

FROM GRAFTON TO THREE KINGS TO PAERATA



A history of Wesley College,
Auckland, New Zealand
from 1844 to 1982

by
E. W. Hames, M.A.

FROM GRAFTON TO THREE KINGS TO PAERATA



Smith Memorial Chapel

by
E. W. Hames, M.A.

This publication marks the 60th Anniversary of the relocation of the College
from Three Kings
to Paerata, South Auckland (28 August 1982)

Published by Wesley Historical Society (New Zealand) with the generous co-operation of the Wesley College Trust
Board and circulated as No. 39 of its Proceedings, October, 1982.

Contents

	Page
Foreword.....	1
Editorial.....	3
The N.Z. Wesleyan Native Education Trust 1844 — 1911	
1. The FitzRoy Endowments.....	5
2. The Gray Endowments 1850 — 1854.....	6
3. Early Days at Three Kings 1848 — 1869.....	7
4. Wesley College Three Kings 1876 — 1922.....	9
Wesley College Paerata	
5. The Difficult Years 1922 — 1944.....	14
6. The College opens its Second Century 1944 — 1964.....	17
7. Development — Frustration — Integration 1965 — 1981.....	19
Appendix: Membership of College Boards and Senior Staff	27

List of Illustrations

	Page
The Rev. Thomas Buddle First Principal, Wesleyan Native Institution	2
The 1905 copy of the original deed granting land to the Wesleyan Mission, 1844	4
The main building at Three Kings (from a painting by Miss E. Gunson)	8
The Rev. J. H. Simmonds Principal when the College moved to Paerata	10
Sir Peter Kenilorea First Prime Minister of the Solomon Islands, a College Old Boy	12
Three College Benefactors: Mrs Marianne Caughey Smith-Preston, Mr Maurice Harding, and Mr T. Leonard Hames	16
The sanctuary of the Smith Memorial Chapel	18
Mr J. B. McDougall, E.D., B.Agr.Sc., Dip. Tchg. appointed Principal 1974	20
Integration, 1977 The Minister of Education, (the Hon. L. W. Gandar), who signed the Integration Agreement, arriving to open the new Technical Block	22
The Governor-General, Sir Keith Holyoake, opening Caughey Hall, early in 1980	24
The College Quadrangle, which links the school building with the hostel.	26

FOREWORD

July 1982

I feel deeply honoured that I should be asked to write a foreword to this up to date history of Wesley College written by the Rev. E. W. Hames commemorating 60 years since the College moved to its present site at Paerata. No one could be more qualified to write such a record than Mr Hames.

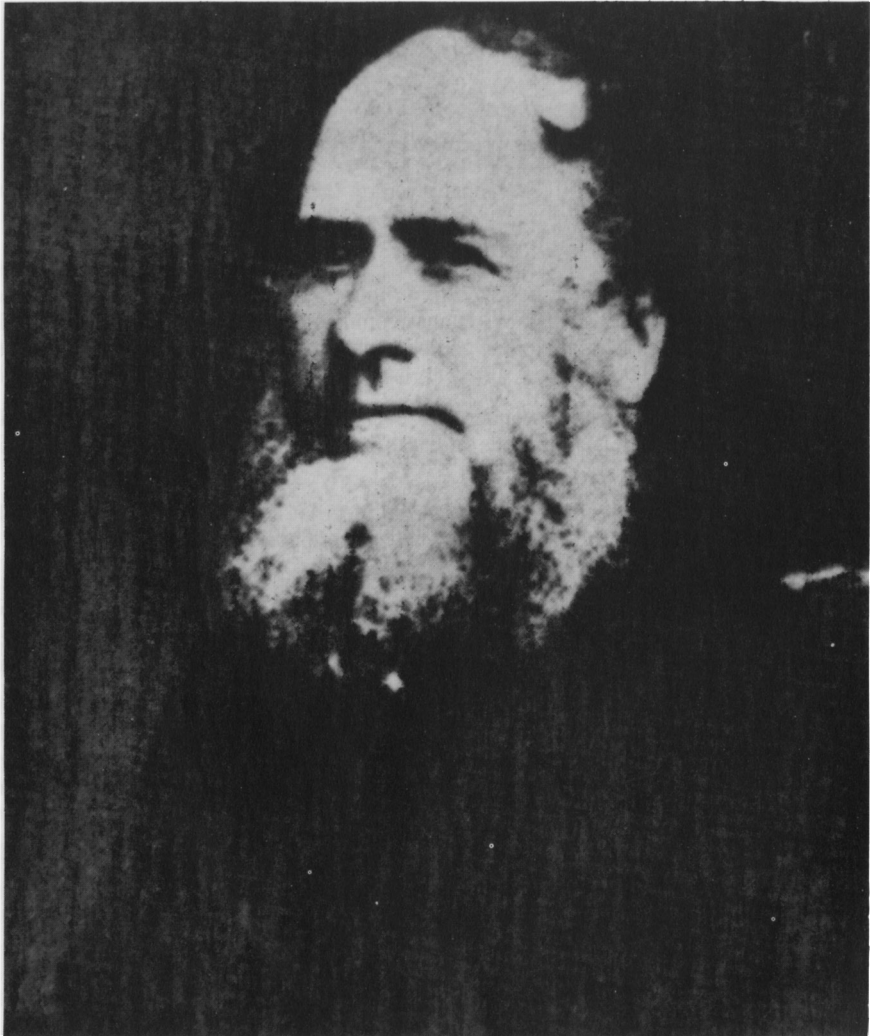
As I study the records of the past, I wonder how ever the College and the Trust survived the first 70 years of existence with its numerous set backs, both financial and through social changes during that period.

Now having retired as a member of the Trust Board, I feel that I can place on record this tribute to the Boards that throughout the last 138 years have contributed so much to the guidance and advancement of the College and all it stands for.

These stalwarts, both past and present, laboured with devotion, loyalty and faith for the work in which they believed, voluntarily and without reward and it is with satisfaction that we are able to record the progress of the Trust and the fine record of the College in the values of leadership, for which the Trust was originally formed.

My memory goes back to the years 1915-16 when I used to walk with my father from Mt Albert to Three Kings to Prize Givings and other functions when the Rev. J. H. Simmonds was principal. I remember it was a long and weary walk home to Mt Albert, with my boots slung over my shoulder.

J. Stuart Caughey



The Rev. Thomas Buddle
First Principal, Wesleyan Native Institution

Editorial Note:

THE WESLEY COLLEGE TRUST BOARD 1911 TO 1981

In 1944 at the request of Mr J. Stanton, then Board Chairman the writer prepared a booklet to mark the centenary of the College. In this he had the assistance of people who have long since died, notably Dr C. H. Laws who was in residence at Three Kings as a theological student, Mr Josiah Lawry who was in touch from boyhood, the Misses Reid who had a long association with the place and the Rev. E. Te Tuhi who trained there. He was given access to early Board Minutes. The Trust met the printing costs and the Wesley Historical Society saw to the distribution.

The booklet has long been out of print. Also since 1944 the school has developed in a manner that could not have been foreseen forty years ago. Though the Board reports to the Conference there are few Methodists even in Auckland who know much about it or are clear as to its functions and ethos.

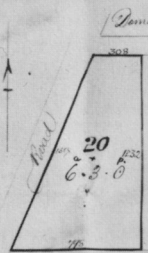
It must be understood that the Trust assets are administered by a Board which was set up under the Methodist Charitable & Educational Trusts Act of 1911 and is governed by the provisions of that Act and its subsequent Amendments. A recent Amendment (1977) gave the Board power to enter into the Integration Agreement under which it now operates.

Wesley College is not a Pakeha School or a Maori School or a School for Pacific Islanders, but these three races are jointly represented and work and play together and come to understand each other for their mutual benefit. The pakeha supply the numbers without which a workable sized institution could not be maintained. Apart from a few specific scholarships, privately endowed, they pay their way, though the fees are low compared with those charged by independent schools. The non-European boys are subsidised from the rather slender remains of the original endowments and from legacies and scholarships and endowments which the school has attracted over the years.

