

**Transplanting Tradition:
The History of Kingswood College**

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This thesis is an account of research conducted by myself prior to and during my candidature as a research student for the degree of Master of Philosophy at Murdoch University. It consists wholly of my own research, except where other sources are used. These sources are acknowledged by footnotes and referencing.

An unpublished manuscript by the Reverend Alfred Crookes Hull was an important record of the events leading up to the establishment of Kingswood College. The manuscript, *Birth of a College*, consists of Mr Crookes Hull's personal account of the establishment. The manuscript and the work carried out by its author are acknowledged and appreciated in the research and writing of this thesis.

The contents of this thesis have not been previously been submitted for a degree at any university or tertiary institution.

Geoffrey M Smith
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Abstract

Kingwood College was one of the residential colleges affiliated with the University of Western Australia. Originally established by the Methodist Church, the College had in recent years been run by the Uniting Church. Kingswood amalgamated with St Columba College (another Uniting Church college) in 2000, to form Trinity Residential College. Kingswood experienced nearly forty years of existence prior to its amalgamation. However its history began as far back as 1913, when the concept of a Methodist College at the infant University of Western Australia was raised at the annual Western Australian Conference of the Methodist Church.

This thesis examines the history of Kingswood College, including the events leading up to its foundation and the years until amalgamation with St Columba College. It follows the development of Kingswood College in terms of the impact of massification, managerialism and marketing, along with the endeavour to establish a sense of commensality, or belonging, among its members. These factors help explain the ability of the College as an institution to adapt to social, academic and economic changes throughout a period of almost 40 years. Further, it will be seen that these changes often challenged the traditions brought to the College as a result of its background within the Methodist Church and the approach taken by the church to the provision of services to university students.

Table of Contents

Introduction.....	P. 12
Chapter 1: The Beginning.....	P. 40
Chapter 2: 1963: The First Year.....	P. 82
Chapter 3: 1964 and Beyond.....	P. 95
Chapter 4: The 1970s.....	P. 117
Chapter 5: The 1980s.....	P. 146
Chapter 6: The 1990s.....	P. 187
Conclusion.....	P. 222
Bibliography.....	P. 231

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Much of the background material for the first two chapters came from an unpublished manuscript, "The Birth of a College", written as a record of the early years of Kingswood College, by the Reverend A. Crookes Hull in (I believe) 1973. The manuscript exists as a document in the Kingswood College and (now) Trinity College archives. Without this manuscript, research into the early years of the College's development would have been so much harder. Mr Crookes Hull had the foresight to commit to paper his recollections of those years, and I hope that *Transplanting Tradition* will give the reader an appreciation of the

drive and dedication shown by Mr Crookes Hull to ensure that Kingswood became a reality.

I would also like to thank my wife, Lyn, who also gave me support and encouragement to finish this thesis. One of our favourite topics of conversation is the setting and achieving of life goals. The submission of this thesis marks the achievement of one such life goal and for this, I know she is pleased and to her, I express my thanks and my love.

Finally, I would like to thank my parents, Josephine and John Smith, who, back in the 1960s and 1970s, never wavered in their belief that a deaf child could be educated in a mainstream school environment. This thesis is dedicated to them.

They also sent me to Kingswood College in the first place!

A note on methodology.

Due to the subject matter of this thesis and the fact that some controversial events are still fairly recent and the principal players are still alive, there was anecdotal evidence from various sources to suggest that ill-feelings, grievances and disagreements are part of the Kingswood College experience. Because the writer has good relationships with many of those involved with Kingswood College, it was felt that a very neutral and tactful approach needed to be taken while compiling this history out of fairness and respect to these individuals. Legal agreements also prevented on-the-record discussion of some aspects of the college history, especially concerning events that were to occur in the mid 1990s. Therefore, when undertaking this study, a conscious decision was made to make use of material which was either published or available in some written format which would be available to be verified and referred to if necessary by other individuals, such as researchers, members of the Uniting Church and members of the Kingswood College (and Trinity Residential College) community. In doing so, if any disagreements or objections to any of the contents of this thesis did arise, the source of the disputed material can be traced back to documents available in the public domain, thereby allowing the consultation of such material by those who may wish to disagree with the interpretation of that material as presented within this thesis.

On a couple of occasions however, oral information has been referred to. The Reverend Michael Owen was very helpful in providing details on theological

training and this information has been used and in many cases also supported by written documentation covering the establishment of the Uniting Church. Personal communication with the Reverend Colin Honey was also used on a couple of minor occasions and without compromising the empirical approach to the structure of the thesis.

Such an empirical approach does have implications for the direction in which research can go and such is the case in the current thesis. Apart from the annual student magazine *Casey*, most of the written and/or published documentation relating to Kingswood College focuses on the administrative side of college life rather than the social side. Therefore the thesis looks primarily at the administrative development of the college, using as a theoretical basis, the work of Tapper and Palfreyman. That is not to say that the social history of the college has been ignored totally. Where possible and within the limits of available written material, reference is made to the social aspects of the college, but the reader is to be made aware that this is not the primary focus of this thesis.

Having chosen to follow an empiricist approach to the history of Kingswood College, the challenge was to locate and examine as much written and/or published material concerned with Kingswood College. Two sources provided a valuable summary of the early years leading up to the establishment of the college. These have been frequently referred to in the early parts of the thesis. Similarly, the minutes of the Kingswood College Council and associated college committees such as the Executive/Finance Committee, provided an extensive and chronological written record of the administrative work of the

college and were chosen on this basis. This information was supplemented by published material such as newspaper reports, references to the college in other manuscripts and the annual editions of *Casey*. In all such cases, the material obtained from these sources was judged to be a neutral record of college activities or has been discussed within the thesis without criticism of the personalities involved.

If your Lordship should ask, what evil have I done? I answer None, save that I visit the Religious Societies, preach to the prisoners in Newgate and to the poor colliers in Kingswood, who I am told are little better than heathens.

George Whitfield in a letter to Bishop Butler, February 24th 1739.

Introduction

I have spent more money, time and care on this than on almost any design I ever had and still it exercises all the patience I have. But it is worth all the labour.

(John Wesley. In reference to Kingswood School, Bath, England.)

Residential student colleges are a feature of most universities in Australia and indeed can be found in universities throughout the world. Their value to students in terms of academic and social support has long been recognised.¹ This value comes from the concept of a group of people living and working together, and developing what has been referred to as a “second education”, that is one in which students learn from one another.² More recently, this approach to undergraduate education has been defined as a “liberal education” by Donald Markwell, aspects of which make up the educational practices demonstrated within the world’s top residential universities.³ The process of living and working (or studying) together can be described as the process of *commensality*. This is a term that is frequently referred to by Ted Tapper and David Palfreyman in their book *Oxford and the Decline of the Collegiate Tradition*. They take the definition of the word from the *Oxford English Dictionary*, which states that to be commensal is “to eat at the same table;

¹ See, for example: “The Collegiate Way”, [<http://www.collegiateway.com>], accessed on 18 February, 2007; Archibald Grenfell Price, *A History of St. Mark’s College, University of Adelaide and the Foundation of the Residential College Movement* (Adelaide: The Council of St. Mark’s College, n.d.), p.1; Damian Powell, “A Case for the Value of Residence in Australian University Education”, *Trinity Papers Number 1*, (n.d.), pp. 1-4; Donald Markwell, *A Large and Liberal Education: Higher Education for the 21st Century* (North Melbourne: Australian Scholarly Publishing, 2007), p. 38.

² Price, *History of St. Mark’s College*, p. 1.

³ Markwell, *A Large and Liberal Education*, pp. 37-44.

(animal or plant) living harmlessly with or in another and thus obtaining food”. Using this definition, the authors see commensality in a residential college setting in terms of, for example, the sharing of lunch (“common table”) or dinner (“high table”) by members of a Senior Common Room (post-graduates, Fellows, Dons, etc.). For undergraduates, commensality can refer to the actual experience of living in college, with shared meals and the attraction of activities such as inter-collegiate sports and other college-based activities.⁴

Commensality as a term is not to be confused with collegiality. Collegiality can be represented physically through the provision of “traditional” collegiate architecture (Quadrangle, dining hall and study-bedrooms clustered around staircases) and socially by way of shared activities and traditions that have developed and which occur within the college environment. Such activities can include formal dinners, annual plays and revues and competitive sports.

Commensality, on the other hand, can be illustrated by the active involvement by members of the college community in these social activities and the traditions attached to them as well as in the use of particular terms to describe certain aspects of the collegiate calendar (e.g. “High Table”).⁵ Commensality can therefore be seen as a means of promoting student engagement, by which students take an active part in their own education in such a way that their academic and social experiences are shaped and enhanced through engagement with a range of activities.⁶ This is especially evident in

⁴ Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), pp. 54-55.

⁵ Tapper and Palfreyman, *Oxford and the Decline of the Collegiate Tradition*, p. 56.

⁶ Markwell, *A Large and Liberal Education*, pp. 80-92.

older colleges, particularly those at Oxford and Cambridge, but is also evident in written accounts of residential colleges in Australia, most vividly in the accounts of two colleges at the University of Queensland.⁷ The process of commensality is also evident in Peter Cameron's account of life in St. Andrew's College at the University of Sydney.⁸ Commensality, as it occurs within a collegiate setting, is the way in which the college members live, work and eat together as a group and one in which the traditions and lifestyles inherent in the college are passed on from one generation to the next. It is these traditions that have originated from the Oxford and Cambridge University colleges over the centuries, remnants of which are evident to some extent in the residential colleges of today's universities.

The medieval approach to what is now referred to as "higher education", was based on the provision of a course of study that, when completed, allowed for the conferring of a degree in grammar or in liberal arts. The liberal arts programme took in what was known as the *trivium* (covering grammar, rhetoric and logic) and the *quadrivium* (covering arithmetic, music, geometry and astronomy).⁹ The basic degree conferred was the B.A. The M.A. programme was a continuation of studies in these subjects, but the expected outcome of these studies was for the candidate to continue into theological studies or canon law. Theological studies were seen as being superior to law, only because of the presence of religious orders within the universities at the time.¹⁰ The expected

⁷ Michael A Head, *St. Leo's College: The Memories* (Brisbane: Leonian Press, 1991); Jim Lockhart, *Wyvern Tales* (St. Lucia, Qld: King's College, 2004).

⁸ Peter Cameron, *Finishing School for Blokes: College Life Exposed* (St. Leonards, NSW: Allan & Unwin, 1997).

⁹ Elisabeth Leedham-Green, *A Concise History of the University of Cambridge* (Cambridge: University Press, 1996), p. 17.

¹⁰ Leedham-Green, *Concise History of the University of Cambridge*, pp. 17-19.

outcome of these studies was to prepare scholars for duties within the church or within the affairs of the crown. Medicine was later to follow, and these three subjects were to form the basis of traditional university scholarship at Oxbridge for many years to come.

The “traditional” residential college model developed at the universities of Oxford and Cambridge. At its core, this Oxbridge collegiate system of university education revolves around the practice by which teaching and tuition is provided by independent and autonomous colleges while examinations are conducted and degrees conferred by the university. The alternative to the collegiate system is one in which the university takes responsibility for both teaching and examination, with the role of the colleges focussing on accommodation, a degree of academic tuition which supplements that of the university and which provides for the social needs of the students in residence. This system originates from Scotland as well as from Germany and France and is also known as the Professorial system.¹¹

The Oxbridge collegiate system appears to have developed from the need for scholars to live in lodgings of some form for a period of several years, since a course of study could take up to seven years and even more if the scholar was hoping to attain the level of doctorate in either divinity or canon law. Early arrangements of this form were evident by the 13th Century in the United Kingdom whereby a senior member of the university was given authority to lease a property from which he was entitled to rent rooms out to students in a

¹¹ Donald Markwell, “The Denominational University College Today”, *Trinity Papers Number 19*, (February 2001), p. 2.

hostel-like arrangement. In return, the senior member gained the title of “Principal”. The Principal, in return, had certain obligations to the university and these were gradually enacted within the university legislation. In particular, this legislation allowed for the university to ensure that the students were morally and academically well looked after by the principal, who himself, was subject to frequent visits to ensure that he was a fit and proper person to run a hostel.¹²

These colleges provided much more than just food and lodging for the student. By mixing with each other within the dining halls, libraries and quadrangles of the colleges, the students were presented with opportunities to develop their social skills, conduct and general knowledge within a structured, supportive and encouraging academic environment.¹³ A sense of commensality was therefore achieved through the provision of this “traditional” Oxbridge collegiate environment, which encouraged students to mix with each other and with academic staff within the college. The benefits to the students have enabled the commensality aspect of residential collegiate life to survive into the 21st century from medieval times and to continue to be acknowledged to this day as being an important aspect of university life. This is especially the case today, as universities get bigger and as academic courses become more specific and specialised, isolating the student from exposure to subjects and students other than those within their own narrow field of study.¹⁴

¹² Leedham-Green, *Concise History of the University of Cambridge*, pp. 20-21.

¹³ Colin MacDonald, “The Residential Component of University Education”, *The Victorian Historical Magazine*, vol. XXXI, no. 3, (February, 1961), p. 145.

¹⁴ MacDonald, “Residential Component of University Education”, p. 146; Markwell, *A Large and Liberal Education*, pp. 97-98.

Oxford University dates its foundation back to 1129, when Osney Abbey was established and provided a basis for learning in the Oxford area. It continued to grow during the 12th Century and by the 13th Century it was beginning to develop into the institution for which it is known today.¹⁵ Oxford's earliest colleges (University, Balliol and Merton) date from the 13th Century. University was established in 1249, Balliol in 1263 and Merton in 1264.¹⁶ The colleges were founded in order to cater for graduates reading for higher degrees and were modelled upon that arrangement evident at the Sorbonne in Paris, which was also established during the 13th Century and which catered for a community of theology doctorate students.¹⁷ Merton College was the first to erect premises designed around the provision of accommodation, a chapel and a dining hall encircling a quadrangle, in the style now seen as the "traditional" Oxford residential college model.¹⁸ The statutes of Merton College are also notable in that they appear to be the earliest such statutes that allow for the "traditional" staffing of a college, via the appointments of and duties of the master, the fellows of the college, the deans, the bursars and even the porter.¹⁹ The founding of the Oxford residential colleges tended to result from endowments by the three wealthiest ranks of society: the monarchy, the churches and religious organisations and wealthy landowners.²⁰ Leedham-Green states that these early endowments may have been motivated by the founder's desire not only to increase the numbers of well educated graduates to the church and state, but also to ensure that they (the founders) and their

¹⁵ John Prest, "City and University", in John Prest (ed.), *The Illustrated History of Oxford University* (Oxford: University Press, 1993), pp. 2-3.

¹⁶ Tapper and Palfreyman, *Oxford and the Decline of Collegiate Tradition*, p. 154.

¹⁷ Leedham-Green, *Concise History of the University of Cambridge*, p. 21.

¹⁸ Prest, "City and University", p. 8.

¹⁹ Leedham-Green, *Concise History of the University of Cambridge*, p. 22.

²⁰ Joseph A. Soares, *The Decline of Privilege* (Stanford, California: Stanford University Press, 1999), p. 151.

families would continue to be remembered appropriately.²¹ Today, the influence of the church and landowners has declined and the monarchy has been replaced by the government or the state.

Cambridge University traces its origins to 1209.²² By 1290, it was designated a *Studium Generale* (an institution capable of attracting international scholars) by Pope Nicholas IV. This standing was confirmed by a Papal Bull in 1318.²³ The collegiate model of university education later expanded to Durham and also to Ireland. The first college established at Cambridge was Peterhouse in around 1284 and was modelled on Oxford's Merton College. Peterhouse was followed by King's Hall (founded in 1317 and again in 1337), Michaelhouse (1324), Clare (1321), Pembroke (1347), Gonville (1347-1349), Trinity Hall (1350) and Corpus Christi (1352).²⁴ Like Oxford, these early Cambridge colleges were established via the endowments of landowners and later of royalty.

The universities of Oxford and Cambridge were very much under the control of the Anglican Church and as a result, they excluded those of other faiths until the mid-1850s.²⁵ Just prior to that period, the University of London was founded in 1828 as a secular, non-residential alternative to the Oxbridge model, offering a liberal education and specifically excluding theological

²¹ Leedham-Green, *Concise History of the University of Cambridge*, p. 21.

²² Leedham-Green, *Concise History of the University of Cambridge*, p. 3.

²³ Leedham-Green, *Concise History of the University of Cambridge*, p. 4.

²⁴ Leedham-Green, *Concise History of the University of Cambridge*, p. 23.

²⁵ Peter Cunich, "Archbishop Polding's idea of a University", in David Daintree (ed.), *The Role of Catholic Colleges in the Modern University: Papers from an International Colloquium 10-11 July, 2008* (Sydney: St. John's College, 2008), p. 14.

instruction.²⁶ By 1836, the university had transformed itself from a teaching college into an examining authority and this led to other secular educational institutions affiliating themselves with the university for the purpose of administering examinations.²⁷ Further challenges to the dominance of the Oxbridge system followed the founding from 1845 of the Queen's colleges at Belfast, Galway and Cork in Ireland. Like the University of London, the Queen's colleges were secular institutions and when they became incorporated as the Queen's University of Ireland in 1850, the examining authority for these colleges was based upon the model established by the University of London.²⁸ Following the professorial system of university-based teaching and examination, these institutions became notable as alternatives to the Anglican-based Oxbridge system and were to influence the manner in which universities became established in the Australian colonies.

In Australia, the establishment of universities and affiliated residential colleges followed a different path, which combined aspects of the Oxbridge collegiate system and the professorial system. In their account of the history of the Women's College at the University of Sydney, Hole and Treweeke indicate that the universities of Sydney and Melbourne were established at a time in which Australia's government and academic leaders did not necessarily see themselves bound to the same conservative traditions evident in the Oxbridge academic system. Conscious of the limitations of the decentralised and sectarian Oxbridge system, the founders of the universities favoured a secular

²⁶ Cunich, "Archbishop Polding's idea", p. 16.

²⁷ Cunich, "Archbishop Polding's idea", p. 16.

²⁸ J.V. Luce, *Trinity College Dublin: The first 400 years* (Dublin: Trinity College Dublin Press, 1992), p. 96; Cunich, "Archbishop Polding's idea", p. 16.

model, akin to the professorial system, by which teaching and examinations were conducted by the university. However, it was still considered that the spiritual and social needs of the students needed to be addressed, so the churches were encouraged to establish university-affiliated residential colleges.²⁹

These colleges would allow the resident students to receive appropriate religious instruction, domestic support and supervision and access to college-based tutorial assistance for their university studies.³⁰ This enabled a process to develop through which the collegiate and professorial systems co-existed in a compromise arrangement. As Markwell points out, the professorial system enables the university to fulfil its primary role as teacher and assessor of students. The well-being of students is covered more by the collegiate system, and Markwell concludes that the colleges are evidence of the integrity of the university.³¹ Markwell does not elaborate on what he meant by *integrity* in the relationship of colleges to the university. Since he was commenting on the need for institutions to address the well-being of students, the comment can be taken to mean that by encouraging the establishment of colleges by religious institutions and enabling them to address the social and spiritual needs of their residents, the university acknowledged its responsibility for the social (as well as academic) development of its students. Integrity is therefore enhanced since the university is able to operate as a secular institution while still promoting the importance of social and spiritual development among its student members.

²⁹ Owen Parnaby, *Queen's College, University of Melbourne: A Centenary History* (Melbourne: Melbourne University Press, 1990), p. 7.

³⁰ W. Vere Hole and Anne H. Treweweke, *The History of the Women's College within the University of Sydney* (Sydney: Halstead Press, 1953), p. 36.

³¹ Markwell, "The Denominational University College Today", p. 2.

By combining these systems, the early Australian universities were able to provide an education system that was not controlled by the same religious and social influences evident in the traditional institutions long established in the United Kingdom. The governing bodies in the colonies acknowledged that the professorial system was desirable for the society of the time. At the same time, they could still acknowledge the importance and desirability of church involvement in shaping the integrity of students within the educational institutions, via affiliated denominational residential colleges. Accordingly, when universities were established in the colonies of Victoria and New South Wales, the governments of the day encouraged and assisted the four main churches to establish residences for those students living away from home through the offer of land grants and financial assistance.³²

As a result of these early government incentives, the Oxbridge residential system started to develop within the colleges established by the churches at the University of Melbourne and the University of Sydney. At the University of Melbourne, Trinity College was established by the Church of England in 1872, under the guidance of its foundation Warden, Alexander Leeper. Leeper did much to establish a collegiate system appropriate for the University of Melbourne which would later be the model for other residential colleges in Melbourne and in other Australian states.³³ Trinity College incorporated a

³² Markwell, "The Denominational University College Today", p. 7.

³³ John Poynter, *Doubts and Certainties: A Life of Alexander Leeper* (Carlton, Vic.: Melbourne University Press, 1997), pp. 431-432; James Grant, *Perspective of a Century: A Volume for the Centenary of Trinity College, Melbourne 1872-1972* (Melbourne: The Council of Trinity College, 1972), p. 78.

hostel for female students in 1886.³⁴ The hostel, which from 1891 became known as Janet Clark Hall, was physically separate to Trinity, but fell under the management and guidance of the Trinity College Council. It later formally severed its links to Trinity and became an autonomous college in its own right.³⁵ The Presbyterian Church opened Ormond College in 1881, thanks largely to its principle benefactor, Francis Ormond, a wealthy Victorian landowner.³⁶ Trinity and Ormond were followed by Queen's College, established by the Methodist Church in 1888 and by the Roman Catholic's Newman College in 1918. The Methodist and Presbyterian churches (with support from their respective colleges) were later to work together to establish St. Hilda's College, which opened to female students in 1964.³⁷

Walker points out that when the University of Sydney was proposed in 1849, by William Charles Wentworth, it was done so with an awareness of the church-based and exclusive universities of Oxford and Cambridge and a desire to avoid this model. This desire was based on the need to minimise sectarian rivalry in the NSW colony. The major denominations at the time, the Anglican Church, the Roman Catholic Church and the Presbyterian Church, all appeared keen to influence the development of educational institutions in the colony. Wentworth was determined that this should not occur and was supported in this view by Sir Charles Nicholson, at that time, the Speaker of the NSW Legislative Assembly and later, the founding Vice-Chancellor (or Vice-Provost as the position was entitled at that time) of the University of Sydney. Wentworth and

³⁴ Hole and Treweeke, *History of the Women's College*, p. 41.

³⁵ Lyndsay Gardiner, *Janet Clark Hall 1886-1986* (Melbourne: Hyland House, 1986).

³⁶ Don Chambers, "The Creation", in Stuart Macintyre (ed.), *Ormond College Centenary Essays* (Carlton, Vic.: Melbourne University Press, 1984), pp. 29-30.

³⁷ Philippa Maddern, *St Hilda's College: Forerunners and Foundations* (Melbourne: St. Hilda's College, 1989).

Nicholson proposed that the new university would follow the German/Scottish model where on-campus residence was neither a requirement nor a primary function of the university. Unlike Oxford and Cambridge, teaching was to be carried out by professors of the university and not by collegiate staff.³⁸

Despite a determination to ensure that the university was a secular institution, free from religious influences, Wentworth and Nicholson nevertheless saw a place for the established churches within the university. They felt that church-run residential colleges would have a valuable role in providing accommodation, tuition and religious instruction. Despite this viewpoint, the prospect of a secular university in the colony of NSW did not please many within the churches and Wentworth was forced to address these concerns by including four clergymen among the twelve people who would make up the first Senate of the University. In the end, three took up positions representing the Catholics, Presbyterians and Methodists. Only Bishop William Grant Broughton, the first Anglican Church of England Bishop of Sydney, refused to have anything to do with the institution which he saw as (as Walker records) a “great emporium of false and anti-church views”.³⁹

Broughton’s views, however, were not representative of a prevailing attitude within the Anglican Church and during his absence overseas prior to his death in 1853, support for a Anglican Church-affiliated residential college at the

³⁸ ³⁸ Ian Walker, “‘A great emporium of false and anti-church views’: The foundation of Anglican residential colleges in Sydney’s secular universities”, in David Daintree (ed.), *The Role of Catholic Colleges in the Modern University: Papers from an International Colloquium 10-11 July, 2008* (Sydney: St. John’s College, 2008), pp. 99-100.

³⁹ Walker, “‘A great emporium of false and anti-church views’: The foundation of Anglican residential colleges in Sydney’s secular universities”, p. 101.

university grew. This, together with a clear need for residential accommodation at the university resulted in the passing of the Affiliated Colleges Act in 1854. Under this Act, the University of Sydney was to provide colleges affiliated to each of the four main denominations together with financial support for the Head of each college. The Act also allowed for religious instruction to be carried out within the colleges, but students were required to be enrolled in a course of study at the university.⁴⁰ In effect, the Act as passed by the Legislative Assembly enabled church-affiliated residential colleges to be established at the secular University of Sydney, but were to be “clearly subordinate to the University’s secular teaching and authority”.⁴¹

Within the University of Sydney, St. Paul’s College was established by the Anglican Church in 1856 and St. John’s College was founded by the Catholic Church in 1860. These earlier colleges did not enjoy very successful beginnings.⁴² Nevertheless, they later became established in the life of the university and were followed by the Presbyterian Church’s St. Andrews College in 1876.⁴³ The Women’s College was opened to students in 1892.⁴⁴ They were later followed by Sancta Sophia Hall in 1926.⁴⁵

The earliest college at the University of Tasmania (established in 1890), was Christ College which had its beginnings as a theological college, but

⁴⁰ Ian Walker, “A great emporium of false and anti-church views’: The foundation of Anglican residential colleges in Sydney’s secular universities”, p. 102.

⁴¹ Ian Walker, “A great emporium of false and anti-church views’: The foundation of Anglican residential colleges in Sydney’s secular universities”, p. 102.

⁴² Poynter, *Doubts and Certainties*, p. 61.

⁴³ Cameron, *Finishing School for Blokes*, p. 23.

⁴⁴ Hole and Treweeke, *History of the Women’s College*, p. 26.

⁴⁵ Marie Leech and Mary Shanahan, “Women Walking in Wisdom: The History and Development of Sancta Sophia College, within The University of Sydney”, in David Daintree (ed.), *The Role of Catholic Colleges in the Modern University: Papers from an International Colloquium 10-11 July, 2008* (Sydney: St. John’s College, 2008), p. 46.

concentrated on the provision of accommodation for university students from 1929. In 1933, the college became affiliated with the University of Tasmania. Two further colleges were established at the university. These were Jane Franklin Hall in 1950, established by the Tasmanian Council of Churches and the Roman Catholic Church's John Fischer College, established in 1963.⁴⁶

In South Australia, initial support from the government, as well as the University of Adelaide, was not very positive. Grenfell Price, in his account of the history of St. Mark's College (of which he was the Foundation Master), recorded the lack of support given to college establishment initiatives. He concludes that at least in the early years of the university, a lack of funding as well as a lack of available land on which to erect academic buildings, appeared to be the main reasons why the establishment of affiliated colleges was disregarded by the university.⁴⁷ Despite this, the Anglican Church moved ahead with the establishment of St. Mark's College, which opened in 1925, with nine students.⁴⁸

The lack of university and government support was to become especially evident in 1936-37, when these institutions failed to assist another affiliated college. St. Andrew's College, the second affiliated college at the University of Adelaide (after St. Mark's) was established by the Presbyterian Church in 1927, but was to experience severe financial difficulties by the mid-1930s. Appeals for financial assistance from the South Australian government were rejected and

⁴⁶ Ian Walker, "Church, College and Campus: the sacred and the secular in the foundation of denominational colleges in Australian universities, with particular reference to certain colleges in universities established in the period 1945 to 1975", (PhD dissertation, University of NSW, 2001), p. 138.

⁴⁷ Price, *History of St. Mark's College*, pp. 3-7.

⁴⁸ Price, *History of St. Mark's College*, p. 20.

the university was also unresponsive. Amalgamation with St. Mark's was suggested, but this was also refused by the university. As a result, St. Andrew's was forced to close in 1936.⁴⁹ Despite this fate, the collegiate system extended at the University of Adelaide. The secular St. Anne's College was established in 1947, with the support and assistance of St. Mark's College.⁵⁰ In 1950, the Roman Catholic Church opened Aquinas College and this was followed by the Methodist's Lincoln College in 1952.⁵¹

At the University of Queensland, affiliated residential colleges became established very quickly, although not in close proximity to the university, which was at that time operating out of temporary premises at the old Government House. Walker states that as a group of colleges, the five original colleges at the University of Queensland were founded together in a much shorter time span (8 years) than those that were established at the universities of Sydney and Melbourne.⁵² Despite some government opposition to the idea of denominational residential colleges, the Anglican Archbishop of Brisbane, St. Clair Donaldson, made a determined push for the establishment of these institutions. Coming from a family with close links to colleges at Cambridge University, Archbishop Donaldson understood the value of denominational colleges within a secular university in terms of guiding the social and spiritual development of the students within a commensally supportive environment.⁵³ The Archbishop's views were supported following the founding of the university in 1909, and the colleges were rapidly established. The Presbyterian Emmanuel

⁴⁹Price, *History of St. Mark's College*, pp. 37-45.

⁵⁰Price, *History of St. Mark's College*, pp. 73-74.

⁵¹Price, *History of St. Mark's College*, p. 75.

⁵² Walker, "Church, College and Campus", p. 139.

⁵³ Walker, "Church, College and Campus", p. 141.

College and the Anglican St. John's College were the first to open their doors to residents in 1911. They were followed by King's College, established by the Methodist Church in 1912, the non-denominational Women's College in 1914 and the Roman Catholic St. Leo's College in 1917.⁵⁴

When the University of Queensland moved to its current site at St. Lucia after the Second World War, these five original colleges also relocated to the new location. They were joined by further affiliated residential colleges: the non-denominational Union College in 1949, Cromwell College (established by the Congregational Church in 1950), the Catholic Women's Duchesne College in 1959 and Grace College, established by the Presbyterian Church as a women's college in 1970.⁵⁵

Like the University of Sydney, the University of Western Australia was founded as a secular institution. Established in 1913, the Founder of the university, Sir Winthrop Hackett, believed in the importance of residential colleges, but like Sydney, there was some opposition to the traditional church-affiliated collegiate system, with many believing that a hostel/hall system would be a better suited and more economical model for the new university.⁵⁶ The University of Western Australia commenced at premises in Irwin Street, Perth, with a residential institution at 204 St. George's Terrace. St. John's University Hostel was an Anglican Church institution, located within "The Cloisters". As St John's College it functioned as a training college for the Clergy,

⁵⁴Walker, "Church, College and Campus", p. 144.

⁵⁵ Walker, "Church, College and Campus", p. 145.

⁵⁶ Fred Alexander, *Campus at Crawley: A Narrative and Critical Appreciation of the First Fifty Years of the University of Western Australia* (Melbourne: F.W. Cheshire, 1963), pp. 505-506.

but due to the advent of World War 1 and the loss of many trainee clergymen to war service, the college became increasingly used by students at Irwin Street. As a result of continual and steadily increasing use by university students, the Anglican Church, with the support of the UWA Senate and Student Guild of Undergraduates, agreed in 1920 to trial St. John's as a university hostel. The trial was a success and from 1921 the institution operated and became known as St. John's University Hostel until 1930 when it was closed rather abruptly by the new Archbishop, Dr H.F. Le Fanu, who was determined to draw a distinction between the existing St. John's hostel and the expected future residential college at the new location for UWA at Crawley.⁵⁷

Hackett made a significant bequest to the new university and this included a £138,000 allocation to the Anglican Church for the establishment of a residential college at the Crawley campus. In 1926, the University Colleges Act was passed by the WA parliament enabling the UWA Senate to set aside land for the purposes of church-affiliated residential colleges. As was the case at the University of Sydney, there was some opposition to the idea of residential colleges, particularly from William Somerville, a member of the Senate and a supporter of the rights of workers. Somerville objected to the idea of church-managed institutions, claiming that they were not in keeping with the secular character of the University. Somerville's disagreement with his fellow Senate members on this issue of residential colleges resulted in him attempting, although without success, to block the passage of the legislation through parliament using his connections with the labour movement.⁵⁸ With the

⁵⁷ Alexander, *Campus at Crawley*, pp. 508-509.

⁵⁸ Alexander, *Campus at Crawley*, pp. 512-515.

passing of the University Colleges Act (1926), the University of Western Australia was able to make land available to the churches for the purposes of residential accommodation. The first college established was St George's College, operated by the Anglican Church and opened in 1931. The Roman Catholic Church established St. Thomas More College in 1955. Non-denominational accommodation was also available in the University Hostel (now Currie Hall) and the Women's College (later to be renamed St. Catherine's College), but the Presbyterian Church and the Methodist Church did not establish their colleges until much later.

The Methodist Tradition

Despite the secular nature of the foundation of Australian universities, the value of the churches to the spiritual needs of Australian society was recognised by these institutions and was supported by the various governments, with the notable exception of the colony of South Australia. From the published accounts of affiliated colleges at Australian universities, it can be seen that the Methodist Church was acknowledged by the governments of the day as one of the four main church organisations. They were therefore the recipients of land grants and/or financial assistance for the purposes of establishing affiliated colleges at the universities.

The Methodist Church included Oxford University graduates among its first members⁵⁹. The founder of the Methodist Church, John Wesley, was an Oxford University don prior to his later work as an evangelist and was admitted

⁵⁹Alexander, *Campus at Crawley*, p. 506.

to fellowship at Lincoln College in 1726. Initially, he was said to have been very active in the many social activities of Lincoln College, but between 1729 and 1735 he developed a more serious focus on academic and spiritual matters. A “Holy Club” was subsequently established at Oxford and meetings were often held in Wesley’s rooms at Lincoln. The presence of the Club became known to other members of the Oxford academic community, and it was from this time that Wesley and his friends became known as “Methodists” on account of the methodological and detailed approach to Bible study, opinions and lifestyle that the group practiced.⁶⁰ Just prior to his conversion at Aldersgate on 24 May 1738, Wesley was still residing at Lincoln.⁶¹ He remained a Fellow at Lincoln College until his marriage in 1751.

Wesley’s spiritual beliefs and fundamentalist ideals were developed during his residency at Lincoln College. His positive experiences of college life, as well as his continued high regard for Lincoln College during this phase of his life, meant that he subsequently placed a very high emphasis on education among his followers. The devotion of his followers, in turn, meant that they accepted Wesley’s views on the importance of education. The education of preachers was also of importance to Wesley and he took the view that they should have access to an education that was the equivalent of that available at Oxford and Cambridge.⁶² Theological institutions were subsequently established by the Methodist Church, with an emphasis on theological studies within the context of classical and scientific studies.⁶³ It was not until much

⁶⁰ Vivian H. H. Green, *The Commonwealth of Lincoln College, 1427-1977* (Oxford: Oxford University Press, 1979), pp. 334-335.

⁶¹ Green, *The Commonwealth of Lincoln College*, p. 347.

⁶² Parnaby, *Queens College*, p. 4.

⁶³ Parnaby, *Queen’s College*, p. 5.

later that closer links with universities began with the establishment of Wesley House at the University of Cambridge in 1921.⁶⁴ The link between the Methodist Church and universities can therefore be seen to have evolved from the time when Wesley read at Oxford University and developed a belief in the value of a liberal education alongside that of theological education and training.

In Australia, the Methodist Church took steps to introduce theological training as a means of preparing candidates for the priesthood in the rapidly growing colonies.⁶⁵ As mentioned earlier, the governments of the colonies of New South Wales and Victoria were conscious of the value of the churches to society and to education. The Methodist Church took up the offer made by the Victorian government and established Queen's College at the University of Melbourne. Queen's College opened in 1888 with 12 students in residence under the supervision of the Reverend Edward Holdsworth Sugden. Mr Sugden came from a strongly Wesleyan Methodist family with links back to the early Methodist preachers in the Yorkshire, UK region.⁶⁶ He was educated at Woodhouse Grove, an institution modelled on Kingswood School which was established by John Wesley.

After studying at Owen's College, Manchester, Sugden was accepted into the Methodist ministry in 1874.⁶⁷ He was to remain as Master of Queen's College until 1928. During that time Mr Sugden became a leading figure in Melbourne society and developed Queen's College to its position as a central

⁶⁴Parnaby, *Queen's College*, p. 5.

⁶⁵Parnaby, *Queen's College*, p. 6.

⁶⁶ Mary F. Sugden, *Edward H. Sugden: A Pen Portrait of the First Master of Queen's College University of Melbourne* (Melbourne: Lothian, 1941), p. 9.

⁶⁷ Sugden, *Edward H. Sugden*, p. 13.

institution in the training of Methodist ministers. In many ways, Queen's College can be seen as a model for other Methodist Church affiliated colleges in Australia in terms of their collegiate design and approach to commensality. This being the case, it can also be said that Mr Sugden was an important link between the Methodist educational heritage in the United Kingdom (especially with Kingswood School) and the future growth and development of Methodist educational institutions in Australia. Many Queen's men went on to hold influential positions in Methodist schools and colleges across Australia.⁶⁸ Sugden's successor, Dr. Raynor Johnson, also came from a strongly Wesleyan background and much of his personal character and educational beliefs evident during his Mastership at Queen's College were shaped during his time at Balliol College, Oxford, from which he graduated in 1922.⁶⁹

In New South Wales, the church failed to respond in time to the equivalent offer made by the colonial government in 1853, and the land grant intended to be allocated to the Methodist Church for a residential college was subsequently used as the site for the Royal Prince Alfred Hospital.⁷⁰ It has been recorded that this failure to respond to the offer of the land grant resulted from the church being unable to raise sufficient funds for the building of an affiliated college.⁷¹ There was the suggestion that many church members disliked the idea of a Wesleyan Church college affiliated with the (secular) university. There was also a feeling among members that a secondary college should have priority over

⁶⁸ Parnaby, *Queen's College*, p. 14, 47, 68, 88, 145, 165.

⁶⁹ Parnaby, *Queen's College*, pp. 179-182.

⁷⁰ Parnaby, *Queen's College*, p. 6.

