

and fellowship of that meeting thrilled me as I had never been thrilled before. The whole atmosphere of that meeting seemed so charged with truth, and right, and honesty of purpose, that I remember saying to my wife: "It is good for us to be here."

Before the meeting was over the thought that was uppermost in my mind was this: If well-educated, level-headed business and professional men all over this North American continent are banding together under the name Kiwanis, for no selfish reason, but for the express purpose of putting into action in their daily lives the aims and objects I had just heard outlined, they would accomplish more for humanity, for practical Christianity, and for world peace, than any other organization I knew or had ever heard of.

Knowing personally, as I did, many of the members present on that occasion, and having no reason to doubt their absolute sincerity, I had no hesitation in answering **Yes** when asked if I would like to join the Club.

Have I ever regretted becoming a Kiwanian? **Absolutely no.**

Kiwanis, what is it, I don't really know,

But it always reminds me wherever I go

To treat all my pals in this world-wide school,

By the standard set forth in the old Golden Rule.

\* \* \* \*



By  
D. A.  
CHALMERS

Before noting what led him to become a Kiwanian, the writer cannot refrain from saying that it was a surprise to find that some of the selected Kiwanians asked by letter to reply to the question of "How and Why I Became a Kiwanian," seemed to have difficulty in doing so. Just as it may fairly be assumed that every one should be able to give "a reason for the faith that is in him," so also should one be able to give a reason for any such action. Even those of us continually beset by intellectual questionings affecting Christianity, may justify commitment to connection with some Church on the ground of "It is the Highest I know."

When the Rotary Club was being formed in Vancouver, the writer was asked if he would join such an or-

ganization. From the information given him he inferred that, whatever Rotary's social service aspirations and membership privileges, it was likely to be looked upon as something of an "Exclusive" club; and as it was an innovation from the United States, he hesitated to commit himself. Wisely or otherwise, he had cherished the idea that no organization so much as that One—The Church—supposed to be the special exponent of the Golden Rule, should bring people into social and friendly contact: How far that idea comes to be qualified is another story.

When Organizer Al. Struthers, towards the end of 1918, called upon the writer and invited him to become a Charter Member of another "Service Club" with the peculiar name of "Kiwanis," he again hesitated; for he gathered that it was "another of the same," only going one better than Rotary by being open to practise "two are better than one" so far as its classifications were concerned—as Kiwanis may have TWO members from each business or profession.

The speaker at the first luncheon, however, told a story of how, in another city, Kiwanians had taken action to make "plugging" at an election practically impossible. So, influenced by certain allegations affecting the purity of elections in this part of the Empire, the writer decided that if this new club was to be active in "community service," of that and similar kinds, he would join it, at least experimentally.

The experimental experience has continued seven years. Candour constrains one to add that in most of that time crowding duties and personal pre-dispositions alike have tended to place him among the backward-in-coming-forward or more passive than active members. On the other hand, while one has observed and experienced much to commend in the Club—especially in relation to mental recreation and good fellowship—he must confess that the main thing that seems to him today to justify the continued separate existence of Kiwanis as a Social Organization is—not the numerous "talks," of which some of us may think we have more than enough in proportion to action, and time for action;—not the local or other publicity, of which we have recently had an outstanding example in the North West District Conference held in Vancouver; not the vim and vigour or fun and frivolity of luncheon-time sing-songs,—useful as these

may be as an interlude and relief mid the bustle and tension of modern business life;—not the Club's Stanley Park "Rose Plot" or Pacific Highway "Tree-planting" work;—not even such work as the internationally-arranged Harding Memorial in Stanley Park, Vancouver, however worthy all these may be in their way;—but rather the PRACTICAL INTEREST the Club's membership is exercising IN THE "UNDER PRIVILEGED CHILD" movement.

## An Unsolicited Contribution

(Given for insertion in this issue)

Why should not every Kiwanian and Community Service Clubman in British Columbia and Western Canada help to extend the usefulness of "The British Columbia Monthly"

By reading it and interesting their friends in it?

By advertising their business in its pages?

And by occasionally contributing articles bearing on the life and development of this World-centre City of Vancouver, and Second-to-none Province?

For Fifteen years the British Columbia Monthly has weathered the storms and stress of financial depression, war conditions, and war's woeful aftermath, printers' strike set-backs, and the ups and downs of political life, without pandering to any party.

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To all of which the Editor need say no more than "Thank you" and "Amen!"