

1. The B.P.O.Elks consist of one Grand and 1341 subordinate lodges.
2. The Grand Lodge is composed of Past Exalted Rulers of the subordinate lodges. It meets once a year (this year in Baltimore), elects the Grand Lodge officers for the coming year and make all laws and statutes governing the Order in general and the subordinate lodges in particular.
3. New York Lodge No.1 is the mother Lodge of the Order. The Grand Exalted Ruler administers the affairs of the Lodge from his office established in the city of his residence. For instance, in the past four years it has been situated in Superior, Wisc., San Francisco, Calif., New York City, N.Y. and Springfield, Mass.
4. The membership of the order at the Grand Lodge meeting last July was 442,658. The membership of Agana, Guam Lodge is 59.
5. The Order if Elks is a charitable order, having disbursed for charity \$5,488.822.00 since its organization and \$625,633.00 during the last fiscal year.

*June 14/16*



Flag Day Address to Agaña Lodge of Elks,

June 14, 1916.  
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Exalted Ruler, Officers, Members, Ladies and  
Gentlemen.

I am asked to deliver a patriotic address.  
The text I have selected is, The Flag, the Elks,  
Guam.

*and Schmitt have told us*  
Brothers Wilcox, ~~has told you~~ about the Flag.

It is a bit of bunting. Its colors are primitive,  
its arrangement artistic, and it is beautiful.  
But the flag is more to us than colored bunting.  
Flag means more than the mere material object which  
it designates. A living language has the great beauty  
that all its words have an atmosphere that surrounds  
them. Every word has a meaning and a suggestion.  
The suggestion is the atmosphere, and the atmosphere  
is often more than the meaning.

The flag is something to live under. It is the  
symbol of our institutions. It is our national life.  
It is our breath. Take away the flag and we do not  
exist.

And it means more to us here in Guam than it  
does at home. We are thousands of miles from home,



but there is the flag. As long as it is above us distance is nothing.

It is not only something to live under, it is something to fight under and to die for.

And now as to the Elks. I have long known that the Elks were a Benevolent and Protective Order, and that they numbered many naval members. Beyond that, my knowledge did not go far.

When asked to deliver this address I looked up the word in the Encyclopedia Britannica and found, "See Deer". This was not very much, but it was something. The Elk belongs to the same family as the Moose.

The Elk is distinguished for swiftness, it avoids transgressions, it is peaceful and will not fight except in defense of its females and its young.

It is sportive and it has <sup>*fine antlers,*</sup> ~~horns~~. All these qualities make it preeminently fitted to give its name to this great order.

The Elks were founded in New York in 1868 by Charles Vivian, a singer, son of an Englishman clergyman. He had been a member of a similar society in England, called the Buffaloes, a name not altogether dissimilar.

The society has grown until it now consists



of a Grand Lodge and 1341 subordinate lodges. The Grand Lodge is composed of Past Exalted Rulers of subordinate lodges. It meets once a year and makes laws. The present membership of the order is about 443,000. The membership of the Agaña Lodge is 59. The order disbursed last year for charity over \$625,000.

The Elks follow the Flag, hence why should they not be found in Guam?

The establishment of the Lodge here, which is No.1281, was attended with many difficulties. The original application was made in 1911 but it took until 1913 to organize. Of the five original Elks who signed the application, four had left the island, but a new <sup>one</sup> had arrived, who was however sick. There was a dispensation allowing the one well Elk and the one sick Elk to proceed. A complication had arisen from the fact that the trunk with the paraphernalia was shipped by express to Manila, by mistake, instead of to Guam. It came across the Atlantic and via the Red Sea. It was then shipped to Guam, via Honolulu, by Army Transport, but was accidentally carried on to San Francisco. When it started back to Guam it got covered up with other freight and could not be found, so went on to Manila again.



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It then went by transport to Nagasaki, Honolulu, and finally arrived at Guam, after traveling about 32,500 miles.

So the Elks finally got organized in Guam, and their Lodge has been a feature of the life here ever since. It helps to get people together and stimulate social and intellectual aims, and it unites its members with the very many in other parts of the world in a worthy charity.

Now what is to be said of Guam? The island, like the Philippines, came into our possession as an accident of war. The natives came under our control and their care and education and uplift are a responsibility we cannot escape.

The island can never mean any financial return to the United States as such. Individuals may make money and prosper, and it is hoped that they will. The future of the Island lies in the development of the natives. This will be a slow process. Life here is easy. If they have enough to live on today, that is all that is necessary. Tomorrow can look out for itself. This has been their attitude through



The island should produce everything it needs in the way of food, without depending on outside sources.

The above, in brief are some of the ways in which we Americans can exert our influence for good and help to make this island a credit to the natives and to the United States.

As Captain Simpson so well said in his Memorial Day address, from its geographical situation in extreme eastern longitude, it is the first American possession the sun shines on in any calendar day. As it is the first in time, so may it well be made eventually the first in beauty and productiveness and an example of what people may do elsewhere in the world by striving with single aim for a worthy object.

*R. G. J.*



countless generations. Any change for the better is not visible in the process. It is like the hour hand of a clock. Its motion is not visible, but it gets around the dial twice in a day.

The process of development is one of education. That does not mean principally education out of books in the schoolhouse. It means education by observation, by object lessons. The extension of the roads, the advent of motor cars, the adoption of the clothes and other customs of civilization, the example of those few of the natives who by industry and thrift have become well-to-do, are all object lessons, and they cannot fail in time to produce their effect.

The example of industry putting by for its operator something more than the mere needs of the day will in time overcome the tendency of the native to work only spasmodically and when the mood strikes him.

The real development of the island has scarcely begun. There are vast possibilities in agriculture, the growing of crops, vegetables, fruits, in fishing, and in the breeding of cattle and domestic animals. This is the direction of progress for the native.