⁷¹ Don Wright and Eric Clancy, *The Methodists: A History of Methodism in NSW* (St. Leonards, NSW: Allen & Unwin, 1993), p. 85.

a university affiliated college at that particular time.⁷² An affiliated college at the University of Sydney was subsequently delayed and it was not until 1917 that Wesley College was established as the Methodist Church's residential college.⁷³ At the University of Queensland, the Methodist Church established King's College in 1913, following the same model of a combined theological and university college evident at Queen's College at the University of Melbourne.⁷⁴ The church also established Lincoln College at the University of Adelaide in 1952.⁷⁵

Founded very much on the Queen's College model at the University of Melbourne, Kingswood College at the University of Western Australia was established with the Wesleyan philosophy of preparing students for life within the Methodist faith with a firm grounding in academic and theological study. Queen's College brought many of the social, academic and religious traditions of the Methodist Church to Australia from its institutions in Great Britain; these in turn were passed on to Kingswood College. As an example, in 1897, Queen's College became the designated Central Theological Institution for the Methodist Church. Candidates for the priesthood were subsequently trained at Queen's. Many went on to head theological and affiliated colleges throughout Australia. All the Heads of Kingswood College were members of Queen's College.⁷⁶ In this way, Methodist traditions linked to the Oxbridge collegiate system were transplanted ultimately to Kingswood College. But as many residential colleges discovered, keeping these traditions and continuing to maintain a relevant

⁷²Wright and Clancy, *Methodists*, p. 85.

⁷³Wright and Clancy, *Methodists*, p. 85.

⁷⁴ *King's College Handbook* (St. Lucia, Qld: King's College, 2007), p. 5.

⁷⁵ Clifford Shearer, *Lincoln College: The First Twenty Five Years* (Adelaide, Lincoln College, nd).

⁷⁶ Parnaby, *Queen's College*, p. 14.

presence in the life of the university as well as the church was difficult. It was an issue that shaped and developed Kingswood significantly during its short life under that name.

The purpose of the Australian Methodist Church university colleges was, like those in the United Kingdom, to enrich the religious, academic and social development of those of the Methodist faith, following on the philosophies of John Wesley. By the very nature of this role, the Methodist Church needed to develop a close association with the universities under which its colleges were established. In addition, the involvement of governments, both federal and state, in the affairs of universities, meant that the Church was also expected to work closely with government agencies to ensure their long-term viability. Over time, as government involvement became more important during the post-war years and into the 1980s, the influence of the church receded. Although many of the Oxbridge traditions of residential colleges continued to be evident in these Australian colleges (and are seen as being increasingly important in terms of student development in these days of larger, more impersonal Universities), the influence of the church is not as great as it was.

Continuity and Change

Tapper and Palfreyman in their examination of the higher education system in the United Kingdom, note that there are two historically important purposes of higher education. One is to provide the “experience of education” and to train those who enter into the institution with the skills necessary to access the labour market. They term this the “labour market function”. The

other function relates to the building up of and dissemination of intellectual capital or the “production of ideas”.⁷⁷ Tapper and Palfreyman go on to state that continuity and change within the higher education system is influenced by pressure to ensure that these two key functions continue to be maintained. Much of the pressure is economically driven (for example different types of labour skills needed in a technologically driven society). The state becomes the agent of encouraging (or enforcing) change, especially when the higher education institutions are dependent upon government assistance for funding.⁷⁸ Social and economic pressures for change and the influence of governments created a need for universities to address what Tapper and Palfreyman describe as the “three M’s”: *massification* (the growth in student numbers and therefore of universities); *managerialism* (the need to operate efficiently in accordance with the requirements of funding bodies); and *marketing* (the increased competition for income and student numbers). As a result government policy, support and assistance affect the manner in which universities as well as their residential colleges are able to survive and adapt to a changing society.⁷⁹ As will become evident in this thesis, residential colleges affiliated with Australian universities have not been immune to these same agents of continuity and change and have experienced many of the same social, economic and political challenges that have faced universities and colleges in the UK. In the case of Methodist Church residential colleges, including Kingswood College, the early influence of the church itself, as well as that of wealthy benefactors, was instrumental in the establishment of the colleges. However, the effects of changing federal and state government policy became more evident and more

⁷⁷ Tapper and Palfreyman, *Oxford and the Decline of the Collegiate Tradition*, p. 50.

⁷⁸ Tapper and Palfreyman, *Oxford and the Decline of the Collegiate Tradition*, pp. 50-51.

⁷⁹ Tapper and Palfreyman, *Oxford and the Decline of the Collegiate Tradition*, p. vii.

important not only to the establishment and physical growth of these colleges, but also to their long-term survival as residential institutions.

This situation is also evident in Western Australia. Interestingly, although all of the Western Australian universities provide on-site student accommodation, the Oxbridge model is evident only within the University of Western Australia. Here, along Stirling Highway, in addition to two non-denominational colleges (Currie Hall and St. Catherine's College) are the residential colleges established by the Anglican Church of England (St. George's College), the Roman Catholic Church (St. Thomas More College), the Presbyterian Church (St. Columba College) and the Methodist Church (Kingswood College). All have links to similar colleges in other states of Australia and have imported traditions. All have faced the issues of involvement with university and government agencies in the establishment, maintenance and viability of their colleges. Several of these colleges have had their histories recorded and published, in which these issues and their impact on collegiate life are discussed. St. Columba College has published two books on its history: *Dove Rising*, by David Robinson⁸⁰ and *Dove Soaring* by Debra Fletcher.⁸¹ Likewise, St. Catherine's College has two published accounts of its history.⁸² St. George's College⁸³ and Currie Hall⁸⁴ have published accounts, but St. Thomas More College and Kingswood College do not.

⁸¹ Dave Robinson, *Dove Rising* (Nedlands, West Aust.: St. Columba College, 1980); Debra Fletcher, *Dove Soaring* (Nedlands, West Aust.: St. Columba College, n.d).

⁸² Noël Stewart, *St. Catherine's College: From Dream to Reality, 1928-1978* (Perth: St. Catherine's College, 1978); Chloe Britton, *Women of Excellence: A History of St Catherine's College, The University of Western Australia* (Nedlands, West Aust.: St Catherine's College, 2003).

⁸³ Brian Wills-Johnson (ed.), *St George's College, The First Fifty Years 1931-1981* (Crawley, West Aust.: The Georgians, 1981).

Fred Alexander, in his comprehensive work on the history of the University of Western Australia, covered the establishment of all of the colleges (except St. Columba), including an account of Kingswood.⁸⁵ This account, as well as an unpublished record of the events leading up to the establishment of Kingswood College,⁸⁶ comprise the main sources of information on the early history of Kingswood College. However, neither of these sources can be fully relied upon in terms of accuracy. Mr Crookes-Hull's record is a personal one based around his recollections of the events leading up to the establishment of Kingswood. A personal bias could well be evident in his record, but there is very little available in the public domain to offer an alternative and dispassionate point of view. Alexander's account may also be suspect. A key statement and a direct quote relating to a report on the 1913 Methodist Church Conference, for example⁸⁷, is not evident in the issue of the *West Australian* cited as a reference. Nor is there any material that supports some of the statements made by Alexander and attributed to the *West Australian* report. While it is beyond the scope of the current study to comment further on the accuracy of Alexander's monumental account of the history of the University of Western Australia, at least in regards to the account of the establishment of Kingswood College, some discrepancies and/or inaccuracies are quite evident.

Apart from the above sources, the minutes of committees such as the Kingswood College Council provide written material on early college history, as

⁸⁴ Margot Clifford, *While We Live, Let Us Live: From University Hostel to Currie Hall, 1942-1999* (Crawley: University of Western Australia Press, 2002).

⁸⁵ Alexander, *Campus at Crawley*, pp. 505-584.

⁸⁶ Alfred Crookes-Hull, "The Birth of a College" (unpublished manuscript, n.d.).

⁸⁷ Alexander, *Campus at Crawley*, p. 506.

do the records of the Methodist Church Annual Conferences. Later on, Kingswood started to provide its own newsletters and publications that promoted and reported upon college activities. Among these publications are *Kingswood Commentary* (published in the early years to promote the college and assist in fund-raising), *Casey* (the annual student magazine) and *Confronting Tomorrow's Challenges* (a later newsletter).

Over almost forty years, Kingswood College faced many challenges arising from university, political, social and church issues. In this thesis, the history of Kingswood College is examined in the light of how the College confronted these challenges. Two themes will become evident. First, that Kingswood attempted to maintain within the University of Western Australia a focus on the academic, social and religious development of its residents as a result of its Methodist traditions and philosophy, through the process of encouraging a sense of commensality within its community. Second, that the College needed to handle the often conflicting nature of its relationships between church and state in an era of rapid change. The social, political, academic and sectarian pressures that were to affect Kingswood College as an institution, meant that the college administration at various times was left with little choice but to embrace the concepts of massification, managerialism and marketing in order to maintain its identity as a residential institution.

Chapter 1

The Beginning

It is given unto us to be at the beginning of a vitally important project, a project too, we believe, inspired by Him who “spake a word from naught”. His word came into the thought, purpose and planning of Christian men and, lo, Kingswood College is here.

*Reverend Professor Hubert Hedley Triggs,
President-General of the Methodist Church of Australasia.*

The planning and establishment of Kingswood College was initially influenced by the traditional approach to education (and specifically theological training of church ministers) as set up primarily at Queen’s College within the University of Melbourne. Queen’s had been established according to church and academic traditions brought to Australia from institutions such as the universities of Oxford and Cambridge, as well as London, in the United Kingdom and Trinity College in Dublin. Such traditions were modified and adapted to Australian colonial society and the requirements of a secular university system as they were in the second half of the 19th century. Those students who undertook theological training in the UK and in Australia, and who later became prominent in the Methodist Church, carried the influence of these traditions with them. When looking at the events leading up to the establishment of Kingswood College, it is possible to see the effect of this influence in the beliefs, decisions and policies implemented by the ordained members of the Methodist Church.

As will become evident, these actions affected all aspects of the planning and establishment of the college, from the type of college it was to be, to the relationships between the Methodist Church and the University of Western Australia and even to the naming of the proposed college. However, the church was to become aware that establishing a college required more than an adherence to tradition, so its approach to marketing the proposed college involved an emphasis on the positive aspects of the institution to the wider academic community, while still acknowledging the need to incorporate established principles used in the training of clergy for the Methodist Church.

At times, this approach would be found to actually harm the chances of building the college as disagreements surfaced within the Methodist hierarchy. In the end, government action to address the changing social, economic and academic requirements of Australian universities and colleges, created a situation whereby the church was compelled to look to the commonwealth and to the state as a source of financial support needed for the college. In doing so, the church acknowledged the administrative expectations of these sources of funding. This in turn required a reappraisal of the traditional approach to the training of the clergy and of its general educational philosophies. This reappraisal was to be the beginning of a shift away from church driven policies towards an acceptance that the requirements of outside organisations, such as the university and the state, would dictate not only the establishment but also the long-term future of a Methodist Church residential college.

The story of Kingswood College begins in 1913 and has links with the establishment of what became known as the Barclay Theological Hall.

Theological training by the Methodist Church in Western Australia commenced in 1912, with a resolution at the 1912 Annual Conference, that a provisional theological college be established initially for the education of two candidates for the ministry. As a result of this resolution, the Theological Fund Committee of the Methodist Church of Western Australia proceeded to appoint suitable staff. The Reverend Brian Wibberley became Principal of the new Theological College. Initially, all lectures were given at the Perth Central Methodist Mission buildings near Wesley Church. From this beginning, the Western Australian Conference accepted a couple of candidates into training and also allowed other preachers and Christian workers to further their knowledge and skills by attending the lectures.⁸⁸

In 1913, the University of Western Australia had just been established and teaching had not yet begun at the Irwin Street campus in Perth. During the same year, the Methodist Church of Australasia was holding its Annual Western Australian Conference and it was during this meeting that the concept of a Methodist College at the University of Western Australia was first raised by the Reverend Samuel Benjamin Fellows. Mr Fellows had long served the Methodist Church with distinction. He arrived in Western Australia in 1907 and was elected President of the Western Australian Conference in 1912. His work had taken him to New Zealand, Queensland and Papua New Guinea.⁸⁹ It was during his time in Papua New Guinea that he built up a collection of artefacts which are

⁸⁸ Chas A Jenkins, *A Century of Methodism 1830-1930* (Perth: Methodist Book Depot, 1930), p. 46.

⁸⁹ Alfred Crookes Hull, *The Birth of a College* (unpublished manuscript, n.d), p. 2.

now housed in the National Museum in Canberra. Some of the collection was also housed at Kingswood College in the Fellows Room which was named in his honour.

Keeping in mind that the University of Western Australia was itself in its infancy, Mr Fellows stressed the need for a Wesleyan Methodist Theological College to be in some way affiliated with the University. Theological training in affiliated university residential colleges was already in evidence at the University of Melbourne, through the activities of Trinity College (the Anglican college) and Queen's College (the Methodist Church college). The Queensland Methodist Church State Conference, after two years of planning, was also finalising the establishment of an affiliated college at the newly opened University of Queensland.⁹⁰ It would appear likely that the success of these Melbourne institutions in terms of training ministers, as well as the developments in Queensland, were very much a motivating factor behind Mr Fellows' comments. Certainly, Queen's College was, at the time, of particular importance to the training of ministers through its designated role as the Central Theological Institution for the Australian Wesleyan Methodist church. The success of this arrangement would have been evident to those in attendance at the 1912 Annual Conference, especially since many of those who trained at Queen's College had gone on to prominent positions within the Methodist Church.⁹¹

⁹⁰ Jim Lockhart, *Wyvern Tales* (St. Lucia, Qld: King's College, 2004), pp. 1-9.

⁹¹ Owen Parnaby, *Queen's College, University of Melbourne: A Centenary History* (Melbourne: Melbourne University Press, 1990), p. 14.

The provisional theological training arrangements set up in Western Australia in 1912 lasted only until 1916 due to the impact of the 1914-18 war. As a result of the war, those men who would otherwise have been training for the Methodist priesthood were instead involved in the war effort. Following the cessation of hostilities, the shortage of clergymen meant that those who entered into candidature for the ministry were generally appointed to circuits very quickly.⁹²

In 1920, Mr Wibberley was appointed to the Victorian/Tasmanian Conference and it was not until three years later that his successor, the Reverend John W. Grove, a graduate of Queen's College, was appointed to the Theological Institution. A few years later, in 1927, the Western Australian Conference took the first steps in establishing what was to become a permanent theological teaching institution in Western Australia. The Institution was situated at Wesley College in South Perth, and the training programme used was that developed by the Melbourne College of Divinity (MCD) for its Diploma qualification. The intake for the first year of the Theological Institution comprised just three people. Students enrolled in the training course proved to be successful in the MCD examinations, but by 1929 the Institution was experiencing some financial difficulties as the cost of training outweighed income. The President of the Western Australian Conference for that year, the Reverend Arthur J. Barclay, authorised an appeal to set up a capital fund for the Institution. The Conference also affirmed its belief in the value of the Institution by increasing the intake of candidates from three to four.⁹³

⁹² Jenkins, *Centenary of Methodism*, pp. 46-47.

⁹³ Jenkins, *Centenary of Methodism*, pp. 47-48.

It was also during 1929 that Mr Grove, who contributed much to the success of the Institution, was (like his predecessor Mr Wibberley) transferred to Victoria/Tasmania. The new Principal was the Reverend Joseph Green, by that time the editor of the church newspaper *The Western Methodist*. Candidates at the Institution continued to do well at the MCD examinations as well as in University matriculation examinations. By the time the centenary of the Methodist Church in Western Australia was celebrated in 1930, it was acknowledged that the Theological Institution would continue to grow in size and importance within the church. The support of Wesley College was acknowledged during the centenary celebrations, but by that stage the church was looking to establishing the Institution as a separate and independent organisation.⁹⁴

In the years prior to the establishment of Kingswood College, candidates training for the Methodist Church ministry continued to be educated in the Theological Institution. Mr Green continued to serve as Principal until his retirement in 1953. In the later years, the Reverend Archibald G. Howse was Vice-Principal and later Principal on Mr Green's retirement. In 1951, the Institution was replaced by the Barclay Theological College, named in honour of Arthur J. Barclay who had served the Church in Western Australia with distinction, including the role of General Superintendent of Home Missions.⁹⁵ He was seen by the church to be the father as the Federal Inland Mission

⁹⁴ Jenkins, *Centenary of Methodism*, p. 48.

⁹⁵ Crookes Hull, *Birth of a College*, p. 5.

service.⁹⁶ Mr Barclay was twice elected President of the WA Conference and was the only Minister of the Western Australian Conference to become President-General.

Barclay Theological College commenced operations in February 1951, with six foundation students and under the guidance of the Principal, the Reverend Joseph Green. The foundation students were Kenneth Brand, Douglas Keir, Harry Lucas, Eppie Moor, Donald Pederick and Leon Smith. Lecturers at the new hall were the Reverends Harold Cox, Roland Geise, Archie Howse, George Jenkins, Clifford Lambert and Edward O'Rourke. All lecturers were circuit ministers who gave voluntary part-time service to the Hall and taught Licenciate of Theology (L.Th.) subjects which were accredited through the Melbourne College of Divinity. Prior to the establishment of Kingswood College, Barclay Theological Hall was located at the Queen's Buildings at 97 William Street, Perth.⁹⁷ In 1953, the first women students were admitted to the programme although they were only able to qualify as deaconesses as was usual in the days before women could qualify for ordination as ministers.⁹⁸ They were Margaret Geddes and Merle Snell. Margaret was the first student to finish her L.Th. from the Melbourne College of Divinity within the 2 years of the programme. They were followed in 1955 by Leslie Ely and Helen Bayliss.⁹⁹

⁹⁶ Jenkins, *Centenary of Methodism*, p. 36.

⁹⁷ Don Pederick, Written communication to Lee Edwards, June, 2010.

⁹⁸ Lee Edwards, Written communication to Geoffrey Smith, July, 2010.

⁹⁹ Lee Edwards, Written communication to Geoffrey Smith, July, 2010.

Although nearly fifty years passed between the Methodist Conference of 1913 and the laying of the foundation stone in 1962, much of the planning for Kingswood College occurred in the middle to late 1950s. Until that time, theological students at the Barclay Theological College had to make private arrangements for accommodation. When he became Principal, Mr Howse identified a clear need for residential accommodation for the students, in line with Queen's College (Victoria) and King's College (Queensland). It was due to the efforts of Mr Howse that during the 1954 Conference, the church recognised that it would be desirable for candidates training for the ministry to be accommodated within in a residential (theological) college. The record for the 1954 Conference in at least one case referred to a university college as opposed to a purely residential (or theological) college.¹⁰⁰ Alexander states that the Conference Minutes for different years placed differing emphasis on the relative importance of a theological college and a university college. This difference of opinion within the Methodist community eventually came to affect negotiations between the Methodist Conference and the University Senate.¹⁰¹

On the one hand, theological training within an affiliated university college, especially within Queen's College, had been a very successful approach towards the education and training of men for the priesthood. The approach had enabled the church to follow the Wesleyan ideal of encouraging and providing a high level of education among its members. Trainee ministers, who often had a poor academic background prior to undertaking theological

¹⁰⁰ Methodist Church of Australasia, *Minutes of the 55th Western Australian Annual Conference, Perth, 23rd of February, 1954* (Perth: Paterson Brokensha, 1954), p. 50.

¹⁰¹ Fred Alexander, *Campus at Crawley: A Narrative and Critical Appreciation of the First Fifty Years of the University of Western Australia* (Melbourne: F.W. Cheshire, 1963), p. 554.

training, were provided with the opportunity to not only achieve a solid grounding in theological issues, but also in general academic knowledge via attendance at university lectures and college tutorials. It was also believed that theological students would benefit from daily interaction with the residential university students in a way that would widen their world experience and give them a greater understanding of the social diversity evident in any future parishes that they might serve. Certainly, at Queen's College, this was the case and the theological students, especially those who trained in the 1950s, were to have a great impact on college activities as well as the schools and communities in which they later served.¹⁰² The opposite point of view within the Methodist Church came from a distrust of universities held by some members of the church. Some believed that the secular nature of Australian universities might lure students away from Wesleyan ideals.¹⁰³ There was also a suspicion of government (both state and academic) control over the affairs of any affiliated colleges established by the Methodist Church. Such issues were evident in the establishment of affiliated colleges at the universities of Melbourne and Sydney.¹⁰⁴

The 1954 Western Australian Conference passed a resolution to make a formal application to the University for a college site.¹⁰⁵ This was carried out and was soon acknowledged by the University registrar who indicated the need for the church to be familiar with all conditions of the University Colleges Act of

¹⁰² Parnaby, *Queen's College*, pp. 233-234.

¹⁰³ Parnaby, *Queen's College*, pp. 5-6, 63.

¹⁰⁴ See, for example, Parnaby, *Queen's College*, pp. 5-8, 11-13; Don Wright and Eric Clancy, *The Methodists: A History of Methodism in NSW* (St. Leonards, NSW: Allen & Unwin, 1993), p. 85.

¹⁰⁵ Methodist Church of Australasia, *Minutes of the 55th Western Australian Annual Conference*, p. 50.

1926¹⁰⁶. The following year, trustees were appointed at the 1955 Conference and the names were forwarded to the University. The 1955 Conference also restated its belief that theological students could and should be provided for within a university college.¹⁰⁷ The Conference then authorised its Theological Committee to proceed with the procurement of a college site and to organise a financial appeal to raise funds for the establishment of the college. Presbyterian and Congregational Church co-operation was also to be sought for the venture. Alexander states that this proposed inclusion did not eventuate, however, even when the proposal was put forward a second time in 1957.¹⁰⁸

The 1956 Conference saw the appointment of a new committee to raise funds for an affiliated university college.¹⁰⁹ According to Mr Crookes-Hull, this appointment did not appear to generate much enthusiasm.¹¹⁰ However, the next Conference in 1957 resolved to appoint an appeal committee to solicit funds which would be devoted to the establishment of a “residential college”, that is, a theological college.¹¹¹ Alexander suggests that in utilising a change of terminology, the Conference had clearly indicated that a theological college, and not an affiliated university college, was the preferred option.¹¹² This view was also taken by Mr Crookes-Hull.¹¹³ Alexander states that the change in

¹⁰⁶ Alexander, *Campus at Crawley*, p. 554.

¹⁰⁷ Methodist Church of Australasia, *Minutes of the 56th Western Australian Annual Conference, Perth, 22 February, 1955* (Perth: Paterson Brokensha, 1955), p. 42.

¹⁰⁸ Alexander, *Campus at Crawley*, pp. 554-55.

¹⁰⁹ Methodist Church of Australasia, *Minutes of the 57th Western Australian Annual Conference, Perth, 21 February, 1956* (Perth: Paterson Brokensha, 1956), p. 47.

¹¹⁰ Crookes-Hull, *Birth of a College*, p. 6.

¹¹¹ Methodist Church of Australasia, *Minutes of the 58th Western Australian Annual Conference, Perth, 19 February, 1957* (Perth: Paterson Brokensha, 1956), p. 49.

¹¹² Alexander, *Campus at Crawley*, p. 555.

¹¹³ Crookes-Hull, *Birth of a College*, p. 6.

terminology reflected the belief of the Conference that an affiliated university college was unlikely to eventuate in the near future.¹¹⁴

Mr Crookes-Hull was elected President of the 1957 WA Conference and was part of the Western Australian delegation to the General Conference held that year in Melbourne. At the General Conference, the issue of a college (theological or university affiliated) in Western Australia was put forward for discussion. The General Conference passed ten resolutions resulting from these discussions. The resolutions:

- Commended the Western Australian Conference on its desire to provide thorough training for candidates for the ministry
- Recognised the right of the Conference to make its own decisions
- Pointed to the experiences of other annual conferences (those held by other States) as being worthy of emulation
- Acknowledged the real financial difficulty facing the Methodist Church in Western Australia
- Proposed financial aid
- Offered to train students from Western Australia in the several theological colleges of the other annual conferences for the ensuing four years, at minimum cost
- Requested that the Secretary General (the Reverend Professor Hubert H. Trigge) visit Western Australia
- Advised on an immediate approach to the Vice Chancellor of the University of Western Australia
- Urged the presentation of a case to the Australian University Committee of Enquiry during its impending visit to Perth
- Gave the assurance that the Ministerial Training Board would be “on call” should further advice be required¹¹⁵

These resolutions were adopted and endorsed in the presence of Mr Crookes-Hull. He states in “The Birth of a College” that this endorsement left him with

¹¹⁴ Alexander, *Campus at Crawley*, p. 555.

¹¹⁵ Crookes-Hull, *Birth of a College*, pp. 8-9.

“no alternative but to make the implementation of them a major project of [his] presidential year”.¹¹⁶ He goes further to say that the adoption of the resolutions:

...focused the attention of Australian Methodism on Western Australia. Here was a challenge to think more highly of ourselves and to discover our potential. Not to have accepted this challenge would have denied new and vigorous growth to Methodism in Western Australia.¹¹⁷

Mr Crookes-Hull then discussed a future trip to Perth with the Secretary-General of the Conference, Professor Hubert H. Trigge. It was agreed that a suitable date for his visit would be during August, 1957. As Master of King’s College, the Methodist Church’s affiliated college at the University of Queensland, Professor Trigge had accumulated a wealth of experience regarding the establishment and running of a Methodist university college.¹¹⁸ Since King’s College also had responsibility for theological training, clearly Professor Trigge was well placed to advise the Western Australian Conference on the establishment of a similar institution in WA, and Mr Crookes-Hull saw great value in Professor Trigge’s potential input.

On his arrival back in Perth, Mr Crookes-Hull was introduced to the Vice Chancellor of the University of Western Australia by Miss Mary O. Stevens. She had been a representative to the General Conference and member of the University Senate, as well as a member of the Women’s College (later St. Catherine’s College) Council. Mr Crookes-Hull described his meeting with the Vice Chancellor as a frank discussion of the issues involved with the

¹¹⁶ Crookes-Hull, *Birth of a College*, p. 8.

¹¹⁷ Crookes-Hull, *Birth of a College*, p. 9.

¹¹⁸ Lockhart, *Wyvern Tales*, p. 31.

establishment of the college.¹¹⁹ One prominent issue was the status of “unmatriculated” as opposed to “matriculated” students. By definition, “matriculated” students are those who, having sat for and passed the university entrance exams, have gained admission to university degree courses. Accordingly, “unmatriculated” students refer to those who had not yet gained admission via the exams.

Mr Crookes-Hull enlisted the support of the Vice Chancellor for a university college in which unmatriculated theological students would have a place. He was aware that there were members of the WA Conference who favoured a purely theological college and who felt that an affiliated university college would be a move against these students. The question he put to the Vice Chancellor was: “Would unmatriculated candidates be permitted to receive training in the proposed college?” The reply was that according to the University Colleges Act (1926), although the term “matriculated” was not referred to in the Act, it specified that colleges were to be for “university students and other such students approved by the Senate of the University” (clause 5). The Vice Chancellor ventured the opinion that a small number of unmatriculated theological students would be permitted to reside in the proposed college, under the condition that their course of study included specified subjects or lectures (such as English) provided by the University of Western Australia.¹²⁰

¹¹⁹ Crookes-Hull, *Birth of a College*, pp. 9-10.

¹²⁰ Crookes-Hull, *Birth of a College*, p. 10.

Alexander states that negotiations for the establishment of the college “involved more complications with the University authorities than either of the other two men’s colleges”.¹²¹ He states, and this is supported by Crookes-Hull,¹²² that it was the determination of at least some members of Conference to emphasise the integration of “unmatriculated students” into the proposed college that caused these complications. Crookes-Hull blames this emphasis on “unmatriculated students” for the subsequent rejection by the WA Conference of the Methodist Church of the proposal put forward by the Vice Chancellor during the meeting. According to Crookes-Hull, this emphasis on unmatriculated students gave rise to the view, in some quarters of the University, that the Methodist Church was not as concerned with university education as exploiting the availability of government subsidies to establish a college as a means to house theological students.¹²³

Similar issues concerning the status of non-matriculated theological students had been confronted by the Queen’s College Affiliated College Committee in 1872, when it became aware that the majority of Wesleyan Methodist theological students would not have achieved matriculation at the time of their admission to the theological institution. An approach to the University of Melbourne, seeking clarification on the status of non-matriculated students in residence at an affiliated university college, resulted in the university’s insistence that students in residence achieve matriculation within six months of admission.¹²⁴ The Master of Queen’s College, the Reverend

¹²¹ Alexander, *Campus at Crawley*, p. 554.

¹²² Crookes-Hull, *Birth of a College*, p. 10.

¹²³ Crookes-Hull, *Birth of a College*, p. 11.

¹²⁴ Parnaby, *Queen’s College*, pp. 10-11.

Edward H. Sugden, was always aware of the poor educational background of many of the theological institution applicants. Mindful of the need for these students to obtain an education appropriate to their future work, he encouraged applicants to study towards matriculation and to enrol in courses at the university.¹²⁵ Indeed, as long as the church accepted non-matriculated students into theological training, the college needed an admissions process to allow them into residence without breaching the affiliation statutes.

By the 1930s, the admission regulations had been changed. Matriculation became a prerequisite for theological training at Queen's College, a decision that was the only logical solution to the problem of non-matriculated students residing in a university affiliated college.¹²⁶ This situation would have been known to members of the Western Australian Conference of the Methodist Church, due to the high status of Queen's College as a theological training institution in Australia. The suggestion by Mr Crookes-Hull that a preference by members of the Western Australian Conference for the establishment of a theological college (as opposed to an affiliated university college) was evident at the time. It is given support not only by the change in terminology encountered during the 1957 Conference, but also in the protracted, and largely unnecessary (given the resolution of the issue at Queen's College) debate on the status of unmatriculated theological residents.

In August, 1957, the Secretary-General, Professor Hubert H. Trigge, arrived in Perth. A meeting of the Conference Standing Committee and of the

¹²⁵ Parnaby, *Queen's College*, p. 63.

¹²⁶ Parnaby, *Queen's College*, pp. 163-164.

Theological Committee was convened to give members the opportunity to meet Professor Trigge, and to give him the opportunity to discuss the resolutions on the issue of the college that were endorsed during the General Conference. It was also announced that Professor Trigge and Mr Crookes-Hull would be meeting with the Premier of Western Australia with the aim of obtaining government support for the college project.¹²⁷

The Premier of Western Australia, Albert R. G. Hawke, was quite receptive to the proposition of a college. One of the issues discussed was the possibility of a university colleges joint appeal similar to that which was already being carried out by the university colleges in Queensland under the management of Professor Trigge. Professor Trigge suggested that a similar appeal should be authorized for the University of Western Australia colleges. During the visit, Mr Crookes-Hull hosted a dinner at Rosetta Lodge in Mount Lawley. Guests included the Lord Mayor of Perth, H. (later Sir Harry) Howard, the Vice Chancellor of the University of Western Australia, S. L. (later Sir Stanley) Prescott, John T. Tonkin, representing the Premier of Western Australia and Mr Griffiths, representing the Leader of the Opposition, D. (later Sir David) Brand. All were believed by Mr Crookes-Hull to be interested in the concept of the proposed college. During this dinner, Mr Crookes-Hull discussed at length the resolutions passed at the General Conference and of the vision that the State Conference had for the college. Mr Tonkin indicated that the government was prepared to assist financially in the construction of colleges at the University of Western Australia. This prompted a response from the Vice Chancellor to the

¹²⁷ "Noted visitor impressed: report by Secretary-General", *The Western Methodist*, November 1957, p. 6.

effect that the University of Western Australia needed additional residential colleges for its students and hoped that the Methodist Church would enter into the life of the University by establishing a college as it had done in other Australian cities. To do so, would be seen as one of its greatest contributions. The strength of Prescott's appeal had an immediate effect on Mr Crookes-Hull, who later referred to the Vice Chancellor's remarks as a "call from Macedonia", that is, an appeal to the Church to widen its work in areas of need.¹²⁸

Professor Trigge's visit also coincided with the visit to Perth of the Australian University Committee of Enquiry. He was therefore able to assist with the submission made to the Committee by the Western Australian Conference of the Methodist Church to establish a college.¹²⁹ The presence of Professor Trigge enhanced the Church's claim, since he was not only the representative of the General Conference, but was also known as the Master of an established Methodist university college.¹³⁰

Following Professor Trigge's visit, Mr Crookes-Hull met with representatives of the three other colleges¹³¹ to discuss the possibility of a joint appeal to be made to private business, commercial and industrial organizations.¹³² Chloe Britton, in her account of the history of St. Catherine's College, states that a joint appeal came into existence the following year. Its aim was raising funds to the value of £200,000 not just for the three existing

¹²⁸Crookes-Hull, *Birth of a College*, p. 12.

¹²⁹ Convenor's Report: University College Appeal Committee, in Kingswood College Council Minutes, September, 1955 – November, 1965, Kingswood College Archives, Trinity Residential College, University of Western Australia, p. 8.

¹³⁰ Crookes-Hull, *Birth of a College*, p. 13.

¹³¹ St. George's College; St. Thomas More College and the Women's College (later, St. Catherine's College).

¹³² Crookes-Hull, *Birth of a College*, p. 30.

colleges, but also to assist with the establishment of Kingswood College.¹³³ The Joint Colleges Appeal, under the chairmanship of Charles Bunning, officially began on 7 May 1959, inaugurated by the new Premier of Western Australia, David Brand.¹³⁴ The Management Committee for the Appeal was made up of the heads of the three existing colleges as well as two other representatives from each of the colleges in addition to the Chairman and the Vice Chairman.¹³⁵ Mr Crookes-Hull was also on the Management Committee as principal Methodist representative on behalf of the future Kingswood College. The Appeal ran for several years and the funds raised were said to have significantly exceeded the target figure.¹³⁶ The actual amount raised has not been officially recorded by any of the college historical accounts (including Kingswood College), but clearly appears to have been successful. Both St Catherine's College and St George's College record that significant extensions and alterations became possible as a result of funds raised by the Appeal.¹³⁷ *The Western Methodist* reported that the Kingswood College Council received a first instalment of £11,714 from this appeal by January, 1960.¹³⁸

The Murray Report

In September, 1957, the Australian University Committee of Enquiry released what became known as the Murray Report. The enquiry was set up by

¹³³ Chloe Brittan, *Women of Excellence: A History of St Catherine's College, The University of Western Australia* (Nedlands, Western Australia: St Catherine's College, 2003), pp. 34-35.

¹³⁴ Noël Stewart, *St. Catherine's College: From Dream to Reality* (Perth: St. Catherine's College, 1978), pp. 37-38.

¹³⁵ Stewart, *St. Catherine's College*, p. 37.

¹³⁶ Stewart, *St. Catherine's College*, p. 38.

¹³⁷ Brittan, *Women of Excellence*, p.35; Brian Wills-Johnson, "An Era of Growth 1957-1970", in Brian Wills-Johnson (ed.), *St George's College, The First Fifty Years 1931-1981* (Crawley, Western Australia: The Georgians, 1981), p. 38.

¹³⁸ "Kingswood College financial gains", *The Western Methodist*, January 1960, p. 5.

the Prime Minister, Sir Robert Menzies, to investigate the impact that the post-war influx of university students was having on the existing universities. The Colombo Plan and the post-war education and training of returned war service personnel, as well as the growing numbers of students gaining admission to tertiary education, was placing severe pressures on the universities and their residential colleges.¹³⁹ The Committee was chaired by Sir Keith Murray, Chairman of the British University Grants Committee (UGC), which had a significant impact on funding for higher education institutions in the United Kingdom since its establishment in 1919. The role of the UGC included taking increasing responsibility for higher education development in the UK. It was also responsible for state funding via the implementation of quinquennial block grants, especially during the post-war period when social and economic reforms increased the pressure for higher education institutions to take a proactive role in the development of a “new Britain”.¹⁴⁰ The Murray Report was clearly influenced by the example of the UGC and was to have a similar impact on the funding and planning of universities in Australia. Residential colleges gained significantly from the report and the subsequent implementation of its findings. The Murray Report emphasised the importance of residential colleges and the role of the churches in the establishment and running of these colleges.¹⁴¹ The report made it clear that University residences were considered an important part of University life. The Committee of Enquiry stated its belief:

¹³⁹ Campbell Sharman, (1988), “The University and Government”, in Brian DeGaris (ed.), *Campus in the Community: The University of Western Australia, 1963 – 1987* (Crawley: University of Western Australia Press, 1988), pp. 2-3; Ian Walker, “A Very Difficult Experiment: Lay Initiative and Involvement in the Establishment of Anglican Residential Colleges in Sydney’s Universities”, [<http://www.anglican.org.au/docs/SEMHISTWalker2003.pdf>], accessed 5 March, 2007.

¹⁴⁰ Joseph Soares, *The Decline of Privilege: The Modernization of Oxford University* (Stanford, California: Stanford University Press, 1999), pp. 23-27.

¹⁴¹ Wills-Johnson, “An Era of Growth”, p. 37.

that the corporate life of a college does have academic advantages due to the environment in which the student finds himself, perhaps for the first time.¹⁴²

In conclusion, the report recommended that:

The Commonwealth Government should offer for the next three years, capital grants for the building and equipping of colleges or extension to colleges on the basis of £1 for every Pound provided by State Governments and from other sources with limitation that total grants so given shall not exceed £200,000 in the first year, £400,000 in the first two years or £600,000 in a whole three year period.¹⁴³

In November, 1957, Prime Minister Menzies presented the Murray Report to the Commonwealth House of Representatives. On behalf of the Government, he accepted the report and implemented its recommendations including the “pound for pound” grant for the next three years (1958, 1959 and 1960). He also appointed a permanent Australian Universities Commission (AUC) which was to function after 1960, another of the proposals put forward by the Murray Report. Expenditure of Commonwealth funds on university education was to be supervised by the AUC. Under the new system, universities and colleges (including residential colleges) were to make submissions for grants on the basis of triennial funding. The role of the AUC was to assess these submissions and make recommendations to the Commonwealth government.¹⁴⁴

The acceptance of the Murray Report and the setting up of the Australian Universities Commission by the federal government reflected the desire by Sir

¹⁴²*Report of the Committee on Australian Universities* (Canberra: A. J. Arthur Commonwealth Government Printer, 1957), p. 54.

¹⁴³ *Report of the Committee on Australian Universities*, p. 57.

¹⁴⁴ Sharman, “The University and Government”, p. 5.