The College is an outstanding institution serving an essential purpose and it deserves to be better known.

E.W. Hames

W. C. Fleming
J. B. R. 28. 2. 67



Victoria by the Queen of (Part of the) United Kingdom of Great Britain and Ireland Queen Defender of the Faith and so forth. To all to whom these presents shall come greeting. Whereas it is desirable that a portion of ground should be set apart in the vicinity of Auckland in our Province of New Zealand to be used for the purposes of a Wesleyan (Wesleyan) settlement and that the same should be vested in the Superintendent of the Wesleyan Mission in the said Territory for the time being and who we hold to be of our special grace, full knowledge and more motion for us our heirs and successors do hereby grant unto the Reverend Father Laury Superintendent of the Wesleyan Mission in our said Territory of the said and to his successors in the said Superintendent of the said Mission (the said allotment or parcel of land containing an area of measurement (6.3.0) six acres and three roods more or less being situate in the Parish of Waitemata County of New Zealand on the north by a road (two links wide) three hundred and eight links on the east by a line bearing South twelve chains thirty two links on the south by a road (100 links wide) seven chains ninety eight links and on the west by a road one hundred and forty links and) Richard Laury heretofore links with all the rights and appurtenances whatsoever thereto belonging. IN WITNESS whereof we have caused this our grant to be sealed with the seal of our said Territory and witness our Trusty and well beloved Robert Fitzroy Esquire Governor and Commander in Chief of our said Territory and his Representatives at Government House in the said New Zealand on this seventh day of October in the eighth year of our (Queen) and in the year of Our Lord One thousand eight hundred and forty seven.

Done
n^o 12

Ed. Laury

I hereby certify that the foregoing is an authentic copy of a true copy of an instrument registered in his Office under 23rd 1146 recorded in 21st folio 13.

Thos. H. H. H.
Registrar of Deeds



A 1905 copy of the original deed granting land at Grafton to the Wesleyan Mission 1844.

THE NEW ZEALAND WESLEYAN NATIVE EDUCATION TRUST

1844 — 1911

I

The FitzRoy Endowments

On October 7th 1844 Governor FitzRoy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in New Zealand, a block of six and three quarter acres of Auckland suburban land in perpetuity for the purpose of a Wesleyan Native Institution. This was the beginning of the endowment which is now vested in the Wesley College Board.

At this date the Mission had sixteen European agents employed in stations from Hokianga in the North to Waikouaiti in the South. The prestige of the Anglican and the Wesleyan Missions was at its height.

Evangelical missionary enterprise and education went hand in hand, on account both of its generally elevating effects and of the strong Protestant emphasis upon the value of the Bible. The Scriptures must be translated and printed, and the native peoples taught to read, that they might have access to the Written Word. So we find that as soon as our missionaries and their wives had some grasp of the language they began teaching the Maori people to read. By the 1840's the Maori had become fascinated by the mystery of print, and an attempt was made to maintain some elementary teaching in every village regularly visited by the missionaries. This could only be done with native assistance, and experienced workers realised that a supply of trained native agents must be a focal point of their efforts.

Walter Lawry had met FitzRoy in London. His application for assistance led to a grant of six and three quarter acres of land in Grafton Road, then "suburban land." Lawry wrote "The Governor has given us the most beautiful spot I have seen in land." He must have been thinking of the uninterrupted view over the harbour, fringed with pohutukawa. In April 1845 the Governor made a further grant of 192 acres at Three Kings on the same terms, i.e. "for the general purposes of the Wesleyan Native Institution." This property was at first intended to supply firewood and farm produce for the Institution but was destined to give a habitation and a name to the school for three quarters of a century.

On September 17th the Superintendent reported to London "we are now erecting a chapel, schoolhouse and bedrooms for the Native Institution here." Early in 1845 the building was formally opened by FitzRoy, who showed great interest in the project. The Principal reported that "the buildings contain a schoolroom with two wings as bedrooms intended to accommodate sixteen students, with a dining room and other conveniences. The front is in the Gothic style of architecture, and the buildings, occupying an elevated spot, form a pleasing as well as useful object." Thomas Buddle the Principal was justly proud of the place particularly as the natives had assisted in its erection, but in spite of the "Gothic front" it must have been a primitive affair. Josiah Lawry described it to the writer as "a couple of old shacks, unpainted." They stood just below the site of the Principal's house at Trinity College, where the contour of the land gave a little shelter from the wind over the ridge.

At first only ten students were admitted, but at Lawry's urgent request the Mission Treasurers granted £200 p.a. which made it possible to cater for twenty men. The Government provided the land, the buildings were paid for by public subscription, and the salaries of the teachers and maintenance of the pupils came from the Mission Committee in Britain. The students were gathered from as far afield as Hokianga and Kawhia, being young men rather than boys, some of them married. One was a grandson of Tamati Waka Nene, who was supported from the Governor's

private purse, and another a son of Te Awaitaia the Waingaroa chief. Grey who succeeded Fitz-Roy in November 1845 was a frequent visitor to the school, and the admission of younger pupils was at his request. In 1948 the first buildings at Three Kings were in course of erection.

The Grafton Road venture prepared the way for the larger and more adequate building at Three Kings. After the school was moved the Grafton Road building was used intermittently in a variety of ways. At a later date part of the old schoolroom was attached to the Grafton Road Sunday School. The writer remembers remarking the peculiar gallery set across the rear of the Sunday School. It finally disappeared when the site was cleared in preparation for the erection of Trinity College.

II

The Grey Endowments

1850 — 1854

The move to Three Kings was desirable for practical reasons. For economy's sake the students must live off the land, and for this purpose a farm of nearly two hundred acres was obviously better than a suburban allotment, and it was further from the distractions of town. But the change of location also marked a development of policy through which the objects and activities of the school were greatly enlarged. It was undertaken with the encouragement and financial support of Governor Grey, and in return for these advantages the school was brought directly into line with his education scheme.

Sir George Grey, FitzRoy's successor, was anxious to introduce a general system of education among the Maori people as a necessary step towards their full co-partnership with the pakeha in the civilised life of the community. But neither the funds nor the teachers were available for the establishment of anything like a public school system as we understand it. The mission schools however were doing good work and enjoyed the confidence of the native race, so it was decided to subsidise the churches with grants of land and money which would enable them to expand their services.

In pursuit of this policy between 1846 and 1868 grants of land were made to the three Churches working among the Maori people, and over £27,000 was spent in providing buildings and encouraging farm operations, in paying the salaries of teachers and in capitation grants for the support of pupils. These subsidies were allotted according to the extent of the respective Missions, the Anglicans receiving about one half, the Wesleyans one third, and the Roman Catholics one sixth. (A. G. Butchers, *Young New Zealand*, p.59).

It is important to compare the later Deeds of Grant with those made by FitzRoy. The earlier grants were "for the general purposes of a Wesleyan Native Institution". In 1850 a large area of very poor land at Waikowhai was granted to the Institution to give access to fishing grounds on the Manukau, and further grants of potentially more valuable land at Mt Albert Road and Dominion Road were made at various dates from 1850 to 1854. These later grants provided that Maori or halfcaste children or the children of inhabitants of islands in the Pacific Ocean being British subjects as well as orphan or destitute children of European parents were to be eligible for admission to the school on conditions determined by the controlling body. The co-education of the races with the object of the Europeanisation of the Maori people was a principal object of the Government, and grants to other denominations for similar schools were made in identical terms.

Then in 1859 on the initiative of the Maoris themselves considerable areas of Aotea and Kawhia were added to the Trust "for a school for the education of aboriginal natives and half-castes of New Zealand". The endowment therefore included lands given under three varying conditions, and at a later date it became necessary to clarify the position as was done by the Act of 1911.

