other lodges of the IBPOEW were established in Baltimore, including Pride of Baltimore and East Enterprise Lodge No. 52, both of which were established after Monumental Lodge No. 3.<sup>14</sup>

In 1908, the Elks purchased 414 W. Hoffman St. to serve as their lodge, which no longer stands today.<sup>15</sup> That same year, the Southern Temple of Daughters of Elks No. 30 was

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<sup>10</sup> “Monumental Lodge No. 3,” 4–8.

<sup>11</sup> “The Church Has Lost Its Power Says Reverend McMillan, Scoring...,” *Baltimore Afro-American*, September 17, 1927, 4; “Parade Ends the Elk’s Anniversary: Nearly a Thousand Marchers Marched...,” *Baltimore Afro-American*, July 25, 1925, A13; “Display Ad 6 - No Title,” *Baltimore Afro-American*, April 17, 1909, 8.

<sup>12</sup> “Bond Is in Lone Fight for Post as Elks Meet: Only Grand Lodge Office...,” *Baltimore Afro-American*, August 26, 1933, 12.

<sup>13</sup> “New Lodge of Elks Formed,” *Baltimore Sun*, February 27, 1907, 7.

<sup>14</sup> “New Elks Home,” *Baltimore Afro-American*, March 13, 1909, 3.

<sup>15</sup> “About the City: YWCA Work,” *Baltimore Afro-American*, December 12, 1908, 8.

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organized to serve as an auxiliary of the Monumental Lodge No. 3.<sup>16</sup> By 1916, the lodge had grown to over 300 members.<sup>17</sup> The Emma Williams Temple No. 358 was founded in 1925.

When the new lodge opened at 1528 Madison Ave. in 1927, it was celebrated with a week of ceremonies, dances, and banquets. The lodge was identified as the largest individual lodge in the city, with a membership of 1,600, and hundreds more clamored for membership, with a waiting list for admission.<sup>18</sup> A 1929 annual celebration of the Monumental Lodge No. 3, with a cornerstone-laying ceremony for the lodge, drew thousands of people, including Grand Exalted Ruler J. Finley Wilson. The celebration of the event stopped traffic for hours.<sup>19</sup>

This large base, however, was unable to sustain their memberships during the Great Depression, during which time African Americans lost their jobs at vastly higher rates than whites across the employment spectrum.<sup>20</sup> In 1933, at the height of the Depression, the Monumental Lodge was suspended from the national organization due to nonpayment of Grand Lodge taxes.<sup>21</sup> Through hard work, the lodge paid off the debt and was reinstated, saving “one of the strongest and oldest lodges for the order.”<sup>22</sup> It is a tremendous testament to the fortitude of the Elks membership that they were able to pay their back dues at a time when the majority of the community was unemployed, and the Elks were mobilized in the “Buy Where You Can Work” boycott. Even more impressive was the fact that in 1933, Monumental Lodge No. 3 was the second-place winner of a national contest of Elks lodges in getting new and returning members.<sup>23</sup>

The political activism that made the IBPOEW such a powerful organization at the national level was demonstrated by the Monumental Elks at the local level. Many of the prominent leaders of the Elks were also leaders in partner organizations, such as the NAACP, of which Baltimore’s chapter was one of the strongest nationally. The Monumental Elks participated in voter registration drives, and the 1933-1934 “Buy

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<sup>16</sup> “Daughters of Elks Organized,” *Baltimore Afro-American*, May 15, 1909, 3.

<sup>17</sup> “2000 Visit New Home of Elks: Antlered Herd Hold Housewarming at Their...,” *Baltimore Afro-American*, January 8, 1916, 2.

<sup>18</sup> “Monumental Elks Close Big Jubilee.”

<sup>19</sup> “Elk’s Anniversary to Close Sunday: Co-Operation Is Feature Of...,” *Baltimore Afro-American*, October 26, 1929, A20.

<sup>20</sup> Andor Skotnes, *A New Deal for All? Race and Class Struggles in Depression-Era Baltimore* (Durham: Duke University Press, 2012).

<sup>21</sup> “Bond Is in Lone Fight for Post as Elks Meet: Only Grand Lodge Office...”

<sup>22</sup> “Bond Is in Lone Fight for Post as Elks Meet: Only Grand Lodge Office...”

<sup>23</sup> “Jim Crow Devices Found in NY Hotels Now: Baltimore Briefs Seek Second Hand Dealer in Shooting,” *Baltimore Afro-American*, July 29, 1933, 13.