Robert Menzies and his Minister for Education, John Gorton, to improve the standard of Australian universities and colleges. Walker comments that Menzies and Gorton insisted that Commonwealth funds were not only to be made available to universities, but to residential colleges also and to church groups as well as university managed institutions, despite some viewpoints that secular institutions should get priority funding over church institutions. Walker states that Menzies was appreciative of the value of church schools and institutions and felt that a strong church presence on university campuses could counter-balance what was seen as a growing influence of socialist/communist beliefs on campuses during that Cold War era.¹⁴⁵

A Decision is Made

The acceptance of the Murray report and the “pound for pound” grant offered by the Commonwealth government convinced Mr Crookes-Hull that if the Standing Committee of Conference moved quickly, it would be possible to have a college up and running by the end of the 1958-1960 triennium. To this end, he arranged a meeting with the committee charged with raising funds for the residential theological college and urged that they push strongly for a university college. This resulted in some opposition within the committee. Some members felt that Mr Crookes-Hull was attempting to force a university-affiliated college through the Methodist Church rather than a residential theological college. There was still clearly some resistance to a university-

¹⁴⁵ Ian Walker, “‘A great emporium of false and anti-church views’: The foundation of Anglican residential colleges in Sydney’s secular universities”, in David Daintree (ed.), *The Role of Catholic Colleges in the Modern University: Papers from an International Colloquium 10-11 July, 2008* (Sydney: St. John’s College, 2008), pp. 104-105.

affiliated college by those who supported a purely residential college for theological studies. Realising that the only means of clearing the way to establish the college was to settle the issue, Mr Crookes-Hull felt that it was necessary for him to “go it alone” and to utilise certain aspects of Methodist law. He carried out an exhaustive study of all conference minutes for the period 1900-1957 and found what he was looking for in the Methodist law (1950):

Under Para 611(a), as defined by Para 195 (a)(b) of Methodist laws (1950), the President is authorised to determine the “meaning” and “intention” of any resolution of the Conference (during the succeeding year), should any doubt arise as to its meaning. Any action taken by the President under this provision is binding until the next Conference, but must be reported to that Conference (the next) for review and possible action.¹⁴⁶

In other words, the next Conference would either endorse or reject the rulings put in place by the President.

Under this law, using his powers as President of the 1957 Conference, Mr Crookes-Hull concluded that the term “residential [theological] college” as contained in the 1957 resolution did not exclude “the wider project of a university [affiliated] college” approved by Conferences prior to 1957.¹⁴⁷ The Standing Committee was advised of this decision on 5 September 1957. Some claimed that such a ruling was not valid since there had been no doubt as to the meaning of the 1957 resolution and therefore nobody had actually sought clarification. Mr Crookes-Hull replied that due to the heated arguments among members of the Committee appointed “to organise and raise funds for a

¹⁴⁶ Crookes-Hull, *Birth of a College*, p. 14.

¹⁴⁷ Alexander, *Campus at Crawley*, p. 555; Crookes-Hull, “Birth of a College”, p. 14.

residential college”, it was in fact necessary to clarify the matter. The meaning of the resolution did in fact have to be clarified.¹⁴⁸

Mr Crookes-Hull records that his decision generated “animated discussion” among the Committee members.¹⁴⁹ The uproar subsided only after it was suggested by Mr R. Allingham that regardless of whether the college was to be residential or university, there could be no objection to preparing an appeal for funds at that stage. Any such appeal, it was pointed out, would take time to prepare, organise and publicise, so there was no reason why that could not be started immediately. In the end, it was decided that the President’s ruling would stand until the 1958 Conference endorsed, rejected or modified that ruling. In the meantime, immediate action was taken to raise funds for a university college. On 28 October 1957, the Senate of the University of Western Australia was informed that the Methodist Church was ready to proceed with the establishment of the college and was able to fulfil all the requirements of the University Colleges Act (1926). On this basis, the church requested that the Senate accept the application and allocate a suitable site for the college.

On 1 November 1957, the Registrar of the University of Western Australia, Mr Arthur J. Williams, sent a reply to the effect that the Senate had considered the application and, subject to certain conditions being fulfilled, was prepared to make suitable land available. The land set aside for the college was that on the corner of Stirling Highway and Hampden Road in Nedlands. The “conditions” referred to by Mr Williams concerned the need to obtain the

¹⁴⁸ Crookes-Hull, *Birth of a College*, p. 14.

¹⁴⁹ Crookes-Hull, *Birth of a College*, p. 15.

consent of the Governor of Western Australia, in accordance with Section 3 of the University Colleges Act (1926) and for the Vice Chancellor to report to the Senate via the Building Committee concerning the location and the size of the land grant.¹⁵⁰ An account of the selection of the site was printed in *The West Australian* of 27 November 1957.¹⁵¹ This helped to publicise that the church was about to undertake an appeal to raise funds for the establishment of the college.

The next Annual Conference in February, 1958, was faced with the task of endorsing or rejecting Mr Crookes-Hull's "decision" made the previous year. During his retiring address, Mr Crookes-Hull asked all delegates at the conference to consider whether the church was ready to enter into a new field of evangelistic work in the university. He stated that they should review the previous issues, such as the General Conference resolutions, the visit to Perth of Professor H. H. Trigge, the Murray Report and the Vice Chancellor's plea for the Methodist Church to enter into University life via the establishment of a college. Mr Crookes-Hull reminded the delegates that the whole issue of the college was bound up with the general question of training the ministry. Regardless of the impending result of the vote on the issue, it would "condition Methodist influence in this state for the next fifty years".¹⁵²

When the President of the Conference, the Reverend James Vaughan, called for comments on the issue prior to the vote, there was an immediate vocal

¹⁵⁰ Crookes-Hull, *Birth of a College*, p. 16.

¹⁵¹ "New Methodist university college may be built here", *The West Australian*, 27 November, 1957, p. 16.

¹⁵² Crookes-Hull, *Birth of a College*, p. 17.

objection by those who opposed a university college. However, as Crookes-Hull pointed out, the issue placed before the Conference was not the general issue of a university versus a residential college, but the endorsement or rejection of his decision made the previous year.¹⁵³ More than one hundred members were entitled to vote, and in the end only seven voted to reject Mr Crookes-Hull's decision.¹⁵⁴ It seems that by then the Conference had reached the conclusion that a theological training institution would be located within the university college at some stage in the future, as it had been at Queen's College and King's College.¹⁵⁵ The 1958 Conference Journal stated that:

Conference approves the establishment of a denominational residential college within the University of Western Australia and directs that all the necessary preliminary steps be taken to initiate the establishment of such a college and that upon concluding financial arrangements satisfactory to Conference or Standing Committee to cover the cost of the erection, equipping and opening of such a college, appropriate action be taken by the committee.¹⁵⁶

The Conference also established the Methodist University College Appeal Committee, whose task, as its title suggests, was to organise and carry out an appeal for donations towards the establishment of the college. It also had the additional role of acting as an Interim College Council. The Reverend Joseph Green was appointed the organiser of the Appeal.¹⁵⁷ One of the first things Mr Green did after the Conference was to produce a brochure outlining the details of the proposed college, presenting a drawing that was prepared by the

¹⁵³ Crookes-Hull, *Birth of a College*, p. 17.

¹⁵⁴ Minutes of the Interim Council, March 13 1958, Kingswood College Archives, Trinity Residential College, University of Western Australia.

¹⁵⁵ Alexander, *Campus at Crawley*, p. 556.

¹⁵⁶ Methodist Church of Australasia, *Minutes of the 59th Western Australian Annual Conference, Perth, 18 February, 1958* (Perth: Paterson Brokensha, 1958), p. 51.

¹⁵⁷ *Minutes of the 59th Conference*, pp. 52-53.

architects Forbes and Fitzharding. This architectural drawing bore little relationship to the way the college eventuated. It seems that this was because the architects prepared the sketch to aid publicity for the proposed college without any specific instructions from the Interim Council.¹⁵⁸

In “The Birth of a College”, Mr Crookes-Hull draws attention to what he describes as two misleading statements in the brochure.¹⁵⁹ The first concerned the claim:

That subsequent upon the visit of the Secretary General, the Standing Committee recommended to the Conference that a university college be established...

Mr Crookes-Hull states that this matter first appeared before the Standing Committee when he submitted his decision concerning the term “residential college”. He says that this was given to the Standing Committee as information only.¹⁶⁰ On this basis, no more could be done until the 1958 Conference accepted or rejected the “decision”, and the Standing Committee was limited to doing no more than prepare an appeal for funds for the proposed college.

The second alleged error concerns the statement: “The name Kingswood was chosen by ballot at the Conference”. According to Mr Crookes-Hull, the Interim Council could not agree on a name for the college. The names of the Apostles were put forward as were *Wesley*,

¹⁵⁸ Crookes-Hull, *Birth of a College*, p. 18.

¹⁵⁹ Crookes-Hull, *Birth of a College*, p. 18.

¹⁶⁰ Crookes-Hull, *Birth of a College*, p. 19.

Epworth and others. A report was presented by Mr Crookes-Hull to the 1958 Conference stating that the Interim Council had considered various names, but no firm choice could be recommended. Following this was what Mr Crookes-Hull terms an “unusual incident”:

The Rev. Frank Wilmot who seldom, if ever, addressed the Conference, walked to the front of the dais and said, “Mr President, Kingswood – John Wesley’s first school”, and immediately returned to his seat. The name *Kingswood* was adopted without debate. Later, the Rev. F C Norman Inwood, a former President of the Conference... who was educated at Kingswood School, told me that he intended to move that Kingswood be the name, but “Wilmot beat him (sic) to it!”¹⁶¹

By August 1958, the Methodist University College Appeal had raised £2,652 in total, with individual donations ranging from £5 to £1,000.¹⁶² The Appeal Committee was also raising awareness of the Murray Report Government Grants and reported that promised funding from “all sources” totalled £14,800.¹⁶³ In November, 1958, the Appeal Committee was able to announce that the Western Australian state government had approved a grant of £10,000, bringing the total raised by the appeal to £30,000.¹⁶⁴ Just under a year later, a report in *The Western Methodist* announced that the appeal had raised slightly more than £55,000.¹⁶⁵

In September 1959, the Secretary of the college interim council, the Reverend Arthur Howse, forwarded a copy of the proposed rules and regulations of the new college to the Senate of the University of Western

¹⁶¹ Crookes-Hull, *Birth of a College*, p. 19.

¹⁶² “Kingswood College £ for £ govt. grant expected”, *The Western Methodist*, August 1958, p. 7.

¹⁶³ “Kingswood College £ for £ govt. grant expected”, *The Western Methodist*, August 1958, p. 7.

¹⁶⁴ “Kingswood College grant from state government”, *The Western Methodist*, November 1958, p. 7.

¹⁶⁵ “Kingswood College appeal”, *The Western Methodist*, September 1960, p. 4.

Australia. Several problems concerning these rules and regulations were identified and subsequently the Senate appointed a special committee to discuss these problems with the interim council. The most serious problem was that the college wanted to allow “a limited number of non-university students to be admitted to the college”.¹⁶⁶ The Senate rejected this proposal and informed the interim council that it would not approve of theological students being admitted as residents of the college if they were not proceeding to degree courses at the University.¹⁶⁷ There were long negotiations on the issue, but eventually a proposal was agreed on by both sides which was consistent with the University Colleges Act (1926). Under the agreement, unmatriculated students would be able to receive theological instruction at Kingswood College, providing they were non-residential members of the College.¹⁶⁸ In its accepted and final form, the ruling stated:

The principal object or purpose of the Council is to establish... a residential college within the University to be known as “Kingswood College” to be used as a college for University students and for other such classes of students (if any) as the Senate may approve and for no other purpose whatsoever which college shall always be governed in all respects by the Council.¹⁶⁹

Governance of Kingswood

¹⁶⁶ Alexander, *Campus at Crawley*, p. 557.

¹⁶⁷ Alexander, *Campus at Crawley*, p. 557.

¹⁶⁸ Alexander, *Campus at Crawley*, p. 557.

¹⁶⁹ Quoted in Alexander, *Campus at Crawley*, p. 558.

The statement that the college “shall always be governed in all respects by the Council” was the subject of intense negotiations between the Senate and the interim council. When the Kingswood College Constitution was being written, it was feared that the college would be isolated from the Methodist Church Western Australian Conference, so earlier drafts of the constitution attempted to secure Kingswood College to the Conference by designating it a Department of the Conference or alternatively, by charging Conference with the right to determine college policy.¹⁷⁰

In the draft constitution submitted to the Senate in September 1959, Conference was given clear authority over the Kingswood College Council, but the Senate referred the draft constitution to the University solicitors who advised the Senate along the same lines as when a similar situation occurred involving St Thomas More College.¹⁷¹ The Senate requested changes to the draft constitution which in its amended form enabled control of the College Council by the Methodist Conference through nominees and appointees having a majority on the Council.¹⁷² The Senate requested that in line with the requirements of the University Colleges Act (1926), the Kingswood College Council needed to be completely autonomous. Subsequently, Mr Crookes-Hull and the Reverend R. F. Giese were invited to a meeting with the Senate-appointed Special Committee. Mr Crookes-Hull described the meeting in “The Birth of a College”:

¹⁷⁰ Alexander, *Campus at Crawley*, p. 557.

¹⁷¹ Alexander, *Campus at Crawley*, p. 557.

¹⁷² Alexander, *Campus at Crawley*, p. 557.

During our discussions, the Vice Chancellor asked me “Who will control Kingswood, the Council or the Conference?” Before I had time to answer, he said “let me put it this way, suppose the Council decided to serve beer with the evening meal and the Conference objected, which party would decide the issue?”

Answering the Vice Chancellor, I stated that his question posed another, “What authority appointed the Council?” If the Conference, then it was unlikely that the Council would act other than consistently with the principles upheld by the Conference.¹⁷³

In the end, however, the Conference still had some control over the College as 16 of the 20 members of the Council were to come from the Conference.¹⁷⁴

There was also the question of the relation of the President of the Western Australian Conference of the Methodist Church to Kingswood College. Was he to be the Chairman of the Kingswood College Council (as he currently was in the interim council) or the “College Visitor”? It was decided that the position of College Visitor was outdated and indeed no reference to it exists in the Kingswood College regulations.¹⁷⁵ It was instead agreed that the Chairman of the Kingswood College Council would be appointed from among the members of the Council and be eligible for reappointment as determined by the Council. If the President of the Conference had been made Chairman, it would have meant that the Council would have had a new Chairman each year following the annual Conference. Instead, the President and the Secretary of the Conference were made *ex officio* members of the Council and the President was given the

¹⁷³ Crookes-Hull, *Birth of a College*, p. 29.

¹⁷⁴ Kingswood College (Inc.) Report for 1960, Kingswood College Archives, Trinity Residential College, University of Western Australia.

¹⁷⁵ Alexander, *Campus at Crawley*, p. 558.

undisputed right to preside above the Chairman at Council meetings if he so desired.¹⁷⁶

When the interim council was superseded by the Kingswood College Council, Mr Crookes-Hull became Chairman and the President of Conference presided over all meetings. Mr Crookes-Hull had accepted this constitutional provision, knowing how sensitive the Conference was on the issue and the need to keep criticism at bay.¹⁷⁷ However, when he became Chairman of the Kingswood College Council, Mr Crookes-Hull found that his appointment turned out to make it easier for him to work for and represent the college. He had previously found that in his capacity as Vice Chairman of the interim council, he could not speak as the “head of the movement” working for the establishment of the college. Only the President of the Conference, as Chairman of the interim council, could do this. However, due to his many other commitments, the President was not always in touch and up to date with the detailed working of the movement to establish the college.¹⁷⁸ By becoming Chairman of the Kingswood College Council, Mr Crookes-Hull was not only able to maintain his strong daily involvement, but he was able to do so with a certain degree of authority previously available only to the Conference president under the old interim council structure.

Construction and Funding

¹⁷⁶ Crookes-Hull, *Birth of a College*, pp. 29-30.

¹⁷⁷ Crookes-Hull, *Birth of a College*, p. 30.

¹⁷⁸ Crookes-Hull, *Birth of a College*, p. 30.

On Whitsunday, 10 June 1962, in wet conditions, the foundation stone was laid.¹⁷⁹ Professor H. H. Trigge, by then having retired as Master of King's College, Queensland, gave the Occasional Address. He emphasised in the address that Kingswood College was to be seen as more than just as a University college. Professor Trigge indicated that Kingswood was still seen as having an important role to play in the training of ministry:

Further, in this western State, Kingswood College will provide theological training for young men responding to the call of the Christian ministry in the Church, enabling them to serve effectively here, and also beyond, wherever the church would appoint them.¹⁸⁰

Construction of the college began with the goal of completion for the 1963 academic year. The issues that were to occupy the Council from this point concerned finances and the appointment of staff for the new college. Throughout the later part of 1962, work was carried out on the site by the builder, Mr Lilleyman. The residential block (South Wing), the college offices, kitchen, dining hall and junior common room and the Master's Lodge, which made up Stage 1 of the building programme, were finished by the beginning of the 1963 academic year.

The initial expenditure for the establishment of Stage 1 of Kingswood College, based upon tenders by the architects Forbes & Fitzharding and the builders, Lilleyman Pty Ltd, was £200,000 (\$400,000).¹⁸¹ Of this, £138,000

¹⁷⁹ "Kingswood College impressive stone-laying", *The Western Methodist*, July 1962, p. 5.

¹⁸⁰ "The church and the college", *Kingswood Commentary*, No.1, Dec. 1962, p. 2.

¹⁸¹ Crookes-Hull, *Birth of a College*, p. 22; Minutes of the Kingswood College Building Committee, 14 May 1962, Kingswood College Archives, Trinity Residential College, University of Western Australia.

was raised from several sources including grants from the Federal government (through the Australian Universities Commission), the Western Australian state government, the Methodist University College Appeal and funding from the Joint Colleges Appeal.¹⁸²

The Federal government promised a maximum of £50,000 to any college on the condition that the State government would also make a grant available to that college. The State grant, together with any amount contributed by private means (such as via a building appeal in the case of Kingswood College), would therefore be matched by the Federal government up to that maximum figure of £50,000. On this basis, the Western Australian government offered Kingswood College £3 for every £1 raised by the college appeal. This gave a WA State government grant total of £47,000.¹⁸³ Added to this was an estimated £20,000 arising from the Joint Colleges Appeal¹⁸⁴.

In 1962, responsibility for the Fund Raising Appeal was passed to an external organization, the National Fund Raising Council of Australia, specialising in attracting financial assistance from corporate and business sources.¹⁸⁵ The NFRC informed the Kingswood College interim council that its first task would be to prepare a list of 2,000 names of people who might be receptive to an approach for funds for the new college. The compilation of this list took some time, and was described in the report to Synod as hampered by

¹⁸² "Kingswood College builds", *The Western Methodist*, March 1962, p. 2.

¹⁸³ This figure was given by Crookes-Hull in "Birth of a College", p.34. Alexander, in *Campus at Crawley*, p.559 gives the State government figure as £37,500. The Federal government figure and the Joint Colleges Appeal figure agree in both these sources.

¹⁸⁴ Crookes-Hull, *Birth of a College*, p. 34.

¹⁸⁵ Brian Wills-Johnson, "Not Making a Profit", in Brian Wills-Johnson (ed.), *St George's College, The First Fifty Years 1931-1981* (Crawley, Western Australia: The Georgians, 1981), p. 119.

some uncertainty about Kingswood College's relevance to the mission of the Methodist Church. Some circuits failed to respond at all, while other circuits were unable to approach some people on their list for various reasons.¹⁸⁶

In addition, there was what the President of Conference, the Reverend G Ronald Limb, described as "lack of cooperation and fear" (that it would hurt circuit finances), "crippling the effort in quite a few areas".¹⁸⁷ This situation was reflected in the *Building Fund Appeal* report. It stated that of all the "screened" or selected prospects listed by the NFRC, only about half were actually contacted, and in some cases this contact was merely casual. It was believed that this casual approach was due mainly to distance, lack of man-power and non-cooperation, where a large number of prospects contacted refused to offer support or were non-committal.¹⁸⁸

The Kingswood College Building Fund Appeal was launched in February, 1963, seeking £50,000 for the completion of Stage 1 of the college.¹⁸⁹ *Kingswood Commentary* prominently featured details of the objectives and plans behind the appeal.¹⁹⁰ The prime objective was seeking at least £50,000 in the form of promised financial help from members of the Methodist Church and the public over a five-year period. The decision to ask for financial help over a five-year timeframe was made so that donors would not feel pressured to give a large initial donation, but could spread it out if they so wished. In this way, it

¹⁸⁶ Building Fund Appeal Report to Synod, 1963, Kingswood College Archives, Trinity Residential College, University of Western Australia; Crookes-Hull, "Birth of a College", p. 26.

¹⁸⁷ Building Fund Appeal Report to Synod, 1963.

¹⁸⁸ Building Fund Appeal Report to Synod, 1963.

¹⁸⁹ "Kingswood College – A reality and a challenge", *The Western Methodist*, May 1963, p. 2.

¹⁹⁰ "£50,000 appeal launched at dinner", *Kingswood Commentary*, No.2, Feb. 1963, p. 1.

was believed that donors could budget ahead and build up a donation to a significant total.

By June, 1963, when the active phrase of the appeal ended, £41,000 (\$82,000) had been received in cash and promises of support from 778 donors. By March 1965, the amount was £44,721.¹⁹¹ One aspect that was pleasing to the appeal committee was the number of donors who honoured their promise of financial help before the five year period had ended. In addition, there turned out to be a lower percentage of unpaid promises than was initially expected.¹⁹² In fact, some donors who agreed initially to one gift later followed up with others. In the end, the sum raised fell not far short of the target.

Other provisions for the college were made from people leaving a legacy in their wills. Some gifts came in the form of books or money for the college library. Others donated goods for the use of the college. Among these were linen communion cloths, a brass cross for the communion table (donated by the former Secretary of the Kingswood College Council, the Reverend Arthur G. Howse) and the carved chair for the Master's use at High Table. An Alan Baker oil painting was donated by the tutors of 1964, and the Chapel lectern by the staff and students of Wesley College, South Perth.¹⁹³

Having got plans for the appeal underway with the NFRC, Mr Crookes-Hull and Mr James H. Main made an approach to the Western Australian State Manager of the Bank of New South Wales for a loan of £75,000. On the basis of

¹⁹¹ "Appeal fund now stands at £44,000", *Kingswood Commentary*, No.3, March 1965, p. 1.

¹⁹² "Appeal fund now stands at £44,000", *Kingswood Commentary*, No.3, March 1965, p. 1.

¹⁹³ "Appeal fund now stands at £44,000", *Kingswood Commentary*, No.3, March 1965, p. 1.

the availability of the federal and state government subsidies and of the college's own fund raising efforts, the Bank of NSW approved the loan, subject to the agreement of the Methodist Conference of Western Australia. This application was subsequently approved by the Conference Standing Committee and signed by the Reverend G. Ronald Limb.¹⁹⁴

Prior to the 1962 Conference, the Kingswood College Council purchased a property on the northern boundary of the Kingswood College site (20 Park Road, Nedlands) to accommodate some theological students who might otherwise be unable to take up residence in Kingswood College. The Conference felt that any such students should receive tutorial and other benefits of the college. The purchase of the property was therefore an answer to the issue of whether or not some unmatriculated theological students could be accommodated in the university college.¹⁹⁵ It turned out, however, that all students selected for theological training by the 1962 Conference were eligible for residence in Kingswood College. The fact that the Kingswood College Council made significant efforts to address the accommodation and study needs of Methodist theological students should have meant that monies residing in the Theological Fund, raised from the Residential College appeal set up during the 1957 WA Conference, should have been used to assist in the Kingswood Building appeal. Unfortunately this was not the case and in "The Birth of a College", Mr Crookes-Hull puts this reluctance to release the funds down to a lack of understanding among some members of Conference of how state and federal

¹⁹⁴ Crookes-Hull, *Birth of a College*, p. 28.

¹⁹⁵ Crookes-Hull, *Birth of a College*, p. 33.

government funding would operate.¹⁹⁶ It was also suspected that resistance to parting with theological funds also came from the Principal of the Barclay Theological College, the Reverend Archibald G. Howse. Previously a keen supporter of a university college, Mr Howse was said to be disappointed that his application for the position of Master of Kingswood College was not successful and withdrew his support as a result. He was said to have remained fully committed to the idea of theological training and may have wanted to ensure that the theological funds continued to be made available for this purpose.¹⁹⁷

Master and Staff

Advertising for the positions of Master and Vice Master of Kingswood College was made throughout Australia and overseas. Consequently, there was a wide response to the position. In November, 1961, it was announced that the Reverend Charles Osborne Leigh Cook, Principal of Methodist Ladies College, Launceston, Tasmania, had accepted the invitation to be the first Master of Kingswood College.¹⁹⁸

C. O. Leigh Cook was born in Melbourne on 25 January 1907. He undertook his theological training at Queen's College at the University of Melbourne and graduated with the degree of Master of Arts. Upon being ordained as a minister in the Methodist Church he undertook appointments in Port Cygnet, Tasmania, for two years; Home Mission Deputation (one year), Maldon, Victoria (three years) and Camperdown (three years). At the outbreak

¹⁹⁶ Crookes-Hull, *Birth of a College*, p. 33-34.

¹⁹⁷ Crookes-Hull, *Birth of a College*, p. 36.

¹⁹⁸ Crookes-Hull, *Birth of a College*, p. 38.

of World War II he enlisted in the 2nd AIF as Chaplain, but his chaplaincy services were restricted to Australia. It was during this time that he spent 12 months in Western Australia with the 4th Division of the 2nd AIF.

Following war service, he was appointed Chaplain of Wesley College, Melbourne, a position he held for ten years, until the end of 1953. In 1954 the Victorian and Tasmania Methodist Conference appointed Mr Cook as the first ministerial Headmaster and Principal of Methodist Ladies' College in Launceston, Tasmania, a position he continued to hold until his appointment as Master of Kingswood College. His appointment very nearly did not happen. Delays by the Kingswood College Council in deciding on the position led Mr Cook to consider withdrawing his application out of concern for the impact that the sudden news of an appointment to Kingswood College would have on MLC. Consequently, the Kingswood College Council, on the urging of Mr Crookes-Hull, invited Mr Cook to accept the Council's nomination of him for the position of Master, an invitation he accepted in December, 1961.¹⁹⁹

In 1962, the Reverend Dr Robert Maddox was appointed the first Vice Master and Director of Theological Studies.²⁰⁰ Dr Maddox was born in 1931 in Western Samoa where his father was a minister of the Methodist Church. He was educated at Canterbury Boys High School (NSW) and Sydney University, where he completed a BA with Honours in Greek and Latin in 1952 and a Diploma of Education in 1953. In 1957, he entered the Methodist ministry and completed a BD with Honours in Biblical Studies in 1958 and an MA with First

¹⁹⁹ Crookes-Hull, *Birth of a College*, p. 38.

²⁰⁰ Chairman's Report to Council, 13 February 1962, Kingswood College Archives, Trinity Residential College, University of Western Australia.

Class Honours in Greek in 1960. From 1954, he was a teacher at Sydney Boys High School and from 1957 until 1959 he was a probationary minister of the Methodist Church at Ryde (NSW). He was ordained in 1959. From 1960 to 1963, he studied at Harvard University for the degree of Doctor of Theology. On the completion of his Doctoral thesis in 1963, he travelled with his family throughout Europe and the Middle East, before returning to Australia to take up his appointment at Kingswood.²⁰¹

Dr Maddox remained in the role of Vice Master of Kingswood College from 1964 until 1969. In 1970, he took study leave at the University of Mainz in West Germany. The following year, he was appointed Principal of Leigh College in Sydney, which was the Theological College for the training of Methodist ministers. He also wrote a significant paper on the Gospel of St Luke, which was published shortly before his death in 1982.

Apart from the academic appointments for the positions of Master and Vice Master, the college also needed to appoint non-resident domestic staff. This task was carried out by Mr Crookes-Hull. He appointed Mrs W. J. Groom as Manageress of Kingswood College. Mrs Groom was a caterer by profession and had only recently retired from her position as manageress of the dining facilities at the State Government Insurance Office (SGIO).²⁰² She took an active part in the design of the kitchen and the associated work areas, making suggestions for the positioning of all the equipment and the elevation of the

²⁰¹ "The Vice-Master, the Rev. Dr. Robert Maddox", *Kingswood Commentary*, No.3, March 1965, p. 3.

²⁰² Report of Chairman-Organiser Prepared for Council Meeting, 5 February 1963, Kingswood College Archives, Trinity Residential College, University of Western Australia.

main stove in order to ensure efficient and safe working conditions for her staff. She remained with the college until her retirement in 1977.

Mrs Gwen Medhurst was invited to undertake an administrative role in the office and to direct clerical activities. Mr Glyde Pearse, a former Home Missionary and superintendent of Werribee Boys Home, was appointed groundsman. These appointments were formally approved by the Master on his arrival in Perth. The new staff went on to contribute much to the smooth growth and development of Kingswood College over the next few years.

Summary

Almost 50 years after an affiliated university college was first proposed during the 1913 Western Australian Conference, Kingswood College was established with the laying of the foundation stone by Professor Hubert H. Trigge, by then the President-General of the Methodist Church of Australasia. The words he spoke on that occasion are quoted at the beginning of this chapter. Kingswood College had been established and Mr Fellow's desire to establish a Methodist College at the University of Western Australia was realised.

By the end of 1962, Kingswood College had come into being as a Methodist Church affiliated college at the University of Western Australia. Those involved in the establishment of Kingswood were driven by a strong desire to provide for the educational and spiritual welfare of all students within the college, not just those of a Methodist faith. The influence of John Wesley in the establishment of the college was not just evident in the name of the college,

but also in the theological training and a strong belief in the value of education. The founders of the college were also helped significantly by the governments of the day. Just as the Methodist Church had received assistance from government land grants and financial incentives for colleges at the Universities of Sydney and Melbourne, they received similar support for the establishment of Kingswood.

The value of colleges was recognised not only by the universities themselves, but by the federal government as made clear in the Murray Report of 1957. The Murray Report, having been set up to investigate the issues confronting universities during their post-war expansion, was to have an impact not just on the universities, but also on the church-established colleges. Acceptance of the Murray Report in its entirety and the subsequent implementation of triennial funding programmes enabled many of the university colleges to embark on significant expansion programmes during the 1960s. The Murray Report therefore became an agent of massification for these residential colleges. It also enabled the establishment of new church affiliated colleges such as Kingswood College as well as others such as St. Hilda's at the University of Melbourne.²⁰³

Kingswood College came into being as a result of strong marketing within the church for such an institution within the Methodist Church. However, management was ultimately affected by requirements laid down by the University of Western Australia as well as the need for massification within

²⁰³ Philippa Maddern, *St. Hilda's College: Forerunners and Foundations* (Melbourne: St. Hilda's College, 1989), pp. 55-60.

Australian universities and colleges as identified by the Murray Report. The role and responsibility of the churches in funding and maintaining such colleges became less important in the light of government funding. As a result, as colleges such as Kingswood moved into the 1960s, the relevance of the churches in terms of college governance, student academic and pastoral support began to erode. A strong and continual reliance on government funding as well as major changes in Australian society was to see colleges move away from their original goals and ideals and to embrace the managerial requirements of these sources of on-going funding. Kingswood College would not be immune to the challenges that these changes were to bring.

Chapter 2

1963: The first year

The Uni Fresher came out of his home
 Complete with school-brought knowledge
 He left his Bible
 His bedsox and his comb
 And came to Kingswood College

(Casey '64)

Kingswood College was ready for occupation at the beginning of the 1963 academic year. The College opened with 64 students and by the end of first term had reached its quota of 76 men.²⁰⁴ The Master, writing in *Casey '64*, the College magazine, likened Kingswood to a minor United Nations organisation and a major World Council of Churches. Many Christian and non-Christian religions and denominations were represented and there were 20 overseas students.²⁰⁵ During the year, that diverse range of students referred to by Mr Cook would begin living together in a collegiate environment, influenced to some extent by the Methodist collegiate experiences of the staff of the college. The Kingswood College community had to develop its own traditions of commensality and several events occurred during the year to significantly shape this development. In a sense, 1963 saw the college begin by looking back and

²⁰⁴ Master's Report to Council, 7 May, 1963, Kingswood College Archives, Trinity Residential College, University of Western Australia.

²⁰⁵ C.O. Leigh Cook, "In the Beginning", *Casey '64*, p. 14.

acknowledge its Methodist traditions. By the end of the year, the college acknowledged its debt to the secular governments of the day.

On Saturday, 19 February 1963, a dinner was held to mark the formal welcome to Kingswood College of the new Master, Mr C. O. Leigh Cook and Mrs Cook. The chairman of the Kingswood College Council, Mr Crookes-Hull, extended a welcome to Mr and Mrs Cook on behalf of the Council and the College. During the dinner, it was announced that a piece of stone 200 years old and “grey on one side with the dust of age” from the original Kingswood School, had been received by the Council for incorporation into Kingswood College at the University of Western Australia.²⁰⁶ Mr Crookes-Hull presented the stone to Mr Cook, with the suggestion that it would find a suitable place in “the fabric of Kingswood” and that it would “serve as a symbol of Methodist tradition to all who were associated with the College”.²⁰⁷ The stone was later incorporated into the inside wall of the Junior Common Room, where it remains today.

The College established itself very rapidly and even within the first few weeks, the “College spirit” manifested itself in several ingenious stunts, which were reported in *Casey '64*. Within the first three weeks of the College’s existence, a group of students took advantage of the visit of HRH Queen Elizabeth II to Perth, to ensure that the College made its mark on the Perth community. One of the students had an old vintage car and this was used to transport the “Queen” and the “Duke”, along the official route through the streets of Perth, complete with escort, past the cheering throng of people lining

²⁰⁶ Kingswood School, in Bath, UK was built in 1748 by John Wesley, founder of the Methodist Church. It was established to provide education to the sons of Methodist Ministers.

²⁰⁷ “Master of the College Welcomed”, *Kingswood Commentary*, No.2, Feb. 1963, p. 2.

the streets hoping to catch a glimpse of the Royal couple. It was rumoured that the Royal party were in fact behind the Kingswood group, by only about one minute.²⁰⁸

Stunts were also carried out on the other colleges along Stirling Highway. St George's College had one of its most important works of art "borrowed" by Kingswood students. This led to a retaliation raid on Kingswood by the St George's students, which was fended off in the college grounds with the use of water and college man-power. St. Catherine's College also became aware of the Kingswood *esprit de corps*, when an evening raid was made on the St. Catherine's clothesline; the clothes then on the line were given a "repeat" wash in a strong solution of starch.²⁰⁹

It is probable that there would have been people, especially in the traditional Methodist Church hierarchy, who would have disapproved of these and other pranks. There does not appear to be any evidence in the college records that the administration and the College Council actually supported these activities, but those who had experienced life in other residential institutions such as Queen's College, would have been well aware that students will almost certainly plan and implement elaborate stunts on other colleges and on the wider community. As the Master wrote in Casey '64, it was necessary to establish traditions, but to be wise and prudent in doing so.²¹⁰ It needs to be understood that in the first year, the College needed to develop a sense of distinctiveness and cohesion among its members. A sense of community, which

²⁰⁸ David Reese, "By Way of a History and a Sermon", *Casey '64*, p. 11.

²⁰⁹ Reese, *Casey '64*, p. 11.

²¹⁰ C. O. Leigh Cook (1964), "In the Beginning", *Casey '64*, P. 14.

would have been non-existent at the beginning of the year, needed to be built up so that Kingswood could develop further from just being a new and impersonal collegiate institution. The students needed to be involved in activities within the collegiate environment in order to develop a sense of identification with the college. The planning and execution of these stunts helped to develop that sense of identity. In *Casey '64*, the president of the Student Club, David Reese, had this to say:

...to gain the maximum benefit [from college life] the College must be a corporate body. In a well established college, such patterns exist already with traditions and tales of past glories helping to cement it together. In our first year, we did not have the benefit of this, yet as well as binding together I think we established some of our own "glories" which will be tales for the future.²¹¹

What Reese had identified, without actually naming, was the sense of commensality, which he had the foresight to realise was important for the new college to establish in order to enable the foundation students (as well as students to come) to feel a part of the college community. As identified by Tapper and Palfreyman, commensality is the process by which students experience and become involved in the daily life of their college.²¹² The Kingswood College community was building its own uniquely identifiable traditions, separate from the actual physical collegiate environment and yet equally important for encouraging that sense of commensality. Reese was perceptive enough to appreciate that the older, more traditional colleges, both in

²¹¹ Reese, *Casey '64*, p. 11.

²¹² Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), pp. 54-55.

Sydney and Melbourne as well as at Oxford and Cambridge, already had these traditions in place and that newer colleges needed to develop their own unique traditions that would become part of the structure of college life.

College identity was also strengthened by tragedy. On 5 August 1963, Ranjit Singh Gill, a 22 year old third-year medical student, drowned in a rowing accident on the Swan River. A sudden squall swamped the rowing shell during training at dusk on that day. Three other members of the crew, including David Reese, were saved by the crew of a motor boat, but only after they had been in the water for about an hour. When interviewed, they stated that their coxswain had swum to Point Heathcote, where he was able to obtain assistance, and the other four crew members started swimming towards the South Perth Yacht Club. By that time, it had become very dark and the crew were calling to each other to keep their morale up and to ensure that they stayed together. When they were picked up by the boat, they realised that Gill was missing. His body was recovered near Point Heathcote a week later on 12 August.

Gill's loss was deeply felt by the College. He came from Seremban in Malaysia as a schoolboy and graduated from Wesley College where he was regarded as one of the finest cadet officers to pass through the Wesley College Cadet Corps. At Kingswood, he became a member of the General Committee and was the Social Convener. He had a strong personality with a good sense of humour. His popularity in his short time at the college was typified by the large group who gathered at Kingswood to hold a memorial service for him in the dining hall. A memorial fund was established in his name, and when Cook Wing was completed in early 1968, the guest room on the ground floor was named

The Ranjit Singh Gill Memorial Room. The loss also had the effect of bringing the College community closer together as a group. Expressions of sympathy were received by the other colleges affiliated with the University of Western Australia. This gesture indicates that although Kingswood was a new institution, the other colleges appeared supportive and even at that early stage maintained an interest in its affairs and in the lives of its student population.