III

Early Days at Three Kings

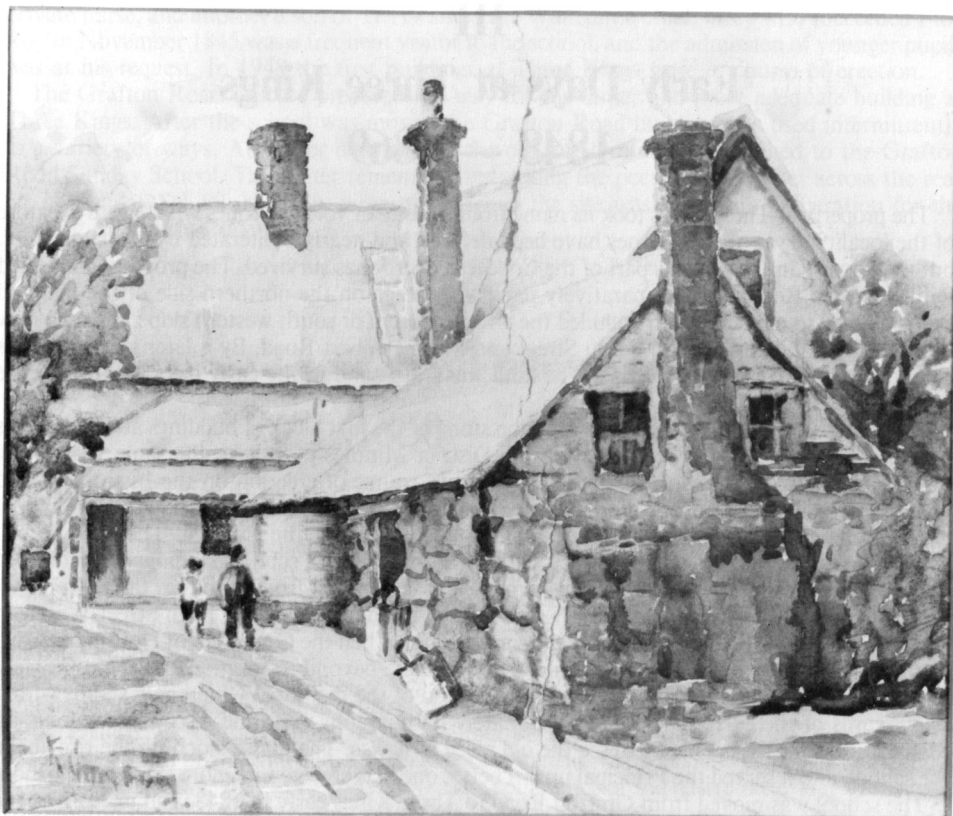
1848 — 1869

The property at Three Kings took its name from a group of volcanic cones which were a feature of the locality. Two of these cones have been defaced and nearly obliterated by scoria quarries, but the Great King which was part of the College property has survived. The property connected with Mt Eden Road by a comparatively narrow frontage on the northern side of the hill, and then widened to a block which included the whole western or south-western slope, the area now bounded by Landscape Road, Parau Street and Mount Albert Road. By a later grant this was extended down to Dominion Road. The land was fertile and in the early days it carried some attractive bush.

Sir George Grey himself laid the foundation stone of the first block of buildings at Three Kings on April 5th 1848. The official entry in the District Minutes of July in the same year reads: "Scoria buildings for a central Native School are in course of erection on the Institution land at the Three Kings about four miles distant comprising a Master's dwelling house, large school room and chapel, with dormitories and other conveniences for the children. The expense will be defrayed by funds provided by the local Government". The school buildings were built of the stone lying about the fields, roughly cemented together, and from entries in the District Accounts we learn that the builder was Henry White who had erected the High Street Wesleyan Chapel a short time before. The cost was nearly £1000. When the Government Housing Department took over the estate in 1939 the old buildings were beyond restoration and the ruins were removed, some stones being used in the construction of the memorial which now stands within a few yards of the early school site. Fortunately photographs exist and also water colours by Miss Gunson, which enable us to see the old place as it was. The house stood on the rise above the school, and it served the Principal until a better one was erected in a more sheltered position.

The school was moved from Grafton Road to Three Kings early in 1848, and in April of the same year the Rev. Alexander Reid arrived from England to take up his duty as Principal. He was a Scot who knew something of the principles and practice of agriculture, and had been trained as a teacher (as training went in those days). He came under the influence of Methodism, was ordained and appointed to this missionary school at the ends of the earth. He was one of the ablest ministers of the New Zealand Connexion in his day, and was a hard-working teacher. He married just before leaving England, and his wife gave invaluable aid to the school in the early years. Under their leadership it flourished in a way that was almost embarrassing. The building programme was continued with the erection of a large schoolroom in wood, 60 ft by 34 ft with the provision of a new house for the Principal and the addition of wings to the schoolroom, the necessary finance being found by the Government. In this work the Maori lads were employed, some of them becoming useful carpenters, under the direction of a tradesman employed by the Mission. This was a Mr Alfred Boon from Burslem, England, who had accompanied Walter Lawry on his voyage to New Zealand, and whose work with the Maori lads was highly regarded by Mr Reid.

The new building stood on rising ground not far below the Great King, looking westward. The exact site has been excavated to provide for the entrance of Fyvie Avenue to McCullough Avenue. Mr Reid's house was directly opposite, across a slight depression, open ground where the boys played. When the new dormitories were completed the school could accommodate 150 pupils. Girls were admitted under the special charge of Mrs Reid, who taught them to make and mend clothes, to wash and to cook. The men and boys cultivated the farm, milked the cows, gathered the boulders into stone walls and helped the builder with his work. It was a busy and happy colony.



The main building at Three Kings from a painting by Miss E. Gunson

The Mission paid the stipend of the Principal, but the Government grant provided some teaching assistance, and about £6 p.a. for each pupil to meet the cost of clothes, school requisites and such food as was not grown on the farm. The older men who were in training as teachers acted as monitors, and were given special instruction by the Principal.

But about the mid-fifties a change came over the school reflecting the altered temper of the Maori folk. The land troubles which led to the outbreak of the Taranaki war in 1860 were already agitating the people. Eruera Te Tuhi loved to describe as "the original custodians of this land". Feeling that they had been duped and robbed by the white man, the tribes became suspicious even of their friends. Missionary influence was waning. Within the school in early days at Three Kings the youths became insolent and unruly. It was found increasingly difficult to keep the boys and girls on the property together. Mrs Reid had a severe breakdown. In 1858 Mr Reid moved to the Waipa Mission Station, feeling that the declining roll did not justify his remaining at the school. The Board struggled on for a few years, but the number of native students continued to decline. Under an arrangement with the Provincial Government destitute children were accepted in an effort to keep the doors open at £10 per child per annum, but when the maintenance grant was halved the orphans were returned to the Receiving Officer and the Institution closed its doors.

The farm was leased and the small income derived from this and other properties was used in paying off debts and assisting small native schools still operating elsewhere.

IV

Wesley College Three Kings

1876 — 1922

Seven years later the Institution was re-opened under different conditions “for the more efficient training of Candidates for the ministry, both Native and European”. The plan was to combine the income from two Trusts, neither of which was strong enough to do anything by itself. The Queen Street property lately occupied by Wesley College was now leased to the Education Board, and the Trustees had ready money in hand. They offered to apply the sum of approximately £900 to repairs and alterations immediately necessary at Three Kings, and to guarantee £125 p.a. towards the support of the Institution on its European side. The Auckland Circuit Quarterly Meeting offered £150 a year in consideration of the preaching services of Principal and students. The Native Education Trust was at this time drawing between £200 and £300 a year in rents from Grafton Road and Three Kings farm properties. It was considered that these sums combined would be sufficient to maintain the College. Accordingly Wesley College (Three Kings) Theological and Training Institution takes its place in the Conference Minutes of 1876. The name Wesley College was filched from the old school in Queen Street without any authority that the writer has discovered.

