

Kinsmen Crest Steeped in tradition

The complex and colorful crest you see on the front cover of this souvenir edition wasn't simply tossed together by a fashion designer.

The Kinsmen crest is steeped in the traditions of heraldry and the aims of the Kinsmen club.

It's formulated by a cross, a square and a combination of maple leaves and scroll.

In heraldic language the cross, or saltire, which is a St. Andrew's cross, has been the symbol of service by personal sacrifice.

The square, or mascle, is the symbol of rightness and rectitude of life.

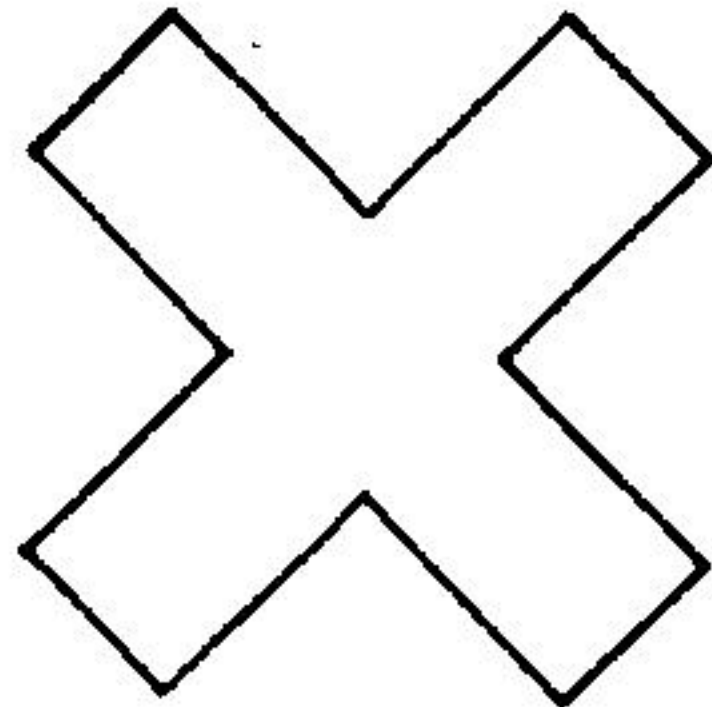
The cross and the square stand for integrity and character. The maple leaves and name scroll signify Kinsmen involvement in all 10 Canadian provinces.

In the design, the cross and square are so intertwined as to be inseparable, which Kinsmen see as an illustration of the idea of Kinsmanship: Kin is a word of relationship. It suggests the interlacing of their lives and tasks, the interrelationship of one life with another.

The design stands as a protest against isolation and separation as between Kinsmen.



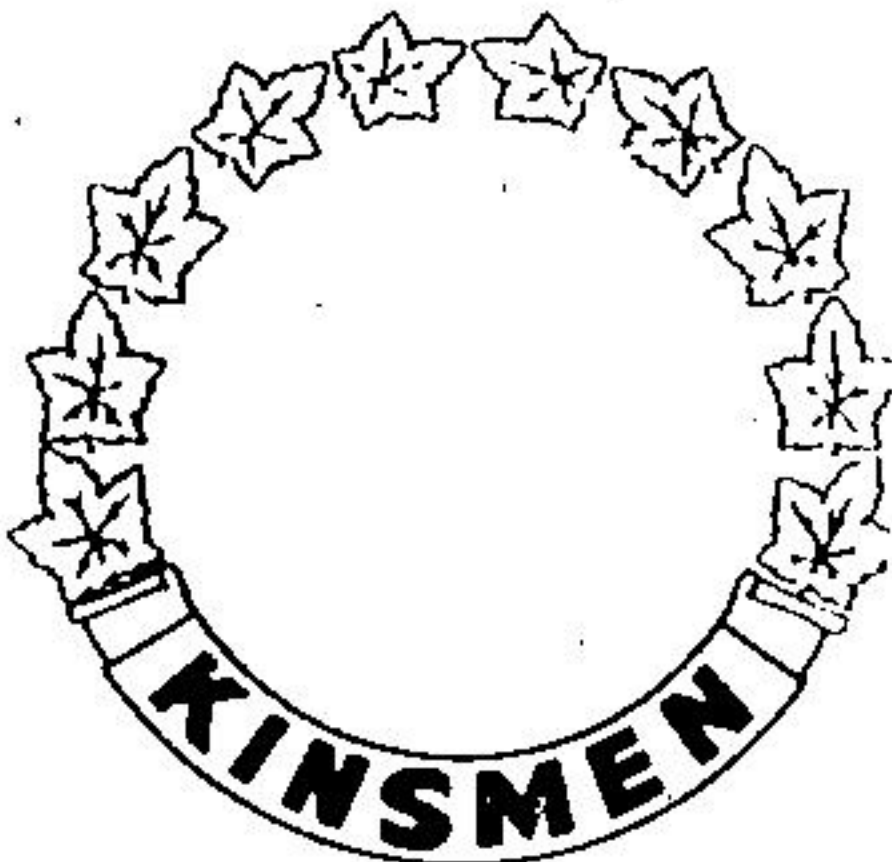
CREST



CROSS



SQUARE



MAPLE LEAVES
AND SCROLL

2 1/2-inch announcement heralded club's origin

Given the enthusiasm with which Kinsmen expanded their membership and the number of clubs in the early days, it's not surprising that the Kinette movement had its beginning in the 1930s.