Kingswood College also joined the Nicholson Cup sporting competition in 1963.²¹³ The Cup was donated by Keith Nicholson, a law student at the University Hostel (now Currie Hall). He became the first president of the University Hostel in the 1940s.²¹⁴ He was active in encouraging the establishment of a friendly sporting competition between the University Hostel and St. George's College, and in 1946 donated the Cup that was to be presented that year to the winning institution after the playing of a set of fixtures in hockey, football and rowing.²¹⁵ At first, the Nicholson Cup competition had focused on the strong sporting rivalry that existed between the University Hostel and St. George's College. This was expanded to include St. Thomas More College in 1956, Kingswood College in 1963 and St. Columba College in 1973. With the expansion of the competition, the winner of the Nicholson (or Nic) Cup was decided on a points system, based upon each college's performance in an expanded variety of sports played between the colleges.²¹⁶

²¹³ Margot Clifford, *While We Live, Let Us Live: From University Hostel to Currie Hall, 1942-1999* (Crawley, Western Australia: University of Western Australia Press, 2002), p. 56.

²¹⁴ Clifford, *While We Live, Let Us Live*, p. 15.

²¹⁵ Herbert A. Craven, "Sport", in Brian Wills-Johnson (ed.), *St George's College, The First Fifty Years 1931-1981* (Crawley, Western Australia: The Georgians, 1981), p. 110.

²¹⁶ Craven, "Sport", p. 112.

Commensality among the students continued to develop when the students offered to dig 250 holes, four feet deep and four feet wide, to plant trees and shrubs around the College. This laborious task was shared equally among all the men of Kingswood. The work they did at that time helped to transform the College grounds from a rather bare building site into what has since become a lush and attractive landscape. A reticulation scheme was also installed at a cost of £1,258.²¹⁷

On 17 November 1963, the College was officially opened by the Prime Minister, Sir Robert Menzies. For much of 1963, Mr Crookes-Hull had been trying to obtain the Prime Minister's agreement to carry out the opening of the College. It was felt that because the Menzies federal government was primarily responsible (via the Murray Report) for the creation of the Australian Universities Commission, without which Kingswood College would not have eventuated, it was appropriate that Menzies should open the College.²¹⁸ Several possible times were suggested, including one occasion when the University of Western Australia, in celebration of its first 50 years, was to confer a Doctorate on the Prime Minister. On all of these occasions, however, Menzies was unable to attend. The College Council continued to take the view that Menzies was the only person to open the College and expressed this view to the Prime Minister's personal secretary. Eventually, it was discovered that the Prime Minister would be in Perth in November, 1963. Subsequent contact with the personal secretary

²¹⁷ "New Developments at Kingswood", *Kingswood Commentary*, No.3, March, 1965, p. 3.

²¹⁸ Alfred Crookes Hull, *The Birth of a College* (unpublished manuscript, n.d), p. 40.

ensured that Menzies would be able to open the College on Sunday, 17 November 1963.²¹⁹

The opening on that day saw over 1,000 people gathering in the College dining hall and spilling out into the Common Room. Guests included the Chancellor and Pro Chancellor of the University of Western Australia, the Premier of Western Australia, the Leader of the Opposition and the Lord Mayor of the City of Perth. The Prime Minister and Dame Pattie Menzies were received by the Master and Mrs Cook and the Chairman of the College Council, the Reverend Charles A Jenkins.

The occasion has subsequently gone down in College history for two incidents which typified the college spirit that was starting to develop. On his arrival at Kingswood, the Prime Minister was confronted by a guard of honour of 36 gowned College men who subsequently pulled stockings down over their faces and drew their gowns back to reveal the number 36. This was a clear reference to the 36 faceless men to whom the Prime Minister had often referred to as controlling Australian Labor Party policy at the time.²²⁰

A further incident was to occur when the Prime Minister unveiled the College foundation stone. As he drew back the curtain, a caricature of Arthur Caldwell, then the Federal Leader of the Opposition, was revealed, stuck over the commemoration plaque. Newspaper photographers captured the moment and the resulting photograph was published in newspapers across the nation.

²¹⁹ Crookes Hull, *Birth of a College*, p. 41.

²²⁰ "The Prime Minister at Kingswood", *Kingswood Commentary*, No.3, March, 1965, p. 2.

Laughing at the incident and at the cartoon, the Prime Minister declared the college “well and truly laid”.²²¹

In his opening speech, the Prime Minister reaffirmed the value of residential colleges as an important part of educational programmes. Such value was previously commented on in the pages of the Murray Report, and Menzies’ statements at the opening of Kingswood indicated the strength of his belief in the values of university education and the willingness of his government to provide financial assistance for tertiary institutions. He emphasised that it was essential that young students should have the opportunity to live, play and argue together during their university years and that by doing so they would graduate with a deeper understanding of the differing points of view of other people.²²² He was, in fact, also reinforcing the concept of commensality. Menzies’ comments, coming after the student incidents which he had accepted with humour and good grace, indicated that his strong support of universities and affiliated residential colleges extended beyond an appreciation of the academic benefits. It included an understanding of the social role that the residential colleges could provide to their residents.

The occasion also saw two other significant ceremonies carried out at the new college. Dame Pattie Menzies planted a Banksia shrub in the College grounds to signify the establishment of the gardens. A suitably apt choice of Banksia was decided for the occasion, being a species known as *Banksia*

²²¹ “The Prime Minister at Kingswood”, *Kingswood Commentary*, No.3, March, 1965, p. 2.

²²² “The Prime Minister at Kingswood”, *Kingswood Commentary*, No. 3, March, 1965, p. 2.

Menziesii.²²³ The President General of the Methodist Church of Australasia, the Reverend Dr. W. Frank Hambley, presided at another ceremony to set into the walls of the College the piece of stone taken from Kingswood School. Several ex-students of Kingswood School now living in Western Australia were present and assisted with this task. Rev Dr. Hambley was also at the time Master of the Methodist Church's Lincoln College, affiliated with the University of Adelaide. Lincoln College had also acknowledged the debt it owed to the Menzies government and to the Murray Report in particular, through the naming of the Keith Murray Building, erected at the college in 1960-61.²²⁴

The end of 1963 marked the end of the first year of Kingswood College as well as, in a sense, its beginning through the official opening. It was a year in which the College strove to make its mark as part of the academic community of the University of Western Australia and establish itself alongside the other colleges.²²⁵ Certainly, a sense of commensality was developing, helped by the knowledge that everybody in the College was working together to make Kingswood a success. The original and highly successful stunts carried out during the year and the publicity they received (especially that of the opening ceremony) helped to create those "tales of past glories", that have since become part of the history of Kingswood College as intended.

The activities of the College community during this foundation year indicated the links with the Methodist Church and its heritage, as well as the

²²³ "The Prime Minister at Kingswood", *Kingswood Commentary*, No. 3, March, 1965, p. 2.

²²⁴ Clifford Shearer, *Lincoln College: The First Twenty-Five Years 1952 – 1976* (Adelaide: Lincoln College, N.D.), p. 5.

²²⁵ "Some Kingswood Successes", *Kingswood Commentary*, No. 3, March, 1965, p. 2.

growing acknowledgement of and dependency upon the state for funding rather than the traditional church sources. The College achieved some success in obtaining funding from members of the Methodist Church, but it was not until the implementation of recommendations from the Murray Report that the College was able to see the way forward. The foundation dinner early in the year focused strongly on the Methodist traditions, most notably in the incorporation of the stone gifted from Kingswood School, as well as in the speeches and talks given by members of the Methodist clergy. By the end of the year, the role of the federal government was acknowledged by the invitation extended to Sir Robert Menzies to open the College. Also acknowledged during the opening ceremony was the role played by the University of Western Australia and the Western Australian government, through the presence of guests representing these two institutions. If the Foundation Dinner emphasised the Methodist Church connections and traditions, the opening ceremony went very much the opposite way, focusing on the significant benefits that government funding had brought to the church in enabling it to set up Kingswood College. The College Council was clearly appreciative of the positive financial outcomes flowing from the acceptance of the Murray Report. Like other colleges (such as Lincoln College in South Australia) the Kingswood College Council understood that state and federal government funding via the newly established triennial grants was to be the key to massification and consolidation of the College.

During the previous year, the President of the Western Australian Conference, the Reverend G. Ronald Limb, referred to Kingswood as “an investment in the Student population of the State for many generations to come”, as well as expressing the view that Kingswood would become an

important centre for study and training of theological students in Western Australia. He further stated:

Support from the Australian Universities Commission, the W.A. Government, and initial donors, has enable (*sic*) the College Council to reach the stage of opening the first phase of the College. This has been an act of faith on their part.²²⁶

David Reese again summed up the sense of commensality that had developed during the first year of Kingswood College, writing in *Kingswood Commentary*:

The essence of College life is its brotherhood ... Within the first year the College has established a proud and individual identity. Men here think of themselves as belonging to Kingswood and show fidelity to it on all occasions...The men graduating this year spoke of their impressions of the College and all stated that they have been richer for their year at Kingswood.²²⁷

In 1963, the College was developing its collegiate identity and its students had developed a sense of commensality. By the end of 1963, Kingswood College had become a physical and social collegiate community and was no longer just a dream of the Methodist Church. Kingswood College had been born and christened. Now it had to grow and develop. Publicity material such as *Kingswood Commentary* had focused strongly on the marketing of Methodist Church traditions and the need to establish a university-affiliated college, not only for the training of priests, but to provide social and spiritual support for those residents studying at the University of Western Australia. The aim of this

²²⁶ "A Message from the President", *Kingswood Commentary*, No. 1, December, 1962, p. 4.

²²⁷ "Impressions of Kingswood College – One Year Old", *Kingswood Commentary*, No.3, March, 1965, p. 3.

publicity was clearly to market the College and its place within the structure and the ministry of the church. By creating an awareness of the College, financial and spiritual support from both the clergy and lay members of the church would be encouraged. However, the on-going support of the Menzies government and associated support from the Western Australian government created a shift in focus away from Methodist traditions and support, towards a more secular role in providing accommodation and social support to university students in general. As the 1960s progressed, the Kingswood College Council was to find that the college would depend almost exclusively on government support for growth and development. Future growth would be driven not by the dictates of church tradition, but by the requirements of the government and the university made in response to the changing social and educational needs of Australian society in the 1960s.

Chapter 3

1964 and beyond

He left his mother's cooking so grand
 He couldn't afford the refectory
 He paled instead
 At the Kingswood spread
 And cursed the cook in the lavatory.

(Casey '64)

For Kingswood College, the remainder of the 1960s was to see a period of years in which the college was to achieve massification to its optimum physical size and was beginning to focus on the collegiate needs of its student population. In the space of seven years, the College developed rapidly, largely due to the financial support given by the federal and state governments. At the same time, massification meant that the residential student population also increased and the academic, social and spiritual needs of this population needed to be addressed if the College was to provide a traditional collegiate environment. With the aim of providing an environment which encouraged interaction among its residents, it could be seen as addressing the need for a “second education”, which, as discussed in the introduction to this thesis, is one in which students learn from one another.²²⁸

²²⁸ Archibald Grenfell Price, *A History of St. Mark's College, University of Adelaide and the Foundation of the Residential College Movement* (Adelaide: The Council of St. Mark's College, n.d.), p. 1.

In the introduction, the process of living and working (or studying) together was described as the process of *commensality*. For residential students, this can refer to the actual experience of living in college, with opportunities to participate in inter-collegiate sports and other college-based activities.²²⁹ Since Kingswood College expanded rapidly during the 1960s, the need to provide the experience of commensality to an increasingly large number of students was to become evident during those years. What is also evident in accounts of the social activities held by the College during these years is that an understanding of the importance of commensality was held by administrative staff and by senior students. Social and sporting activities were planned and implemented in order to encourage participation by as many of the residents as possible. Kingswood continued to take part in the Nicholson Cup sporting competition with varying degrees of success. Other social activities developed during these years and many of them became a regular part of the annual College calendar. In doing so, they then became part of the College tradition (and part of the collegiate structure) and contributed towards the sense of commensality experienced by the students. In this chapter, the focus is on the massification of Kingswood College, and the way in which the collegiate environment evolved as a result of the need to provide for the commensal requirements of a rapidly expanding community.

After a beginning which came about primarily through the support of the Menzies government, the continued growth of Kingswood College during the 1960s was made possible through recurring triennial grants from the federal

²²⁹ Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), pp. 54-55.

and Western Australian governments. Unlike some of the more established residential colleges in Sydney and Melbourne, Kingswood never received endowments of any significant size from the church or from lay supporters. As a result, even though it continued to be a Methodist college and provided theological studies for student priests, it depended heavily upon secular support from the federal and state government as well as the university. The remainder of the 1960s was a period of massification and consolidation for Kingswood College, marked by building programmes which resulted in the addition of two more residential wings, Hull Wing (1965) and Cook Wing (1968).

Dr. Maddox and his family were welcomed into College at the beginning of 1964. Until the Vice-Master's Lodge was completed, the family were accommodated in the building designed as living quarters for domestic staff behind the kitchen and which had previously been occupied by Mr Crookes-Hull. Dr Maddox had also been appointed Director of Theological Studies at the Theological Institution, now named the Barclay Theological Hall. In addition to his duties as Vice Master, he was also lecturing in New Testament Studies at Barclay. The change of title from "College" to "Hall" for Barclay reflected the role that the theological institution had within the College environment. The name did not indicate that the theological institution had physical premises of its own within Kingswood College, but rather, that the training of clergy was one of the overall functions of Kingswood College.²³⁰

²³⁰ "Vital Partnership: The place of Barclay Theological Hall within Kingswood College", *Kingswood Commentary*, No. 5, Nov. 1967, p. 2.

Quite a few of the foundation students of 1963 had graduated or left the College, and so in 1964 there were many new students. The student population included Moslem, Hindu and Buddhist students, together with a number of Roman Catholics, and representatives of the Russian, Serbian and Greek Orthodox churches. The College numbers were still small and Kingswood remained the newest and smallest of the University colleges. The year was marked by a slight downturn in College commensality with attendance at most College functions being reported in *Casey '64* as “disappointing”.²³¹ During the year, the College participated in the Nicholson Cup Competition, although the level of participation was said to have been low. Despite this, Kingswood scored a first in Rugby, defeating St George’s College to win 15-3. In athletics, the College accumulated enough points to be placed second to St Thomas More College. The Nicholson Cup Rugby win rekindled the College spirit and the annual ball was also highly successful, so in the latter part of 1964 the College spirit was once again manifesting itself.²³²

1965 saw the opening of Hull Wing, providing accommodation for 54 students and costing £72,800. This meant that Kingswood was now equal to the other colleges in terms of student residential population. The opening of the A Crookes-Hull Wing and of the Vice-Master’s Lodge was carried out by the Hon. David Brand, Premier of Western Australia on Sunday, 17 October 1965. The Prayer of Dedication was delivered by the Reverend Lloyd L. Semple, the President of the Western Australian Conference of the Methodist Church. A report on the opening of Hull Wing in *Kingswood Commentary* contained very

²³¹ David Reese, “By Way of a History and a Sermon”, *Casey '64*, p. 12.

²³² Reese, *Casey '64*, p. 12.

little reference to the support of the Methodist Church, emphasising instead the financial assistance provided by the Western Australian government as well as the federal government.²³³ It is interesting to note that this report, as well as the President's comment on the same page, acknowledged that the initial establishment of Kingswood was preceded by negative viewpoints from within the church. Without the funding made available from the federal and state governments following the Murray Report, and without the foresight of Mr Crookes Hull in terms of recognising the need to access this funding, the church hierarchy could well have delayed or even prevented the college from being built.²³⁴ It was reported that the second phase of development at Kingswood during 1964-65, which included the building of Hull Wing, was funded to a total of £42,458 from the federal government through the Australian Universities Commission and £31,000 from the Western Australian government.²³⁵

Of particular note is that the junior common room (JCR) was completed during 1965. Prior to this work, the JCR was an open space between the administration offices and the dining hall. A ceiling was installed and the floors and walls were covered at a cost of £1,580.²³⁶ This would have been considered an important development at the time, because the provision of a commonly accessible collegiate meeting environment encouraged student commensality, especially now that the College had an additional 54 students. In previous years, all students were housed in one residential wing, so they would all have been living in close proximity to each other. This changed with the opening of

²³³ "Opening of the A Crookes Hull Wing", *Kingswood Commentary*, No.4, June 1967, p. 1.

²³⁴ "Opening of the A Crookes Hull Wing", *Kingswood Commentary*, No.4, June 1967, p. 1; "President's Comment", *Kingswood Commentary*, No.4, June 1967, p. 1.

²³⁵ "New Developments at Kingswood", *Kingswood Commentary*, No.3, March 1965, p. 3.

²³⁶ Minutes of Council Meeting, 8 December, 1964, Kingswood College Archives, Trinity Residential College, University of Western Australia.

Hull Wing; the availability of a JCR helped lessen a possible “us and them” mentality becoming established between residents of the two wings. The sense of community would also have been strengthened by some success during the year with intercollegiate activities. The College was awarded first place in the 1965 Prosh Day float competition. In two short years, the college began to establish a sense of intercollegiate identity. These early successes indicate that at least some members of the college community were working together to achieve these outcomes.

The following year, the College remained full throughout the entire academic year with 132 men in residence. These included 56 new students, 29 from country WA, 10 from the Perth metropolitan area and 17 from overseas.²³⁷ Because there were no new building programmes carried out during 1966, the College population remained stable, giving members the opportunity to further develop a sense of commensality. By this stage of its development, the College was beginning to establish some academic achievements since a number of Kingswood men distinguished themselves during 1966. Their achievements were listed in the June 1967 edition of *Kingswood Commentary*. Among them, it was recorded that Mr Hugh Collins (later to become professor in government and politics at Murdoch University and more recently the Master of Ormond College at the University of Melbourne) won the Frank Knox Memorial Fellowship from Harvard University. This was one of the most valuable and coveted fellowships offered at that time in Australia, and this was the first time

²³⁷ Master's Report for Methodist Conference, October 1966, Kingswood College Archives, Trinity Residential College, University of Western Australia.

it had been won by a Western Australian student.²³⁸ Mr Byron Lamont, a 4th year agricultural science student, catalogued the 633 trees, shrubs and plants on the College grounds. These belonged to 135 species, and he labelled many of them for the benefit of visitors.²³⁹ This work created a great deal of interest in and beyond the College.²⁴⁰

During 1966, a number of very distinguished visitors were entertained at Kingswood. They included Mrs V. L. Pandit, former President of the General Assembly of the United Nations Organisation, Minister of State, High Commissioner to the UK and Chancellor of several universities. Also visiting the College during the year were the Archbishop of Perth, the Vice Chancellor of the University of Western Australia, the President of the Western Australia Methodist Conference and members of the Australian Universities Commission.²⁴¹ The General Conference of the Methodist Church of Australasia was held in Perth that year and this gave the Conference members the opportunity to visit Kingswood and observe its progress.²⁴² The College also benefited from these visits as they gave the new community the opportunity to meet with, listen to and become exposed to the ideas and the personalities of these visitors during various functions. In this way, the College was promoting the social (or commensal) aspect of its developing collegiate structure and in turn, by the very nature of the visits by these distinguished guests, was becoming recognised within the church and academic fields as an institution

²³⁸ Master's Report to Council – 1st term, 1966, Kingswood College Archives, Trinity Residential College, University of Western Australia.

²³⁹ Master's Report to Council – 2nd term, 1966, Kingswood College Archives, Trinity Residential College, University of Western Australia.

²⁴⁰ "Kingswood in a Unique Setting", *Kingswood Commentary*, No. 4, June 1967, p. 3.

²⁴¹ Master's Report to Council – 2nd term, 1966.

²⁴² "General Conference Delegates at Kingswood", *Kingswood Commentary*, No. 4, June 1967, p. 2; Master's Report to Council – 2nd term, 1966.

with an important role to play in the social and academic development of its residents.

The Australian Universities Commission issued to the College a sum of \$2484 from money unallocated by the end of the 1964-66 triennium.²⁴³ The Western Australian state government agreed to provide a matching grant. The Commission also informed the College that further funding would be available for the building of another residential wing in the next triennium. This new wing was expected to provide accommodation for 40 students as well as provide more tutorial rooms and accommodation for resident tutors, non-resident students and visitors. A senior common room was also envisaged. The cost of the new wing was estimated to be about \$196,000, with the Australian Universities Commission contributing \$98,000. This was considered to be an urgent project, as the University of Western Australia was experiencing a rapid growth in enrolments, putting pressure on suitable accommodation.²⁴⁴ The following year, work commenced at Kingswood on the new wing, known originally as “West Wing”, but was later renamed “The C. O. Leigh Cook Wing” in tribute to the first Master of Kingswood College.

Reference to the Kingswood College Council Minutes in 1966 indicates that some student problems never change. The College made provision for meetings and conferences since its inception. Many, but not all, of the conferences were held during the university vacation periods, when the students were away and their rooms were available for use by conference delegates. The

²⁴³ Master’s Report for Methodist Conference, October 1966.

²⁴⁴ “Another Step Forward”, *Kingswood Commentary*, No. 4, June 1967, p. 4.

meeting of 13 September 1966 recorded that tensions among students arose over these conferences and the need for the students to make their rooms available for delegates. Although they were given due notice of this possibility before they accepted their position in college, and arrangements were made for alternative accommodation, some showed resentment – the exact situation that was later to occur in the 1980s.²⁴⁵

Accounts of the collegiate social activities during 1967, indicate that the impending effects of a larger population (as a result of the opening of Cook Wing) had not escaped notice. Members of the College worked hard to organise a range of activities that would encourage student participation. The implementation of these activities provided a framework of collegiate tradition which would be built on in subsequent years, with the input of more students as the College grew larger. In effect, the social organisers were ensuring that commensality would be encouraged by future students through active participation in annual (and therefore “traditional”) collegiate activities. During 1967, these included a Prosh Day float which on the theme of a rebuilt Capitol Theatre (the real Capitol Theatre in Perth had just been demolished) and was judged second best float. The Dinner Dance for the year followed an *Alice in Wonderland* theme, while the theme for the Valedictory Dinner was “psychedelia”. The Valedictory Dinner was apparently poorly attended and this, together with general poor support for the social activities, led to several discussions of the issue in both *Kingswood Commentary* and *Casey '67*. The Master expressed concern that a larger College (as a result of the impending

²⁴⁵ Kingswood College Council Minutes, 13 September 1966, Kingswood College Archives, Trinity Residential College, University of Western Australia.

opening of Cook Wing) could exacerbate the problems of poor attendance at social functions, just as it was possible to have greater benefits. This statement was based on the fact that a larger College would allow the creation of smaller groups or cliques of students with their own interests and concerns. Those students who wanted to do so, might withdraw totally into their studies without any involvement in College activities. In this way, the College ethos and tradition could be weakened by a lack of support. The opposite also applied with regard to a larger College. A larger College would mean more students representing a greater variety of social and academic backgrounds, with the opportunity for all students to experience a rich cultural diversity and more social and sporting opportunities.²⁴⁶

Mr Cook further made it clear in his article in *Casey '67* that a larger College in 1968 would have great benefits for Kingswood but could also create problems. It would all depend on the students and how they supported the social activities of the College. In effect, the responsibility was to be on the students to make the most of the collegiate structure of Kingswood. The students would need to acknowledge that in its collegiality, the institution was more than just an impersonal collection of student flats. The traditions, as well as the daily routines and activities of the college, conducive as they were to the academic and social development of the residents, were there to be involved with and to take an active part in. In doing so, the students would enable the process of commensality to continue to prosper despite the impact of a greater student population.

²⁴⁶ "The Shape of Things to Come", *Kingswood Commentary*, No. 5, Nov. 1967, p. 4; C.O. Leigh Cook (1967), "The Shape of Things to Come", *Casey '67*, pp. 9-10; "Social Report", *Casey '67*, p. 17.

When, in 1968, West Wing (as it was then known) was opened and the student population increased to 165, there were problems as they strove to assimilate the large number of new students. The College had grown very rapidly from 1963 and Mr Cook saw the need for a period without further development so that the population could settle down. To do so would allow the “community” to develop its sense of commensality rather than develop as a collection of individuals or small groups or cliques. Mr Cook pointed out in *Casey '68* that Queen’s College took 70 years to develop to the point where its student numbers were comparable to that of Kingswood. The rate of development at Kingswood between 1963 and 1968 had indeed been rapid. It was clearly carried out to take maximum advantage of the financial generosity of the federal and state governments of the time. The impact of the baby boomer generation, now passing through the universities, also contributed to this rapid growth. The social impact of this growth had been forecast by perceptive members of the college community and Mr Cook demonstrated a clarity of vision of the collegiate needs of the student population. Further increases in the number of student rooms were considered. Hull Wing was to have been extended further south towards Stirling Highway and Cook Wing was to be extended towards the Administration block.²⁴⁷

The plans to extend Hull Wing were at an advanced stage by that time, developed with an idea towards obtaining federal and state funding during the 1970-72 triennium. Building work was proposed for 1972, with a projected completion date for the opening of the 1973 academic year. The extensions were

²⁴⁷ “The Shape of Things to Come”, *Kingswood Commentary*, No. 5, Nov. 1967, p. 1.

to incorporate an archway dividing the old part of Hull Wing from the new part, allowing access to the College car park. The new extensions were to include 24 study-bedrooms and three 2-room tutors' flats at an expected cost of \$204,000. However, the plans for these extensions were never carried out. The space at the end of Hull Wing remained vacant, although it is now well landscaped and was shown on a later master-plan as the site for a possible amphitheatre. If the observer looks at the southern wall of Hull Wing, it can be seen that full-length windows at the ends of the corridors anticipated expansion from the southern end. Rather than cut through brickwork, future development was anticipated by the incorporation of access-ways "temporarily" utilized as windows.

As a consequence of the Hull Wing extension being cancelled, the completion of West Wing in 1968 marked the end of the College building programme until 1977 when Kingswood Court was built on the site of three houses in Park Road. In 1985 the John Wesley Wing was completed. This hiatus gave the College the opportunity to become settled and to enter a period of development as a community in the way that Mr Cook had anticipated. The College Council did, however, authorise the purchase of several properties in close proximity to the college, along Hampden Road and Park Road, for extra accommodation and rental income.²⁴⁸

Theological education continued at Kingswood during the 1960s, but there is little documented evidence available on the activities of the theological

²⁴⁸ Kingswood College Finance Committee Minutes, in Kingswood College Council Minutes, March 1966 – June, 1978, Kingswood College Archives, Trinity Residential College, University of Western Australia, p. 111.

hall from 1966 onwards, with the exception of articles in *Kingswood Commentary* published during the decade as well as short articles in *Casey* each year. This may indicate a relative lack of importance now attached to the theological education role of Kingswood College, compared to the secular role of providing academic and social support to university students in residence. In one issue of *Kingswood Commentary*, it was reported that 19 students were in training and that some theological classes were shared with the Presbyterian and Anglican churches.²⁴⁹ It was further reported that the Theological Library held 3,000 volumes by that stage. Under the guidance of the librarian, the Reverend Walter R. Hill, the library stock was progressively growing and the library itself was well patronised.²⁵⁰ *Kingswood Commentary* also reported that the Kingswood College Council had invited the Reverend Bruce Barber of Melbourne to accept the position of Chaplain to the College and Lecturer in the Barclay Theological Hall for 1967. The son of the Reverend G. Calvert Barber, who was a past Director of Theological Studies at Queen's College as well as past President-General of the Methodist Church of Australasia, Bruce Barber was a graduate of Queen's College and spent some years in Europe before accepting the position at Kingswood.²⁵¹ His background at Queen's College and that of his father continued to strengthen the academic and ecclesiastical links between Kingswood and Queen's.

The requirements of the University Colleges Act (1926) were to have an impact on theological training from 1964. In that year, theological training for the Methodist Church candidates began to be carried out in conjunction with

²⁴⁹ "Theological Education at Kingswood", *Kingswood Commentary*, No. 4, June 1967, p. 3.

²⁵⁰ "Theological Education at Kingswood", *Kingswood Commentary*, No. 4, June 1967, p. 3.

²⁵¹ "New Appointment to Kingswood College", *Kingswood Commentary*, No. 4, June 1967, p. 3.

the Presbyterian Church, with lectures held at both Barclay Theological Hall (located at Kingswood) and Oxer House (owned by the Presbyterian Church) in Mt. Lawley. Although the Presbyterian Church and the Methodist Church initially followed different programmes, a common programme of teaching that met all students' needs was able to be put into place. However, the fact that some lectures were held at Oxer House caused some problems for the Barclay Theological Hall students, since under the requirements of the University Colleges Act (1926), many of them were also studying at the University of WA as well as living at Kingswood. As a result, few of them had cars and found access to Mt. Lawley to be difficult at times.²⁵² By 1967, accommodation became available at Kingswood and the Presbyterian library and classes were subsequently relocated from Oxer House to Kingswood.²⁵³ Even though the move brought Presbyterian theological training and the library into close physical proximity with the Barclay Theological Hall programme at Kingswood, the two institutions and their libraries continued to be separate entities.

During 1966, discussions were held between representatives of the St. Columba College Council and Kingswood College Council with respect to building a union chapel and library to serve the needs of both colleges. In view of these discussions, Kingswood College Council postponed plans for the building of a chapel on the south west corner of the College. A joint library was planned with the Presbyterian Church (at the soon to be built St. Columba College), to house the collections of the Barclay Theological Library and the Presbyterian Theological Library. In 1967, the College Council considered a

²⁵² Michael Owen, Written communication to Geoffrey Smith, June, 2010.

²⁵³ Michael Owen, Written communication to Geoffrey Smith, June, 2010.

request from the Reverend Michael Owen that the Council agree to the housing of the Presbyterian Theological Library at Kingswood until such a joint library could be commissioned. Approval for this was given at the Kingswood College Council meeting of 29 August 1967. This agreement greatly increased the range and availability of books to all students, as well as eliminating any expense due to duplication of titles. The move was made in December, 1967, and the joint library was housed in a fairly cramped location within Kingswood College.²⁵⁴

The opening of West Wing was of considerable benefit to the theological students, who were able to make use of four new classrooms during daytime hours.²⁵⁵ During the year, visitors to the Theological Hall included Dr Davis McCaughey, then Master of Ormond College at the University of Melbourne, who gave lectures at Kingswood on the topic of Christology of the New Testament. He was followed in October of that year by Eduard Schweizer, Professor of New Testament studies at Zurich, Switzerland, who gave a series of lectures at Kingswood, in addition to a public lecture at the University of Western Australia on the interpretation of the Gospel of Mark.²⁵⁶ Kingswood also hosted a conference of the Western Australian branch of the Australian Society for Theological Studies and continued to attract scholars and postgraduate students to the Barclay Theological Hall library for research on theological subjects.²⁵⁷

²⁵⁴ "Developments in Theological Education", *Kingswood Commentary*, No. 6, Dec. 1968, pp. 2-3.

²⁵⁵ The same classrooms were used for general College tutorials for residential students during the evenings

²⁵⁶ Kingswood College - Barclay Theological Hall: Director's Report to Conference, 1968, Kingswood College Archives, Trinity Residential College, University of Western Australia.

²⁵⁷ "Developments in Theological Education", *Kingswood Commentary*, No. 6, Dec. 1968, p. 3.

In November 1968, the Master, Mr Leigh Cook, and Mrs Cook left for the United Kingdom on study leave. Mr Cook undertook a study of student accommodation in the UK and also carried out research in the Methodist Church Archives in London.²⁵⁸ During the absence of the Cooks, Dr. Maddox, the Vice-Master of the College, assumed the duties of Acting Master, while Mr Barber, the Chaplain and Senior Tutor, became Acting Vice-Master.²⁵⁹ This was the first time since the opening of Kingswood that personnel changes occurred in the administrative structure.

It was notable that Mr Cook was to make a study of student accommodation practices in the UK. In his absence, Miss Patricia Church, the then Warden of St. Catherine's College, informed the Senate of the University of Western Australia as well as the Australian Universities Commission, that St Catherine's College could not cope alone with the demand for women's accommodation at the University of Western Australia. In 1969, St. Catherine's College received 145 applicants for admission for just 59 vacancies.²⁶⁰ A partial solution to the problem was the building of a new wing at St. Catherine's College and the invitation to St. Columba College (due to open in 1971) to become a co-educational college, an invitation which was accepted.²⁶¹ It was in this environment that the policy of co-educational colleges in general, and a co-educational Kingswood College in particular, was first considered. Kingswood College therefore had the advantage of gaining from Mr Cook's observations on

²⁵⁸ "Report to the Kingswood College Council on twelve month's study leave taken in 1969", in Kingswood College Council Minutes, March 1966 – June, 1978, Kingswood College Archives, Trinity Residential College, University of Western Australia, p.108.

²⁵⁹ "Study Leave for Master", *Kingswood Commentary*, No. 6, Dec. 1968, p. 1.

²⁶⁰ Chloe Britton, *Women of Excellence: A History of St Catherine's College, The University of Western Australia* (Nedlands West Aust.: St Catherine's College, 2003), p. 50.

²⁶¹ Dave Robinson, *Dove Rising* (Nedlands, West Aust.: St. Columba College, 1980), p. 8.

student accommodation in both old and new universities in the UK, especially in regard to co-educational policies and practices.

In response to the proposal to admit women students, the Kingswood College Senior Common Room prepared and issued a document of support signed by all members.²⁶² When the issue was raised at the Council meeting of 30 September 1969, two motions were carried:

1. The Council approved in principle, the admission of women students to residence in Kingswood College
2. The Council gave authority to the Executive Committee to implement this policy, providing that the Master [was] of the opinion that it [was] desirable and timely to do so.²⁶³

At a later meeting (8 December 1969), the Master reported that the Executive Committee would study in detail the “advisability” of admitting women.²⁶⁴ The Australian Universities Commission was to be advised and approval sought in this possible course of action and the Master stated that such a change of policy needed careful consideration and detailed planning. A later Master, the Reverend Colin Honey, stated that Mr Cook was in fact opposed to the idea of admitting women into residence at Kingswood and regarded the earlier actions of the Senior Common Room during his absence as an act of disloyalty. He also held the belief, according to Mr Honey, that the planned St. Columba College should not be built since it would impose pressure (in the form

²⁶² “A submission by the members of the Kingswood College Senior Common Room that: Kingswood College accept women in residence in 1970” in Kingswood College Council Minutes, March 1966 – June, 1978, Kingswood College Archives, Trinity Residential College, University of Western Australia, p. 100.

²⁶³ Kingswood College Council Minutes, 30 September 1969.

²⁶⁴ Kingswood College Council Minutes, 8 December 1969.

of room vacancies) upon Kingswood. By being co-educational, it would also affect student accommodation levels at St. Catherine's College.²⁶⁵

In the event, it was to be another eight years before the first women students were admitted to Kingswood. The events of 1969, however, indicate that the idea of a co-educational college was starting to take shape and represented the beginning of a shift in social attitudes by the church-run colleges. Co-educational living had always been a facet of life at Currie Hall and St. Columba College was being planned in much the same way. Given that St. Columba College was to be the Presbyterian Church affiliated college, the decision to make the college co-educational represented a significant shift in terms of social attitude by an established church. This shift in attitude was influenced by the changing society of the late 1960s. The colleges of other churches would also have come under pressure from student residents as well as other members to recognise and accept the social changes that were occurring. Change, however, was slow to occur. Early in 1970, a proposal that the Kingswood College properties along Park Road should be redeveloped as a residential block for 40-50 women students was considered by the Kingswood College Council.²⁶⁶ This arrangement would have been similar to Trinity College at the University of Melbourne and its associated Janet Clark Hall, which accommodated female students. However, at the Council meeting of 11 June 1970, it became clear that the men of Kingswood College, although happy

²⁶⁵ Colin R. Honey, Personal communication to Geoffrey Smith, 1991.

²⁶⁶ Kingswood College Council Minutes, 12 March 1970; Master's Report to Council, March 1970.

to accept women as full members of the College, did not accept the idea of a separate wing. In their view, it did not fulfil the aims of co-educational living.

By the 1969 academic year, the College had settled into a period of consolidation after the previous few years of physical growth and increasing student numbers. No further plans were made for future expansion and the College community was coming to terms with the increase in student numbers that had resulted from the opening of West Wing. The focus continued to be on social activities, which encompassed the, by now, traditional collegiate affairs such as the Kingswood Dinner Dance, Prosh Day, the car rally and the Valedicts Dinner. The annual ball was held in second term with an oriental theme, but an oversight by the organisers meant that the ball was held on the same night as several other functions. This included the Malay student's ball to which most of the Asian population of Kingswood attended. Consequently, attendance at the Kingswood function was lower than anticipated.

Sports activities continued to play a part in college life during the 1960s as Kingswood sought to make its mark in the Nicholson Cup competition. Although the College never won the cup outright during these years, some success was achieved. The early win in rugby during 1964 was a significant motivation, and during the 1965 Nicholson Cup programme, Kingswood College won the tennis competition and came second overall behind St. George's College. Further success was to occur in 1966 with Kingswood winning the tennis and basketball competitions and coming second in rugby, hockey and

swimming.²⁶⁷ By the end of the decade, however, this early success was beginning to wane. In 1968, for example, the College had met with varying degrees of success, winning the swimming competition by a small margin from St. George's College and coming second in cricket, basketball, athletics, hockey and rugby.²⁶⁸ In the 1969 Nicholson Cup competition, Kingswood regained the top spot in rugby, but that was all. The swimming competition saw the College suffer a complete reversal from the results of the previous year.²⁶⁹ The results of the participation in the Nicholson Cup competition suggests that Kingswood did achieve some early success during those years in which massification and the consolidation of the College was the primary objective. However, by the end of the decade increasing numbers of students, bringing with them new and different social values regarding collegiate living, were beginning to impact on participation levels and subsequent success in these structured intercollegiate activities.