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Where You Can Work” boycott of stores on Pennsylvania Avenue that wouldn’t hire African American workers. The Elks also hosted events for organizations that were like-minded in promoting racial equality, such as the [Communist] Party. The Communist Party hosted several popular interracial dances at the Monumental Lodge, including one in 1929 that drew over 400 people.<sup>24</sup> In 1945, the Communist Party held an event at the Elks’ Home celebrating the Twenty-Sixth Anniversary of the Communist Party in the United States.<sup>25</sup>

The Elks Lodge also provided social opportunities for its members, holding numerous social events both at their lodge and excursions to other places in the Baltimore/ D.C. area, including many events at parks in surrounding counties, like Greenwood Electric Park in Catonsville.<sup>26</sup> Over the years, the Elks have had many associated musical groups, including a choir, and the Commonwealth Band served as the official band for the Elks for fifteen years.<sup>27</sup>

The membership [rolls] of the Monumental Lodge throughout the twentieth century read like a “Who’s Who” of important Baltimore African Americans. In the early twentieth century, fraternal organizations were the most popular secular organizations to which African Americans belonged. During that period, the “fraternal orders and churches remained as the only large-scale, translocal organizations available” to African Americans.<sup>28</sup> The Monumental Lodge No. 3 peaked during the 1920s with the highest number of members. The quick increase in membership was due in large part to the fact that the Elks expanded their membership base beyond the professional-class members that formed its early base, to include members from all classes and backgrounds.

The Baltimore Elks were strongly represented at the national level, with Monumental Lodge No. 3 members serving in national positions. The lodge also hosted the national IBPOEW annual convention three times, in 1918, 1938, and 1989.<sup>29</sup> Members of the Monumental Lodge No. 3 were also responsible for establishing other lodges in

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<sup>24</sup> Vernon L. Pedersen, *The Communist Party in Maryland, 1919-57* (Urbana: University of Illinois Press, 2001), 53–66; “Not Afraid of Race Equality,” *Baltimore Afro-American*, November 23, 1929, 17.

<sup>25</sup> “Ebenezer Steward Ousted in Dispute with Pastor,” *Baltimore Afro-American*, September 29, 1945, 18.

<sup>26</sup> L. H. Jolly, “Dance Halls,” June 8, 1929, 9; “Display Ad 2 -- No Title,” *Baltimore Afro-American*, June 12, 1909, 5.

<sup>27</sup> “Elks’ Choir Score in Recital Here,” *Baltimore Afro-American*, October 6, 1928, 5; “Commonwealth Band Ends 28 Yrs. as Local Organization: Music Group...,” *Baltimore Afro-American*, August 20, 1927, 9.

<sup>28</sup> Ariane Liazos and Marshall Ganz, “Duty to the Race: African American Fraternal Orders and the Legal Defense of the Right to Organize,” *Social Science History* 28, no. 3 (Fall 2004): 486–87.

<sup>29</sup> “Elks Prepare for Big Session: Ten Thousand Visitors...,” *Baltimore Afro-American*, July 12, 1918, 1; “Scenes as Elks Opened 39th Annual Convention in Baltimore, Sunday,” *Baltimore Afro-American*, August 27, 1938, 8.

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Maryland and Delaware.<sup>30</sup> Even into the mid-twentieth century, the lodge continued to play a large role in regional Elks' activities. In 1957, the Monumental Lodge hosted the Tri-State Convention of Elks.<sup>31</sup>

William H. Lewis, founder of the Baltimore chapter of the IBPOEW played a tremendously important role in growing the order in its earliest days locally and nationally.<sup>32</sup> William Lewis was one of the men who initiated J. Finley Wilson into the Elks, and later received the national organization's highest honor: the title of past grand [exalted] ruler.<sup>33</sup> Dr. Carl Murphy, publisher of the *Afro-American* newspaper in Baltimore was the second person from Maryland to receive that same honor.<sup>34</sup> George W. F. McMechen was a proud Elk and member of Monumental Lodge No. 3, and served as the national leader of the Elks, as the grand exalted ruler, for two terms beginning in 1919.<sup>35</sup> Other prominent members of Monumental Lodge No. 3 who rose to positions in national leadership of the IBPOEW include Brothers William Smith, Samuel T. Hemsley, Jeremiah Hill, Marion Polett, Ray R. Bond (Grand Esteemed Loyal Knight and Grand Esteemed Leading Knight), Charles E. Dorsey (Grand District Deputy), Loyal Randolph (Grand Trustee and Chairman of the Board), Truly Hatchett (Regional Director and Assistant Commissioner of Education), William H. Hall (Grand Esteemed Leading Knight), Harry Henry (Grand Trustee and Credentials Committee, and Daughter Pearl Brown (Grand Treasurer Daughter).

[End of Excerpt from Landmark Designation Report]<sup>36</sup>

### ***History and Context:***

#### ***Improved Beneficial and Protective Order of the Elks of the World***

The Improved Beneficial and Protective Order of the Elks of the World (IBPOEW) is an African American fraternal organization that was founded in 1898 in Cincinnati by James Riggs and Benjamin Franklin Howard.<sup>37</sup> It is a separate organization from the Beneficial and Protective Order of the Elks of the World (BPOEW), a primarily white fraternal organization that had its origins in New York in the 1860s. Originally, BPOEW

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<sup>30</sup> "Fraternal Orders: 'Sho Elks Dedicate New Lodge Building," *Baltimore Afro-American*, January 25, 1930, A17.

<sup>31</sup> "Annual Fishing Rodeo Is Today," *Baltimore Sun*, June 22, 1957, 4.