The list of Principals sounds as if the position was regarded as a suitable place for an old warrior to retire to before being officially superannuated: Thomas Buddle, W. J. Watkin and Alexander Reid. According to Dr Laws the theological training was beneath contempt. (He could be very critical). There was a visiting tutor to help with secular subjects. All one could say was that it was better than nothing. The European students helped in teaching the Maori lads. A few of the men concerned made their mark in later years. No girls were admitted. The Maori students occupied the dormitory above the schoolroom while the European students lived in the northern wing and the staff quarters were on the southern side. The old stone buildings were used as stable and farm sheds. The Trust grew a little stronger financially with the growth of the city, and teaching standards improved somewhat in the nineties.

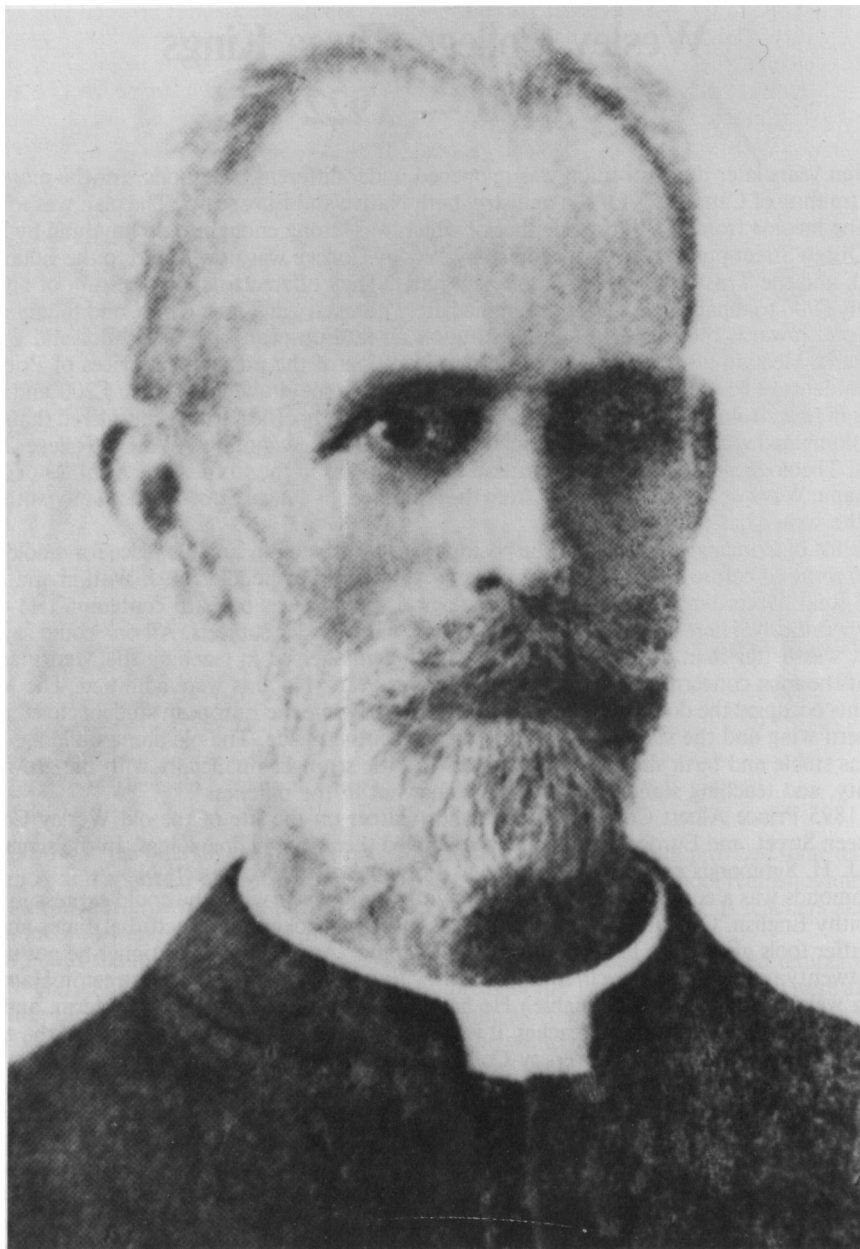
In 1895 Prince Albert College began its short career on the site of the old Wesley College in Queen Street, and European students were moved there from Three Kings. In the same year Rev. J. H. Simmonds came into residence as Principal of the Maori school.

Simmonds was a competent energetic man with strong views which he could express in terse and pithy English. One judges that he could be more outspoken than tactful at times and did not suffer fools gladly, but he knew what he was doing. (As a young probationer he put up the cash, twenty pounds, which secured the section with a frontage on the main street in Hamilton which was later to prove so valuable.) He had been a missionary in Fiji for a term, and was more typically a teacher than a preacher. It is significant that he served as a member of the governing body of the Auckland University College.

During his reign of twenty-nine years at the school he formed and carried into effect the policy which led to the present school at Paerata. He had some knowledge of practical farming and was to become the acknowledged authority on Eucalypts in this country.

At Three Kings in 1895 the prospect was depressing. Of the College he said “Decay and disorder meet the eye in every direction”. Buildings, implements and stock came in for scathing comment. “To attempt to carry on education in the midst of disorder must surely be to a large extent abortive . . . the first thing to be aimed at is to get the Institution out of debt, the second is to put it in good order, the third is to bring to it and educate scholastically and industrially the most capable and promising youths that can be induced to accept its benefit.” To these objects he devoted himself for twenty-nine years.

Progress was very slow. This was partly due to the attitude of the Maori people, in whom,



The Rev. J. H. Simmonds
Principal when the College moved to Paerata

after the land troubles and the wars, hostility and suspicion were slowly replaced by apathy and a paralysing sense of helplessness. There were few signs as yet of the renaissance which was to bring new hope to the race. The decline in the Maori population was not arrested till the turn of the century. The other serious handicap was the poverty of the endowment. In the year 1900 the gross income of the Native Education Trust amounted to £870 and the net available to the school executive was £681. By 1910 this had reached £900, a pitiful sum on which to maintain a free residential school. There was little money for assistant teachers and none for proper equipment, while the buildings were falling to pieces. Nevertheless during the early years of this century the roll was maintained at 30 boys. The teaching was mainly of primary school standard, with a few more advanced students. The boys cared for the farm and garden, under supervision, and learned something of the use of tools. Special arrangements were made for promising lads to learn trades. Within its limits the school was happy and efficient and justified the labour put into it. Many Maori lads were helped to a useful life of leadership, and a few found their way through it to the Native Ministry.

About 1903 a scheme was inaugurated for providing new buildings. It was not taken up with any enthusiasm. The Church was poor and involved with other pressing problems. When Prince Albert College closed in 1906 the Connexion was bound to make proper provision for theological education its first priority in the field of education. With the delay came the realisation that it was unwise to put permanent buildings on the old site. Three Kings was no longer suitable for a demonstration farm, but with the growth of the city the estate was acquiring a potential value for building lots. Here at last was an opportunity to escape from a situation that was less than creditable to the Connexion.

Accordingly with the consent of Conference a Bill was promoted in the House of Representatives which became law under the title of the Methodist Charitable and Educational Trusts Act 1911. The Act provided for the setting up of the Wesley Training College Trust Board to take over the functions of the Native Education Trust and the Wesley College Executive Committee, and to administer the affairs of the Trust under the general control and supervision of the Conference. The purposes of the trust were declared to be "the support and upkeep of the said institution as an institution or school for the maintenance and education of:

- (a) Children and youth being descendants or the native or Maori race of New Zealand.
- (b) Orphan or needy children and youth of any other race being British subjects "provided that the selection of applicants for admission to the said institution and the term during which they may enjoy the benefits thereof shall be at the discretion of the Board; and provided also that moderate and reasonable fees may be charged and taken for maintenance and tuition in cases where there is ability on the part of parents or guardians to pay the same, the amount of such fees to be determined in each case by the Board".