For Kingswood College, the decade ended with the news that Dr. Maddox was leaving the College after six years to undertake study leave in West Germany. Following that, he was to take up the position of Principal of Leigh College in Sydney.²⁷⁰ Dr Maddox's successor was to be the Reverend William Ellis, who was to take up duties as Vice-Master of Kingswood College from January, 1970.²⁷¹ Mr Cook was expected to return to Kingswood to resume his duties as Master and the Acting Vice-Master, Mr Barber, was to resume his old

²⁶⁷ Master's Report to Council- 2nd term 1966.

²⁶⁸ "Sport '68", *Casey '68*, pp. 13-15.

²⁶⁹ "Sport '69", *Casey '69*, pp. 19-21.

²⁷⁰ Kingswood College Council Minutes, 19 November 1969.

²⁷¹ Kingswood College Council Minutes, 8 December 1969.

duties under the new title of Dean of the College. He was also to continue as a lecturer in the Theological Hall.

In summary, the 1960s ended with Kingswood College reaching its optimum physical size; optimum in the sense that it was to grow no bigger until the 1980s when the John Wesley Wing was built. Throughout the 1960s, the College had grown rapidly, and as Mr Cook had pointed out, now that the initial building period was completed, it was time for the College to settle down and develop an identity and a sense of commensality among its members.

Massification was achieved by the end of the 1960s, primarily through the financial support of the federal and state governments of the day.

Administrative and spiritual support from the Methodist Church was also strong during those early years. The College benefited considerably from the guidance of administrative staff who had in many cases experienced for themselves student life and the associated traditions in residential colleges. Even though these traditions were being passed on to Kingswood College via graduates from associated colleges such as Queen's College, Kingswood was developing a collegiate identity. This was to be shaped less by Methodist Church traditions and more by the social impact of the baby boomer generation and government policies developed to address the needs of this generation as they progressed through their developing years to adulthood. The Methodist Church of Australasia was also on the brink of change as, together with other mainstream churches, it faced the need to restructure itself. The 1970s were to bring significant changes in Australian society, which were also to have a major impact on universities and their student populations. For Kingswood College,

change was to come in the form of a new collegiate administration team and a student population demanding social change.

Chapter 4

The 1970s

College life changed his Methodist ways
 And his lust for life knew no measure
 His leisure led
 To the bottle and the bed
 And Bacchus was the soul of his pleasure.

(Casey '64)

The 1970s were a time of great changes within residential colleges. The decade opened with the maintenance of the triennial AUC grants, so in terms of financial support, the colleges continued in much the same way as they had through the 1960s. Social changes were, however, challenging the colleges. The late 1960s and early 1970s saw major sociological and attitudinal changes in values among youth in general and including university students. Among university-affiliated college students, these changes were reflected in their reaction to the established rituals and regulations of the colleges which in the past had contributed to the development of the sense of commensality. Students became more confident and were inclined to reject the rules and conventions of the “establishment”.²⁷² The traditional “strictly structured,

²⁷² Michael A Head, *St. Leo's College: The Memory* (Brisbane: Leonian Press, 1991), pp. 103-117.

tightly cohesive Oxbridge type” residential college was one institution increasingly seen as becoming outmoded.²⁷³

The fact that many University-affiliated colleges survived the 1970s indicates that they were able to acknowledge these social changes and adjust their rules and regulations accordingly. Commensality did not disappear, but remained in a different form, one more in keeping with the demands of students of the day. As an example, as more young people were rejecting the conventions of established religion, the religious aspects of collegiate life receded into the background and were replaced with more secular activities in keeping with the interests of students of the day. Likewise, many of the single sex colleges became co-educational during this period. During the early 1970s, in response to a survey commissioned by the Heads of Colleges which found that about 90 percent of respondents favoured co-residential colleges, Janet Clarke Hall, Ormond College and Queens College at the University of Melbourne all became co-residential.²⁷⁴ There was also a significant financial incentive to consider co-educational status, in terms of increasing the attractiveness of such colleges as places to live and socialise with the resulting increase in student applications.

The other major change to confront colleges during the 1970s was the cessation of the Australian Universities Commission grants after 1975. For 16 years, since 1959, the AUC grants provided a steady and reliable source of income to the colleges. This allowed new colleges to become established (such as Kingswood College) and older ones to expand and/or modernise their

²⁷³ Lyndsay Gardiner, *Janet Clarke Hall, 1886-1986* (South Yarra, Vic.: Hyland House, 1986), p. 167.

²⁷⁴ Gardner, *Janet Clark Hall*, pp. 164-165.

existing premises. The AUC could indeed be seen as the major supporter of the collegiate movement, superseding the established churches. The termination of triennial funding threw this comfortable collegiate existence into a new and competitive environment where alternative sources of funding needed to be pursued. The period of the late 1970s was a time of uncertainty for many colleges, due to the combined impact of low student numbers and rapid turnover of students (as students rejected the collegiate environment) and increasing costs coupled with the withdrawal of the AUC funding. Colleges began to look increasingly towards other sources of income in order to survive and also began to look at other ways of preserving and encouraging commensality within the collegiate environment. How these challenges affected the collegiate way of life at Kingswood and how the college “weathered the storm”, during this decade, would have a major impact on how the college positioned itself for further challenges to be confronted during the 1980s.

Changing Personnel and Traditions

The arrival of the new Vice-Master, William Ellis, at Kingswood College in January 1970 meant that all three College administrative staff; the Master, the Vice Master and the Dean were ex-students of Queens College at the University of Melbourne. Mr Ellis was born on 20 October, 1914 in Ballarat, Victoria, where he spent his childhood and early education.²⁷⁵ He was then educated at the University of Melbourne and the Melbourne College of Divinity. During that time, he was an active resident of Queen’s College. He served on the General Committee in 1939 and was President of the Theological Colleges Union

²⁷⁵ William Ellis, Biographical Files, BINo282, Uniting Church Archives, Perth.

and Editor of *Wyvern* in 1939 and 1940. He also won the William Quick Medal for Oratory. He was later to become a member of the Queen's College Council and also gave service as a visiting lecturer in the Theological Hall of Queen's College.²⁷⁶

Much of his career was as a circuit minister in the Methodist Church, following his call to the ministry in 1940. His appointments included Horsham (1940), Alexandra (1941-44), Port Fairy (1946-49), Numurkah (1950-54), Castlemaine (1955-59) where he became District Chairman, Wesley, Hobart (1960-63) and East Kew (1964-69).²⁷⁷ During World War II, in 1944, he was appointed a chaplain in the RAAF, and was posted to the Ballarat and Townsville air stations. He also served with the 13th Squadron at Sabuan. He was discharged in 1946.²⁷⁸

Upon his appointment to Kingswood College, Mr Ellis also took on the role of Director of the Theological Hall (as his predecessor Dr Maddox had done) and quickly demonstrated his ability to fill both roles admirably. He came to the College with a fine reputation as a scholar and a teacher, in possession of an alert mind with wide ranging interests, especially in student affairs. He and his wife quickly adapted to the life and routine of the College and were to become popular personalities as the year progressed.

²⁷⁶ William Ellis, Biographical Files, BINo282, Uniting Church Archives, Perth. "Appointment of New Vice-Master", *Casey '69*, p. 16.

²⁷⁷ "Appointment", *Casey '69*, p. 16.

²⁷⁸ "Appointment", *Casey '69*, p. 16.

In 1970, the College Council allowed student involvement in its affairs for the first time, by inviting the president of the College Club or his deputy to attend its meetings.²⁷⁹ In 1971, the Council took steps to alter its Constitution to enable the President and Secretary of the Club to sit on the Council with full voting rights.²⁸⁰ This interaction between Council and the student representatives was enhanced by a special dinner in the college hall where the members of the Council dined with the members of the Student Club's General Committee. The dinner was seen to have been a successful occasion, since ideas and views were exchanged which proved valuable to both sides. It was decided that these dinners would become an annual affair.

There were also more discussions and developments on the possibility of Kingswood becoming a mixed college in the near future. A sub-committee was established by the Council to investigate this proposal. On the basis of questionnaires, statistics and other submissions, the sub-committee concluded that there would likely be a need for more accommodation for male students rather than female students over the next five years. It was concluded that if steps were to be taken towards implementing a co-educational college, those should be taken by Currie Hall and the new St. Columba College, where their initial plans and buildings were developed with a co-educational student population in mind. It appears, therefore, that submissions tended to support the view that Kingswood should remain a men's residential college. Kingwood's role, according to the sub-committee, should be to cater for that anticipated future demand. By 1971, those colleges offering accommodation for female

²⁷⁹ C.O. Leigh Cook, "Of Cabbages and Kings", *Casey '70*, p. 8.

²⁸⁰ "College Notes", *Casey '71*, p. 7.

students were reported to have some empty rooms, supporting the conclusion made by the College Council. The sub-committee did not drop the idea of a co-educational Kingswood, however, but made the decision to investigate the concept implemented at Currie Hall.²⁸¹

The construction of St. Columba College in 1970 placed certain pressures on Kingswood College. For a start, Kingswood College commenced the 1971 academic year with 19 empty rooms due to the opening of St. Columba and also of International House in Nedlands. However, by the beginning of second term these vacancies had been filled and the College was once again operating at full capacity. The physical presence of St. Columba College also meant that Kingswood had to outlay \$5000 for a car park behind Hull Wing. Prior to 1970, Kingswood students used the land as an unofficial car park, but the development of the new college meant that alternative arrangements were necessary. The Kingswood College Council was forced to meet the entire cost of the new car park since no financial support could be obtained from the AUC. In order to recover some of the costs, students were charged a parking fee. Most students paid, although a few preferred to take their chances with casual parking in the streets surrounding Kingswood. Further expenditure by the Council was incurred by the purchase of another property behind the College in Park Road as a residence for the Dean of Kingswood, the Reverend Bruce Barber, and his wife.

1971 brought the news that the AUC had postponed the plans that Kingswood had for the 1970-1972 triennium, specifically the proposed Hull

²⁸¹ "College Notes", *Casey '71*, p. 7.

Wing extension. This extension was expected to be completed by 1973, increasing the College population from 173 to 203. This number represented the maximum level of economic efficiency, because it could be achieved without having to increase the size of the kitchen, dining hall and common room, and with no increase in staffing levels. Development beyond this point would have significantly altered the life of the College, such as its administration infrastructure and physical environment.²⁸²

The postponement of these plans meant that the College Council later re-submitted the proposals to the AUC for the 1973-1975 triennium with very little change. The proposal provided for the extension to Hull Wing, covered walkways linking the three residential wings and the administrative buildings, boundary fencing, landscaping and further car parking facilities. A submission was also made for the proposed purchase of another property on the perimeter of the College grounds. The total cost of these proposals was estimated at \$233,000 with \$116,500 provided by the AUC and further assistance from the Western Australian government. It is interesting to note that the additions to Hull Wing were, on the request of the College Council, designed so that the rooms would be suitable for female students, an indication that the Council was still considering the possibility of admitting women to College in the future.

By 1971, plans for a United (Methodist-Presbyterian) Department of Theological Studies were being put into place. Michael Owen saw this approach being put forward by the Presbyterian Church on the basis that the Presbyterian Church was contributing a major part of the resources while the Methodist

²⁸² "College Notes", *Casey '71*, pp. 7-8.

Church paid their candidates a better allowance than the Presbyterian Church could afford for theirs. The concept of a “united department” was also beginning to be an accepted approach for Christian education in general. The new UDOTS was established by the two churches in 1973 and was administered by a council and faculty responsible not only for tertiary training for the ministry, but also for continued education for ministers and lay education.²⁸³

As a result of this development, a further submission was made to the AUC concerning a joint library project to serve both Kingswood College and St. Columba College. The submission was for a library capable of holding 15,000 items in the initial phase, rising to an anticipated 25,000 items in twenty years time. At the time of the submission, the joint library of the Methodist and Presbyterian Theological Halls was housed at Kingswood. The library had grown very rapidly as a result of a vigorous acquisitions policy by the Honorary Librarian as well as from gifts from supporters and friends of the Theological Halls.²⁸⁴ The new library was intended to house this rapidly expanding collection, together with collections of reference books and general works. It was to be staffed by a part-time paid librarian and student assistants. In addition to housing the collection, the library was expected to incorporate tutorial rooms for the use of both colleges.²⁸⁵

²⁸³ Michael Owen, Written communication to Geoffrey Smith, June, 2010; Michael Owen, “Western Australia: Renewal and Change”, in William W. Emilsen & Susan Emilsen (eds.), *The Uniting Church in Australia: the first 25 years* (Melbourne: Circa, 2003), pp. 224-225.

²⁸⁴ The Barclay Theological Library was managed by an Honorary Librarian, the Reverend Walter R. Hill. Mr Hill gave many years of service to the Theological Hall and was heavily involved in developing the acquisitions policy, which resulted in the collection being built up at a steady rate.

²⁸⁵ “College Notes”, *Casey* '71, pp. 8-9.

This submission was not successful. Instead, St. Columba College built a block of tutorial rooms and a library. Later, in 1981, they opened the Ada Purnell Library. This library was located on the Western boundary of St. Columba College, midway between St. Columba and Kingswood. It was seen as a joint library for both colleges. The merging of the Methodist and Presbyterian churches (together with the Congregational Church) to form the Uniting Church in 1977, resulted in a single collection owned by the Uniting Church. Because Kingswood College was not a financial partner in the venture, the students of Kingswood were not able to study in the Ada Purnell Library unless they required access to the book collection - much of which belonged to Kingswood. To alleviate this problem, a reading room was later incorporated into the design of Wesley Wing in 1986, with the intention of housing the Kingswood collection and providing a suitable place for the students to study.

The early years of the decade saw the beginning of changes to the administrative team at the college. In late 1970, Mr. Glyde Pearse, the inaugural College groundsman, was appointed Missioner of the Kellerberrin circuit of the Methodist Church, following eight years of service to Kingswood. As a result, the College made the decision to make two full-time appointments – those of gardener and handyman. Mr. Robert Duberry was appointed to the first position and a Mr. Swain, a recent arrival from Northern Ireland, to the second. A change also occurred in the office with Mrs. Geraldine Logan resigning; and in the kitchen, the first cook, Mrs. Gilmore, retired and was replaced by Mrs Weston, promoted from the position of second cook.²⁸⁶ At the end of 1971, Mr Barber went on leave from Kingswood to take up an

²⁸⁶ “College Notes”, *Casey '71*, p. 7.

appointment as visiting lecturer in Theology at the combined theological facility of Ormond and Queen's Colleges at the University of Melbourne. He later resigned from Kingswood to take up an appointment with the Victorian and Tasmanian Methodist Conference. The following year, the College Council announced that the Master would be taking belated long service leave from August 1972. Mr and Mrs Cook subsequently flew to London and over the next few months traveled in the United Kingdom and Europe. During their absence, the Vice-Master, Mr Ellis, became Acting Master. Mr Ellis was also chosen by the West Australian Conference of the Methodist Church to serve as its president for a period of one year from October 1972.

The following year, Mr Cook announced to the College and to the Council that he intended to retire at the end of 1974. Consequently, the Council decided that the position of Master of Kingswood College should be advertised nationally and overseas, as was done with the inaugural appointment in 1962. The Council received many applications for the position and subsequently interviewed three short-listed applicants, one from the United States of America, one from South Australia and one from Western Australia, the current Vice-Master of Kingswood College.

Mr Ellis was subsequently chosen to succeed Mr Cook at the beginning of 1975. The announcement of this appointment was received in the College with great satisfaction, since in a few years, Mr Ellis had won wide respect and esteem. With the elevation of the Reverend William Ellis as Master of Kingswood College, UDOTS required a new lecturer in New Testament Studies and Kingswood required a new vice-master. Michael Owen states that the

Methodist representatives on UDOTS insisted, above objections from the Presbyterian representatives, that since the new lecturer and vice-master would also be Director of Theological Studies in Barclay, the appointment was a matter for the Methodist Church and Kingswood only. The Presbyterian objections were to do with the belief that this approach would be contrary to UDOTS agreements regarding the appointment of lecturers, but the Methodist Church insisted and put forward the Reverend Colin Honey, who in the view of the Presbyterians on the UDOTS council, did not have the necessary background of teaching in New Testament studies. As a result, UDOTS agreed on a 3-year appointment for Mr Honey.²⁸⁷

Colin Honey was born on 26 January, 1945. He was educated at University High School, the University of Melbourne, Cambridge University and Edinburgh University. He tutored in philosophy at Queen's College and at the University of Melbourne in 1967 and 1968. Like William Ellis, he won oratory competitions at Queen's, became a member of Queen's College Council and served as visiting lecturer in the Theological Hall. On entering the ministry, he became Methodist Minister for East Doncaster from 1971 to 1974 and, following that, was appointed Director of Barclay Theological Hall and Vice-Master of Kingswood College. At the time of his appointment, he was relatively young (aged 29) and was in the process of completing a Master's degree in Education at Monash University. He was appointed to take up his new position in January 1975. In March 1976, it was announced that Mr. Jim Main, the College Treasurer, was to retire. Mr. Main had been Treasurer for many years and had

²⁸⁷ Michael Owen, Written communication to Geoffrey Smith, June, 2010; Owen, "Renewal and Change", p. 230.

been actively involved in the foundation of the College. After his retirement, he joined the Kingswood College Council.

Collegiate traditions and services continued to be challenged during the 1970s. This included student dissatisfaction with the meals in 1971. The College had been experimenting with the serving of alternative menus for breakfast and lunch and there had been some problems. The Master had recently visited Lincoln College (Adelaide) and John Flynn College (Townsville) found to be experiencing similar problems. The College invited the Director of the Department of Labour and National Service to make a catering expert available to study the situation at Kingswood College. As a result, a Mrs. Chalk spent a week at the College making a survey. The Master was able to have useful discussions with her on the issue. Mrs. Chalk submitted a lengthy report which was received by the College Council at its meeting of 9 September 1971. The report revealed a satisfactory state of affairs with the College catering system and made no recommendations for further changes.

At the beginning of 1972, the question of Formal Dinner was given some discussion. Formal Dinner was a traditional College ritual, with the Master and members of High Table presiding over the evening meal in the dining hall, where all members of the College wore formal attire and academic gowns. By 1972, there was pressure for some change to the tradition. Late lectures and tutorials were on the increase, causing lower attendances at formal dinner, and those students who played sport also found that training times kept them away. In addition to this, social attitudes were changing during this period. There was a tendency to reject long-standing traditions of university and collegiate life. In

the end, it was decided that gowns would still be worn and that clothing would be informal, but *informal* was defined as “reasonable attire”. Dinner on Mondays and Wednesdays still remained formal, but on Tuesdays and Thursdays dinner was to be a more casual affair when, having finished, the students could leave the dining hall when they wished without having to wait for High Table to leave. In later years, the concept of Formal Dinner changed further, and by the late 1990s, only Monday nights were set aside for Formal Dinner.

The issues that led to the change in the tradition of Formal Dinner in 1972 no longer remain factors today. Socially, there is no longer the same degree of rejection of academic traditions. Today the view, understood and actively promoted, is that long-standing collegiate traditions help form a strong sense of college identity and spirit as well as stability.²⁸⁸ Formal Dinner was the opportunity for the whole college to get together several times a week, creating the opportunity for students to mix socially and discuss, argue and debate issues as well as listen to the views of guests and academics who may have been invited to speak to the college from High Table. This is an example of a collegiate tradition encouraging commensality among its members, enabling them to develop a sense of identity and belonging. Without this tradition, the evening meals can become an “eat and run” affair. The dinners become more “cafeteria” style rather than traditional collegiate style. Consequently, the opportunities for social interaction and commensality diminish and collegiate life becomes more impersonal.

²⁸⁸ Mark B Ryan, *Four Foundations for the Reform of University Life*, [<http://collegiateway.org/foundations/>], accessed 25 November, 2007.

To dismiss traditions such as Formal Dinner as being archaic is to forget the place these traditions have in fostering social stability and a healthy college spirit. They ensure the college community does not become too impersonal, especially when the universities to which these colleges are attached to are often now large, impersonal structures. However, this was not an issue of concern to students in the early 1970s. At that time the collegiate traditions were examples of longstanding “establishment” social patterns that were (at least in the eyes of that generation of students) outmoded. Change to practices such as formal dinners occurred in response to student and social pressure, but were never done away with entirely. In such situations, it became clear to the colleges that in order to survive (ie to attract students into college) a certain degree of change was vital. However, some traditions were so ingrained into the collegiate environment that they were never rejected entirely. Instead, they continued to be a part of collegiate life, albeit in a modified form.

Changes that affected the academic collegiate structure also had some impact on the sporting and social scene. The college had varying degrees of success in the Nicholson Cup competition, ranging from finishing last in 1970 to coming in second overall in 1972. In 1973, for the first time in the history of the College, Kingswood maintained a lead in the Nicholson Cup competition for the entire year. Outright wins were recorded in cricket and table tennis, with second place being gained in nearly every other sport. By the close of the competition, Kingswood led with 38 points from St. Thomas More College (37) and St. George’s College (36). In the ten years of Kingswood’s history, the Nicholson Cup had never been won by the College and in fact, had never left St.

George's College (at least legally) for the past nine years. So it was a great moment for the College when the Cup was displayed on High Table during Formal Dinner after that historic win.²⁸⁹ Sadly, the Cup was lost the next year when Kingswood managed only third place during the 1974 competition.²⁹⁰ By 1976, Kingswood was beginning to show some renewed success in the competition, coming second to St. Thomas More College.²⁹¹

Kingswood's win in the 1975 Nicholson Cup followed some significant changes to the form of the competition. Sports representatives from each college had decided that due to lack of interest in the competition in 1972, rowing and rugby would be dropped and that soccer, volleyball and table-tennis would be introduced. Soccer was included so that there would be a team sport in which overseas students could take part. Likewise, volleyball and table tennis were included to cover the need to have some sports in which female students could represent their college, now that St. Columba College had joined the competition.²⁹² It was clear that the social organizers of the colleges were faced with the challenge of maintaining a variety of sporting and social activities of interest and relevance to the residential college students of the time.

Certain "traditional" sports and college activities suffered from a lack of support by students. These needed to be replaced by other activities that would at least encourage collegiate support and commensality among the students. From 1970, activities such as an Asian Dinner, college revues and car rallies

²⁸⁹ "Sport Reports", *Casey '73*, pp. 9-11.

²⁹⁰ "Sports Bonanza '74", *Casey '74*, p. 13.

²⁹¹ "Nic Cup '76", *Casey '76*, pp. 6-7.

²⁹² "Sport Reports", *Casey '73*, p. 9.

were introduced. Although initially successful, there were problems with a lack of support for social activities held in the College in 1974 and 1975.²⁹³ However, in 1975 an inaugural river trip during orientation week, a wine and cheese night, a dinner-dance and a car rally were quite successful. In *Casey '74*, the social organiser wrote in his report that “it was a shame that more students at Kingswood did not capitalise on the unique opportunity of meeting and associating with other students that they may later associate with after graduation”. The writer, Geoff Stone, believed that failure to grasp this opportunity “chips away at the foundations on which the College is based” and consequently the College becomes seen only as a convenient block of flats, convenient in the sense that it is close to the University and that three meals a day are provided.²⁹⁴

Gary Hogan, the social organiser for 1975, bore in mind the words of his predecessor and made a concerted effort to improve the social activities in 1975. The Orientation Week activities included a Freshmen Vs “Old Hands” volleyball match (which resulted in a “ponding” for the president of the Student Club) and a river trip so successful that it became a regular feature of Kingswood’s Orientation Week activities. The combined wine and cheese and film night with St. Columba College was also successful, but attempts to hold regular film nights failed due to lack of interest as did an attempted golf day. The car rally stimulated some interest and the year’s activities left Gary Hogan with the feeling that:

²⁹³ “Social Comments”, *Casey '74*, pp. 8-9; “Social Report”, *Casey '75*, pp. 6-7.

²⁹⁴ “Social Comments”, *Casey '74*, p. 8.

College social life was not dead, only in recess; leaving me with the belief that an active social life can be achieved. Perhaps I went about it the wrong way this year; perhaps I did not attempt the right things. A man can only try.²⁹⁵

Prosh Day 1975 was an example of how successful College activities could be if student involvement was enthusiastic enough. The theme for the Kingswood float in the parade was “Kingswood College Supports International Women’s Year”. Enough women’s clothing was donated (some from the female staff of the college) to allow 25 Kingswood students to take on the appearance of a truckload of cross-dressers. The theme of woman’s dominance was accentuated by having 20 freshmen pulling the float while being “whipped” by a couple of the “females” on the float. On the journey back to Kingswood, there was a flour bomb fight between Kingswood, St. Thomas More College and the UWA medical students, followed by an afternoon at Steve’s Nedlands Park Hotel, with the Kingswood students still fully attired in their women’s clothing. It was a popular social event for the College and it demonstrated that the students would get willingly involved, reviving unity and spirit.²⁹⁶

Just as the death of Ranjit Singh Gill had the impact of drawing the Kingswood community together in 1963, so did another unexpected death in 1977. The year was aptly described by the Student Club President, Steve Francis, as being a year of “tragedy, change and triumph”.²⁹⁷ On 27 April, the College community was stunned by the sudden passing of the Master, Mr Ellis. The loss was greatly felt by all at the College because during his short time as

²⁹⁵ “Social Report”, *Casey ’75*, p. 7.

²⁹⁶ “Prosh ’75”, *Casey ’75*, pp. 16-17.

²⁹⁷ “The President Reflects”, *Casey ’76*, p. 5.

Master, Mr Ellis had shown himself to have a genuine concern for the students at Kingswood. This was reflected in the respect that the students had for him and in the way they were affected by the news of his death. A tribute to him was printed in one of the final issues of *The Western Methodist*.²⁹⁸ On 19 May, the Vice-Master, Mr Colin Honey, was formally appointed Master and was to remain in this capacity until 1998. The appointment was evidently a controversial one. Following his appointment to the position of Vice-Master of Kingswood and Director of Barclay Theological Hall, tensions had occurred between Mr Honey and the UDOTS council to the point where towards the end of the original 3-year term, UDOTS were reluctant to reappoint Mr Honey. Because church union was approaching, Mr Honey had been offered a one-year extension, but this was rejected and Mr Honey had requested an immediate review of his position. UDOTS subsequently declined to reappoint Mr Honey as lecturer, although he was still Vice-Master of Kingswood College. Owen has stated that the Methodist Church had been led to believe that the Presbyterians at UDOTS were attempting to remove all Methodist appointments from the theological hall prior to unification. On this basis the Methodist Church appointed Mr Honey to the position of Master just prior to unification and without calling for other applicants to the position.²⁹⁹

If Mr Ellis's death was the tragedy of 1977, the triumph was the winning of the Nicholson Cup for the first time since 1973, reflecting a far greater involvement in the competition by the College community than in previous years. It was reported in *Casey '77* that spectator support was particularly

²⁹⁸ "William Ellis called home", *The Western Methodist*, June 1977, p. 3.

²⁹⁹ Michael Owen, Written communication to Geoffrey Smith, June, 2010; Owen, "Renewal and Change", p. 230.

strong. The spirit of the competition was further enhanced by the making of a Kingswood banner by a small group of students. This banner was prominently displayed during the various sports in which Kingswood participated, and like the cheering spectators, it was a psychological boost to the competitors. The final score tally saw Kingswood having gained 56 points to win the Cup from St. Thomas More (51 points) and St. Columba College (44 points).³⁰⁰

Social and Economic Changes

Another significant event that occurred in that landmark year of 1977 was the decision made by the College Council to admit female students into Kingswood, beginning in 1978. The decision should have come as a surprise to nobody in the College community. After all, it had been a topic of discussion both inside and outside the Council meetings since 1969. The decision to admit female students had been taken by the Council on the recommendation of Mr Honey at his first meeting as Master of Kingswood. His action was seen by some as impulsive, despite the long history of the issue. A petition of protest signed by every member of the College was presented to him. What upset the students was the apparent suddenness of the decision and the lack of any consultation sought from the students by the decision makers. The students felt that the issue illustrated the perceived gulf between the Council and the students, and they believed that efforts should be made towards rectifying this situation. Writing in *Casey '77*, Geoff O'Dea (President of the College Student Club for 1978) stated that the decision to go co-educational was not made in haste, nor did it occur without plenty of forethought on the part of Mr Honey. But even so,

³⁰⁰ "Sports Report", *Casey '77*, pp. 9-11.

it should not have been the sudden surprise to students that it was. As a result of this, it was decided that fortnightly meetings would be planned between the Master and representatives of the Student Club so that any future plans could be discussed and the students' point of view put forward.³⁰¹

The West Australian of 24 September 1977 and *Western Impact* of October the same year, reported on the news that Kingswood College was to become co-educational in 1978.³⁰² It stated that the College intended to mix male and female students as closely as possible in order to create a “family style atmosphere”. Living arrangements were also discussed and it was reported that female students would “probably live in groups around bathrooms reserved for them, but in the same part of the building as men”. As it turned out, this was accurate, but it also involved having the female students grouped in rooms which shared common balconies. There were also no female students occupying rooms on the ground floor of any of the wings.

Another issue was given some attention by *The West Australian*:

Asked whether he feared that some people would say the arrangements would promote promiscuity, Mr Honey said, “It’s astonishing that people do think that...I suspect that this would happen less than otherwise because one is less likely to have an affair with someone who will be there at breakfast in the morning – it’s like being in a family”... He said that people who wanted to be promiscuous would be promiscuous regardless of their living conditions...“The college did not police students on these matters. It relied on their upbringing and good sense”.³⁰³

³⁰¹ “President Elect”, *Casey '77*, n.p.

³⁰² “College to mix men, women”, *The West Australian*, 24 September, 1977, p. 8; “Kingswood co-ed”, *Western Impact*, October, 1977, p. 2.

³⁰³ “College to mix men, women”, *The West Australian*, 24 September, 1977, p. 8.

For all the controversy surrounding the decision to go co-educational, the admission in 1978 of 18 female students was accomplished so smoothly that it barely affected the College. By 1982, 34 percent of the College population was female³⁰⁴. Mrs. Norma Ellis was appointed Dean of Women Students, with the responsibility for looking after their interests and welfare, contributing to the smooth transition. The College Council also gained three women members for the first time. It accepted the retirement of Mr. Jim Main, the Treasurer, who had given 21 years of service to the College and to the Council. Subsequently, Mr. Leon Walkemeyer was appointed Assistant Treasurer and the Reverend James H. Cain was appointed Assistant Chairman. Later, in 1979, Mr Cain became the College Council chairman on the retirement of the Reverend George A. Jenkins, who had held the position for 16 years.

Still on the subject of female students, their arrival at Kingswood brought about some changes to the College. Wayne Crookes, who had spent the past four years at Kingswood and was therefore in a position to judge the impact the female students had in their first year, wrote in *Casey '78*:

But how fortunate we are that the decision was made! With the girls had come the greatest single advance this college has ever made. Though few in number, they have made a great contribution – their presence has fostered far greater interest in social functions, some have become directly involved in organizing college events and services and they have simply made the place more pleasant to live in. Fears that they may dampen Kingswood's spirit have been seen to be unfounded – quite the reverse has happened.³⁰⁵

³⁰⁴This was reflected by the increasing numbers of female students within the tertiary education institutions and the subsequent corresponding need for accommodation.

³⁰⁵“A tale of four years”, *Casey '78*, pp. 12-13.

The entry of female students into Kingswood meant that the College competed in the Women's Inter-College Sporting Competition (WISCA) for the first time. Because there were only a small number of women in the College that year, they were only able to field teams in a few sports and did not achieve much success. It was a similar story in the Nicholson Cup competition, with Kingswood taking third place overall. It was a disappointing result after the success of the previous year.³⁰⁶ 1979 saw something of a return of the Kingswood College spirit. The highlight was winning the Nicholson Cup yet again and the involvement of students in pranks against other colleges that almost backfired.³⁰⁷

In the first of these, two Kingswood students were apprehended within St. Catherine's College after hours and subsequently ended up in court. They were let off with a warning by the magistrate. The highlight for many, however, was the flour bombing of the St. George's College river cruise, as the ferry passed under the Fremantle traffic bridge. A few students were caught at the scene by the police, but no charges were laid and the incident since passed into College folk-lore.³⁰⁸

The appointment of Mr Honey as Master of Kingswood College continued the process of rapid administrative change that the college experienced during the 1970s. In 1978, Mr. Geof Poliness became Vice-Master and Mrs Betty Pierce

³⁰⁶ "Nicholson Cup Results", *Casey '78*, p. 7.

³⁰⁷ "President's Report", *Casey '79*, n.p.

³⁰⁸ "Sports Organiser's Report", *Casey '79*, n.p.

took up duties as the Master's secretary. At the end of the year, it was announced that Mr Honey would be taking study leave throughout 1979 and part of 1980, in order to undertake research in the field of medical ethics at Edinburgh University. During his absence, the Council appointed David Allbrook, Professor of Anatomy at the University of Western Australia, to the position of part-time Acting Master. Mrs Mary Allbrook assumed duties as Honorary Dean of Women Students, succeeding Mrs Norma Ellis. During 1979, Mr. Hans Van Wijngaarden, a close friend of Professor Allbrook, was appointed Acting Vice-Master in place of Mr Poliness who resigned in March 1979 to return to Melbourne and undertake studies in the Theological Hall.³⁰⁹

As with the commensal environment, the collegiate structure of Kingswood College was subject to change during the 1970s. This decade marked the beginning of increasing costs for running and maintenance which were to have a significant impact on the collegiate structure. In 1973, the College set about improving the Junior Common Room which was until then quite a bare and cheerless place, especially during the winter months. Apart from carpeting the room and furnishing it, the Council also decided to have a mezzanine floor built at the western end. An Honour Board, recording the names of the presidents of the College Club was installed, the result of an anonymous donation by a departing tutor. The Dean of the College, Dr Andrew Hunwick, donated a clock (the Monsignor Memorial Clock) for the Dining Hall. Dr Hunwick had been appointed Dean of the College in 1972, when Mr Barber was given leave to lecture in the United Theological facility at the University of

³⁰⁹ James H. Cain, *Mark of Cain: A Memoir of a Life in the Christian Ministry* (Perth: n.p., 2000), p. 209.

Melbourne. The clock was located above the doorway leading into the Dining Hall. College legend has it that the position was chosen to enable the Master to keep track of the time he was taking with announcements at formal dinners, thus preventing the soup from going cold! During the 1975-1976 vacation period, maintenance work had been carried out on fourteen bathrooms in South and Hull Wings. The College was also in demand for conferences at that time and so a considerable amount of activity was evident.

During his first years as Master, Mr Honey had been involved in the Property Development Committee, established to investigate the effectiveness (in terms of investment) of the College's residential properties on Hampden Road and Park Road. The condition of the properties had been of some concern to the College Council, since to 1976 the properties accumulated losses totaling \$2926.³¹⁰ It was decided to refurbish three of the properties (20 Park Road, 224 and 228 Hampden Road) and to demolish three houses on sites at 12, 14, and 16 Park Road. On the resulting large block, the Committee proposed the development of twelve town houses to replace the old structures. The proposals were endorsed by Council at its meeting on 7 May 1976.³¹¹ In June 1976, the Council gave its formal approval to the development which was later named Kingswood Court.³¹²

Later in 1978 some further structural changes were made to the buildings within Kingswood College. The office area was remodeled in order to create an

³¹⁰ Treasurer's Report, 30 August, 1976, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³¹¹ Minutes of the Kingswood College Council, 7 May, 1976, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³¹² Minutes of the Kingswood College Council, 10 June, 1976.

environment more conducive to efficient administration. A television room was completed and in Cook Wing, fifteen air conditioned guest rooms were created.³¹³ This increased the amount of available accommodation for visitors to the University as well as friends and parents of the students who might need short-term accommodation. Apart from providing a necessary service to guests, these rooms were also a good source of revenue. Indeed, in future years Kingswood paid more attention to making use of the College during term vacations as by hosting conferences and seminars.

1979 was also a year of some financial problems for the College. Alterations alone for the administration block and for Cook Wing accounted for \$84,000, and staffing costs created additional strain. It was at this point that the Executive Committee realised that steps were needed to rectify this financial position. It was decided to sell Kingswood Court, which had been in use to provide short term accommodation for staff or visitors to the College and to the University of Western Australia. Rental accommodation was also provided at 224 and 228 Hampden Road and 20 Park Road. However, little of this accommodation was occupied by June 1979, and the feeling was that the rents were too high for academic staff. The rental levels were in fact at the highest market level attainable for the Nedlands area, and were set to achieve a balance between an acceptable vacancy level and a maximum average annual rental.³¹⁴

³¹³ On the retirement of Mr Cook, West Wing was renamed the C. O. Leigh Cook Wing, in honour of the first Master of Kingswood College.

³¹⁴ Business Administrator's Report and Submission to Council, in Executice/Finance Minutes, January 1978 – October, 1980, p. 176.

The decision to sell Kingswood Court was therefore seen as a means of helping to rectify the College's financial position. At the Council Meeting in October 1979, the Chairman tabled the Executive Committee's recommendations that Kingswood Court be put up for sale for \$670,000. An animated discussion resulted, relating to the advisability of putting the town houses up for sale at that particular time. The need to improve the College's liquidity problem led the Executive Committee to conclude that it was the best time to sell the property in order to realize the best capital gain.³¹⁵

In opposition to the proposal, Dr. McKenna stressed that it would be in the College's long term interest to hold on to all its property. He stated that it would be possible to balance the College budget in 1980 with careful economies. He raised the matter of the very high cost for the College's catering which, he said, was running at 81 percent of all the student fees. He suggested this was an area in which major economies could be achieved. The Master had also written from Edinburgh, urging the Council not to "sell its birthright". After an hour of discussion, the Council resolved that:

The twelve town houses known as Kingswood Court, in Park Road, Nedlands, be offered for sale on a walk in – walk out basis as a single investment parcel, at a figure of not less than \$670,000, this figure being confirmed by a further independent valuation.³¹⁶

Another area of concern regarding finances was the question of student fees. In 1979, student occupancy rates fell from 161 during first term to 145 in

³¹⁵ Minutes of the Kingswood College Council, 11 October, 1979.