<sup>32</sup> J. Wilson, "Finley Wilson: His Own Story of Life: How He Increased Membership From 30,000 to Half Million," *Baltimore Afro-American*, March 1, 1952, 6.

<sup>33</sup> "Every Elk in NAACP," *Baltimore Afro-American*, September 8, 1956, 8.

<sup>34</sup> "Every Elk in NAACP."

<sup>35</sup> "First Morgan Graduate: George W. F. McMechen Class of 1895 82 Years Ago," *Baltimore Afro-American*, June 11, 1977, 14A.

<sup>36</sup> "Monumental Lodge No. 3," 4-8.

<sup>37</sup> "Improved Benevolent and Protective Order Elks of the World, Inc.," Improved Benevolent and Protective Order Elks of the World, Inc., accessed November 20, 2020, <https://www.ibpoew.org/>.

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did not specifically restrict its membership to men of European descent, although it is not known if any African American men joined the organization. A change to the BPOEW membership requirements in 1890 added a racial qualifier, stating that only “white male citizen[s] of the United States” were eligible for membership. This change (or possibly simply a clarification of an unspoken assumption) reflected the larger racial climate in the United States in the late nineteenth century. After Reconstruction ended in the 1870s, the South enacted a series of laws to maintain racial segregation and restrict African Americans to second-class status, efforts that were known collectively as Jim Crow. The North, eager to lay the acrimony of the Civil War to rest (at least between northern and southern whites), failed to intervene and, in fact, established many racially restrictive laws and policies of their own.<sup>38</sup>

Seven years after the BPOEW restricted their organization to whites only, Riggs and Howard established an African American fraternal order in Cincinnati. The African American population of the city was growing steadily at the turn of the twentieth century, even though Cincinnati, like Kentucky across the Ohio River, was largely segregated. Riggs had previously helped to organize an Ohio lodge of the Knights of Pythias, another African American fraternal order, so he was already familiar with the concept of African American fraternal organizations. Riggs also worked as a Pullman porter, which likely exposed him to the culture—and possibly some of the secrets—of the BPOEW. IBPOEW historian, Charles Wesley, writing in 1955, posited that it was in his capacity as a train porter that Riggs acquired a BPOEW ritual book.<sup>39</sup>

In the early years of the twentieth century, the BPOEW mounted several legal challenges against the IBPOEW for trademark infringement, but these cases were mostly decided in favor of the IBPOEW. Such court cases cost the IBPOEW considerable expense, but also contributed to a national African American legal network.<sup>40</sup> In 1918, the Grand Exalted Ruler of the BPOEW recommended that this organization stop suing the IBPOEW and “pay no further attention” to them, a decision that was reinforced by a Supreme Court ruling in 1929.<sup>41</sup>

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<sup>38</sup> Charles H. Wesley, *History of the Improved Benevolent and Protective Order of Elks of the World* (Washington, DC: The Association for the Study of Negro Life and History, 1955), 27–36, quotation from 34.

<sup>39</sup> David M. Fahey, “African American Fraternal Societies,” Electronic Resource, in *The American Mosaic: The African American Experience* (ABC-CLIO, 2020); Wesley, *History of the Improved Benevolent and Protective Order of Elks of the World*, 39–44.

<sup>40</sup> This network proved essential to the work of the NAACP (founded in 1909), which challenged discrimination against African Americans by, among other things, initiating lawsuits throughout the country.

<sup>41</sup> Fahey, “African American Fraternal Societies”; Wesley, *History of the Improved Benevolent and Protective Order of Elks of the World*, 37–38; “Monumental Lodge No. 3,” 5–6.



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IBPOEW's mission reads as follows:

In order that fraternal organization be perpetuated, and that a government be provided for such; that the welfare and happiness of its members be promoted and enhanced; that the nobleness of soul and goodness of heart be cultivated; that the principles of Charity, Justice, Brotherly and Sisterly Love and Fidelity be inculcated; that its members and their families be assisted and protected and that the spirit of patriotism be enlivened and exalted.<sup>42</sup>

The organization served as a mutual aid society for members, helping with employment, housing, and emergency expenses. Like other African American fraternal orders, it provided African American men with the opportunity to take on leadership roles and have a positive impact on their local communities. The IBPOEW originally drew a middle-class membership before the 1920s, when the national order began advocating for greater class diversity within the lodges.<sup>43</sup>

Among African American fraternal orders, the IBPOEW stood out for its active political involvement. In the words of the Baltimore City Landmark Designation Report, "The Elks created departments that carried out the goal of achieving full citizenship rights for African Americans. The Elks sought the participation of non-Elks in these endeavors, opening membership into the Civil Liberties Leagues to non-Elks. The Elks participated in mass protests, boycotts, lobbying campaigns, and voter registration drives." By the mid-1970s, 7 percent of all African American men nationally, or 450,000, were members of the IBPOEW.<sup>44</sup>

### ***Argument for Significance: Monumental Lodge No. 3***

Monumental Lodge #3 is significant at the state level for its association with African American heritage as a long-running civic organization focused on the mutual aid, self-improvement, and social cohesion of its surrounding community. It has served as an anchor of the traditionally African American neighborhood of Old West Baltimore.