(Readers must realise that during the first decade of the century secondary education in New Zealand had been thrown open to reasonably promising pupils in the same way that the University or the Technical Institute have been made available recently. If Wesley College was to have any future at all, it must match these new and expensive facilities.)

If by using its endowments wisely the College could be provided with a suitable farm and new buildings, then the Board might hope to attract enough paying pupils to carry the cost of staff and maintenance, and even provide scholarships in special cases. As Mr Simmonds wrote in 1922: "Hundreds of farmers are looking round for residential schools where they might place their boys for education and training at a cost within their means. The fees and charges at the ordinary boarding schools present to them an insuperable barrier. The College recently built and opened at Paerata is of a different type and offers them exactly what they need. The scheme of this College is to combine first class scholastic education with training in industry and especially in farm work. The endowment and scholarships make it possible at this College to bring the fee for a year's residence and tuition down to £50. This is about half the cost of similar benefits at an ordinary board school. For a limited number of boys to whom even £50 is impossible the way is open by bursaries and concessions".



Sir Peter Kenilorea
First Prime Minister of the Solomon Islands, a College Old Boy.

There have been many changes since 1922, both in the value of money and in the methods of education, but it would be difficult today to express the objects of the College more clearly. The emphasis on practical farm training is perhaps not as great as it was, though it is there. But the parents represent the ordinary sober hardworking New Zealand citizen, a cross-section of our average responsible folk who are willing to sacrifice to give their children a suitable start in life, and to apply the word 'elitism' to the institution, as was done recently, is completely off beam, as anyone mingling with the crowd at afternoon tea following the annual prizegiving would realise at once.

There is one sense only in which the school may properly be linked with the 'elite'. It was designed by FitRoy to produce leaders among the Maori people, which it did and does, and a good part of Grey's design included the same objective, as he showed by the interest he took in certain Maori lads of rank at the school.

Today Wesley College counts among its old boys the first Prime Ministers in two of the independent island groups of the South Pacific. Mr (now Sir) Peter Kenilorea of the Solomon Islands was at the College in the sixties, and Mr Toalipi Lauti of Tuvalu (formerly the Ellice Islands) in the forties. In addition there are numbers of civil servants and men occupying positions of leadership in Fiji, Tonga and Samoa who were educated at Wesley.

New Zealand has been well served by its education system as most of us have good reason to acknowledge. But in view of our increasingly bedevilled society as the 20th Century nears its end, it may be worth while quoting from a speaker at a Methodist boarding school in Devon, as reported in the Methodist Recorder recently.

"If I had to give one reason only for preserving the private sector of education . . . it would be this: that they do stand foursquare upon a vision whose splendour and depth the state no longer accepts, and that is the Christian faith.

Perhaps as the monasteries preserved some gleams of light through the sombre period of the Dark Ages, so we may contribute this as the dark waters of violence rise about us today. For, if this vision is rejected, it is hard to see what other rock there is on which to stand."

We note in passing that it was in July 1914 that Mr Simmonds chose the school motto: Fide, Litteris, Labore; and the crest shown on the cover.

The three crowns refer to the Three Kings, the historic and distinguished site of the school in its formative years.

The motto in English runs as Faith, or the Faith, reminding us that the school is a Christian foundation; Learning or scholarship; and Labour. Put into vulgar and secular terms it may be loosely expressed as a worthy goal, the 'know-how' to reduce this goal to a workable programme and the guts to carry it through.

It was just at this stage that Mr Leonard Knight was appointed Secretary to the Board, beginning a connection between the school and the firm that still carries his name which has lasted for almost sixty years. The Board has been very well served in this respect by Messrs Knight, G. C. B. Minogue and now N. L. Johnston.

After more than 70 years of checkered fortune the wooden building at Three Kings was pulled down and the home farm leased. Serviceable timber and iron from the old building was taken to Paerata and used for the erection of farm sheds. The only building that remained was the Principal's house and in 1934 this was destroyed by fire. The Great King which was part of the College property was later set aside by the Trust Board as a reserve and vested in the Crown and will thus be preserved to the neighbourhood for all time.

If any reader should wish to identify the site, the old school stood across the opening of Fyvie Avenue into McCullough Avenue. The Principal's house stood opposite across an open grassy area and the original scoria buildings were a few yards further south. Their site is now marked by a memorial stone put up by the Housing Department in 1940.

WESLEY COLLEGE PAERATA

V

The Difficult Years

1922 — 1944

Great care was taken over the selection of a successor to Mr Simmonds. The Board expected to find a suitable candidate in New Zealand, a man qualified both as a teacher and as an agriculturalist, but they were disappointed, so they turned to Australia. Mr R. C. Clark, M.A., Dip. Ed. was selected, the appointment to take effect from the beginning of 1924.

Mr Clark served the College with energy and with marked ability for over twenty years. The Board was hampered by debt. The farm had been run down and needed a lot of work and a lot of money to bring it to full production. As to the endowments, the problem was to realise on them. Their value was potential rather than actual, though from time to time sections were sold in Mt Eden, but mainly on terms rather than for cash. But both the school staff and the Board faced the situation with faith and courage.

One of the first things Clark did was to apply to have the school registered as a Secondary School. The roll was soon completed at 40, the maximum that could be accommodated until the building was completed. With a view to the minimum teaching staff required this was quite uneconomic. There was urgent need of a library and a laboratory. All sorts of things were needed to put the farm on a revenue-producing basis, but that was expected.

The school grew steadily year by year. In 1925 the roll reached 60 to 70, with applicants turned down. They had to provide some makeshift dormitory space. It was absolutely necessary to complete the school block, and to add another staff house. These extensions were completed at a cost of £11,150. Electric light was installed. A deputation from the Home Mission Department which held £2,000 in trust for the education of Maori girls asked the Board to consider accepting girls for training, but the request had to be declined. (It is to be noted that girls as well as boys are eligible for benefits under the Grey endowments.)

The Board was now organising itself for the necessary closer attention to its increased responsibilities. Mr H.P. Caughey took over the Chair, and Mr S.J. Ambury undertook to assist the Principal in supervising the farm. Standing committees were appointed to cover Finance, Property and College business.

By 1926 there were 105 pupils in residence plus 2 farm cadets. It was in that year that Mrs Marianne Smith offered to erect at her own expense an isolation hospital as a tribute to her nephew W. H. Caughey who lost his life in the Great War.

Next year there were 120 boarders including 31 Maori and Pacific Island boys. It was in this year that Mrs Smith offered to erect a chapel in memory of her late husband, to cost approx. £6,000. An Old Boys' Association was formed. The Board set about roading the remainder of the Three Kings property. This was to prove an expensive business in view of the rocky nature of the area. It was in connection with this development that the Great King was set aside as a Park Reserve. It was described as "the only 'Mount' in Auckland not scarred by quarrying operations".

The following year both the Board Chairman and his father A. C. Caughey died. The latter had been associated with the school for many years. The Rev E. Drake took over the Chair. There was a full complement of Maori and Island boys. The 29 acre Dominion Road block was subdivided and put on the market. But the demand for sections was poor, and sections sold on terms were coming back on the Board's hands. The country was running into the depression.

In 1930 for the first time since the move to Paerata the roll declined. There were only ninety-odd pupils. The suburban land was not bringing in enough to meet the interest bill.

It was under these depressing circumstances that Joseph Stanton became Chairman of the Board. The roll dropped to under 60 and the school lost £3,222 on one year's working. But by 1933 the budget almost balanced. An appeal was made to various Connexional Trusts, and one way and another they turned the corner. Farm prices were looking up. Britain was beginning to reararm. The roll began to grow slowly. By 1937 residential sections were selling again. The Government was seeking land for housing development. The roll recovered to 89.