³¹⁶ Minutes of the Kingswood College Council, 11 October, 1979.

third term. Concern was expressed over the raising of fees as the number of empty rooms in the College (the only college to have them) indicated that Kingswood was already too costly for many students. At that time Kingswood had the highest student fees of all the colleges along college row. Addressing this issue, the Finance and Executive Committee examined ways in which expenditure could be reduced without a loss of service to the students. Consequently, the 1980 budget allowed, among other things, reduced hours by the administrative staff, reducing salary costs from \$68,200 to \$64,200.³¹⁷

In early 1980, the Kingswood College Council was informed of an offer of acceptance for the sale of Kingswood Court for \$640,000. The identity of the purchaser was not disclosed. One of the conditions attached to the offer required that the College continued to manage the twelve town houses for the next two years. The Council voted to accept the offer as it stood.³¹⁸ Settlement took place on 31 March 1980. As a result of the sale, the Treasurer was authorized to make the following payments:

1. Payment to the Bank of New South Wales (now Westpac) of the overdraft facility of \$60,000 or part thereof.
2. Mortgage payment of \$370,000 to the University of Western Australia.
3. Settlement and selling fees and legal costs of approximately \$15,000.³¹⁹

³¹⁷ Minutes of the Kingswood College Council, 1 November, 1979.

³¹⁸ Minutes of the Special Council Meeting, 30 January, 1980.

³¹⁹ Minutes of the Kingswood College Council, 20 March, 1980.

The sale of Kingswood Court and other financial economies allowed the College to start the 1980s in a significantly better financial position. The sale of Kingswood Court, even though there was some opposition, significantly reduced the College's debt. In doing so, however, it robbed the College of an asset and its aims of providing short term accommodation for visiting staff and academics to the University of Western Australia. Nevertheless, the 1980s saw a resurgence in building activity at the College with the development of new and improved accommodation for both visitors and students.

In the Introduction, reference was made to Tapper and Palfreyman's description of the "three M's".³²⁰ From the mid-1960s until the end of that decade, Kingswood College had been established and physically developed as a result of massification, defined by increasing student numbers due to the baby boom and the response of universities and governments to addressing the demands of this group. Along with the demands created by massification, social changes were also underway which challenged the traditional collegiate structure and affected commensality. In terms of managerialism, the growth of the College was controlled and at times constrained by decisions flowing, not so much from the Methodist Church (from 1977 the Uniting Church), but from the Australian Universities Commission and its system of triennial funding. By the end of the 1970s, the Kingswood College Council and administration were beginning to acknowledge that, with the conclusion of the AUC grants in 1975, their approach to managerialism needed to change. In order to survive without the regular injection of triennial grants, Kingswood College, like all residential

³²⁰ Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), p. vii.

colleges in Australia, needed to find ways to remain relevant to students at a time of changing attitudes. An additional challenge was the economic changes that were coming in Australia during the 1980s. The 1980s were to be a time when Kingswood confronted the need to embrace marketing in order to survive and adapt to the changing nature of Australia's social, political and academic landscape.

Chapter 5

The 1980s

The Uni fresher's a woodsman now
Complete with a year in College
And he'll make good
If he gives the 'wood
His hands and his heart and his knowledge.

(Casey 64)

The beginning of the 1980s was to be a time of change not just for Kingswood College, but for other university-affiliated colleges in Australia. The colleges had weathered the challenges brought about by social changes and had received regular and reliable state and federal government support during the years of post-secondary sector expansion in the 1960s and 1970s. This support not only enabled the colleges to physically grow and develop rapidly during this period, but in doing so, they were able to keep pace with an increasing student population due to the abolishing of tertiary education fees by the Whitlam government. At the same time, changing attitudes among these same students meant that the traditional aspects of collegiate life, such as formal dinners and academic tutorials, were being increasingly seen as out of date and irrelevant, so many were abandoned or abolished.

The traditional elements of collegiate life, having been designed to enhance social as well as academic skills and developed over centuries at

institutions such as Oxford and Cambridge, served a purpose in developing a sense of commensality. Commensality in turn leads to a sense of belonging, with the result that the student develops a personal identification with the college and its traditions. The removal of these traditions, through student pressure and social change, altered the focus of these colleges to the point where, in many cases, they were seen increasingly as just a place to live and eat while studying at university.

In the early 1980s, this situation became even more evident as colleges were preoccupied with the need to seek alternative sources of income. The traditional sources such as government and church funding were being reduced, and student income was also under challenge as students themselves rejected the collegiate lifestyle. Consequently, many residential colleges became more entrepreneurial to remain financially viable and socially relevant. By embracing a more commercial approach, colleges were able to survive this period and in some cases, such as at Kingswood College, they were able to modernize and enhance the physical collegiate environment. In doing so, they were once again able to attract students, but the lack of activities conducive to commensality tended to result in the student population feeling alienated from the day-to-day collegiate life. Colleges such as Kingswood began to address this situation as their financial situation improved by reintroducing old collegiate traditions to a new generation of students.

This renewed emphasis on commensality is evident in the Kingswood College “Five-Year Plan”, produced in August 1987.³²¹ The document had its beginnings in 1983, when, in response to the financial situation experienced in 1980, the Kingswood College Council adopted the “Aims of Kingswood”, which had a strong emphasis on commensality as well as on academic excellence.³²² The “Aims of Kingswood” gave the Kingswood College Council a blueprint for post-1983 development. The 1987 Five-Year Plan afforded a reflection on how these aims had been achieved in the five-year period between 1983 and 1987 as well as actions and strategies to be put forward from 1987, with the aims in mind. Looking at the Five-Year Plan, it is evident that many, if not most of the innovations and developments that were to occur within Kingswood College during the 1980s were driven by the identified aims of the College and the genuine desire by the Master, Mr Honey, and the College Council to make Kingswood College the best college at the University of Western Australia in terms of responding to the academic, social and spiritual needs of its community of resident students, staff, scholars and visitors. In short, Kingswood was envisaged by the College Council as becoming a truly commensally-minded community by the end of the decade.

The financial crisis that faced Kingswood College from 1979 was not a positive introduction to the new decade. It is an indication of how the College Council, led by Mr Honey, sought to deal with the social, financial and economic challenges, that the 1980s can be also be characterised as an era in which considerable physical extension of the College took place. This physical

³²¹ Kingswood College, “Five-Year Plan”, August, 1987.

³²² “Five-Year Plan”, p. 2.

expansion was on a scale not seen since the completion of West Wing, now known as Cook Wing, in 1968. One of the first building programmes the College became involved with in the 1980s was the proposed joint Theological Library with St. Columba College.

The Theological Library

The Theological Library was the subject of discussions between the two colleges in 1979, but its beginnings go back to the time when Kingswood opened in 1963. At that time, certain facilities within the College used for evening tutorials in University courses, were made available to the Barclay Theological Hall for day time lectures. In addition, a predominantly theological library collection was established in the College and assistance was given by the College office. The various vice-masters of Kingswood College also carried the position of Principal of Barclay Theological Hall and held a teaching role within the Hall.

Because of plans being made to unite the Congregational, Methodist and Presbyterian churches, the United Department of Theological Studies (UDOTS) was created in 1973 and the Methodist and Presbyterian Theological Halls continued for the time being to maintain separate identities, while operating under the constitution of UDOTS. When the Uniting Church came into being in 1977, the two Halls combined under the title of the Perth Theological Hall.³²³ Following unification, the inaugural synod of the Uniting Church set up the Ministerial Education Board and Faculty, which would operate under the Division of Nurture, one of three divisional areas set up to administer all

³²³ Robinson, *Dove Rising*, p. 36.

activities carried out by the new Uniting Church.³²⁴ The Board had three primary working groups, focusing in turn on candidates for the ministry, staffing and facilities. Faculty on the other hand had responsibility for the MEB's educational tasks and this involved running the Perth Theological Hall as directed by the church requirements. In order to cover the full range of Theological Hall responsibilities to ministerial education, the inaugural synod appointed four full-time lecturers covering the specialities of Old Testament studies, New Testament studies, Systematics and Pastoral Theology. The Reverend Chris Mackaay (OT) and the Reverend Michael Owen (Systematics) continued in the new Faculty from similar placements in UDOTS and they were joined in April 1978 by the Reverend Bill Loader (NT) and the Reverend Nigel Robb (Pastoral Theology) in 1983.³²⁵ Continued education for ministers and lay education was also maintained from UDOTS.

In 1977, the Kingswood College Council resolved to convert the tutorial rooms into self-contained accommodation for visitors. This meant that the facilities used by UDOTS would no longer be available and so an approach was made to St. Columba College to see if the tutorial rooms at that College could be made available.³²⁶ Because of the impending union between the churches that created Kingswood and St. Columba, permission was granted and a new arrangement was in place by the start of the 1978 academic year. The St. Columba College tutorial rooms were used by theological students during the day time and by residential students of both Kingswood and St. Columba during the evenings. Kingswood College also continued to provide office space for the

³²⁴ Owen, "Renewal and Change", pp. 227-228.

³²⁵ Owen, "Renewal and Change", p. 230.

³²⁶ Robinson, *Dove Rising*, p. 37.

three staff of the Perth Theological Hall and to house the library which had by now developed into a comprehensive collection.³²⁷ There was a good working relationship with the Reid Library (at the University of Western Australia) and patronage by staff and students from the University's departments of Philosophy, Classics and History. However, the fragmented nature of the Perth Theological Hall arrangement indicated that there was some need to house the library, the tutorial rooms and the offices under one roof.

In 1978, Mr James Cain of the Kingswood College Council prepared and submitted to the Executive Committee a feasibility study for the proposed joint library with St. Columba College. According to the study, the main problem facing Kingswood College was that the current library was considered inadequate in terms of accommodation space for the needs of both Kingswood and Perth Theological Hall students. The College could not build a new library since triennial funding from the federal government was no longer available. An alternative approach of taking over other rooms within the college for the purpose of housing the library facilities was considered unacceptable, since under the University Colleges Act (1926), the primary purpose of a residential college was to accommodate students, therefore any secondary purpose (such as the theological facilities) should not affect the primary purpose.

Discussion therefore took place between Kingswood, St. Columba and Perth Theological Hall. It was discovered that all participants faced similar problems and that there was agreement that a joint funding approach would be the most suitable way of tackling the project. The cost was expected to be about

³²⁷ Robinson, *Dove Rising*, p. 37.

\$90,000. For this, Kingswood would be getting a library with space for about 20,000 books (the current book stock was then 10,000), study spaces for 30 students and a new common room for theological students. The share of the cost to Kingswood was estimated to be \$20,000. Perth Theological Hall was expected to be contributing \$30,000, with St. Columba contributing the balance, part of which came from a legacy of \$24,000 given to the College. The library was to be built on Kingswood land at the boundary with St. Columba College. By utilizing changes to Hull Wing, the buildings, including the library, would form a small court of buildings related to theological education. In this way, the fragmented nature of the Perth Theological Hall and its resource material would be resolved and the Hall would have a clear physical presence between (and therefore linking) the two Uniting Church colleges.

Mr Cain's submission stated that Kingswood, through the joint project, had an opportunity to acquire a valuable asset and to continue to make a positive contribution to theological education. It was expected that the costs were well within the means of the Council since the existing external students' common room and the theological students' common room could be converted into revenue-producing guest flats, which would be expected to cover the repayments on a \$20,000 loan from the Uniting Church Investment Fund.

In 1978, a Library Committee was established and the drawing up of a management agreement was made between the Kingswood College Council, the St. Columba College Council and the Ministerial Education Board of the Uniting Church in Western Australia. The agreement concerned the individual and joint responsibilities regarding the library for each of these three groups. It was

decided that the library would be known as the Ada Purnell Library, named after the late Miss Ada Purnell, a Congregationalist school teacher who had left the bequest of \$24,000 to St. Columba College in 1977.

Under the terms of the agreement, the purpose of the library was to provide facilities to house the collections of books from the two colleges and to provide study facilities for staff and students of both colleges and of the Theological Hall. Office facilities for the Perth Theological Hall administrative staff were also to be provided. Plans for the new library were drawn up by August 1978. These plans were submitted to the University of Western Australia by St. Columba College, but were subsequently rejected by the University Architect because they did not comply with the University Colleges Act (1926).³²⁸ The Kingswood College records do not indicate exactly how the library plans failed to comply with the Act, but it can be assumed on the basis of further developments outlined below, that the rejection had more to do with the proposed objective of the library in housing a theological collection rather than any architectural or construction issues.

At the meeting of the Kingswood College Council on 15 March 1979, a letter from Dave Robinson was tabled requesting attention to two resolutions made by the St. Columba College Council in dealing with the issue. These resolutions involved firstly a decision to withdraw the application to the University of Western Australia pending further consideration and secondly, to request that the Acting Master of Kingswood College, the Principal of St.

³²⁸Minutes of the Finance Committee, 17 October 1978, Kingswood College Archives, Trinity Residential College, University of Western Australia.

Columba College and Sir Ronald Wilson (Moderator of the Uniting Church in Western Australia) all meet with the Vice Chancellor of the University in order to explain the past and current relationship of both colleges to the Theological Hall. Both resolutions were accepted.³²⁹

In April 1979, a joint statement entitled, *The Role of Kingswood and St. Columba Colleges in Relation to the Education and Training of Theological Students Within the Uniting Church of Australia*, was circulated in response to the second of these two resolutions. The report was only received and noted by the University of Western Australia and by the respective councils of Kingswood and St. Columba Colleges. By the time of the meeting of the Kingswood College Council on 21 June 1979, the plans for the proposed library had been withdrawn and the Council expressed the hope that a future attempt to establish the library would be made.³³⁰

Also in response to the second resolution, the Acting Master, Professor David Allbrook, the Principal of St. Columba College, Dave Robinson and Sir Ronald Wilson met with the Vice Chancellor of the University. Dave Robinson later stated that it was Sir Ronald Wilson's interpretation of the University Colleges Act of 1926 that cleared the way for later approval of the project from the University Senate.³³¹ Wilson made the point at the meeting that even though the prime function of a college was to provide accommodation for University students, there was scope for accepting that these colleges could have

³²⁹ Minutes of the Kingswood College Council, 15 March 1979, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³³⁰ Minutes of the Kingswood College Council, 21 June 1979.

³³¹ Debra Fletcher, *Dove Soaring: St. Columba College 1971 – 1996* (Nedlands (WA): St. Columba College, n.d.), p. 51.

secondary functions, using the example of St. Thomas More College and its parish chapel.³³² Following this meeting, revised plans for a library were prepared by the appointed architect, R.J. (Gus) Ferguson, who had been responsible for several buildings at the University of Western Australia.³³³ These plans were subsequently accepted by the University.³³⁴ However, from this point on, Kingswood College played no further part in the establishment of the Ada Purnell Library. There were two reasons for this.

First there was the financial situation facing the College at the time and which was described in the last chapter. Mr Honey, who had predicted a cash shortage in 1978, had not yet returned from Scotland, but was in almost daily contact with the College. The financial situation was ultimately resolved by the sale of Kingswood Court, but not before a conservative point of view was expressed that the College should not be allowed to be a partner in the library venture. The second factor was that the St. Columba College Council was unwilling to put funds into a building on the property of another college, especially since their share of the funding was coming from the endowment of Ada Purnell.

When the Kingswood College Council met on 8 May 1980, it was reported that tenders had closed for the library to be built and that construction would begin that month on St. Columba College land. By 1981, the library was completed and the Kingswood collection was transferred to the new library. A

³³² Fletcher, *Dove Soaring*, p. 51.

³³³ John White, "The Campus", in Brian DeGaris (ed.), *Campus in the Community: The University of Western Australia, 1963-1987* (Crawley: University of Western Australia Press: 1988), p. 76, 80, 82, 86, 310.

³³⁴ Robinson, *Dove Rising*, p. 37.

pathway was built connecting the two colleges and Kingswood provided rooms in Hull Wing for the Perth Theological Hall staff.

This arrangement only continued for a few more years as moves were soon in place to establish a combined Perth theological training facility. This proposal was put forward by the Anglican Archbishop Peter Carnley and eventually, the Perth Theological Hall took part in the formation of the Perth College of Divinity in 1985 in affiliation with Murdoch University with courses commencing the following year.³³⁵ Michael Owen states that the theology programme was established at Murdoch University, following a positive response to the idea by the then Vice-Chancellor, Glenn Willson, as a result of a meeting with Peter Carnley. On this basis, Carnley actively pushed the idea of a theological programme at Murdoch and representatives from Murdoch and the PCD (at that stage not fully incorporated) established a working party to investigate the manner in which a theology programme could be incorporated into the Murdoch-style programme of studies.³³⁶ Partially as a result of observation of a similar programme operating successfully at Flinders University in South Australia, Murdoch was able to work with the PCD to establish a theology course that offered a comprehensive programme, including two supervised field practicums.³³⁷ Overseen by the university and representatives from PCD, the programme was taught at the Baptist Church campus as well as at Murdoch via a joint Anglican-Catholic-Uniting faculty. Baptist support was withdrawn in 2002 and Catholic support dropped following

³³⁵ Owen, "Renewal and Change", p. 242.

³³⁶ Michael Owen, Written communication to Geoffrey Smith, July, 2010.

³³⁷ Michael Owen, Written communication to Geoffrey Smith, July, 2010.

the formation of Notre Dame University in 1992, but theological studies continue to be provided at Murdoch to this day.³³⁸

Theological training at Kingswood officially ended when the Murdoch Worship Centre was opened in 1996 and the offices of the Perth Theological Hall were transferred from Kingswood to Murdoch. The theological library collection was transferred to the Murdoch University library, the previous year along with the Anglican theological library collection.³³⁹ Even this did not go smoothly as considerable disagreements occurred between Kingswood and the Theological Hall over the transfer of the Kingswood College theological collection from the Ada Purnell Library to Murdoch. The Ada Purnell Library collection listed Kingswood and St. Columba Colleges as well as the Theological Hall on its bookplates, so Kingswood attempted to claim ownership of its share of the collection and in doing so, delayed the transfer of the collection to the Murdoch library.³⁴⁰

College Administration and Funding

By May 1980, Professor Allbrook was nearing the end of his term as Acting Master and was intending to hand over his position on August 8 on the return of Mr Honey. While he was Acting Master, Professor Allbrook was also engaged as a full-time professor in the Department of Anatomy at the University of Western Australia. He found that he spent between 25% and 50% of his time

³³⁸ Owen, "Renewal and Change", p. 242.

³³⁹ Owen, "Renewal and Change", p. 242.

³⁴⁰ Michael Owen, Written communication to Geoffrey Smith, July, 2010.

on College affairs, which was more than he had expected.³⁴¹ This was in part caused by the resignation of Geof Poliness, who returned to Melbourne, but had previously been expected to take on most of the responsibility for the running of the College in Mr Honey's absence. Although Professor Allbrook was assisted by the College vice-master, his enjoyment of the role of master and his desire to push through changes to the collegiate environment contributed to the increase in workload and at the same time caused some tensions between himself and the Chairman of the College Council.³⁴²

The meeting of the Kingswood College Council on 8 May 1980, tabled a report from a special committee that was involved in a review of all aspects of the administration. On consideration of the report, the Council passed several resolutions pertaining to the role of Master of Kingswood College. The Council recognised that new demands and pressures would be confronted by the College in the new decade, resulting in a need to move away from some of the more formalised collegiate practices. It was felt by the Council that the Master of the College would need to undertake active and personal responsibility for the overall administration of the College and of its financial position, so as to ensure that it remained competitive in a potentially shrinking market.³⁴³

These resolutions were significant, given their timing. They were made at a time of severe financial difficulties, highlighted by low student numbers and a high vacancy rate. There was also a certain degree of foresight in the analysis

³⁴¹ Minutes of the Executive Council, 1 February 1979, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³⁴² James H. Cain, *Mark of Cain: A Memoir of a Life in the Christian Ministry* (Perth: n.p., 2000), p. 209.

³⁴³ Minutes of the Kingswood College Council, 8 May 1980.

of the financial situation of the College. In 1983, the Hawke Labor government was elected and shortly after announced a reduction in funding to colleges and halls of residence on the basis that these institutions were elitist and catered to only a minority of students. The economic recession of the time and the decision to withdraw subsidies was to have a profound impact on the manner in which the colleges operated. Established primarily through government grants, the affiliated colleges had become significantly dependent upon subsidies since the time of the Murray Report and the implementation of triennial funding by the Menzies government. The funding had enabled these colleges to build up significant assets and to offer a high level of collegiate support to its residents. The demand for places meant that the colleges were able to choose the most academically capable applicants as well as those whom the colleges felt would contribute positively to the collegiate environment. This process contributed to the development of commensality within the college community to the extent that the collegiate environment could indeed be perceived as being elitist. The colleges had obtained a great deal of financial support from governments over the years, but this resulted in them being overly exposed to changes in government policy. This is what was to occur in 1983.

The expected reduction of triennial federal government funding also had an impact on collegiate activities at Kingswood College. In this, Kingswood was not alone. Residential colleges Australia wide were feeling the impact of a downturn in the economy and the reduction in Federal grants. This was to take effect with a 25% reduction in 1984, followed by a complete phasing out by the end of 1986. The situation was considered so serious that a special meeting was held by the Australian Association of Heads of Colleges and Halls to investigate

means of dealing with the crisis.³⁴⁴ Like Kingswood College, other university affiliated residential colleges also looked closely at their operation during this time.³⁴⁵ The lack of government funding meant that for all the colleges, full occupancy was crucial. By 1981, most of the colleges at the University of Western Australia had addressed the occupancy rate by being co-educational as well as increasingly targeting overseas students. Currie Hall and St. Columba College had been co-educational from the start; Kingswood followed in 1978 and St. George's College changed in 1981. St. Catherine's College, in particular, endured significant financial strain at the time, due to low occupancy rates. St. Catherine's carried out a long and intensive debate on the issue of co-residency, even allowing some male post-graduate students to be admitted on a trial basis, before making a final decision to remain a women's college.³⁴⁶

For Kingswood College, the sale of Kingswood Court, while relieving some financial debts, also removed some income potential. The College could not rely on income from student occupancy alone and, in fact, had to keep student costs to a reasonable level in order to encourage them to remain at Kingswood. Therefore it had become obvious that alternative sources of income were required and the College had to address the matter with some degree of urgency. It could not exist purely for student accommodation, since, like the other colleges, it was experiencing a downturn in student occupancy levels.

³⁴⁴ Fletcher, *Dove Soaring*, p. 58.

³⁴⁵ Fletcher, *Dove Soaring*, pp. 57-59; Margot Clifford, *While We Live, Let Us Live: From University Hostel to Currie Hall, 1942-1999* (Crawley: University of Western Australia Press, 2002), pp. 154-155; Chloe Britton, *Women of Excellence: A History of St Catherine's College, The University of Western Australia* (Nedlands (WA): St Catherine's College, 2003), pp. 65-67.

³⁴⁶ Britton, *Women of Excellence*, pp. 65-72.

It was an acknowledgement of the new financial environment caused by falling government funding, reduced student numbers and changing social and economic circumstances in society that provided the College Council with the imperative to push the College in new and different directions to maintain on-going financial health. To use the idea of the “three m’s” as proposed by Tapper and Palfreyman, changes in managerialism, forced by the withdrawal of on-going government support, required the College administration to embrace marketing. In doing so, further massification was required in order to effectively position the College as a desirable environment for both residential students and visitors. To provide a sound administrative basis, the Executive Committee appointed Mr Leon Walkemeyer to the staff of Kingswood in the position of Business Administrator. Mr Walkemeyer was given responsibility for the marketing and the management of rental accommodation and conferences, administrative supervision of the College office, maintenance and grounds staff and for book-keeping and accounts. This appointment was made until the return of Mr Honey in August, 1980.

This change to the College administration led to the Executive Committee appointing the Special Committee on Future Administration of the College (mentioned earlier in relation to the Ada Purnell Library). The task of this committee was to assess the current overall administrative system and make recommendations for future staffing levels. In their report, an administrative staff level of four was recommended. These were the Master (a full-time appointment), a Vice-Master (appointed by the Council in a honorary capacity), a secretary/book-keeper to the Master and an office secretary to care for the front office. With the return of Mr Honey to the full-time role of Master,

the Council was able to implement some of the recommendations of the Special Committee. The Master's workload, which prior to Mr Honey's return was split between the Acting Master, the office staff and the Executive Committee, was once more assumed by one person.

In July 1981, Mr Honey appointed Miss Pam Alderson to be his secretary. Coming from a commercial background, Pam Alderson proved to be more important to the College's evolving shape than could have been predicted. She took on the management of the incipient continuing education conference work and was instrumental in winning the College a reputation for quality and service. In 1987, she was appointed Conference and Development Manager, and in 1988 became Administrator responsible to the Master for running of all services and day-to-day administration.

These appointments were to have a significant influence on the marketing and associated physical growth of the College during the 1980s. The administrative structure was moving away from a traditional church/academic base, towards a much more commercial and business-like approach to the running of the college. This change in focus was to bring benefits to the College and ensured its survival during the 1980s, but in doing so, the needs of the residential student population were, at times, to be considered of secondary importance.

With very little debt remaining after the sale of Kingswood Court, with the old library sitting empty and with many student rooms requiring refurbishment, the College began to investigate ways of attracting income. An early initiative

came in March 1981, when Mr Honey presented a proposal to the Kingswood College Council, concerning the introduction of a regethermic food preparation system for the College. The regethermic process involves preparing and cooking the meals in a central kitchen and then quickly chilling them to 3°C, either on individual plates or in bulk. The food can then be preserved for up to four days before being rapidly re-heated in infra-red ovens. It was intended that a co-operative agreement would be made with St. George's College in order to make the system economically worthwhile and to share the costs.

In his proposal, Mr Honey recommended to the Council that a Joint Catering Agreement be subsequently approved.³⁴⁷ In May 1981, the College was informed that the St. George's College Council had also approved the scheme, subject to Kingswood confirming their intention to participate. In addition, St. George's College recommended that a management committee be formed to oversee the development, consisting of the St. George's College Warden and Sub-Warden/Chaplain, and two members of Kingswood College.³⁴⁸ The Kingswood College Council accepted the terms and appointed the Master and Vice-Master as Kingswood's representatives to the management committee. In addition, expenditure of \$30,000 was authorised to be used for capital equipment for the scheme.³⁴⁹

Following this meeting, the management committee moved swiftly. The name, "Joint College Services" was registered and a caterer, Berkeley Catering

³⁴⁷ Minutes of the Kingswood College Council, 26 March 1981.

³⁴⁸ Letter from St. George's College to Kingswood College, dated 7 May, 1981, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³⁴⁹ Minutes of the Kingswood College Council Extraordinary Meeting, 7 May, 1981, Kingswood College Archives, Trinity Residential College, University of Western Australia.

Services, was appointed. Equipment for each College was ordered and it was anticipated that the starting date for the new system would be 9 August 1981.³⁵⁰ In actual fact, the commencement date became 21 September 1981, but the new system proved to be a relatively trouble-free innovation to the College. Later, in January 1982, Joint Colleges Services entered into a shared catering agreement with Anglican Homes. From July 1982, this relationship was extended to supply all meals to both the colleges and to Anglican Homes, from one central kitchen at Cottesloe.³⁵¹

Graduate School of Management

The Graduate School of Management at the University of Western Australia provided another avenue and one which was to have a significant impact on the direction the College took during the 1980s. Within the GSM, Professor Andre Morkel had established the Advanced Management Programme – based on similar courses in other institutions, most notably Harvard – and had a retired businessman, Les Franklin, in charge of administration. The AMP was made up of three ten-day teaching modules, held during the first and second term vacations and at the end of the academic year, and needed reliable accommodation for students. After meeting with Mr Franklin, the Kingswood College Council took on the challenge.

³⁵⁰ Minutes of the Kingswood College Council, 18 June 1981.

³⁵¹ Master's Report to Synod, 1982, Kingswood College Archives, Trinity Residential College, University of Western Australia.

Discussions of the College with the AMP staff indicated that accommodation requirements could be met if the College could provide between twenty-four and twenty-eight rooms in "sets" of a high standard for six weeks in every year during the university vacations. Students in these rooms during term would enjoy a very high standard of accommodation, but had to be prepared to move during vacations so the rooms could be used for AMP conferences. At this stage many of the bathrooms required work and it was felt that some could be modified to self-contained bathrooms. The first stage in the development of the sets was to convert twenty-one rooms in Hull Wing, providing new fittings (including hand basins in each room), converting the bathrooms and creating a small common room/kitchenette for each group of sets. In South Wing, three tutors' flats were to be created.

The old library, chapel and Vice-Master's office became lecture and meeting rooms. From the College's point of view, the benefits were considerable. Some of the best bedrooms, additional kitchens for senior students, and a set of public rooms were available for student use during term times. A contract was signed guaranteeing that the AMP would use the facilities for three years, and the Council borrowed the necessary funds. In order to promote the College as a venue for other conferences and seminars, a Conference Office was later established, headed by Mr Charles Eadon-Clarke.

Given the financial imperative confronting the College at the beginning of the 1980s, the opportunity provided by the Graduate School of Management and Pam Alderson's business and administrative skills provided three important ingredients in the formula for change and growth of the College in the 1980s.

To these were added the flexible lending conditions in the period of financial deregulation under the Hawke Labor government and the economic stimulus provided by the America's Cup win in 1983. More important still was the relationship that the Master, Mr Honey, developed with Rick Camins of Bace Building Pty, Ltd.

The Kingswood Court project, designed by Robert Camm, was built by Com De Banos. Mr De Banos's company was unavailable when tenders were called for the Hull Wing refurbishment project, so Mr Honey sought the advice of a Melbourne friend, Douglas Nielson, who recommended Mr Camins, a University-trained builder who was just setting up in Perth. Mr Camins's company won the tender and completed the work on time at a high standard. The college was also to benefit from the personal interest that Mr Camins took in the project and the strong working relationship that he developed with Mr Honey. This relationship enabled the building projects undertaken during the 1980s (including Wesley Wing) to be built without architectural supervision, at a considerable saving to the College. Mr Camins participated actively in the design of these projects and in the choice of materials and fittings. The coherent style that characterised the College and the ingenious and economical use of space is a product of the close working relationship that developed between Mr Camins and Mr Honey. The design skills of Bruce Allen, an ex-Queen's College man and a friend of Mr Honey, were also obtained and his voluntary advice is evident in the architecture and finish of the various building projects undertaken during the 1980s.³⁵²

³⁵² Colin R. Honey, Written communication to Geoffrey Smith, 1991.

As the College became more proactive in attracting sources of income beyond student accommodation fees, the College administrative workload continued to increase. It became necessary to create the position of Catering Supervisor/Manager to assume control of the catering services. Mr Jonathon Hawden was appointed to the position in July 1982. To further ease the administrative load, computers were installed in the College offices. Further changes to the traditional collegiate administrative structure occurred at the end of the year, when the Vice-Master, the Reverend Bruce MacIntosh, resigned. Rather than make a new appointment, it was decided to leave the position vacant. Instead, the resident tutor assumed more out of hours responsibility, together with a caretaker. Jonathon Hawden also resigned and his place was taken by Mrs Linda Hammersley.

1983 was a year in which there were significant improvements to the buildings of the College, reflecting a growing hosting of conferences and seminars. Apart from the conversion of 34 rooms (in Hull and South Wings) with their higher standard of accommodation, other works included re-carpeting the offices and the Junior Common Room, repainting every student room in Cook Wing, extensions to the Master's Lodge, creation of a caretaker flat from surplus kitchen space, three new tutors' flats created in South Wing, conversion of oil fired boilers to gas, repainting and renovation of 35 rooms and bathrooms in South Wing, installation of heaters in all student rooms and extensive renovations of the kitchen. Hence, a lot of effort had gone into improving the facilities at Kingswood and this in turn made the College more attractive to students. This, together with the increasing number of conferences and seminars, meant that the College had a very good financial year

in 1983. One result was that the student fees were expected to increase by significantly less than the current inflation rate.³⁵³ Competition for places was also affected by another high return rate, with 47% of the 1983 students returning for 1984. The financial health of the college meant that in April 1984, Unit 3, Kingswood Court, one of the 12 townhouses built by the College that were sold in 1980, was re-purchased for the College's use.

Financial Challenges and Triumphs

In July 1984, Mr Honey reported to the Kingswood College Council details of the pending changes to the Commonwealth Tertiary Education Commission (CTEC) Recurrent Funding, a Federal government grant which had provided more than \$50,000 to the Kingswood College budget in previous years. CTEC was the result of the restructuring of post secondary education resources during the 1970s. The Australian Universities Commission had become the Universities Council, which in turn became a part of CTEC.³⁵⁴ For 1984, funding was cut by 25%. It was expected that the grant would be replaced by needs-based scholarships, but instead the recurrent funding was to be phased out by the end of 1986 and replaced by a system of loans and grants for students in need, especially for those living away from home and in a university college.

³⁵³ Master's Report to Executive, 8 December 1983, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³⁵⁴ Brian DeGaris, (1988), "Government of the University", in Brian DeGaris (ed.), *Campus in the Community: The University of Western Australia, 1963-1987* (Crawley: University of Western Australia Press: 1988), pp. 116-117.

For Kingswood, this meant that the College could expect to receive 33% less funding in 1985 than in 1984, with further reductions in 1986 and ending completely in 1987. However, under the new system there would be more loan and grant money available to help needy students. Consequently, there would be more competition for accommodation in College from students who were academically capable but financially unable to afford places without the grants. It was expected that the loss of the 33% in 1985 would add \$2 to weekly student fees, on top of the inflation adjusted increases.

The timing of these cut-backs was significant in terms of Kingswood's history. 1984 was the 21st Anniversary of Kingswood College and to commemorate the event the Backwoods Association was planning celebrations for November of that year. The most important of these was a subscription dinner planned for 17 November, the date of the opening of the College by Sir Robert Menzies, back in 1963. The Association intended to invite Mr C. O. Leigh Cook and Mrs Cook to Perth for the occasion, and the Kingswood College Council agreed to underwrite the activities at its meeting of 26 April 1984. With these activities being planned, the College carried out a feasibility study for a possible fund appeal to former members of Kingswood College to off-set the impact of the CTEC cut-backs. The study was carried out by Ms Jan Yerkovitch. The purpose for which the funds were needed fell into four main categories: scholarship assistance for students, building maintenance and landscaping costs, new works (such as a reading room/library) and a "people projects" foundation fund for events such as drama productions, a Kingswood Lecture series and so on. It was considered that \$250,000 would be an achievable goal

over a 3 year period, though it was suggested that \$500,000 was also possible.³⁵⁵

The dinner turned out to be a very successful affair and Mr and Mrs Cook were guests of the College for several weeks. The celebrations coincided with the finalising of arrangements for the Kingswood 21 Endeavour Appeal following the feasibility study by Jan Yerkovitch. It was planned to hold a V.I.P. function on 22 January 1985, and to officially launch the appeal the following month.³⁵⁶

By the end of 1984 arrangements for the Kingswood 21 Endeavour Appeal were well advanced. There were to be six patrons, (Mr Leigh Cook, Lady Watson, Sir Lawrence Jackson, Mr Max Halbert, Mr Kim Beazley, Snr. and Professor Roy Lourens); a President of the Appeal (Mr Stephen Chew) and three separate committees, the Leadership Gifts Committee (chaired by Mr Yogesh Jogia), the Key Gifts Committee (chaired by Dr John Yovich) and the Appeal Committee (chaired by Dr John Yeoh). The Kingswood College Council was to determine the use of funds collected in the appeal. Launched in February 1985, by the Hon Kim Beazley Snr., the Kingswood 21 Appeal began to show early results not only financially, but also in re-establishing links with ex-residents, including many in South East Asia. The appeal raised more than \$150,000 by the middle of the year, and it was believed a further \$40,000 could be raised through a proposed trip to S.E. Asia to liaise with ex-students there. At the end of 1985, Mr Honey visited South East Asia to promote the appeal. As a result of

³⁵⁵ Master's Report to Council, 19 July 1984.

³⁵⁶ Minutes of the Executive/Finance Committee, 19 September 1984.

this visit, committees were established in Singapore and Malaysia expected to begin approaching people concerning contributions.

As expected, the funds were to be used for scholarship and tutorial programmes and for capital improvements to the College. It was also announced that as part of its funding of people projects, the appeal would allow the initiation of an applied ethics programme to encourage personal ethics in all aspects of professional life.³⁵⁷ At home, the appeal was reaching the wind-up stage and a follow-up committee was to be appointed to ensure that the pledges were honoured and that contact was maintained with all those who had donated to the appeal.

Towards the end of 1985, following their final conference for that year, the Advanced Management Programme came to the end of what had been a very successful three-year association with Kingswood College. Both parties were anxious to continue that association, but for these to continue it was necessary to seek upgraded facilities in order to maintain quality. Following discussions with Les Franklin, the Kingswood College Council approved the development of a specialist wing of accommodation suitable for professional people in continuing education. In return, the College was informed that the Advanced Management Programme would support College proposals to construct new residential and course facilities by committing themselves to using the new facilities for five years.³⁵⁸

³⁵⁷ Kingswood College, *Confronting Tomorrow's Challenges*, No. 1, January, 1985, p. 7.

³⁵⁸ Letter from Andre Morkel, University of Western Australia, to Colin Honey, Kingswood College, in Minutes of the Kingswood College Council, December, 1983 – November, 1987, p. 118.

On 20 January 1986 the Kingswood College Council held an extraordinary meeting to consider further the proposals for the new wing. The options were to proceed with either a two-storey building or a two-storey building with an undercroft. To incorporate an undercroft would exceed the Council's budget on the project, but had the potential to generate a greater income. Discussion ensued for quite some time, but in the end the Council resolved to approve the construction of the proposed two-story building and undercroft. The building was to include 20 motel-type accommodation units and a case-study room.³⁵⁹

This resolution was approved by the Uniting Church Synod Property Board on 10 February 1986. The Master was authorised to seek a loan of up to \$612,000 for a period of approximately 12 years to cover the costs. In March 1986 a loan of \$610,000 was obtained from the United Church Investment Fund.

On 16 November 1986, the new conference facilities became available for use by the Advanced Management Programme. Work on the building had begun in April 1986, so its completion on time in such a short period was remarkable. Apart from providing accommodation and teaching services for the AMP, the new facilities also provided better student services. For example, a PABX telephone system for approximately 70 immediate extensions with up to a future 70 at a later date was installed on a rental basis. It utilised the existing 23

³⁵⁹ Minutes of the Kingswood College Council Extraordinary Meeting 20 January, 1986, Kingswood College Archives, Trinity Residential College, University of Western Australia.

telephone lines within the College and improved communication to all parts of the College.