### ***History and Context: Pansy Balls***

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<sup>42</sup> "Improved Benevolent and Protective Order Elks of the World, Inc."

<sup>43</sup> Fahey, "African American Fraternal Societies"; Wesley, *History of the Improved Benevolent and Protective Order of Elks of the World*, 25; "Monumental Lodge No. 3," 6.

<sup>44</sup> "Monumental Lodge No. 3," 6; Fahey, "African American Fraternal Societies."

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Monumental Lodge No. 3 is also significant to LGBTQ history, for being the site of numerous “pansy balls” in the 1920s and 1930s. Pansy balls were occasional events—usually held annually—where, for one night, sexual and gender minorities could dress in high fashion of the gender of their choosing and be the campiest versions of themselves. The first known pansy balls took place in the United States in the 1860s in New York City and in the 1890s in Washington, D.C., and the tradition continued for a century, into the 1960s.<sup>45</sup> The balls reached their zenith in most places in the 1920s and 1930s, although the events had a resurgence at mid-century, with national magazines such as *Jet* and *Ebony* covering the major balls.<sup>46</sup> They were related, but not identical, to the LGBTQ tradition of drag shows, and served as a precursor to contemporary LGBTQ Ballroom Culture, particularly popular in urban LGBTQ communities of color.

Monumental Lodge No. 3 was the site of Baltimore’s pansy ball from 1927 until at least 1935. The events were sponsored by a group calling itself the Art Club, which began hosting balls in the city in 1923.<sup>47</sup> The 1927 ball was held at 1528 Madison Avenue in March, just two months after the lodge opened at this location. Earlier Baltimore balls seem to have been held at this chapter’s previous lodge location. A 1924 article gives the Baltimore ball’s location that year as “Elks hall on W. Hoffman St.” and a 1926 article describes the pansy ball as being held at “Elks Hall,” although it does not offer anything more specific.<sup>48</sup>

The use of the Madison Avenue building was most likely a rental; the balls were LGBTQ affairs. But the Baltimore IBPOEW was not unusual in providing the location for such an event. Throughout the country, pansy balls were almost always held in African American neighborhoods and quite commonly at the lodges of African American fraternal orders. The events were interracial, and African Americans tended to be more accepting of interracial socializing than European Americans, and within African

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<sup>45</sup> Abram Hill, “The Hamilton Lodge Ball” (Works Progress Administration Writers Project Report, New York, August 30, 1939), Schomburg Center, New York Public Library, <https://digitalcollections.nypl.org/items/16910cf0-7cf4-0133-46b1-00505686d14e>; George Chauncey, *Gay New York: Gender, Urban Culture, and the Making of a Gay Male World, 1890-1940* (New York: Basic Books, 1994), 257–63; Allen Drexel, “Before Paris Burned: Race, Class, and Male Homosexuality on the Chicago South Side, 1935-1960,” in *Creating a Place for Ourselves: Lesbian, Gay, and Bisexual Community Histories*, ed. Brett Beemyn (New York: Routledge, 1997), 121; Gallon, *Pleasure in the News*, 138–39; Channing Gerard Joseph, “The First Drag Queen Was a Former Slave,” *The Nation*, January 31, 2020, <https://www.thenation.com/article/society/drag-queen-slave-ball/>.

<sup>46</sup> Drexel, “Before Paris Burned,” 121; “Impersonators Take Names of Famous Entertainers,” *Ebony*, March 1952; “Female Impersonators Hold Costume Balls,” *Ebony* 7, no. 5 (March 1952): 62–64; “Female Impersonators,” *Ebony* 8, no. 5 (March 1953): 64–66.

<sup>47</sup> Ralph Matthews, “Men Dance with Male ‘Flappers’ At Artists’ Ball,” *Baltimore Afro-American*, March 19, 1927.

<sup>48</sup> “‘Girls’ Had Beards and Heavy Voices at Baltimore Jamboree,” *The Chicago Defender (National Edition)*, March 15, 1924; “Men Are Ladies of the Evening at Vagabonds’ Annual Ball,” *Baltimore Afro-American*, March 13, 1926.

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American neighborhoods, fraternal lodges provided some of the few spaces large enough to accommodate events of this size.<sup>49</sup>

Although the balls were invitation-only, they tended to draw a wide audience of spectators who watched the attendees arrive. Some of the largest balls in New York City and Chicago drew crowds of up to 7,000.<sup>50</sup> In 1930, after declaring the Baltimore Ball “not as elaborate” as those of past years, the *Baltimore Afro-American* nevertheless described a large crowd of onlookers:

Hundreds of women, men, and children clamored about the entrance seeking admission but had to content themselves with mere fleeting glimpses of the masqueraders as they climbed demurely from taxicabs and tipped majestically from the curb to the entrance through the peering mob that was held in check by the strong arms of policemen who saw to it that the ladies of the evening were extended every possible courtesy.<sup>51</sup>

A recollection of balls in Chicago in the 1950s offers a glimpse at the pageantry involved:

It was a big, big deal. Actually, it was like a Hollywood premiere, because I can remember, you know, people would usually... rent limos or come up by cab or whatever and they actually had the police horses—you know, the yellow wooden horses to hold the crowd back as you came in—and all the screaming and applauding and everything else. All the local folk in the neighborhood would stand around and watch all these strange birds get out of these cars in their costumes and go in, and I don't even know if people knew if they were men or women or what.<sup>52</sup>

Newspaper coverage of the Baltimore balls two decades earlier mirror this sense of fanfare. Articles remarked on the abundance of limousines, counted the number of furs (forty-seven coats and two Russian fur hats!), and commented on a “\$200 gown of red

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<sup>49</sup> This is not to say that African American reception of the balls was universally positive. On ambivalence about the events as articulated in the Black press, see Chauncey, *Gay New York*, 259–62; Gallon, *Pleasure in the News*, 142–46.

<sup>50</sup> Drexel, “Before Paris Burned”; Darryl W. Bullock, “Pansy Craze: The Wild 1930s Drag Parties That Kickstarted Gay Nightlife,” *Guardian*, September 14, 2017, <https://www.theguardian.com/music/2017/sep/14/pansy-craze-the-wild-1930s-drag-parties-that-kickstarted-gay-nightlife>; “Hamilton Lodge Ball Draws 7,000: Men Step Out in Gorgeous Finery of Other Sex to Vie for Beauty Prizes,” *New York Amsterdam News*, March 2, 1932; “5,000 at NY Pansy Ball,” *Baltimore Afro-American*, March 7, 1936.

<sup>51</sup> “Depression Chief Guest at Pansy Ball: Annual Drag, of Twilight Men Not as Elaborate This Year.,” *Baltimore Afro-American*, March 26, 1932.

<sup>52</sup> Drexel, “Before Paris Burned,” 137.

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satin and velvet trimmed in gold braid and rhinestones.” (This \$200 gown would cost \$3,000 in 2021 dollars.)<sup>53</sup>

The balls were widely covered in the African American press, while being essentially ignored by mainstream (that is, white) periodicals, and local neighborhoods seem to have drawn the most enthusiastic spectators. The reasons for this are not entirely clear. Historian Allen Drexel suggests that drag queens and female impersonators were more widely tolerated in African American communities, because these entertainers were unusually well-paid compared to other African American workers. As such, they played a valuable role in African American communities, supporting family members and the local economy. In an alternative analysis, historian Kim T. Gallon posits that coverage of non-normative sexuality in the African American press allowed these publications’ African American readers to perform their own respectability by contrast. Finally, historian George Chauncey ties the “pansy craze” of the 1920s and 1930s more generally to a backlash against Prohibition. Frustrated by the moral policing of their own behavior, mainstream Americans became fascinated by those who flaunted societal prescriptions, and in this milieu those with variant sexual or gender identities became, for a brief moment in time, cultural heroes.<sup>54</sup>

We know about the Baltimore balls because of coverage in the *Baltimore Afro-American*, one of the leading African American newspapers in the United States.<sup>55</sup> This coverage provides us a glimpse inside the events, albeit from an outsider (non-attendee) perspective:

From Philadelphia, Atlantic City, New York, and Washington came worthy representatives of the neuter sex to take part in the midnight gambol of the fairies. Gowns so dainty and of such [gorgeous] material that they would make any well dressed flapper reek with envy...[coquettes], flaming

<sup>53</sup> Matthews, “Men Dance With Male ‘Flappers’”; “Twilight Sex Draws 200 at Annual Ball,” *Baltimore Afro-American*, February 23, 1935; “Men Take Women’s Places in Annual Art Clubs’ Ball,” *Baltimore Afro-American*, March 10, 1928.

<sup>54</sup> Drexel, “Before Paris Burned,” 128–29; Gallon, *Pleasure in the News*, 1–4; Chauncey, *Gay New York*, 304–9.

<sup>55</sup> For coverage on the balls, see Matthews, “Men Dance With Male ‘Flappers’”; “Men Take Women’s Places in Annual Art Clubs’ Ball”; “Art Club Cannot Agree on Male ‘Queen’ for 1930: Eighth Annual Gambol of Female Impersonators Held at Elks’ Hall,” *Baltimore Afro-American*, March 15, 1930; Ralph Matthews, “31 Debutantes Bow at Local ‘Pansy’ Ball: Men of Neuter Gender Frolic in Stunning Women’s Gowns,” *Baltimore Afro-American*, March 21, 1931; “It’s Nobody’s Business: The Shawl of Memory,” *Baltimore Afro-American*, September 12, 1931; Ralph Matthews, “Are Pansies People?: Age-Old Controversy Rages Here as Men Dance with Men(?) At Annual Ball,” *Baltimore Afro-American*, April 2, 1932; “Depression Chief Guest at Pansy Ball”; “Annual ‘Pansy’ Ball Colorful,” *Baltimore Afro-American*, March 26, 1932; “Pansies Ramble in ‘Drag’ At Pre-Hallowe’en Ball,” *Baltimore Afro-American*, November 11, 1933; “Twilight Sex Draws 200 at Annual Ball”; On the stature of the Baltimore Afro-American, see Gallon, *Pleasure in the News*, 18–19, 23–25.