At Paerata the Board was able to spend more freely. Farm cottages went up. In 1940 the remainder of the Three Kings and Dominion Road properties were sold, and liabilities correspondingly reduced. In consultation with the Housing Department it proved impossible to restore the original buildings at Three Kings, but a memorial cairn was built. In 1941 the sale of the inner area of the Grafton block to Trinity College for recreation development (land now occupied by the University Hostel) further reduced the debt. The roll at Paerata was full again.

At this stage property at Mt Wellington willed to the Board by Maurice Harding became available. Mr Clark elected to go to the large house (Mr Harding's residence) there in charge of a group of younger boys which would act as a feeder to the roll at Paerata, while still supervising the college farm. A sum of £950 was spent adapting the Mt Wellington buildings to the purpose. Mr E. M. Marshall who had been appointed first assistant master at the college carried on there, and was to take over as Head in 1942. He contracted meningitis in November 1941; the Japs attacked Pearl Harbour on December 17th; a unit of the New Zealand Forces occupied the College buildings in December and January, "digging fox-holes all over the place"; Marshall was able to take charge of the school when it reopened on February 17th 1942, with Clark remaining at Mt Wellington. In August 1942 the Americans took over the property; "180 nurses and some 600 men camped in huts all over the place". A few senior boys stayed on with Marshall at Paerata to maintain the farm, while Clarke had over 20 young boys in the preparatory school. The College as such was actually closed during 1943. In January 1944 it re-opened, catering for Forms 1 to 6. (Exact sequence supplied by Mr Marshall).

Before going on to survey the growth of the College in more prosperous days we might pause to take stock. The school had survived twenty years of severe financial stringency, due mainly to the depression. It had lost almost all of the original FitzRoy endowments, and most of the Grey ones. For a year or so the position seemed almost hopeless. Was it worth all the effort? Surprisingly the answer is yes, and that not only in the long term. Listen to some witnesses.

In the Collegian Vol. 55 issued in 1980 three old boys of the institution give us glimpses of an earlier day:

Rev G. I. Laurenson speaks of work on the farm as a cadet while studying as a candidate for the ministry, 1923. Another cadet was N. W. Gilling, afterwards distinguished as a teacher. The Senior Boy was Keith Henderson, son of a Methodist minister, who was to marry Sylvia Ashton Warner, the writer. He had a very useful career in the Native School System. Mr Laurenson speaks of the influence of the school as a working farm unit, where study and practical farm work were fully integrated and meaningful.

Mr J. Beever . . . late twenties. He describes the spartan life at the school in those days. hard work and not too much to eat. But he concludes that they must have been well taught. All five of his teachers in 1929 later had distinguished careers (including O. E. Burton). All but Burton became principals of important schools.

Mr H. M. Denton (1927-1928) now Chairman of the Board. He also speaks of the integrated work and study of the College day, when the lads took turns at various jobs, helping a small farm staff to run 600 acres with sheep, cattle, pigs, poultry, etc. and doing domestic chores as well. This was not a school of privilege, but it worked, and turned out successful and devoted men, good citizens.

Three College Benefactors



Above:

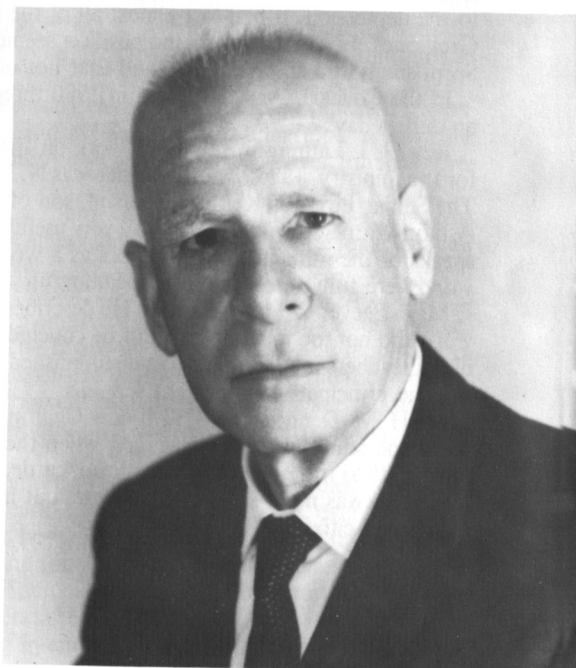
Mr Maurice Harding who bequeathed his farm on the slopes of Mt Wellington for the upkeep of the College.

Top right:

Mrs Marianne Caughey Smith-Preston, donor of the Memorial Hospital and the Smith Memorial Chapel.

Bottom right:

Mr T.L. Hames, whose generosity made possible many College developments and the provision of scholarships.



VI

The College Opens its Second Century

1944 - 1964

At this stage the Board was responsible for two schools, the Preparatory under Mr Clark and the College under Mr Marshall. It is convenient to deal with the Mt Wellington school first and be done with it.

Mr Clark was unwilling to return to the College in 1944 but remained at Mt Wellington where a new classroom had been erected. He continued to serve the Board here until his resignation at the end of 1947. He was succeeded by Mr W. E. V. Lowe who proved a very capable Head over a period of four years. However the school never paid its way, and would have required considerable capital expenditure if it was to continue. With regret the Board closed the school at the end of 1951. The property was leased to the School for the Deaf.

After the upheavals caused by the war it was natural to take stock. Mr Stanton and the Board's architect met with the Principal on the Paerata property and discussed not only repairs and renewals but future policy. They decided to set up a master plan which would enable the College to develop its potential to the full while still holding to the terms of the Trust with regard to enrolments and fees, academic and technical instruction and a Christian emphasis in community living, and in relations between Maori, Pacific Islander and European (at one stage there were as many as eight different peoples represented on the College roll).

In one respect the war had been kind to Wesley as it was to Trinity College in Grafton. In one way or another the American visitors paid for what they used. Also an area of basalt at Mt Wellington was sold for quarrying, together with the balance of the Landscape Road and Parau Street properties, and the mortgage to the B.N.Z. was finally paid off.

Over the next two or three years the position at Paerata was thoroughly reviewed and made more efficient. 250 acres of the farm were sold off and delayed repairs to fences and farm sheds carried out. A new house for the farm manager was built (Clark had been his own farm manager) and as the money came in new classrooms were provided and accommodation for 140 pupils.

The fees were raised to meet war-time inflation, a new subdivision was opened at Waikowhai, and best of all the Board began selling scoria from Mt Wellington.

There was no difficulty in maintaining the roll. It must be said that in spite of restrictions the school operated very successfully. It was Mr Marshall who implemented the firm academic policy which has obtained since his time. In Clark's day the boys had actually done a great part of the farm work. Marshall altered the balance while still retaining the emphasis on agriculture and technical subjects.

At the Conference of 1948 Mr Marshall was ordained to the ministry. He was now qualified to act as Chaplain to the school.

In June 1948 the Board offered its congratulations to Mr Justice Stanton on his elevation to the Supreme Court. "In consequence of the world depression the finances of the Board were severely strained. It was only by his wisdom and firmness that the Trust was saved." He had served on the Board for 35 years, over 17 of these as Chairman. James Tyler was appointed to follow him but died in 1952. Tyler in his turn was succeeded by Mr J. Stuart Caughey who was to serve 18 years in the Chair, a fine record which earned him the respect and affection of all who served with him. His membership of the Board extends back 45 years.

Broadly speaking the financial policy imposed upon the Board by the facts of the situation was as follows. Ordinary running costs including teachers' salaries and domestic expenses were met from fees. The cost of extensive repairs and replacements had to be found from endowment income, as afforded mainly at this stage from the Waikowhai property. And it is fair to say that from this date all extensions were financed from the increasingly valuable Mt Wellington property.

