

bodies as the Plunket Society, born in Dunedin, and the Y.W.C.A.—worked with the minimum of talk or publicity.

Dr. Gibb may have thought too partially of Dunedin. His attribution of a straiter morality as compared with other cities might be met most fairly, in the absence of statistics, by something like Princess Margaret's plea when her name was left out of the Prayer Book: "I'm quite as bad as Elizabeth." Surprisingly, it was a common remark of visitors quite recently that Dunedin had more "night life" than any of the other towns. The advantage was accidental and wholly innocent. But outsiders have also commented on a phenomenon that has intrigued them—would-be bus travellers queuing up, of themselves, in order of arrival, for a vehicle that has not yet appeared. The sight can be seen at any one of half a dozen bus starting places. It suggests an orderliness, a sense of fairness and a restraint that may well be called typical of Dunedin.

It is a bonnie city. The more one knows it, the more its beauty grows. Pre-eminently, it is a homely and a friendly one. It is a habit of Dunedin folk to decry its climate. That is a foible only understandable—if it is understandable at all—by the Dunedin-born.



I CAME AND I STAYED

By Archdeacon
L. G. WHITEHEAD

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I CAME to live in Dunedin as Warden of Selwyn College in June, 1919, at the invitation of Bishop Nevill. I accepted the Bishop's appointment at the suggestion of my friend, the late Rev. J. L. Mortimer, who prophesied that between us we would "rock Dunedin into the sea," whatever that may have meant.

Alas! I had not been here two years before my friend was carried off by death, and Dunedin is no nearer the sea than when I came.

My first impression of Dunedin was the wretched state of the street surfaces. My second was the immediate kindness and helpfulness of Professor Hewitson, Master of Knox College. Other impressions came later, that the City takes more interest in its university than other New Zealand cities do in theirs; that Dunedin business men have built substantially and have a fine and generous public spirit. They have shown this even to a small institution like Selwyn, which has received thousands of pounds from the public during my years there.

One of the greatest privileges I enjoyed by living in Dunedin was my friendship with the late Dr. Dickie, one time Professor of Systematic Theology in Knox College. I sometimes doubt whether his own Church, the other Churches, or the New Zealand public generally appreciated how great a man he was. He was certainly the most learned theologian in Australasia. He was more than this—he was a "character," and his conversation was a delight. Above all, he was a well of wisdom, and his balanced judgment was a court of appeal of which we have not had the like in this country since his death.

Most of my life in Dunedin has been spent, not in a strictly ecclesiastical or theological atmosphere, but in the company of medical and, to a lesser extent, dental students. These are supposed to be the wickedest of all university men. I have not found them so. A discerning visitor once remarked to me that the Warden of a College like this would learn to understand these young men better than they understood themselves. And this is true, and the understanding is, I may record, on the whole more pleasing than not.

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DUNEDIN more than the other three centres is a city of books. Besides the popular libraries and the Public and University libraries, there is the Athenaeum, a private venture of the nineteenth century. It contains many thousands of books, of which a large number are early publications of the last century and are probably without duplicates in New Zealand. Selwyn College has a unique library presented to Bishop Nevill by the widow of the late Dr. Wm. Shoults, of London. A "lady of title" gave the Bishop the money to bring the books to this country. The library contains some twelve thousand volumes of which twenty-two were printed before 1500. The rest consist largely of books of the sixteenth, seventeenth, eighteenth and early nineteenth centuries. There are three copies of every classical author, though mostly they are old-fashioned texts.

The late A. S. Paterson founded a library at Knox, and, in the later years of his life when he heard that we were



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