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vampires, vivacious flappers, matronly old ladies—every type of femininity  
and not a woman present.<sup>56</sup>

The recollections of an attendee at the Chicago pansy balls of the 1930s and 1940s can further flesh out our understanding:

There'd be music. There'd be food....They would have a big band, maybe a seven or eight piece band, you know, and everybody'd be dancin' with one another; they'd be drinkin'. They had tables, like a cabaret....and you'd dance with a friend, you'd dance with somebody else's friend. And the lesbians would be there. Not too many of them....They would dance with the queens....The first lesbian I ever danced with I thought was a man...her name is Billy. I thought sure Billy was a man, you know, until she told me, 'No, baby, it ain't like that.'<sup>57</sup>

Although, generally speaking, some lesbians attended the pansy balls of other cities, the *Baltimore Afro-American* made a special point that no women attended the Baltimore balls. Either this was a distinctive element of the Baltimore balls, or the paper embellished this fact in order to emphasize the spectacle of these “gay affairs.”

Press coverage of the Monumental Lodge pansy balls ends after the 1935 event, so it is unclear whether they ceased altogether at this time or simply failed to garner the same amount of attention from the press. A 1934 article in the *Afro-American* suggested a growing ambivalence with gender crossing. Theater report Ralph Matthews, who had previously written numerous articles about Baltimore's pansy balls, decried the prevalence of female impersonators working at the city's night clubs, newly reopened after the repeal of Prohibition. "I would be the last to raise my voice against the scarlet gentlemen[.]" Mathews proclaimed, "were it not for the fact that the army of freaks is growing in an alarming degree."<sup>58</sup> Matthews's commentary suggests two possible explanations for what became of the Baltimore pansy balls. Possibly, the *Afro-American*, our only record of these events,<sup>59</sup> simply made the editorial decision to stop covering the Elks Lodge balls. Or, possibly, the repeal of Prohibition in December 1933 ultimately lessened the appeal of the balls among their LGBTQ attendees, with newly legal bars and night clubs providing alternative venues where LGBTQ people could

<sup>56</sup> Matthews, "Men Dance With Male 'Flappers.'"

<sup>57</sup> Drexel, "Before Paris Burned," 133.

<sup>58</sup> Ralph Matthews, "The Pansy Craze: Is It Entertainment or Just Plain Filth?," *Baltimore Afro-American*, October 6, 1934.

<sup>59</sup> The Chicago Defender, another African American newspaper, published one article on a Baltimore pansy ball, in 1924. See, "'Girls' Had Beards and Heavy Voices at Baltimore Jamboree."

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socialize and, apparently for some, even find a regular outlet through which to engage in the gender expression of their choice.

We do know, also, that the City of Baltimore outlawed female impersonation in 1938, so it is likely that the balls would have ended then, if not before. But perhaps not. Fifteen years earlier, in 1923, New York State outlawed “homosexual solicitation,” in an attempt to suppress pansy balls in New York City. However, ball organizers quickly found that they could get around the law if neighborhood organizations applied for permission to host the events.<sup>60</sup>

Although we do not know the ultimate fate of the Baltimore pansy balls, we do know that elsewhere these events continued until the 1960s. Their hundred-year history was a crucial precursor to LGBTQ ballroom culture, which developed in the late twentieth century in urban LGBTQ communities of color and continues to this day (2021).<sup>61</sup> LGBTQ ballroom culture first entered popular awareness in the early 1990s with the release of the Madonna song “Vogue” (1990) and the film documentary *Paris Is Burning* (1992).<sup>62</sup> It has recently been introduced to a new generation of people outside the subculture with the television series *Legendary* and *Pose*.<sup>63</sup> The latter show explains ballroom culture’s significance to its participants, mostly African American and Latinx LGBTQ people residing in cities. In the first episode of *Pose*, the character of Blanca describes the culture of ballroom in terms that could just as easily be describing the pansy balls of the 1920s and 1930s:

Balls are a gathering of people who are not welcome to gather anywhere else, a celebration of a life that the rest of the world does not deem worth of celebration. There are categories, people dress up for them, walk. There’s voting, trophies....You can actually make a name for yourself by winning a trophy or two. And in our community, the glory of your name is everything. And we’re not gonna be walking the red carpet at the Oscars, but this is our moment to become a star.<sup>64</sup>

<sup>60</sup> Drexel, “Before Paris Burned,” 133.

<sup>61</sup> For information on the ballroom scene in Baltimore, see “The Peabody Ballroom Experience – A Collaborative Project,” Johns Hopkins University Sheridan Libraries, 2019, <https://peabodyballroom.library.jhu.edu/>.