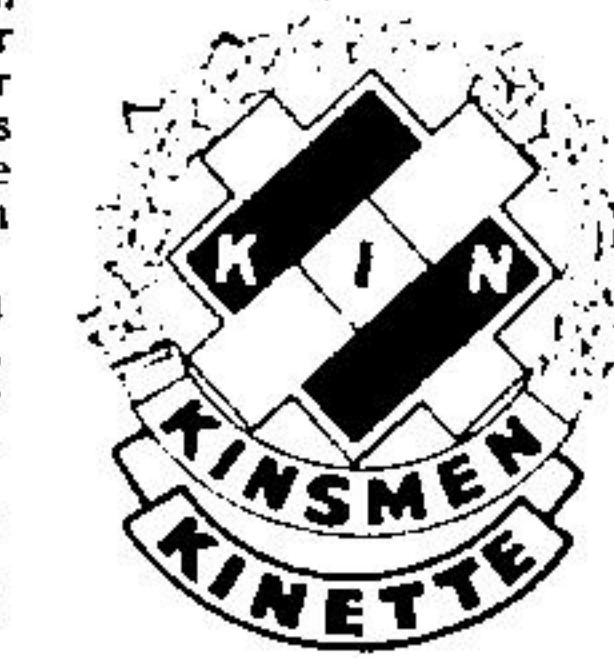
The wives of Kinsmen began getting together informally, then as clubs known as Kinsmenettes, Kinsmen wives, Kinsmen ladies and so on.

By the time the Second World War was declared, groups were meeting in Toronto, Hamilton, Vancouver, Brandon and Nelson as well as several other communities.

Initially, the idea was to allow Kinsmen's wives to get to know each other better. Later, the women's groups began assisting with Kinsmen work, then adding their own service work.

It wasn't until 1942, however, after a significant period of growth, that the women's groups received official recognition when Kinsmen national bylaws made the Kinette club an auxiliary organization.

During the war, Kinettes played an increasingly impor-



tant role, virtually replacing the Kinsmen who had gone to war and mobilizing the Kins-

men-Kinette war support effort.

Such projects as Milk for Britain, food parcels for troops and many other related projects became the domain of the Kinettes.

The objects of the Kinette movement have changed over the years but still remain closely related to the work of Kinsmen. As an example, Kinettes raised \$35,000 toward the Kinsmen National Institute for the Mentally Retarded.

Kinette clubs number over the 450 mark with membership of more than 9,000. Fifteen new clubs are just getting started.

Is there life after 40?

K-40 — the Kinsmen club for members over the age of 40 — was a natural and spontaneous outgrowth of the Kinsmen club.

Kinsmen over 40 retained their friendships and found themselves involved in some projects.

As time went on, the associations were put on a more formal level. The result was "Senators", "Paskins", "PP-40" and "K-40".

The various names are still in use but K-40 is generally used to describe the movement.

The movement was making itself evident as far back as 1935 in Saskatoon and Edmonton. Soon, clubs sprang up in Vancouver, Kelowna, Calgary, Brandon and Winnipeg.

Today, there are some 180 K-40 clubs with new clubs



K-40

forming annually. At the same time as K-40 developed, so did the K-Eltes. The first K-Elte clubs developed in the Prairies.

What's it worth?

What's the Kinsmen club worth to Canada?

Strange question, perhaps, but as close as anyone can conservatively estimate, the answer is \$42,370,000.

That's the value of Kinsmen community service projects across the country in the 1978-79 year, according to Peter Hanly, executive director.

Kinettes proved themselves with their role in war effort

The original announcement of the formation of the Kinsmen club didn't exactly set the world on fire.

As a matter of fact, it took up about 2 1/2 inches of newspaper space in the Hamilton Spectator Feb. 21, 1920.

NEW CLUB FORMED

Last evening, a number of Hamilton's young business and professional men assembled for the purpose of organizing a live up-to-date club. It is the club's intention to meet every two weeks for dinner to enjoy a social hour and a half and gain knowledge from addresses by Hamil-

ton's leading business men. The object of the club is to promote fellowship among these young men and to improve and educate them in modern business methods. The following officers were elected: President, H. A. Rogers; vice-president, H. G. Phillips; secretary, T. J. M. Thompson; treasurer, B. C. Sisler; chaplain, Rev. Mr. Cook; pianist, R. Goodall; executive chairman, T. E. Arthurs.

On the club's 40th anniversary, The Spectator devoted more than 200 column inches of space to coverage of the celebration.

What makes a Kinsman special?

Kinsmen contribute more per man than any other service organization in the world. Executive-Director Pete Hanly.

Accepting that statement at face value — what makes a Kinsman so special? Does he eat more Wheaties than his fellow service club worker? Is he part of an android race programmed to grind out community service work at a machine like pace?

Nope. He is a young man, between the age of 21 and 40,

who wants to improve his community and the world for his family and mankind.

"We are a group of young men who do service work and have fun doing it," Hanly says.

Kinsmen come from all walks of life and most are recognized as leaders in their community.

Membership is open to anyone who is interested in community work. Nominees are sponsored by an existing member and invited to attend

a couple of meetings. Membership is confirmed by a vote of the executive.

Dues vary slightly but are usually around \$30 per year.

"Our motto is serving the community's greatest need," says Hanly.

Last year, the Kinsmen club contributed \$43 million in community service work in dollars time and labor.



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