The new facilities, with the corresponding increase in conference booking at the College, inspired interest in a separate dining room to cater for the conferences. Under the existing system, pressure had been placed on the dining hall facilities with the need to divide the hall off, and the creation of longer queues at meal times. Planning permission for the new dining room was granted and it was expected to be operating by April 1987.

However, by the beginning of 1987, the level of conference bookings attracted by the College were starting to cause some concern. The College suffered several cancellations over the 1986-87 summer period with a corresponding shortfall in revenue. It was, however, expected that new bookings for 1987 would allow the College to achieve the anticipated revenue targets. The college had its full quota of students, but it was noted that a large proportion of these students were non-University of Western Australia students.³⁶⁰ The revenue expectations proved to be under-estimated. Later in the year, income from non-student sources began exceeding the budget and it became feasible to consider building Stage 2 of the John Wesley Wing. This entailed the completion of ten more rooms, a consequent relocation of bicycles and storage facilities and the provision of a caretaker's flat.³⁶¹

³⁶⁰ Master's Report to Council, 19 February 1987.

³⁶¹ "Feasibility Study: John Wesley Wing Stage II", Council Meeting, 8 September 1987, Kingswood College Archives, Trinity Residential College, University of Western Australia.

In 1987 the Biennial Heads of Colleges Conference was held in Sydney. Following this, a report on the Conference was made to the Kingswood College Council, including comparative figures collated from each residential college. From the 1987 year's figures several significant facts emerged:

- a) Occupancy levels remained high.
- b) Most colleges had non-university residents.
- c) Fee levels did not determine occupancy levels.
- d) Most colleges were making a profit or just breaking even.
- e) Income from non-student sources was becoming increasingly important.
- f) The trend was not to cut services or introduce student work schemes.

As far as Kingswood was concerned the College was well placed in the provision of services and occupancy levels, but the fee levels were found to be comparatively low (in the lowest third) and the income from non-student sources high. The College was also spending more on maintenance and new works than most colleges. Overall, Kingswood was in a relatively strong position.³⁶² Clearly, the initiatives put in place during the first half of the decade had been beneficial for the financial health of the College.

By this point in its history, the College had addressed the reduction in grants from the federal government and the need to actively seek financial income from alternative sources. Although initiatives such as the Kingswood 21

³⁶² "Report to Kingswood College Council: The Association of Heads of Residential Colleges and Heads of Universities of Australia Biennial Conference, Sydney 23 -28 August 1987", in Council Minutes, December, 1983 – November, 1987, p. 226.

Appeal and the relationship with the AMP had great benefits to the College in terms of income, the benefits to its traditional collegiate structure were less evident. Due to the focus on alternative income, the college administration worked more closely with commercial concerns, increasingly networking with the business sector and less so with church and government resources. Given that Western Australia was riding high on the boom years of the WA Inc. era, it is not surprising that commercial financial support was actively sought by the College administration.

Student Occupancy and Participation

Certainly, the students as a source of income were not forgotten at the beginning of the decade. In terms of student occupancy rates, 1981 began well, with no vacancies anywhere in the College. This situation was not to last for long. The College still remained full at the beginning of term, but by July vacancies were recorded. By Term 3, 1981, there were 15 vacant student rooms, but demand for guest rooms and flats was high so some guests were accommodated in the vacant student rooms.

With renewed awareness of the need to attract and retain students to the College, some attention was paid at the time to the social needs of the students. At the beginning of term, the College organised a successful inter-collegiate river cruise which was attended by 488 people. The Backwoods Association organised a cricket match against the College and the Inter-college sports competition opened with the women winning three softball matches and the cricketers drawing with Currie Hall.

Students were also given the opportunity to work in the kitchens under a contract labour scheme. This was particularly beneficial for those students experiencing financial hardship. Term 2 began with a smorgasbord dinner and later with the Car Rally to the University of Western Australia's farm property at Northam. As the term progressed, more social activities occurred such as the Inter-Collegiate Ball and the "Tax-mas" dinner, at which the Premier of Western Australia was the special guest. These two events were to be annual events for much of the decade and the Tax-mas dinner in particular attracted speakers such as Brian Burke (1982) and June Williams (1987), the then Commissioner for Equal Opportunity. In 1982, College life was further improved with the holding of regular Master's Lunches and of the Collegiate Colloquium. This new club was intended to provide an interdisciplinary forum, where talks from different members of College concerning their particular areas of research could be made. The Master's Lunches gave students the chance to gain social skills and meet significant community and business leaders.

Addressing the issue of student occupancy levels, active efforts were made by the Master to promote Kingswood to school leavers who would be attending university in 1982. During Term 2, 1981, he visited several city and country high schools. Visits were also made to various clubs and societies to promote the College as a conference venue. Subsequently, applications for positions at College for 1982 were of a high standard and more numerous than for 1981: 65 re-applications were received (as compared to 46 in 1981) and 37 new

applications were recorded.³⁶³ When Term 1, 1982 began, once again every room, flat and guest room was full and there was a waiting list of 20.³⁶⁴ By June, Mr Honey was able to report that the waiting list was now smaller due to some students having left the college.³⁶⁵

At its meeting of 10 June 1982, the Kingswood College Council discussed the problem of retaining senior students since some students remained in College for only a short period before making the transition to outside accommodation.³⁶⁶ It was felt the College would benefit from a higher population of senior students. A key factor to retain them was the need for more independence, such as in relation to meal times. It was therefore decided that by modifying some groups of rooms (initially in Hull Wing), it would be possible to provide transition accommodation (from collegiate to non-collegiate) for senior students.³⁶⁷ In this way senior students would gain the independent and private lifestyle they required while still remaining in the College. Other colleges were also investigating ways of attracting and retaining senior students, but at Kingswood this approach coincided with the cooperative venture with the Advanced Management Programme.

Overall, 1982 proved to be a year of significant advances for Kingswood. This was reflected in the large number of students wishing to return in 1983, and applying for bursaries and scholarships.³⁶⁸ The establishment of the sets

³⁶³ Master's Report to Council, 19 November 1981.

³⁶⁴ Master's Report to Council, 16 February 1982.

³⁶⁵ Master's Report to Council, 8 June 1982.

³⁶⁶ Minutes of the Kingswood College Council, 10 June 1982.

³⁶⁷ Master's Report to Synod, 1982.

³⁶⁸ Master's Report to Executive/Finance Committee, 9 December 1982.

and of scholarships increased the attractiveness of college life for students and this was a factor in the high return rate experienced the following year.

Enrolments for Term 1, 1983, were similar to those of previous years with more students in residence than places available. What was not expected, however, was a low attrition rate with guest rooms in use either by students or by guests. The social needs of the students were addressed quite actively by the student committee. Inter-college debating was introduced, and sporting and social events were well supported. A new publication, *Kingswood Wyvern*, was produced on a regular basis as a student newspaper, becoming a good supplementary record of College activities to those published annually in *Casey*. The America's Cup races was a highlight with about 60 students watching Australia II win the Cup on the College TV sets.

Recruitment and Reputation

By the mid 1980s, there was no question that the College had benefited from the financial initiatives put in place by the College Council as a result of strong advocacy by Mr Honey. The facilities created through the relationship with the AMP, made the College a highly attractive place in marketing itself to potential students. However, the focus on commercial development caused some strain with the student population, who were beginning to feel alienated from the collegiate structure. The matter was raised at a forum meeting on 16 March 1987, where the Master reported that the College reputation in the University was suffering from adverse opinions. The College was considered to be "rowdy, tough in administration and not as highly developed in student

programmes”, a viewpoint considered by those at the meeting to be no longer applicable to the collegiate environment.³⁶⁹

When figures covering student intake at the beginning of 1987 were assessed, Kingswood was not getting an equal share of first preferences for accommodation at the University of Western Australia residential colleges. A meeting of the Kingswood College Forum on 13 April 1987, indicated that word of mouth was the most important form of publicity, but there was the belief among students and prospective students that it was not possible to do serious study at Kingswood.³⁷⁰ It was also felt that more needed to be done to attract and retain later year students with “incentives and higher priorities”. In particular, it was noted that “the set kitchens needed to be better furnished and that some flexibility should apply in the provision of rebates for meals”.³⁷¹ It was also believed desirable that the College make efforts to create a positive reputation that would increase its standing in the academic community. Subsequently, the College, together with input from the students, prepared a promotional video for distribution to educational institutions around the state. By August, it was reported that this video had attracted positive feedback and that the College reputation had been improved.³⁷²

One problem noted at the time was a lack of understanding by the students about the College Council: who the members were and what their commitment to the College was. It was agreed at a forum meeting on 16 March

³⁶⁹ Minutes of Forum Meeting, 16 March 1987, Kingswood College Archives, Trinity Residential College, University of Western Australia.

³⁷⁰ Minutes of Forum Meeting, 13 April 1987.

³⁷¹ Minutes of Forum Meeting, 16 March 1987.

³⁷² Minutes of Forum Meeting, 31 August 1987.

that the members of Council should have the opportunity of meeting students. It was also agreed that more information should be given to the student body regarding funding and the importance of non-student income (from conferences and visitors) and the benefit to students. It was believed that every opportunity should be taken to be open with the student population. It was felt that this openness would result in the reputation of the College being enhanced by word of mouth.³⁷³

The College Student Programme for term 1 of 1987 was also developed with the aim of encouraging commensality within the collegiate environment. This was particularly the case with the Academic Dinner. All students wore academic gowns to the dinner. Two students presented musical items and guests included the presidents of the guilds of undergraduates from the University of Western Australia and the WA College of Advanced Education as well as representatives of the academic and counseling staff of the University. The Occasional Address was given by the Kingswood College Council Deputy Chairman, Mr Lindsay Robbins. The move back towards traditional collegiate activities such as the dinner reflected a re-emerging awareness of the values of such traditions. Between April and July 1987, the students also held working bees in the College grounds, indicating an interest and willingness to help maintain the conditions of the grounds. Later initiatives occurred in the student programme to enhance student involvement and to give them an awareness of collegiate traditions as well as to provide an awareness of the spiritual role of the College. In 1988, for example, under the direction of the English tutor, Lea

³⁷³ Minutes of Forum Meeting, 16 March 1987.

Logie, the College presented a play, *A Brand for the Burning - From Aldersgate to Kingswood*. The dramatised story of John Wesley's life was presented to an invited audience on Aldersgate Day (24 May). The 1988 University Sunday Service was a multi-faith gathering addressed by the Catholic lay philosopher, Dr Max Charlesworth, of Melbourne. Intercollegiate debating also experienced a revival, all of which encouraged the students to become actively involved in the social and spiritual life of the college.

It is clear from the above activities that efforts were made by the administration and by the students themselves to encourage the residents to actively engage in the social life of the College. In the early years of the decade, the administration had, by necessity, been focusing on the economic health and long-term viability of the College. It was not until the financial situation had been resolved by 1988, that the College was able to pay closer attention to the social needs of the students. This new-found confidence in the physical and social collegiate future of Kingswood College paved the way for further initiatives to improve the attractiveness of the College as a place to live and study.

The Ethics Centre

At the final meeting of the Executive/Finances Committee for 1988, held on 14 December, Rev Honey reported there were three major priorities planned for 1989. These were to be an Alcohol Education Programme as a feature of the orientation programme, a weekly morning chapel service and a Bioethics/Applied Ethics Centre attached to the College. The Master stated that

of these, he had discussed the weekly chapel service with the Reverend John Smith who had also advised that a Bioethics Centre could be administered by a sub-committee of the Kingswood College Council. A preliminary submission, however, needed to be made to the Board of Mission and Nurture of the Uniting Church, for comment and information.³⁷⁴

Bioethics was of particular interest of Mr Honey; he was at the time engaged in PhD studies in medical ethics at the University of Edinburgh. At various times during the 1980s he had taken study leave to carry out research overseas. His involvement in medical ethics extended to activities in Western Australia, including an appointment to the Western Australian In Vitro Fertilisation Committee alongside Dr John Yovich, a pioneer in IVF in Western Australia and a past resident of Kingswood College. Mr Honey also taught medical ethics at King Edward Maternity Hospital and in the Faculty of Medicine at the University of Western Australia. In June 1986, he had attended a Bioethics conference in Siena, and used this opportunity to visit scholars in the United Kingdom. His supervisor, Dr Alistair Campbell of New College, Edinburgh, had visited Kingswood in 1985 and was the first Kingswood College Visiting Fellow. These and other activities were to provide the foundation for Kingswood College to take on the provision of ethics research and education.

The concept of an Ethics Centre was discussed in detail at the Kingswood College Council meeting of 1 June 1989. It was recorded that several Western Australian state government ministers, the Vice Chancellor and Deputy Vice

³⁷⁴ Minutes of the Executive/Finance Committee, 14 December 1988.

Chancellor (Research) of the University of Western Australia, the Anglican Archbishop of Perth, the Co-ordinator of the Division of Mission and Nurture of the Uniting Church, and members of the Perth business and professional communities, expressed interest. The administrative structure of the proposed Ethics Centre would consist of a Committee of Management, made up of representatives of the College Council and others, answerable to the Kingswood College Council. An Advisory Board of eminent persons from various fields would report to the Committee of Management.

It was envisaged that the Centre would consist of a library/reading room with part-time secretarial staffing. Initially it would provide resources to those wishing to work in the field of ethics, and establish working groups on particular topics. In other words, it would be a library and a resource/research centre, in the field of Applied Ethics, covering such fields as law, medicine, engineering and the vocation areas.

Following general discussion, the Council resolved to pursue establishing an Applied Ethics Centre through the establishment of a management committee and the launching of an appeal with a target of one million dollars. Part of the appeal strategy was to host a number of lunches at the College by the Master, to which up to twelve representatives of different professional groups would be invited. For example, twelve doctors, twelve lawyers, twelve church and community leaders and so on. At these lunches, guests would be invited to suggest other people who might be approached and the committees could be formed.

By July 1989, five of the six planned lunches had been held.³⁷⁵ The response was very positive and the next step was to contact by mail all those who had attended the lunches, and make invitations to serve on the various committees. It was felt that a steering committee should have the dual task of locating people and funds. It was also felt by the Executive/Finance Committee that a Board of Eminent Advisors could have a continuing role in the running of the Ethics Centre. The financial, administrative and statutory authority of the Centre might rest with a smaller committee which was to be the successor to the steering committee.³⁷⁶

End of the Decade

By the end of the 1980s, Kingswood College had been through some very significant changes to its collegiate structure, making the college a very different place from what it was in the 1960s. Financial support from government and church sources had all but ended, so the college became far more commercialized in nature. This approach enabled the College to make significant gains in terms of its physical environment, but at the risk of students feeling alienated from the administration. Activities and events were organized to enable the students to reconnect with the College and achieve a degree of commensality pushed into the background by the focus on financial viability.

³⁷⁵ Minutes of the Executive/Finance Committee, 3 July 1989.

³⁷⁶ Minutes of the Executive/Finance Committee, 3 July 1989.

The decision to make Kingswood a co-educational institution in 1978 had also changed the face of the college. The increasing influence of the female residents of Kingswood was noted by Mr Honey in *Casey '89*. He believed that several of the best things that had happened in College during that year, such as the music and drama activities, the sporting and social events and the "informal caring and sharing", involved female students. He also mentioned that Lea Logie, the Dean of Student Activities, had contributed significantly to the life of the College. But the involvement of female students went beyond this. Of the Student Committee for 1989, the President, Secretary, WISCA Representative and First Year Representative were female. Lesa Butcher was the first female president in the history of the College. The McAndrew Award was jointly awarded with Elizabeth-Anne Craze one of the recipients. At the beginning of 1989, 47% of the College student population was female compared with only 18 female students in 1978 when first admitted. Twenty years after the idea was first put forward by Mr Leigh Cook, and eleven years after they were first admitted, female students transformed the College from a male bastion into a truly co-educational institution. The Kingswood College community clearly gained considerably from this move.

It is significant to realize that these changes took place during the mastership of Mr Colin Honey, since acknowledged as a progressive Master.³⁷⁷ As an administrator, Mr Honey realized the importance of encouraging links with business and professional individuals as well as those in academia. As the decade progressed, these links became more and more important. Appropriately, this was to culminate with the decision to build on the success of

³⁷⁷ Cain, *Mark of Cain*, p. 208.

the past ten years by setting up an applied ethics centre. This would enable Kingswood College to gain national and international recognition in the field. As it had at the beginning of the 1970s and 1980s, Kingswood was about to change again. These changes culminated in the Uniting Church reasserting its control over the college in such a way that Kingswood College would never be the same again.

Chapter 6

The 1990s

"The food at Kingswood College contravenes the Geneva Convention"

Food Complaints Book, 1979.

In contrast to the situation at the beginning of the 1980s, the start of the 1990s found Kingswood College attempting to consolidate itself as one of the best colleges at the University of Western Australia. The 1980s marked a period of massification for the College as well as changes to its managerial approach. Further growth was evident at the beginning of the 1990s primarily in the development of the Kingswood Centre for Applied Ethics. This growth, however, did not last, as Kingswood entered into what would be a very challenging phase in its history. Certainly as far as the resident student population was concerned, the initiatives put into place during the 1980s had made the college an attractive place to live and study. The sense of commensality afforded by the attractive physical surrounds and the increased focus on student activities and involvement in the collegiate life are evident in college newsletters and records of the time. For example, publicity material for prospective students and for corporate and academic guests at the time show a

strong photographic emphasis, not only on the facilities offered by the College, but also on the beauty of the College grounds.³⁷⁸

The Physical Environment

Because of its location in relation to the main University campus, Kingswood College always appeared physically isolated from the Crawley campus of the University of Western Australia. This feeling of isolation was emphasized by the main entrance to Kingswood facing Hampden Road and the old Secondary Teacher's College, rather than facing Stirling Highway and the University. The sale to the University of Western Australia of the old Nedlands campus of what had now become the WA College of Advanced Education meant that Kingswood subsequently enjoyed closer physical proximity to the University than had previously been the case. Once the University took up ownership of the Nedlands site, Kingswood effectively became positioned between the two campuses and this resulted in a greater public profile for the College as staff and students moved between the two sites.

Safe movement of student traffic between the main University campus and the new Nedlands campus became a concern for both the University and for Kingswood College. Because the Nedlands campus is on a major intersection and is some distance away from the pedestrian underpass at the intersection of Winthrop Avenue and Stirling Highway, there existed the need to have some

³⁷⁸ Kingswood College, *Guest Accommodation*, n.p., n.d.; Kingswood College, *Guest and Function Rooms*, n.p., n.d.; Kingswood College, *Kingswood: A Supportive Residential College*, n.p., n.d.; Kingswood College, *A Unique Venue Offering Specialist Conference Facilities*, n.p., n.d.

way of assuring that students moving between the two campuses could do so safely. Both an overpass and an underpass were suggested, and so was the idea of having a pathway around the colleges leading to the Winthrop Avenue underpass. The eventual choice was that of an underpass from the University (at the northwest corner, near the Art Gallery) to a point between Kingswood and St. Columba, near the Ada Purnell Library. The issue of safety in crossing the highway had always been of some concern for Kingswood since most students preferred to cross over the Highway at the front of the College rather than to walk up to the Winthrop Avenue underpass. Hence the new underpass, when completed in early 1993, benefited Kingswood and St. Columba students as it allowed for much safer access to the Crawley campus than was previously the case.

The physical collegiate environment had also improved by the beginning of the decade and the College was to become a more attractive place in which to live, study and socialize. The 1991 academic year opened with the College acquiring three new tutorial rooms (the Ellis, Lincoln and Aldersgate rooms) as well as the Epworth and Wyvern Meeting Rooms. Additionally, the College gained a new ground floor meeting room (the Combination Room) and an adjoining tutorial room that could be opened up to expand the capacity of the Combination Room.³⁷⁹

These facilities became a significant asset to the College. Not only did they ensure that Kingswood was able to provide top class facilities for the conference and seminar business, but also enabled the students at Kingswood to

³⁷⁹ Kingswood College, *Confronting Tomorrow's Challenges*, No. 9, April, 1991, p. 3.

make use of the rooms. The incorporation of the new facilities into the existing structure of the Administration block and the link to the John Wesley Wing created an attractive entrance to the College from Hampden Road. Publicity material for the time emphasizes the decor of jarrah panels and red carpet throughout the new rooms which created a warm and inviting physical environment, significantly enhancing the attractiveness of the College for visitors as well as current and future students.³⁸⁰ The College quadrangle was also beginning to benefit from maintenance work carried out previously. By 1991, it was beginning to look more beautiful than ever before. It had become another useful asset to the College and, via the placement of picture windows in the meeting/tutorial rooms, those attending meetings and conferences in these rooms were able to appreciate the views overlooking the quad.

College Activities

Student and College activities continued to develop during the 1990s. In many ways, this continued focus on student activities, many of them organized by the students themselves, reflected a greater understanding of the role of residential colleges. Furthermore, this increase in social activities could be considered a reaction to the financially stressful times of the 1980s and a reflection on how the College had successfully addressed the financial situation evident during much of that decade. In effect, having secured a degree of financial health, the College began to focus more on providing what is known in the United States as a “learning community”.

³⁸⁰ Kingswood College, *Guest Accommodation; Guest and Function Rooms; Kingswood: A Supportive Residential College; A Unique Venue Offering Specialist Conference Facilities.*

In the book *Realizing the Educational Potential of Residence Halls*, Charles C. Schroeder draws attention to the need for residential colleges and halls to become learning communities in which students are exposed to learning outcomes that relate broadly to social values and personal development skills.³⁸¹ Schroeder states that peer group influences have a major impact on learning during the undergraduate years.³⁸² Central to the idea is that the more students are involved in the activities of the institution, the greater the benefit in terms of their educational development.³⁸³ Schroeder goes on to identify four essential principles which, when they interact, contribute to successful outcomes in these learning communities. These are *involvement* (student involvement in activities and planning of these activities), *investment* (in which students invest time and psychological effort), *influence* (the development of a sense of responsibility and ability/desire to encourage other student members to take part in the activities) and *identity* (demonstrated as a commonality of purpose reflected in affiliation and identification with the objectives and activities of the institution).³⁸⁴ These principles are reflected in many of the activities held at Kingswood College during the 1990s. Even though there was still some focus on traditional collegiate activities, many more were the result of positive efforts by the students, albeit with administrative support.

As had been the case in previous decades, a key aspect of the Kingswood College social calendar (and one that retained traditions from the Oxbridge

³⁸¹ Charles C. Schroeder, "Developing Learning Communities", in Charles C. Schroeder, Phyllis Mable and Associates (eds.), *Realising the Educational Potential of Residence Halls* (San Francisco: Josey-Bass: 1994), p. 165.

³⁸² Schroeder, "Developing Learning Communities", p. 166.

³⁸³ Schroeder, "Developing Learning Communities", p. 167.

³⁸⁴ Schroeder, "Developing Learning Communities", pp. 174-176.

model), was the holding of formal dinners at regular intervals and special dinners such as the Academic Dinner and Valedictory Dinner. Attendance at these dinners encouraged the development of social and communication skills as well as the ability to relate to others. In addition, encouraging the students to become involved in the planning and implementation of these dinners enabled them to develop organisational skills, which can be very desirable attributes within the workplace. The dinners therefore encouraged student *involvement*, *investment*, *influence* and especially *identity* as the commensal activity of dining together creates a commonality of purpose that encourages affiliation and identification with the college.³⁸⁵

The College dinners, as a commensal activity also contribute significantly to the “production of ideas” function, referred to by Tapper and Palfreyman. The College dinners encouraged participants to mix with a wide range of students of various academic disciplines. They also gained access to the individual skills and knowledge that visitors to the college and guests at the dinners bring with them. During the 1990s, Mr Honey ensured that guest speakers at the College dinners were high profile figures from the academic, business, political and professional fields. Such guests included Dr Geoff Gallop (1990), Professor Michael McAleer (1991), Julian Grill (1992) and John McKechnie (1998). Mr Honey again hosted a series of lunches in the Cambridge Room at Kingswood College. Beginning in 1991, but having been carried out previously in 1982, the idea of the lunches was to again give the College community the opportunity to meet various academic and business guests of the College and to hear them talk on a subject relating to his/her field of interest or

³⁸⁵ Schroeder, “Developing Learning Communities”, pp. 174-176.

experience. The first such guest was Dr Moira Eastman of Melbourne, who was involved in issues of family and child support. She received a WA Family Fellowship, established by the WA Government through the Office of the Family. At the inaugural Master's Lunch she spoke on the theme "Family is the Vital Factor", outlining research into the impact of family life on the individual's career. Access to such a potentially wide range of people and disciplines during these dinners and lunches enabled the students to have the opportunity to listen to, discuss, argue and defend ideas and beliefs in a commensal environment that could be intellectually stimulating to all participants.

Sporting activities continued to be popular during the decade. The Nicholson Cup competition was still played each year among the colleges, but this was supplemented by other physical activities and functions that enabled participation among the less traditionally sports minded members of the College. For example, in 1990, College students took part in the Bunbury – Leschaenault Marathon as well as in the newly established inter-college sport of Dragon Boat racing.³⁸⁶

The College students themselves were involved in the planning, organising and implementing of social activities such as Orientation Week activities, Prosh Day, the annual car rally and the College Ball. Involvement in these activities enabled the students to gain valuable skills in the areas covered by Shroeder and which in turn had the potential to contribute to a broader university "experience" enjoyed by the students. By 1992, collegiate activities included the presentation of a stage performance. A College production of

³⁸⁶ Kingswood College, *Confronting Tomorrow's Challenges*, No. 8, November, 1990, p. 3.

Noah's Animals was notable for the sight of about twenty Kingswood students cavorting around the dining hall stage dressed as a variety of animals. Michael Caporn not only wrote much of the music for the songs that accompanied the production, but also played the piano, only to abandon it for about ten minutes during Act 1 while he hopped up on stage to take on the role of a unicorn.³⁸⁷ It was not until 1995 that the College members put on another production. *Hamelot*, a musical based on the theme of Camelot, revolved around the exploits of the Knights of the Royal Pool Table in the King's Wood. The Director was Katherine McLennan, a visiting tutor from Winnipeg, Canada. In 1997, another production was presented, *Alls Well That Ends As You Like It*, again directed by Katherine McLennan.

Innovative social activities also occurred, indicating that the students were often prepared to try new ideas and to work closely with one another and with the College administration to ensure the success of these initiatives. Such activities could be said to have enabled the students concerned to be involved in the planning, to invest time and personal effort and to encourage (or influence) other members of the college community to take part.³⁸⁸ During 1998, for example, South Wing tried something different with a corridor party, which involved many of the students turning their hand to cooking. The culinary skills of the students were considered to be impressive, and the Wing members enjoyed a lavish feast that day. Another new initiative developed by the 1998 members of the Student Club was the awarding of certificates to students participating in the College sports for which there were no trophies or shields.

³⁸⁷ Kingswood College, *Confronting Tomorrow's Challenges*, No. 11, August, 1992, p. 5.

³⁸⁸ Schroeder, "Developing Learning Communities", pp. 174-176.

In this way, the participation in sports other than those that made up the traditional Nic/WISCA was recognised by the College during the annual Valedictory Dinner.³⁸⁹

More social innovations occurred the following year. A Chinese New Year theme was utilised during Orientation Week to assist overseas students to settle into College. It was also reported in *Casey '99* that during the Orientation Week some imaginative students set up a water slide in the Quad, expecting that it would prove popular among students during the spell of hot weather. Unfortunately, very few made use of it, much to the dismay of the organisers.³⁹⁰

By 1998, the various social activities were significantly more successful than they had been during the 1970s and 1980s. Annual events such as the formal dinners, sporting and social activities continued to provide the “predictable social rhythm”, as Robert J. O’Hara, an American academic, specializing in the sociology of university colleges and halls of residence, emphasized in maintaining a positive social focus within residential colleges.³⁹¹ After the somewhat quiet years experienced during much of the 1980s, the provision of a range of social activities began to be seen as an important role of the College. The varied activities encouraged involvement and personal effort by almost all members of the College, thereby enhancing the learning community experienced by students. The sense of identity that came from involvement in community activities encouraged a sense of commensality

³⁸⁹ “Valedictory Dinner”, *Casey 1998*, p. 37.

³⁹⁰ “O-Week”, *Casey 1999*, p. 8.

³⁹¹ “How to Build a Residential College, College Life and the Annual Cycle”, 3.1: Weaving a Social Fabric: General Principals, www.collegiateway.com. Accessed 29 September, 2008.

among the students. This was enhanced between 1992 and 1995 through various opportunities to meet, listen to and engage with visitors to Kingswood through the development of the Kingswood Centre for Applied Ethics.

The Kingswood Centre for Applied Ethics

The Kingswood Centre for Applied Ethics was a significant point of expansion for the College and a move towards making better use of the properties on Park Road and Hampden Road. At 228 Hampden Road, a building was converted and earmarked for the purpose of housing a Visiting Fellow in association with the Ethics Centre. The Visiting Fellow was to receive secretarial support and the provision of library and study facilities. With these plans in mind, the College applied for planning permission from the Subiaco City Council to develop the property to house the Visiting Fellow and the resource collection. The facility would allow Kingswood residents to use the books and papers in the resource collection, and would also be used for planning meetings to arrange conferences and seminars. The public activities of the Ethics Centre were expected to be held at the College using the John Wesley Wing. But for the purposes of accommodation of the Visiting Fellow and of the resource collection, 228 Hampden Road was considered ideal due to its proximity to the College and to the Master's Lodge. The application to the Subiaco Council was therefore on the basis of "additional use" as a Centre for Applied Ethics.³⁹²

³⁹² Letter from Rev. C. R. Honey to Mr. J. McGeough, Town Clerk, City of Subiaco, 14 May, 1990, Kingswood College Archives, Trinity Residential College, University of Western Australia.

The Board of the new Kingswood Centre held its first meeting in November, 1989. The Chair was Mr Alan Blanckensee, well known for his work in the fields of business, the legal profession and community service. Other members of the Board were Associate Professor Veronica Brady, Miss Pat Martin, Dr Rod Kefford, the Reverend Tony Winter and Messers Stan Perron, Bill Ross, Lester James and Lindsay Robbins. They were later joined by Mr Paul Murray, then the Editor of *The West Australian*. Also on the Board were members of an Ethics Sub-Committee of the Kingswood College Council – Mr Colin Honey (now Director of the Centre as well as Master of Kingswood College), Myra Cake and John Cowdrell. According to the first newsletter published by the Kingswood Centre, the Board had the responsibility of ensuring the viability and the financial independence of the Kingswood Centre during its first three years of operations as underwritten by the Kingswood College Council.³⁹³

On 12 May 1990, the Centre was launched at a function at Wesley College Hall in South Perth. The inaugural lecture, entitled *The Business of Ethics and the Ethics of Business*, was delivered by Professor Max Charlesworth, from Deakin University in Victoria. About 800 people attended the launch which was held in the presence of the Governor of Western Australia and patron of the centre.³⁹⁴

Further progress occurred during May and June, 1990, when Mr Honey travelled overseas to visit and observe the activities, functioning and emerging

³⁹³ “The Kingswood Centre for Applied Ethics Board of Management”, *Applied Ethics News*, No. 1, February, 1991, p. 2.

³⁹⁴ Kingswood College, *Confronting Tomorrow’s Challenges*, No. 7, July, 1990, p. 1.

trends of various established ethics centres. He visited The Hastings Centre in New York, where he presented two papers and met with some of America's leading bio-ethicists. This was followed by a trip to the United Kingdom and to Europe to visit centres in Oxford, Cambridge, Edinburgh, Berlin and Moscow. While in Moscow, Mr Honey made three radio broadcasts to Western Australia covering the topic of the general political and social situation in the Union of Soviet Socialist Republic (as it was still known at the time), the role of the Church in the USSR and the issue of AIDS.³⁹⁵

Progress on the Ethics Centre continued during 1991. In February of that year, Mr David Freeman was appointed Deputy Director of the Kingswood Centre. In this role, he had responsibility for co-ordinating the Centre's fund raising programme. Prior to joining the Kingswood Centre, Mr Freeman worked with Western Venture, run by Anglicare to boost the self-esteem among "at risk" young people.³⁹⁶

Also in February, 1991, a "Banker's Breakfast" was held at the College, for the Ethics Centre. Under the Chair of Alan Blanckensee, sixty senior management representatives of Western Australia's banking, legal and accounting organizations met to discuss the subject of banking ethics and to promote the aims of the Ethics Centre. The Centre was presented with a cheque from the Australian Banker's Association for the sum of \$22,000, which was to be the first of three installments of a \$64,000 donation towards the Centre.³⁹⁷

³⁹⁵ Kingswood College, *Confronting Tomorrow's Challenges*, No. 8, November, 1990, p. 1.

³⁹⁶ "Kingswood Centre appoints Deputy Director", *Applied Ethics News*, No. 2, April, 1991, p. 2.

³⁹⁷ "\$64,000 from the banks", *Applied Ethics News*, No. 2, April, 1991, p. 2.

Following the launch of the Centre, there was a constant demand for information from the media. Much of the work of the first six months involved radio interviews and the presentation of lectures to various business and professional organizations, hospitals and educational institutions. On Saturday 2 March 1991, the Kingswood Centre conducted a public seminar on the subject *Ethics and the Media: Where Does the Truth Lie?* The keynote speaker was Ms Wendy Bacon, a lawyer, journalist and academic from Sydney. The seminar was a success with many more people in attendance than originally expected. An eminent panel and an audience of 150 people debated issues of freedom and censorship, truth and fiction, codes of ethics and other ethical questions.³⁹⁸ As he had at previous functions held by the Centre, Mr Honey used the occasion to outline future initiatives and areas of research.

The success of this seminar paved the way for more events during the year. On 9 July 1991, a luncheon seminar was held, on the subject of *Multiculturalism and Ethical Decision Making*. Professor Anne J. Davis from the University of California at San Francisco delivered the keynote address. Later activities included a workshop on *Reproductive Rights* with Professor Sheila Mclean from Glasgow University in Scotland, and a seminar with Professor John Kleinig, an ex-Kingswood College man, then at the John Jay College of Criminal Justice at City University, New York. The seminar was entitled *High Speed Car Pursuits*. The seminar was chaired by the Western Australian Police Service Deputy Commissioner, Phil McGregor, and was attended by thirty senior police officers.³⁹⁹ This subject also formed the basis of

³⁹⁸ "180 attend media seminar", *Applied Ethics News*, No. 2, April, 1991, pp. 2-3.

³⁹⁹Kingswood College, *Confronting Tomorrow's Challenges*, No. 8, November, 1990, p. 1.

a radio interview between Mr Honey and research staff at Harvard University, broadcast from 5AN, Adelaide.⁴⁰⁰

One achievement of note by the Kingswood Centre at that time was the joint project with Perth International Rotary. A series of meetings resulted in a three year pilot project involving 4000 Western Australian Rotarians. Rotary sought advice from the Centre as to how it could fulfill its commitment to raising ethical standards in business dealings. On 20 March 1991, a Perth International Rotary Decision Makers Forum was held at Kingswood College and resulted in a number of projects being identified as priorities for Rotarians. The projects which were to be recommended to the three Rotary districts in Western Australia were aimed at members of Rotary, young people and the general community.⁴⁰¹

In the short time that the Kingswood Centre had been operating, it was seen as being well on the way to fulfilling its aims. These were:

1. To provide a resource and research centre for the field of applied ethics.
2. To foster the understanding and discussion of ethical issues.
3. To encourage the development of ethical standards.⁴⁰²

The various issues of *Applied Ethics News* published and disseminated during 1991, describing the Ethics Centre's various activities indicated that these aims were being actively pursued. Strong links with the academic, legal, business and

⁴⁰⁰ "Car pursuits", *Applied Ethics News*, No. 3, July, 1991, p. 1.

⁴⁰¹ "Joint project with Rotary", *Applied Ethics News*, No. 2, April, 1991, p. 1.

⁴⁰² Kingswood Centre for Applied Ethics, *Towards an Ethical Society: Stating the Case for the Kingswood Centre for Applied Ethics* (n.p., n.d.), Kingswood College Archives, Trinity Residential College, University of Western Australia, p. 3.

medical world were being promoted and built on. The Centre was expected to become a major asset and a way in which the College would make its mark in the Western Australian community and beyond. However, these expectations did not eventuate. The years 1990 - 1992 were the high point of the Ethics Centre's activities, and within a few years it would no longer exist.

Financial Crisis – Again

In September, 1992, the Secretary of the Synod Accounts Committee of Review, Mr Ken Williams, held a series of meetings concerning the financial situation of the College. It became clear that despite the progress made during the 1980s, there was now another financial crisis facing the College. This had resulted in the College making an approach to the Commonwealth Bank for assistance in the form of additional cash loans, extension of overdraft facilities and the ability to roll over commercial bills. However, bank lending was conditional on support from the Uniting Church, specifically consent from the Church Investment Fund. In order to determine if this support was possible, the Accounts Committee of Review carried out a series of meetings with the Master and Treasurer of the College. It became evident that there were several factors which created additional pressures on the College, not the least of which was the financial drain caused by the Ethics Centre and the downturn in student numbers. The Commonwealth Bank, for its part, believed that the College was in a financial crisis and suggested three strategies for consideration. These were:

1. The Ethics Centre be self-funded or closed down.
2. A marketing strategy be developed to promote accommodation.

3. A business plan be developed by an independent consultant.⁴⁰³

In response to these requirements, a report was presented by Sankey Associates on promotions and marketing. The College and the Synod Accounts Committee of Review also chose to engage the College accountants, BDO Nelson Parkhill, to complete the independent report required by the Bank.

In November, 1992, BDO Nelson Parkhill presented a financial report concerning Kingswood College's liquidity situation to the College Council. The report was commissioned as a result of a recorded drop in student revenue during the 1992 academic year. The report noted that the College was facing an increasing operating deficit in 1992 but were unable to arrive at a clear conclusion regarding a 1993 outcome.⁴⁰⁴ They also expressed concern with the Kingswood Centre for Applied Ethics' financial situation, which was at that stage also operating with a net deficit.⁴⁰⁵

The report concluded by suggesting that the College could improve its liquidity situation by selling off the residential properties in Hampden Road and Kingswood Court, and raise additional revenue by encouraging backpackers and other travelers to stay at the College. Changes to the administrative and operating structures of the College were also suggested. The most significant of these suggestions was that the College shift towards the employment of contract staff in administration, catering and cleaning.⁴⁰⁶ The report also strongly

⁴⁰³ Geoff Blyth, Discussion Paper – Kingswood College, 1993, Kingswood College Archives, Trinity Residential College, University of Western Australia.