Before his retirement Harding had been a successful farmer on the Northern Wairoa. He was a Foundation Member of the Farmer's Union. Though never a member of the Wesley College Board his interest in its aims and his practical generosity may be said to underwrite all the broader purposes of the institution. Certainly the growth of the school over the past forty years was made possible by him.

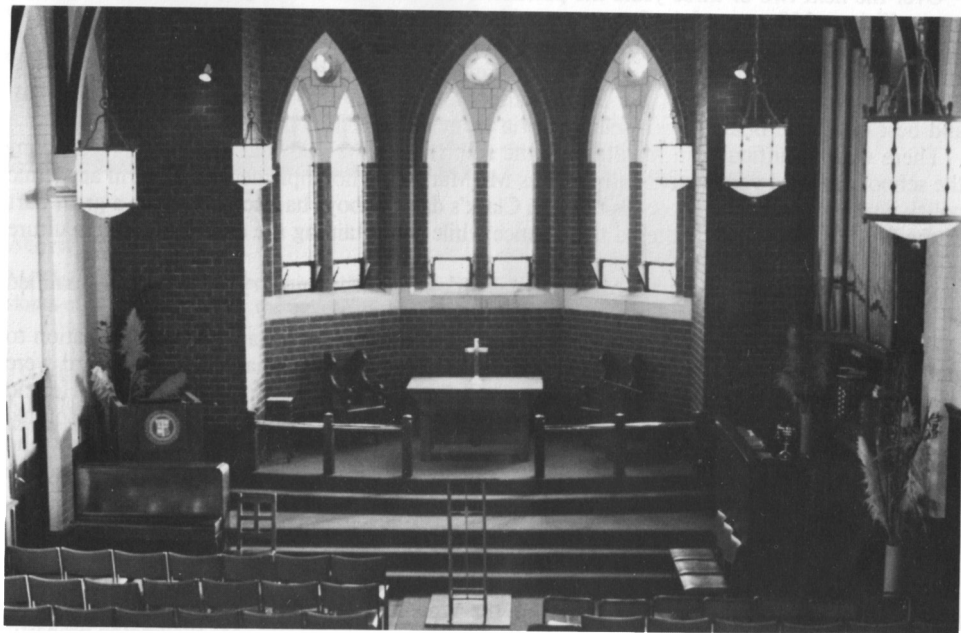
In viewing the development since World War II one must note that while prices doubled between 1950 and 1968, the annual increase was generally below 4% (ref. to Keith Sinclair, Penguin History of N.Z. p. 288). Hence while the school fees kept moving up to meet rising costs the Board did not have to cope with runaway inflation.

For some years after the war building restrictions blocked any extensions at Paerata. By serious overcrowding the school managed to accommodate 115 boarders in 1947. In 1948-1949 they were free to complete the largest project undertaken since the move to Paerata. Over £22,000 was spent in new classrooms and science blocks and another thousand in assembly grounds and pathways. In 1951 a bursar was appointed.

It was of course necessary to meet Government standards in teachers' salaries, but in general the school received from the staff a great deal beyond their legal obligation. Like all such places the school was a hive of activity outside the classroom. There were scouts and rovers, an ambulance brigade, radio club etc. There was tennis, swimming, athletics, rugby in season, softball, harriers, table tennis. The Board provided a new sports field and a full-sized athletic ground. At the same time the school was boasting excellent academic returns.

It was in 1952 that two old boys, Messrs H. M. Denton and A. H. Winstone, were added to the number of layment on the Board.

At that stage the Board began planning an Assembly Hall and Gymnasium, together with extra dormitory space to provide for a roll of 140. In 1954 Miss Cliff who had been senior matron for sixteen gruelling years was farewelled. Next year the fees had to rise to £100 p.a. The hall was built. The Old Boys' Association was active, erecting Memorial Gates at the entrance to the property. In 1956 two new staff houses were provided, and the Dining Hall enlarged. Next



The sanctuary of the Smith Memorial Chapel.

came an Administration Block for the convenience of the Principal, the Bursar and the Farm Manager. These were followed by an Ablution Block, Staff Dining Room and more Dormitory space.

Parallel with extensions at the school there were developments designed to increase the endowment income. More sections were serviced and leased at Waikowhai. In 1955 the Board Secretary, Mr Leonard Knight retired. He was followed by Mr G. C. B. Minogue of the same firm. A year or so later the old Trinity College organ replaced the smaller instrument donated from Mission Bay in the chapel.

It would be tedious and unnecessary to detail every step taken, but it is fair to say that with money from scoria royalties, and later from the commercial development of the same area the Board was able to initiate and to maintain a policy of growth that continued until the school reached its maximum under the integration agreement.

The opening of Harding Hall in March 1963 by the Governor-General, Brigadier Sir Bernard Fergusson as he then was, made a worthy tribute to the School's greatest benefactor. There are still those who recall their amusement when Sir Bernard stretched out full length on one of the beds "to declare the dormitory truly open". He had a gift for taking the starch out of official ceremonies.

At the end of January 1965 Mr Marshall retired, having completed 21 years as Principal.

VII

Development-Frustration-Integration

1965 — 1981

In February Mr C. A. Neate, M.A., Dip. Tchg. became the new Principal. His Vice-Principal was Mr E. Tauroa, B.Agr.Sc. a Maori Old Boy of the College. At the same date a General Wage Order coupled with the appointment of additional staff led to a further increase of fees to £100 per term (with the usual rebates to Maori and Island pupils).

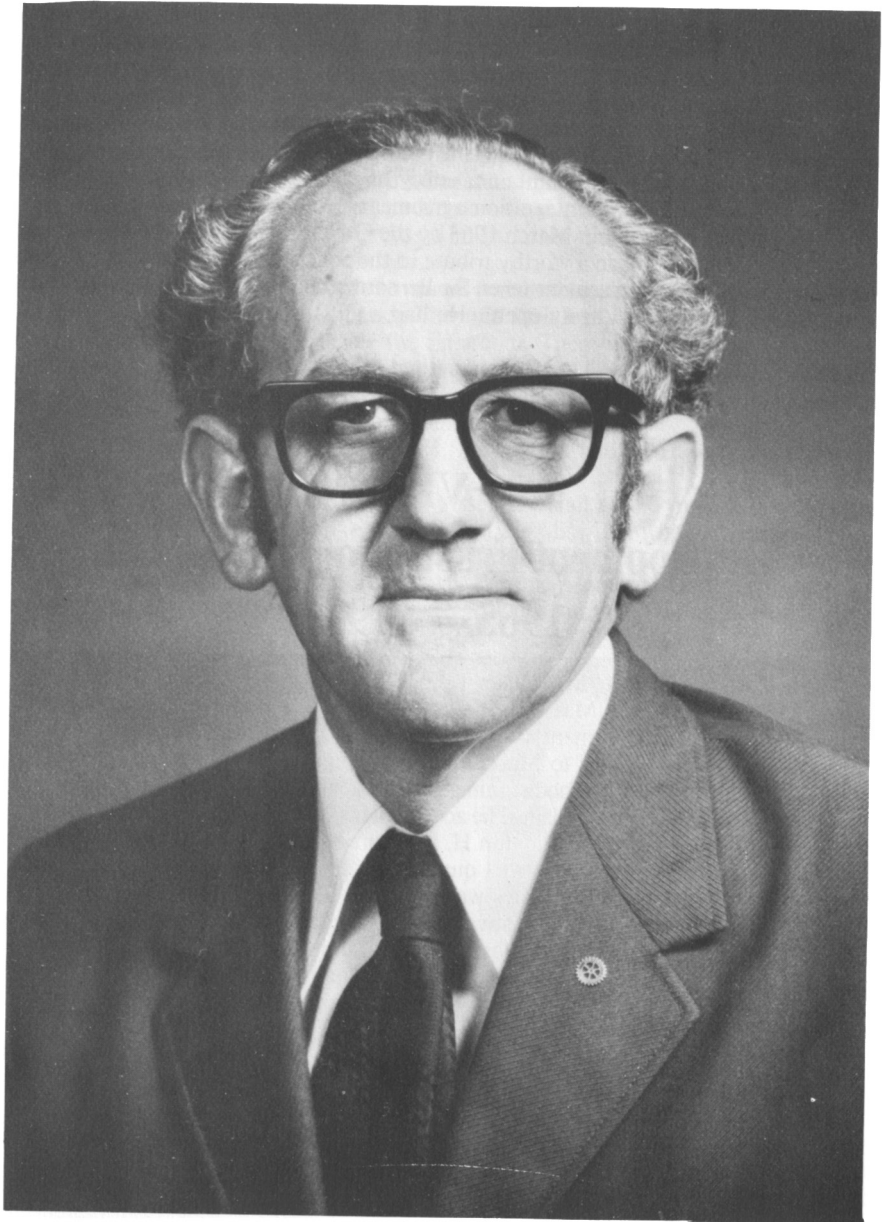
Before Marshall's time the Methodist minister at Pukekohe had visited the College and acted as Chaplain. When Marshall was ordained he acted as Chaplain. Now the appointment of a layman as Head led to the addition of the Rev Ian H. McKenzie M.Sc., B.D., to the staff as Chaplain-Teacher, beginning in 1967. He was well qualified as a teacher in mathematics.