<sup>62</sup> Jennie Livingston, *Paris Is Burning*, videorecording (Academy Entertainment, 1992); Lawrence, “Listen and You Will Hear All the Houses That Walked There Before”: A History of Drag Balls, Houses, and the Culture of Voguing”; For more information on the dancers that inspired the Madonna song, see Chantal Regnault and Stuart Baker, *Voguing and the House Ballroom Scene of New York 1989-92* (London: Soul Jazz Records, 2011).

<sup>63</sup> Dashaun Wesley, Law Roach, and Jameela Jamil, *Legendary*, TV Series, Reality-TV (Scout Productions, 2020); Ryan Murphy, *Pose*, TV Series, Drama (Amazon, 2018).

<sup>64</sup> Murphy, *Pose*, season 1, episode 1.

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Cultural studies scholar Tim Lawrence explicitly traces the development of the LGBTQ ballroom scene to the pansy balls (which he refers to as drag balls). He notes that “by the early 1960s, drag ball culture had begun to fracture along racial lines.” Frustrated that, by that era, trophies went disproportionately to European Americans, African Americans (Latinx participants were not yet a sizable part of the subculture) began staging their own balls. These balls, in turn, evolved over time into the unique subculture of ballroom.<sup>65</sup>

### ***Argument for Significance: Pansy Balls***

In addition to its significance to local African American civic history, Monumental Elks Lodge No. 3 has national significance to LGBTQ history as the site of Baltimore’s pansy balls from 1927 to 1935. Pansy balls were a well-known type of LGBTQ event, and they reveal significant information about the past. The balls were a relatively rare example of interracial socializing in the early- and mid-twentieth century. They were well-attended, with guests sometimes traveling significant distances to attend, suggesting that LGBTQ social networks and subcultures had reached an important level of sophistication decades before World War II, the era normally credited with the development of a national LGBTQ subculture. In addition, they were community events within the African American neighborhoods in which they were held, drawing huge crowds of spectators seeking to enjoy the pageantry and ogle at the oddity of people dressed in drag. Such a turnout suggests a certain level of acceptance of sexual and gender variance in African American communities that warrants further investigation.

The balls held in Baltimore at Monumental Elks Lodge No. 3 provide evidence of a regional, if not national, LGBTQ social network, drawing attendees from cities up and down the eastern seaboard. In addition, they represent the popularity of pansy balls in the nation’s smaller cities. Pansy balls are normally discussed within the context of the nation’s two largest cities at the time: New York and Chicago. While we know that balls were also held in smaller cities such as New Orleans, St. Louis, and Baltimore, little of that history has yet to be documented. Yet the connections between the Baltimore pansy balls and the venerable institution of the IBPOEW Monumental Lodge No. 3 serves as a testament to the fact that by the 1920s, LGBTQ culture was both well developed in cities of medium population and visible to the larger society, challenging the notion that sexual and gender variance was forced into hiding in all but the largest, most cosmopolitan urban centers.

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<sup>65</sup> Lawrence, “‘Listen and You Will Hear All the Houses That Walked There Before’: A History of Drag Balls, Houses, and the Culture of Voguing,” 3–4, quotation from 3.

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**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):** \_\_\_\_\_

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## 10. Geographical Data

**Acreage of Property** 0.12 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: 39.305053 | Longitude: -76.629200 |
| 2. Latitude:           | Longitude:            |
| 3. Latitude:           | Longitude:            |
| 4. Latitude:           | Longitude:            |

**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: |

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

Baltimore City, Ward 14, Section 12, Block 0364, Lot 014

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary describes the city lot on which the building sits

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**11. Form Prepared By**

name/title: Susan Ferentinos, PhD  
organization: \_\_\_\_\_  
street & number: 1209 S. Washington St.  
city or town: Bloomington state: IN zip code: 47401  
e-mail susan@susanferentinos.com  
telephone: 812-272-5810  
date: August 13, 2021

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**Additional Documentation**

Submit the following items with the completed form:

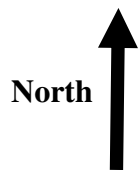
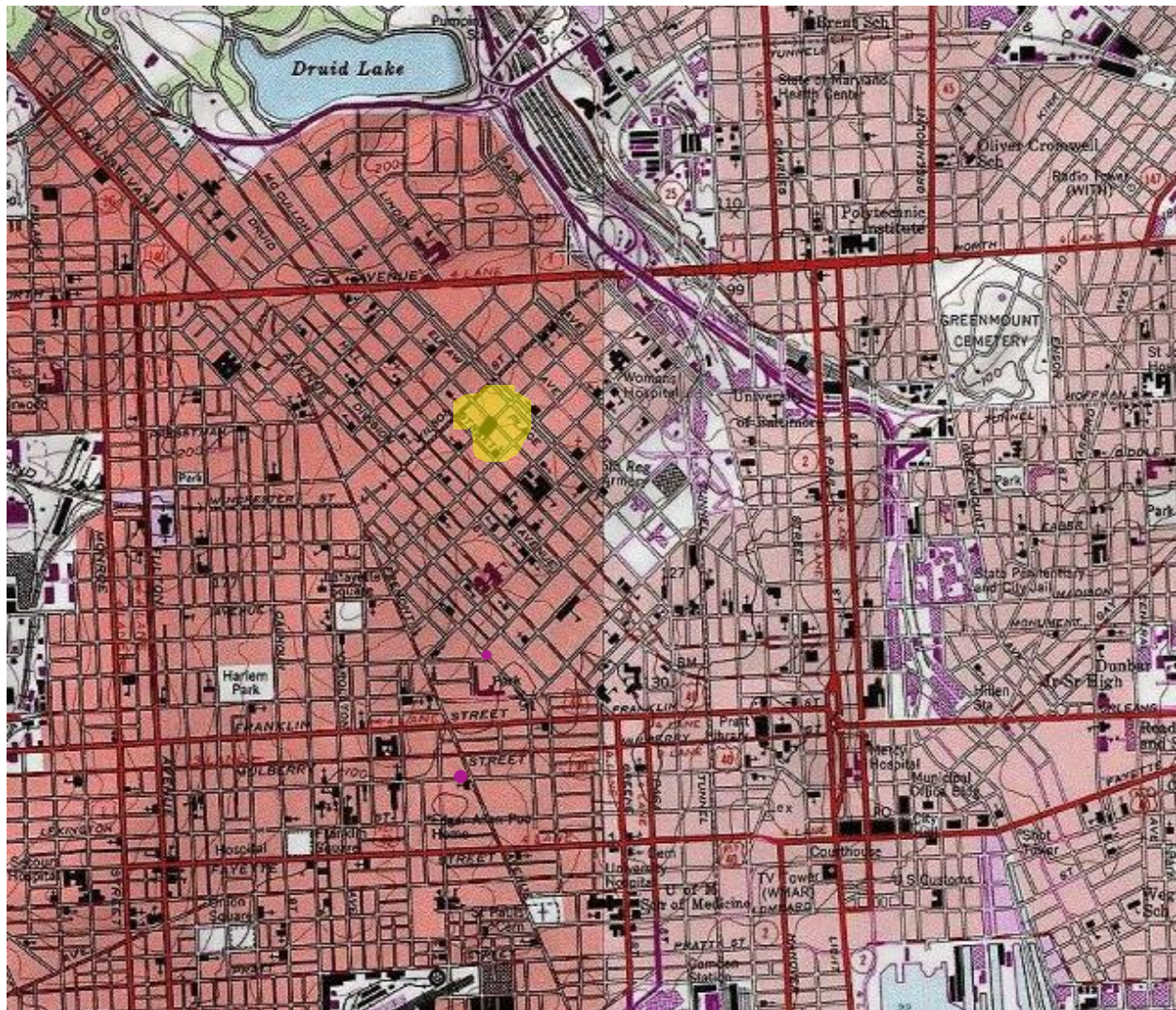
- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional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

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Monumental Elk Lodge #3  
1527 Madison Ave.,  
Baltimore, MD 21217  
Baltimore County  
Coordinates: 39.305053, -  
76.629200  
Baltimore West Quadrangle  
USGS Topographical Map



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## 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: Monumental Lodge No. 3

City or Vicinity: Baltimore

County: Baltimore City

State: Maryland

Photographer: Danielle McClelland

Date Photographed: May 14, 2021

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

1 of 9.

MD\_BaltimoreCity\_IBPOEW\_0001

Front elevation of 1528 Madison Ave., showing the main entrance in the center and 2<sup>nd</sup> floor auditorium stairway entrance on the left. Camera facing southwest.



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2 of 9.

MD\_BaltimoreCity\_IBPOEW\_0002

North corner elevation of 1528 Madison Ave., showing both front entrances, and bay windows on first and second floors. Camera facing south.



3 of 9.

MD\_BaltimoreCity\_IBPOEW\_0003

Northwest elevation of 1528 Madison Ave., showing air-conditioning unit and basement exit addition in the lower right. Camera facing Southeast.



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MD\_BaltimoreCity\_IBPOEW\_0004

Northwest elevation of 1528 Madison Ave., showing basement exit door.

Camera facing northeast.





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MD\_BaltimoreCity\_IBPOEW\_0005

Northeast elevation of 1528 Madison Ave., showing commemorative stone on the front corner. Camera facing southwest.



6 of 9.

MD\_BaltimoreCity\_IBPOEW\_0006

Northeast elevation of 1528 Madison Ave., showing detail of front windows. Camera facing southwest.



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MD\_BaltimoreCity\_IBPOEW\_0007

Southwest rear wall of 2<sup>nd</sup> floor auditorium of 1528 Madison Ave., showing a raised stage decorated with carved elk heads.



8 of 9.

MD\_BaltimoreCity\_IBPOEW\_0008

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Northeast front wall of 2<sup>nd</sup> floor of 1528 Madison Ave., showing interior storage room to the left, and the entrances from the both the main front door and auditorium stairway.



9 of 9.

MD\_BaltimoreCity\_IBPOEW\_0009

Southwest rear wall of 3<sup>rd</sup> floor auditorium of 1528 Madison Ave., showing raised seating areas for leadership (center) and members (sides).



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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.