⁴⁰⁴ BDO Nelson Parkhill, Chartered Accountants. *Report to the Council of Kingswood College* (Perth: BDO Nelson Parkhill, 1992), p. 2.

⁴⁰⁵ BDO Nelson Parkhill, *Report*, p. 5.

⁴⁰⁶ BDO Nelson Parkhill, *Report*, p. 6.

recommended monitoring the Kingswood Centre with a view to closing it if the financial situation did not improve.⁴⁰⁷

The contents of the report were presented to the College Council at its meeting on 19 November, 1992. It was reported that the Finance Committee had already put in place cost saving measures including deferment of the Master's study leave and twenty five percent of his salary, employment of an accommodation manager, review of the activities of the Ethics Centre, provision for backpacker's accommodation and a review of the cleaning service. The Council was also informed that the situation would be reviewed in March 1993 and that the Uniting Church Synod and the Vice Chancellor of the University of Western Australia had been informed of the situation. These actions were subsequently endorsed by the Council.⁴⁰⁸

On 2 December 1992, the bank agreed to requests for additional financial assistance. The Uniting Church Synod Property Trust also agreed to authorise borrowing on the basis that the Trust would expect to be kept fully informed about the College's financial situation; that it had the means to impose expenditure control and that it could determine the future of the Ethics Centre. The Trust was also to have the authority to consider sale of College assets, based upon review of student accommodation numbers and general profitability during 1993.⁴⁰⁹

⁴⁰⁷ BDO Nelson Parkhill, *Report*, p. 5.

⁴⁰⁸ Minutes of the Kingswood College Council, 19 November 1992, Kingswood College Archives, Trinity Residential College, University of Western Australia.

⁴⁰⁹ Blyth, "Discussion Paper", 1993.

In February 1993, in response to the Reverend Blyth's paper, the Kingswood College Council set up a series of sub-committees to deal with undergraduate issues, investment and finance issues, and organisational issues. They were to report to the College Council with draft recommendations on all three areas. Two of the sub-committees subsequently reported back to the Council at its meeting of 21 May 1993.

The "Thompson Affair"

To further complicate matters, *The Bulletin* of 29 June 1993, published an article entitled *Wheel Falls off the Kingswood*.⁴¹⁰ According to the article, the Kingswood Ethics Centre was funded by the Uniting Church for the first three years of operation but by the fourth year it was struggling to survive, with Kingswood College (and therefore also the Uniting Church) underwriting a loss of between \$60,000 and \$90,000 per year. Added to these financial issues was a reported falling out between Mr Honey and Dr Ian Thompson, who had been brought to Western Australia from Scotland to head the Kingswood Centre. Mr Honey had met Dr Thompson in Edinburgh during his study leave in the mid-1970s. The two continued to maintain contact during Mr Honey's PhD candidature at Edinburgh and Dr Thompson was in fact one of Mr Honey's supervisors. However, according to the *Bulletin* article, when the Thompsons arrived in Western Australia the friendship soon came under strain.

⁴¹⁰ Victoria Laurie, "Wheel Falls off the Kingswood," *The Bulletin*. (June 29, 1993). p. 33.

Dr Thompson had been offered a contract for the position in a letter dated 29 November 1991, and signed by Mr Honey. Most of the details of the contract were contained within this letter. However, Dr Thompson requested that two further handwritten conditions be added to the contract and these were added by way of two postscripts in his handwriting and initialled by Mr Honey on 7 January, 1992.⁴¹¹ Of the two conditions, one appears to form the basis of the disagreement between Dr Thompson and Mr Honey. This condition allowed for Dr Thompson to be released from his contract after a period of three months notice, if family issues in Scotland required it, a scenario that Mr Honey subsequently denied having discussed with Dr Thompson.⁴¹² In accepting this condition, it is recorded that Mr Honey could also terminate the contract with three month's notice if certain conditions regarding Dr Thompson's performance of his duties were not carried out appropriately. In effect, Mr Honey could dismiss Dr Thompson if he:

1. Brought the respondent (Mr Honey) into disrepute;
2. Was guilty of gross immorality in public;
3. Was guilty of a serious criminal offence;
4. In the event that the Centre became insolvent.⁴¹³

On his arrival at Kingswood College, Dr Thompson quickly found that matters concerning Kingswood College, its status within the University of Western Australia and the level of staffing and resources of the Ethics Centre

⁴¹¹ Honey (1991) letter 29 November, to Thompson, in Western Australian Industrial Relations Commission, APPL 1992/1254, *Ian Thompson vs Kingswood College*, State Records Office of Western Australia, Cons 6378.

⁴¹² "Schedule to Notice of Answer", in Western Australian Industrial Relations Commission, APPL 1992/1254, *Ian Thompson vs Kingswood College*, State Records Office of Western Australia, Cons 6378.

⁴¹³ "Between Ian Thompson (Applicant) and Kingswood College (Respondent)", in Western Australian Industrial Relations Commission, APPL 1992/1254, *Ian Thompson vs Kingswood College*, State Records Office of Western Australia, Cons 6378.

were not what he was led to believe. It appears from the WA Industrial Relations Commission records, that Dr Thompson may have believed that Kingswood had a closer collegiate, academic and research relationship with the University than was actually the case.⁴¹⁴ The account put forward by Dr Thompson's solicitor to the WAIRC, details an increasingly difficult relationship between Mr Honey and Dr Thompson, which culminated in Mr Honey seeking to terminate Dr Thompson's contract using the handwritten postscript from the original letter of contract dated 29 November, 1991. The WAIRC file also contains a *Schedule to Notice of Answer* document in which the Respondent (Mr Honey) was given a right of reply to the allegations. The contents of this document indicate that Mr Honey felt that he had sufficient reasons to terminate the contract partly because relationships between him and Dr Thompson had broken down and partly because he felt that Dr Thompson had failed to properly perform his duties.⁴¹⁵

Examples of this failure to perform duties were provided, but were light on detail. Dr Thompson's solicitors received no further details concerning the particulars of this purported failure despite requests for the information. This led to Dr Thompson applying to the WAIRC seeking settlement under unfair dismissal laws stating that the contract only allowed for termination on the grounds set out in the initial agreement and the actual reasons for termination constituted a breach of the contract on the part of the respondent. The matter was heard on 18 November 1992.

⁴¹⁴ "Between Ian Thompson (Applicant) and Kingswood College (Respondent)", in *Thompson vs Kingswood College* (WAIRC, 1992/1254; SROWA, Cons 6378).

⁴¹⁵ "Schedule to Notice of Answer" (WAIRC, 1992/1254; SROWA, Cons 6378).

In summary, documents lodged before the WAIRC indicates that Dr Thompson was working under less than optimal conditions within Kingswood College and his management of the Ethics Centre was adversely affected by on-going disagreements between him and Mr Honey concerning his (Thompson's) job performance. In effect, Dr Thompson appeared to have been doing as much as he could within his professional capacity, but was affected by limited resources and by the deteriorating relationship between himself and Mr Honey. The documents also indicate that the disagreements were exclusively between Honey and Thompson. Dr Thompson was still highly regarded, professionally, by members of the Ethics Centre Board and the Kingswood College Council as well as academics, public servants and religious leaders.

By February 1993, the matter had been resolved with the payment of a settlement of \$18,000 by the College to Dr Thompson and a subsequent discontinuation of the WAIRC application.⁴¹⁶

The Thompson affair was not the only matter to come before the WAIRC in regards to unfair dismissal claims against the College and more specifically against Mr Honey. Claims were made in 1995 and 1996 by staff involved with the catering/accommodation functions of the College. In both cases, the applicants felt that their positions were terminated unfairly and without a clear indication as to how and why their job performance was considered unsatisfactory.⁴¹⁷

⁴¹⁶ Deputy Registrar (1993) Memorandum, 10 February, to Commissioner Fielding, in Western Australian Industrial Relations Commission, APPL 1992/1254, *Ian Thompson vs Kingswood College*, State Records Office of Western Australia, Cons 6378.

⁴¹⁷ Western Australian Industrial Relations Commission, 1994/0629, *Irma Black vs Kingswood College*, State Records Office of Western Australia, Cons 6439; Western Australian Industrial Relations Commission, APPL 1996/1591 & 1996/1592, *Anna Helen Hodge vs Kingswood College*, State Records Office of Western Australia, Cons 6673.

The situation involving Dr Thompson did not help the community image of the Ethics Centre. Apart from a decline in financial support, the Centre was later affected by the withdrawal of support by members of the academic community, most notably the Vice-Chancellors of three Western Australian universities. Support by key figures in the legal community also declined.

The *Bulletin* article drew attention to Mr Honey's perceived style as Master of Kingswood College, citing a move by the heads of the other residential colleges to exclude Kingswood College from membership of the University of WA Colleges Association. This was based on a perceived deviation from accepted protocol advertising their accommodation and services. *The Bulletin* mentioned that the Kingswood College debt was as high as two million dollars and that student numbers at the College were significantly below those of the other colleges.

In response to the *Bulletin* article, a special meeting of the Kingswood College Council was held on 28 June 1993. The College lawyer, Peter Bogue, gave advice on the possibility of civil action for defamation. In the end, the Council resolved not to enter into litigation concerning the contents of the article and not to respond in any way to the media.⁴¹⁸

The Kingswood College Council at its meeting of 17 September 1993, reaffirmed that the core business of the College was the provision of

⁴¹⁸ Minutes of Special Meeting of Council, 28 June 1993, Kingswood College Archives, Trinity Residential College, University of Western Australia.

accommodation, supervision and tuition for students. Furthermore, it was moved that the College seek ways to actively promote this core service to potential residents, particularly undergraduate students. It was felt that the provision of conference facilities would be seen not only as compatible with student support, but would provide financial support with a minimum of interference in student life and activities.⁴¹⁹

The period 1990 -1992 had marked a point when Mr Honey made active use of the media to publicize the activities of the Ethics Centre and to a lesser extent those of Kingswood College. He was the subject of a magazine article in the *West Australian Magazine*⁴²⁰ as well as regular newspaper articles. In 1992, for example, newspapers reported his appointment to head a government enquiry into the conduct of coronial autopsies.⁴²¹ Given the amount of publicity focussing on the Ethics Centre and Mr Honey's activities, it is possible that the College Council felt that the Ethics Centre was overshadowing the College itself. There did not appear to be any risk to Mr Honey's position as Master of Kingswood College, however. By 1995, and following a period when he was admitted to hospital for cardiac surgery, a committee was established in September, 1995 to review the terms of settlement for Mr Honey's position as Head of the College.⁴²² As a result of the committee's recommendations,

⁴¹⁹ Minutes of the Kingswood College Council, 17 September 1993.

⁴²⁰ Prue Dashfield, "A Moral Dilemma", *The West Australian Magazine*, 13 October, 1990, pp. 10-14.

⁴²¹ "Ethics chief leads autopsies inquiry", *The West Australian*, Saturday 11 April, 1992, p. 13.

⁴²² From the second half of 1995, the College had changed the title of "Master" (of Kingswood) to that of "Head". This appeared to have been in response to a letter from the Vice Chancellor of the University of Western Australia, urging the College to follow the policy of using non-sexist language in accordance to the University guidelines (Letter from the Vice Chancellor to the Chair of Kingswood College Council, 26 June, 1995, Kingswood College Archives, Trinity Residential College, University of Western Australia).

presented on 16 November 1995, Mr Honey's contract was extended for a further five years to December 1997.

On 19 November 1993, the treasurer's report to the Kingswood College Council indicated that a shortfall of approximately \$83,000 had occurred for 1993. Along with a loss from conference activities, the total loss for the year was expected to be \$69,000.⁴²³ The Ethics Centre showed a small surplus and had repaid to the College five percent of its debt and contributed \$20,000 to the administration costs of the College.⁴²⁴ A later report, presented to the Executive/Finance Committee Meeting of 20 December 1993, saw the loss figure reassessed at nearly \$112,000 after allowing for depreciation. The final figure arrived at by the auditors, Bird Cameron, was a loss of \$117,563, reported to the Executive/Finance Committee Meeting on 11 May 1994.⁴²⁵ The later treasurer's report to the Kingswood College Council at its meeting on 20 May 1994 indicated that this situation appeared due to a lower than anticipated student retention rate and lower than expected levels of conference and guest accommodation bookings.⁴²⁶

By May 1994, the college finances improved slightly. During that month, Kingswood College was notified by the executors of the will of Miss Jean Ethel Rogerson that the College was bequeathed a sum of money from her estate. A certain amount had been bequeathed to the University of Western Australia and another amount split equally between all six residential colleges of the

⁴²³ Minutes of the Kingswood College Council, 19 November 1993.

⁴²⁴ Minutes of the Kingswood College Council, 19 November 1993.

⁴²⁵ Minutes of the Executive/Finance Committee, 11 May 1994.

⁴²⁶ Minutes of the Kingswood College Council, 20 May 1994.

University. The actual amount bequeathed to the colleges does not appear to have been recorded, but must have been significant since references to this bequest was made in other college publications.⁴²⁷ Jean Rogerson, MBE, was a graduate of the University of Western Australia in 1946. She gave long and dedicated service to the University after graduation, serving as a member of Senate for twenty years and as Warden of Convocation from 1961-65 and 1972-76. She served on virtually all committees at the University, including a period as Chair of the General Purposes Committee. She was also actively involved in College matters, serving on the Council of St. Catherine's College for twenty years and on the Council of St. George's College.

A significant increase in student numbers during 1994 also helped to improve the financial position of the College at this time. This was in part due to continued efforts on the part of Mr Honey and the Vice Master, Mr Tony Winter, to promote Kingswood widely among prospective students in Western Australia as well as overseas. Conference and accommodation bookings remained a matter of concern with the college generating less conference income during the first four months of 1994 than expected.⁴²⁸ At a later Kingswood College Council meeting, it was reported that the College acknowledged this projected shortfall, and that active (although unspecified in the minutes) efforts to improve in this area were being undertaken.⁴²⁹

⁴²⁷ Chloe Britton, *Women of Excellence: A History of St Catherine's College, The University of Western Australia* (Nedlands West Aust.: St Catherine's College, 2003), p. 79; Margot Clifford, *While We Live, Let Us Live: From University Hostel to Currie Hall, 1942-1999* (Crawley: University of Western Australia Press, 2002), p. 186.

⁴²⁸ Minutes of the Executive / Finance Committee, 11 May 1994.

⁴²⁹ Minutes of the Kingswood College Council, 22 July 1994.

In late 1994, one of the Kingswood Court properties was sold, with the proceeds placed in College accounts with the Commonwealth Bank and the Uniting Church Investment Fund. Kingswood was still facing a deficit at this time and the sale of the property was seen as necessary to assist the College's cash flow. In February 1995, Kingswood was informed by the Uniting Church that the Synod Accounts Committee of Review would conduct a thorough investigation of the financial affairs of the College. The investigation and the subsequent report to the Uniting Church was carried out by Mr J.C. Van Wijngaarden, chartered accountant. Mr Van Wijngaarden reported back to the Co-ordinator of Property and Finance at the Uniting Church on 31 July 1995, with his findings concerning the financial status of Kingswood College together with his summary of the situation and his recommendations.

The situation eased a little more in 1995, when the academic year opened with higher enrolments at the college. Conference and guest activity also improved. Issues of finance and the associated interaction with the Commonwealth Bank and the Uniting Church Investment Fund, however, continued to occupy the Kingswood College Council for much of the year. By 1996 the college finances looked as if they were recovering. At the Council meeting of February 29 1996, the Treasurer, Ian Passmore, announced that the College had traded profitably for the remainder of 1995, assisted by capacity student occupancy. The Ethics Centre also achieved a healthy profit for the year. There was a view of optimism for the forthcoming year. As it turned out, 1996 proved to be a watershed year and one in which the College Council was to be both reminded of its past and the need to confront the future.

1996: A Watershed Year

During 1996, the Council received reports from Dr Iqbal Khan, Head of University Residential Services at Southern Cross University, and from Donovan Research, both of whom carried out comprehensive research into the College's services and administration. Both reports made recommendations which formed the basis of extensive capital works carried out over the later part of 1996 and the summer break into 1997. The College Council was looking to the future by commissioning these reports and acting on their recommendations.

Members of the College were reminded of its past when the foundation Master of Kingswood, Mr C. O. Leigh Cook, passed away at his home in Victoria on 2 September, 1996. A memorial service was held in Melbourne on Sunday, 29 September, and another service held at Kingswood on 27 September. Former students, staff and friends, as well as church and University representatives, attended the Kingswood memorial service. The Chair of the Kingswood Council, Peter Brearley, paid tribute as did the Reverend Brian Thorber and the Reverend H.J.C. Cox.

Later in September 1996, the Moderator of the Uniting Church, the Reverend John Dunn, (himself a resident of Kingswood College in 1963), acting on complains received by him concerning aspects of the management of Kingswood College, made arrangements in his capacity as College Visitor to meet with the Council to discuss these issues and to attempt a resolution. *The West Australian* of 10 June 1997 carried an article which covered details of the

beginnings of what was to become a dispute between the College and the Moderator. The article indicates that the dispute apparently began with the Thompson affair, but also was a result of concerns over the financial situation of the Ethics Centre and student unrest concerning fees. Mr Dunn was quoted as saying that attempts to investigate these issues were carried out, but were frustrated by un-named persons. The report also stated that Mr Honey was not certain exactly what the enquiry was looking for, but felt that the College finances and the down-sized Ethics Centre meant that the College was in a good financial situation. Council members, according to the article, were uncomfortable with the way in which Mr Dunn conducted a meeting with the College Council. However, Mr Dunn also expressed the view that the meeting was to be an unofficial and informal church meeting and that he felt intimidated by the actions and attitude of the College Council members. It was during this fiery meeting that the chairman, Peter Brearley resigned.⁴³⁰

Following this meeting, in October 1996, the Moderator posed a series of questions concerning the management of the College. The response by the College Council to the questions dissatisfied the Moderator, although the reasons for this dissatisfaction were not made clear. At the beginning of 1997, the Council submitted a more detailed reply to the Moderator's questions, acting on the advice of the General Secretary of Synod. At the end of May 1997, the Council was informed that the Moderator intended to suspend the Kingswood Council and the Head of the College. The Moderator later acted to reinstate the Council with a new Chair. However, he continued to suspend Mr

⁴³⁰ "Conflict rocks college", *The West Australian*, 10 June, 1997, p. 14.

Honey from his duties. An Administrator was called in to manage the College, but Mr Honey, on legal advice, refused to stand down.

The West Australian reported the situation, citing the views of Mr Honey and various other College members.⁴³¹ Another article gave the Moderator a right of reply. He stated in that article that his actions were based on issues concerning the administration of Kingswood College raised by “staff, residents, council members and external sources”.⁴³² On 8 June, the *Sunday Times* reported that a group of former students had approached Mr Dunn, to discuss the possibility of arranging mediation between the church and Mr Honey. It was reported that this delegation was organized through the College and using a public relations firm that had represented Mr Honey. The view held by Mr Dunn was that these students were being “used” by the College to strengthen Mr Honey’s case against the church.⁴³³

The issue continued until 24 June, when a Special General Meeting of Council was held at Westminster House, the offices of the WA Synod of the Uniting Church. During the meeting, the Reverend Dr Geoffrey Hadley was appointed Acting Head. Pending resolution of legal action against his removal as Head of Kingswood College, Mr Honey continued to remain in residence at the Master’s Lodge, but was unable to take any further part in activities within the College. Later, in 1998, an agreement was reached between the Uniting Church and Mr Honey on severance as Head of Kingswood. Central to this

⁴³¹ “College head refuses to stand down”, *The West Australian*, 2 June, 1997, p. 11; “Moderator ups the ante in college master row”, *The West Australian*, 5 June, 1997, p. 39.

⁴³² “Information call in college probe”, *The West Australian*, 3 June, 1997, p. 10.

⁴³³ “College head accused”, *Sunday Times*, 8 June, 1997, p. 9.

settlement was the legal condition that the specifics of the agreement were to remain confidential and that both Mr Honey and the Kingswood College Council were not to discuss or publicise the details. As a result of this condition, information concerning the settlement remains unavailable from the public record and cannot currently be obtained from verbal or written communication with those concerned. However, once the settlement was agreed, Mr Honey vacated the Master's Lodge and Dr. Hadley then became the fourth and last head of Kingswood College. Nevertheless, the conflict between Mr Honey and the Uniting Church did not end with this settlement. In 1997, a Supreme Court ruling found in favour of Mr Honey and stated that the Governing Council of Kingswood College had a case to answer for suspending Mr Honey. Mr Honey also sued the Church Moderator, Mr John Dunn, claiming that he had interfered unlawfully in the affairs of the College. The protracted legal matter was eventually settled out-of-court with the Uniting Church agreeing to a payment of \$188, 750 to Mr Honey.⁴³⁴

The Last Head

Geoffrey V. S. Hadley was born in Toodyay, Western Australia, on 21 April 1935, and completed his secondary education at Wesley College from 1948 to 1952. He then went on to study Education at the University of Western Australia, graduating in 1956 with First Class Honours and an associate degree in Music. He was awarded the A.J. Wood prize for the most outstanding student in Education for that year. He followed this with a Bachelor of Divinity and a Master of Theology from the Melbourne College of Divinity in 1959. He

⁴³⁴ "Church payout over lost job", *The West Australian*, 23 November, 2002, p. 64.

was then ordained as a minister of the Methodist Church. He worked as a teacher at Perth Boys High School and at Melbourne High School, as well as a parish minister at Merredin, Southern Cross and Bullfinch in Western Australia's eastern wheatbelt.⁴³⁵ This was followed by a period of study in the United States as the recipient of a Fullbright Scholarship in 1963. He studied for the award of Master of Sacred Theology at the Union Seminary, New York, and was also awarded a PhD from Princeton Theological Seminary, New Jersey, in 1967.⁴³⁶

On his return to Australia, Dr. Hadley held appointments as Chaplain at the University of Western Australia and Librarian at Wesley College. He then became Principal of Methodist Ladies College in 1973 and held the post for twenty years, during which he was also heavily involved in the wider field of education, through the Association of Independent Schools of WA, the Association of Heads of Independent Girls Schools (WA) and the Australian College of Education (WA Chapter).⁴³⁷ During his time as Principal, the school grew from 733 students in 1973 to 1,000 in 1992.⁴³⁸ Upon his retirement in 1992, Methodist Ladies College honoured him by naming their 800-seat auditorium Hadley Hall. Throughout his time at MLC, Dr. Hadley, through his own love of music, was instrumental in developing a strong music programme at the school. The naming of the auditorium in his honour was an inspired decision by the School Council.

⁴³⁵ Revd Doctor Geoffrey Victor Sowden Hadley, Biographical Files, BIN0384, Uniting Church Archives, Perth.

⁴³⁶ Methodist Ladies College, *School News*, No. 151, December 1992, n.p.

⁴³⁷ Revd Doctor Geoffrey Victor Sowden Hadley, Biographical Files, BIN0384 Uniting Church Archives, Perth.

⁴³⁸ Methodist Ladies College, *School News*, No. 151, December 1992, n.p.

After retirement from MLC, Dr. Hadley filled the role of Co-ordinator of the Uniting Church Division of Mission and Nurture for the WA Synod of the Uniting Church. This involved working to ensure that all schools, institutions and agencies of the Uniting Church worked together in a unifying role. He saw this job as being similar to that as Principal of MLC- listening, supporting and encouraging people to work together to achieve goals.⁴³⁹

Dr Hadley was appointed to the role of Acting Head of Kingswood College on 24 June 1997. He continued to head Kingswood College until the end of 1999. Like all previous masters of Kingswood College, Dr Hadley was a former resident at Queen's College at the University of Melbourne. He had also been a member of the Kingswood College Council and served in this capacity during Mr Leigh Cook's time as Master.

The situation facing the Kingswood College Council in 1997 was not improved when the issue of the conference facilities once again arose. It had been noted in previous finance statements from the Treasurer that income from conference bookings were again down on expectations. The Graduate School of Management engaged in talks with the Council to establish conference facilities under their control and management. The proposal presented to the Council at a meeting on 31 July 1997, was that GSM lease a major portion of the Kingswood facilities as a conference centre.⁴⁴⁰ At a meeting on 11 August 1997, the proposal was again looked at by the Council, with the discussions involving input from St. Columba College and the WA Synod of the Uniting Church. From

⁴³⁹ "MLC head swaps school for church", *Subiaco Post*, 1 December, 1992.

⁴⁴⁰ Minutes of the Kingswood College Council, 31 July 1997.

this, discussions commenced concerning the possibility of a joint college of residence (merging St. Columba and Kingswood) under a single management.⁴⁴¹

Merger

These discussions culminated in 2000, when it was announced that St. Columba – Kingswood College was merging with a single council and with a new Head of College, Mr Alec O’Connell. The newly merged colleges later took the name of Trinity Residential College. There were several reasons for the decision and these were summarised in the student newsletter, *The Coracle*:

1. Kingswood, previously a Methodist College and St. Columba, a Presbyterian College, were united under the Uniting Church name when that Church came into being in 1976.
2. This resulted in two identical operations with duplicate resources next door to each other.
3. After the resignation of Colin Honey, Kingswood had no permanent Head of College.
4. At the same time, the Head of St. Columba College was about to retire.
5. These issues were reviewed by the Uniting Church and the Reviewing Committee was made up of ex-students from both Colleges.
6. It was felt that merging the facilities made sound economic sense, in terms of administration, catering, computer facilities, etc.
7. New facilities would become affordable as there would be less duplication of services and money saved could be allocated to new facilities or upgrading of existing ones.⁴⁴²

The name “Trinity” was chosen to represent the spiritual and symbolic link between the following institutions:

1. The union of Kingswood and St. Columba Colleges.
2. The Uniting Church in Australia (Itself formed by the union of the Congregational, Methodist and Presbyterian churches).
3. The University of Western Australia.

⁴⁴¹ Minutes of the Kingswood College Council, 11 August 1997.

⁴⁴² “Why are we merging?”, *The Coracle*, No. 22, 27 June 2001, p. 2.

The new College crest was designed to reflect this heritage, incorporating symbols of both colleges. Kingswood was represented by the wyvern and St. Columba by the dove. The open book represents the University of WA. Central to the crest is the Celtic Cross (the symbol of the Uniting Church) and the entire crest is segmented into three sections representing a Trinity. This pattern of “three” continues in the three words of the motto: *Friendship. Learning. Growth.*⁴⁴³

Summary

The path taken by Kingswood College from the time it was first thought of in 1913, through its establishment in 1963 and up to its unification with St. Columba College in 2000, has been long and eventful. The College experienced its greatest period of massification during the 1960s, when funding from the Australian Universities Commission was both plentiful and assured. When this source of income began to be progressively withdrawn, the College embraced marketing as a means for survival and its administrative structure also changed to reflect this new approach. By the 1990s this focus on marketing, although it brought many benefits to the College and to its student residential population, created the feeling within the Uniting Church that the College had moved too far away from its core function of providing for the social and physical needs of its residents. It could be argued that the aggressive marketing approach embraced by the College, led by Mr Honey, actually contributed significantly to the sense

⁴⁴³ Trinity Residential College, *Putting the Pieces Together* (Nedlands: Trinity Residential College: 2003), p. 14.

of commensality achieved by the College in the 1990s, but the Uniting Church felt the need to retain managerial control over Kingswood College as well as its neighbour, St. Columba College. By the end of the decade, the Uniting Church had put forward a new phase in managerialism through amalgamation, bringing to an end the separate identities of Kingswood College and St. Columba College.

Because of its relative youth, Kingswood College never achieved the age or the established traditions of its sister, Queen's College at the University of Melbourne. However, as Trinity Residential College, it continues to be a part of the University of Western Australia and its own heritage remains in the original buildings and grounds, in the College crest and the developing heritage of Trinity.

Conclusion

“A dormitory is organized to provide food and shelter; a college, to provide for the student’s intellectual, social and personal development.”

Mark B Ryan
(*A Collegiate Way of Living*. p.11).

In reflecting on the history of Kingswood College, from its initial planning in 1912 to its establishment in 1963 and through the subsequent years until the Uniting Church formulated an amalgamation with St. Columba College, it appears that this development very much followed the idea of the three M’s as proposed by Tapper and Palfreyman.⁴⁴⁴ Much of the massification (or physical development) of the College took place during the 1960s when Australian tertiary institutions received a great deal of financial support from the state and federal governments. Like other residential colleges as well as the universities themselves, Kingswood College experienced a rapid expansion of the collegiate structure to cater for the increasing numbers of students who were progressing through tertiary education at the time. To cope with the demand, these institutions were assisted by the government support which flowed from the recommendations of the Murray Report and the abolishing of tertiary education fees by the Whitlam government. This period of massification was unique in the history of tertiary education in Australia and it is clear from the records of Kingswood’s early history that without the timely intervention of the Murray Report and the subsequent establishment of the Australian Universities

⁴⁴⁴ Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), p. vii.

Commission, the establishment of the College would have been more protracted. This was especially the case since there were some objections within the Methodist Church in Western Australia for church-sourced funds to be channelled into a residential college attached to a secular university. The fact that such residential colleges had been established by the Methodist Church in other Australian states, did not make the proposal that much more attractive to many in the church hierarchy in Western Australia.

Nevertheless, Kingswood College opened its doors in 1963. Its administrative structure at the time was based very much on a minimal and traditional approach to college administration, with a Master having overall responsibility for the College, backed up by a Vice-Master in charge of various other College support staff. The Master was answerable to the College Council, which in turn needed to ensure that the management of the College reflected the academic requirements set down by the University of Western Australia via the University Colleges Act (1926), as well as those required by the Western Australian Conference of the Methodist Church of Australasia. Because funding of the College was relatively consistent and reliable via the government grants, managerialism was also a straightforward process. It was not until the progressive withdrawal and ultimate cessation of these grants in the 1980s, that the managerial approach became more complex as the College sought funding via alternative sources and embraced the concept of marketing. Whereas under the AUC funding, managerialism could be identified as following an academic approach, the focus on marketing required a managerial approach that treated the College as a business in competition with the other colleges to attract students. Furthermore, this was occurring within an environment which, as a

result of the reforms of the Hawke government, was bringing wide-spread changes to the tertiary education sector.

The need for marketing required the College to develop an expanded administrative structure made up of personnel with expertise in the fields of business and marketing. Administrative staff with a traditional academic and/or church background appeared less relevant at this time. Nevertheless, administrators such as Mr Colin Honey were sufficiently innovative to make use of alternative funding while still acknowledging the importance of the church and the university in the college administrative structure. In many ways the Kingswood College Council, like those in many other Australian residential colleges, was forced to embrace the marketing approach as a means of financial survival and to acknowledge that personnel with business acumen were required to ensure success. Ultimately these business and marketing forces were to become so important to the financial survival of the colleges run by the Uniting Church that they overrode the individual identities and traditions of the two colleges and set in place the process leading to amalgamation of Kingswood College and its neighbour St. Columba College.

At the core of Kingswood College as an academic institution, lies a role that can be considered to be identical to the functions of tertiary institutions. Tapper and Palfreyman note that there are two historically important purposes of higher education. One is to provide the “experience of education” and to train those who enter into the institution with the skills necessary to access the labour market. They term this the *labour market function*. The other function relates to the building up of and dissemination of intellectual capital or the *production*

of ideas.⁴⁴⁵ Although this purpose of higher education applies primarily to universities and other post-secondary institutions, church-affiliated residential colleges can and do have a role to play in enabling their residents to achieve outcomes in these two functions. This role relates to the process of commensality.

Commensality as a concept is linked to collegiality. Collegiality is the physical and social support provided by a college, but commensality is the manner in which members of a college community actually use these facilities to enhance their personal lives within that collegiate environment. It is the embracing or otherwise of commensality that enables the residential members of the college to make the most of the college experience.

Research has consistently shown that students who live in a collegiate environment while undertaking tertiary studies are likely to derive social, academic and psychological benefits to a greater extent than those who live off campus.⁴⁴⁶ It has been suggested that these benefits are often derived from the provision of a “learning community” by the college or residential hall, which focuses on the power of peer group instruction.⁴⁴⁷ The success of these learning communities requires significant input from the students in terms of involvement, investment, influence and identity.⁴⁴⁸ It is this input that results

⁴⁴⁵ Ted Tapper and David Palfreyman, *Oxford and the Decline of the Collegiate Tradition* (London: Woburn Press, 2000), p. 50.

⁴⁴⁶ Ernest T. Pascarella, Patrick T. Terenzini and Gregory S. Blimling, “The Impact of Residential Life on Students”, in Charles C. Schroeder, Phyllis Mable and Associates (eds.), *Realising the Educational Potential of Residence Halls* (San Francisco: Josey-Bass: 1994), p. 39.

⁴⁴⁷ Charles C. Schroeder, “Developing Learning Communities”, in Charles C. Schroeder, Phyllis Mable and Associates (eds.), *Realising the Educational Potential of Residence Halls* (San Francisco: Josey-Bass: 1994), pp. 165-166.

⁴⁴⁸ Schroeder, “Developing Learning Communities”, pp. 174-176.

in the sense of commensality and the positive outcomes achieved by the resident student.

The degree to which a residential student is able to achieve a feeling of commensality is one means by which a residential college contributes to the “purpose of higher education” noted earlier. Commensal activities within a college encourage the development of skills that complement the formal training skills provided by the university. For example, attendance at dinners (including, but not limited to formal dinners), encourages the development of social and communication skills as well as the ability to relate to others. The student’s progress towards formal academic qualifications is assisted within the collegiate environment through access to academic and pastoral support programmes. In addition, if students become involved in the planning and implementation of social events within the college, such organisational skills can be very desirable attributes within the workplace.

The “production of ideas” function can also be addressed by the residential college. Commensal activities encourage participants to mix with a wide range of students of various academic disciplines. They will also gain access to the individual skills and knowledge that visitors to the college bring with them. Access to such a potentially wide range of people and disciplines give the students the opportunity to listen to, discuss, argue and defend ideas and beliefs in an intellectually stimulating social environment.

However important a sense of commensality is, it can only be achieved if the physical and social collegiate environment is well maintained and attractive

to college members. The collegiate environment needs to adequately meet the physical, academic and socio-emotional needs of its residents. If this is achieved through the collegiate structure, members of the college have better opportunities to achieve their academic and social potential.

In order to encourage the student to actively engage in commensal activities, the college environment must have a support structure with the potential to satisfy the academic and social needs of its residents. The college is then seen as what has been described by Terry Gilliam of Monty Python fame as a “safe, secure world”.⁴⁴⁹ This world then becomes an environment in which students can feel free to pursue personal, academic and social goals.

If the college is successful in enabling its residents to achieve these personal outcomes via the process of engagement in commensal activities, it can also be said to have achieved its role in the purpose of education. Through the addressing of their academic and social needs, the student achieves two things – he/she has realised their potential and is prepared for the labour market. The student has also been provided with skills and opportunities necessary for the production of ideas. Effectively, the student has received an education beyond the boundaries of the formal course of study undertaken at the university and embraced other skills such as the ability to live with and work with others across a range of cultural backgrounds. It could also be said that if the student leaves the college having achieved that level of self-actualisation through being an active participant in collegiate activities, he/she may be more likely to leave with positive memories of their college days. This may be reflected in a willingness to

⁴⁴⁹ *The Pythons Autobiography by the Pythons* (London: Orion, 2003), p. 96.

remain in contact with the college for the long term and perhaps involvement in alumni activities.

Throughout the brief history of Kingswood College, it is evident that efforts were made to ensure that the collegiate needs of the residents were met at all times. The need to meet these basic requirements drove the development of the College, from the massification of the 1960s through to the active marketing of the 1980s. The various administrative practices also had this primary goal in mind. Whether commensal support was consistently met throughout that same period is questionable. Certainly in the early years, the social collegiate structure did encourage commensality, but by the end of the 1970s social and economic changes challenged the extent to which this could be achieved. Economically, the College was concerned with the need to secure a reliable source of income, so the priority (at least for the College administration) was to provide for collegiate requirements, with less focus on the commensal needs of its residents. A lack of focus on commensality, combined with social changes in general, caused many students to question the relevance of the “traditional” collegiate structure. Their dissatisfaction was reflected in a rejection of collegiate life and a desire to look elsewhere in for their social needs. For Kingswood College this dissatisfaction could be identified by falling student numbers and falling standards of behaviour, resulting in the negative image problems experienced during the early 1980s.

It was only after the finances had been restored to good health through endeavours such as the AMP partnership that the College could once again look at providing opportunities for commensality among the students. Kingswood

was marketed as a positive place to live and to study. As a strong peer-based learning community, a wider range of social activities were initiated and participation was encouraged. This in turn brought a sense of belonging. Student scholarships were initiated in the first instance to encourage students to remain in residence, but these scholarships and prizes also served to address the self-esteem needs of residents by way of formal recognition. With these and other initiatives in place, Kingswood College was well placed to address the needs of its residents. This included an attractive and supportive physical and social collegiate environment. A more positive and supportive collegiate experience then became an achievable outcome, as the student was presented with a wider range of opportunities to engage in the commensal life of the college.

This history of Kingswood College has shown how its development has been influenced by massification, managerialism and marketing demands at various times. These demands and the changes that they created for the collegiate structure have in turn resulted from social and economic conditions arising in Australian society. The ability to provide a collegiate environment that encouraged commensality among the residents was, at various times, affected by the need to ensure the economic survival of the college. This sometimes took priority over residential student's social needs. As the survival of the College became more assured, an appreciation of social needs (and therefore the concept of commensality) became seen as an important function of Kingswood.

The Uniting Church, as the owners of what is now Trinity Residential College, still has a role to play in the academic, social and psychological needs of the college residents in the 21st Century. This may involve taking more of a pastoral role than a spiritual role in an increasingly secular society. But such support continues to be vital if the College is to maintain its commitment to its residents' academic and social development.

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