This year a small number of day boys was accepted. The overall finances were reported as 'buoyant' but extensive plans for the renovation and extension of buildings required that scoria royalties should be set aside for the purpose. The programme included new sealed tennis courts, another staff house, alterations to the hospital block, a new laboratory, a new classroom block, a masters' Common Room, a new Principal's residence (the old to be made into flats for single masters), accommodation for the Chaplain-Teacher. There was plenty to do with the money as it came in. As the scoria was sold at Maurice Harding Park the land was levelled and the Board leased sections for commercial purposes.

The roll in 1965 came to 195, including 23 Maoris, 9 Islanders and 3 Malaysians.

In 1966 the building programme outlined above was well under way. The roll reached 218, including 7 day boys. Methodist boys formed the largest group, though not a majority. Finances continued to improve, though temporary accommodation had to be sought up to \$40,000. The roll was up to 226 boarders with 13 day boys. The boys were "well fed, well taught and well trained". What more could parents ask?

In 1968 Mr Tauroa was chosen as Principal from among 38 applicants. The Board was coping with its building programme. It was decided to get rid of sheep on the farm and concentrate



Mr J. B. McDougall, E.D., B.Agr.Sc., Dip. Tchg., appointed Principal 1974.

on town milk supply. The Board's architects were asked to prepare plans for a suggested ultimate development to 350 boarders. (This provided the "Golden Book" a long term scheme plan which is still interesting to look back upon.) The normal class size was fixed at 22 pupils.

1969 was a year of great activity. Boarding fees were increased by 10% to meet constantly rising costs. The school continued to receive most favourable reports from the Department of Education Inspectors. In 1970 Form Seven had a roll of 15. The school was putting further emphasis on teaching the Maori language. There were 223 boarders and 29 day boys.

1971 saw a steep rise in teachers' salaries in State Schools, which of course had to be matched in Private Schools. The roll was much the same, with a wide range of Island lads. The Rev. W. A. Chessum Mus.B., Dip. Tchg., was designated to succeed Ian McKenzie as Chaplain in 1973. His musical ability was to prove a great asset. Mr T. L. Hames retired from the Chair of the Property and Finance Committee after fifteen years in that position. His last service in that connection was to promote the further Amendment to the Act of 1911 allowing the Board wider powers of investment. Mr Harold Denton took his place.

By 1972 the rate of inflation was beginning to accelerate, the State was setting the pace in expenditure on education, and it was difficult for private institutions to keep up. The school's scholastic record was excellent, but the problem was to meet the bills. For example a bigger roll made it necessary to spend a lot of money in sewage disposal.

It was in 1972 that Mr Stuart Caughey retired from the office of Chairman of the Board. He had given 18 years to the task and was an ideal Chairman. The Board owes a great deal to the Caughey family as it does to Mrs M. Caughey Smith-Preston.

Mr W. E. Donnelly was appointed to succeed him, but during his absence overseas Mr Denton deputised for him. This year the roll slipped a little. With inflation as it was, the Board had no option but to set the fees at a level which tended to close the school to the very class of people it was meant to serve.

In 1973 the same tendencies continued. The freeholding of sections in the Waikowhai Park Estate enabled the Board to purchase three commercial properties as an alternative form of investment. Grants and scholarships amounted to \$20,000.00. Mr Tauroa resigned on appointment to the new Tuakau High School.

In 1974 Mr J. B. McDougall E.D., B.Agr.Sc. took over as Head of the College. The income was increasing but all the gain was absorbed in higher costs. The school needed a minimum roll of 250 boys to pay its way, but this year the number fell to 207. The farmers were feeling the pinch. It was during this year that the chapel was enlarged and re-dedicated, the necessary funds being privately donated. Plans were made to increase farm profit. On Mr Donnelly's death, Mr Harold Denton succeeded to the Chair. During the year the school celebrated the jubilee of its registration as a Secondary School and the 130th year since its foundation.

In 1975 the roll grew to 253, and the Board was encouraged to plan ahead for a better standard of accommodation for a roll of 350 which was considered ideal for the type of school envisaged. This involved adding a new residential block to allow for 35 beds and better facilities for senior pupils. Plans were also made for a new technical block.

For some time the Board had been urging the Government to be more generous in its aid to Maori pupils at the College. Te Aute College in Hawkes Bay and St Stephens near Auckland had been very liberally treated. But the answer of course was that these schools were almost completely Maori.

The following year the roll climbed to 263, including 50 day boys. The non-European roll reached 100, 75 of these Maori. The Gibson Trust in Taranaki became involved in supporting Wesley. but escalating costs led inevitably to further increases in fees. It was at this crisis point that the Private Schools Conditional Integration Act 1975 came under serious consideration. At the end of the year the Conference authorised the Board to enter into an agreement with the Crown and gave authority for the necessary changes and adaptations, including a change in the name of the Board to its modern form of The Wesley College Trust Board (which has been anticipated throughout for the sake of simplicity.)



Integration, 1977.

The Minister of Education (the Hon. L. W. Gandar), who signed the Integration Agreement, arriving to open the new Technical Block.

The integration of the College into the State system involved considerable capital expense, although the burden of the teachers' salaries and the upkeep of school buildings (as distinct from hostel buildings) was lifted. The Education Department required some up-grading of the existing premises together with a sealed access road to the new complex, the cost being some three hundred thousand dollars. Provision is made for these costs to be recovered progressively from parents through "attendance dues".

The Church needs to be reminded very clearly that under integration the Trust still owns all the property and buildings (including the classrooms). But it is relieved of the maintenance of the school buildings. However, if and when they need to be replaced the capital cost of doing so will fall on the Trust. Simply, the State pays the teachers and provides upkeep on the classrooms.

In 1977 the income from the farm and other properties was buoyant and the school flourished. The Board found no difficulty working in harmony with the new Board of Governors on which it is well represented, while it retained full control of the hostel and the life of the place outside school hours. As Mr McDougall's report says:

"1977 has marked the start of a new era for Wesley College as the first private school to integrate under the Conditional Integration Act. The decision has been very worthwhile. The special character of the school has not changed, religious teaching and observances have continued as

before, the financial burden faced by many parents has been eased, the Staff's future is more assured, and there is a general feeling of new found confidence and well-being"

The report for 1979 showed a stable roll of 275 pupils made up of 220 boarders and 55 day boys. In spite of escalating costs the school was able to absorb a small hostel loss and keep fees at a reasonable level. Over thirty-three thousand dollars was provided in specific beneficiary assistance.

Mr Minogue who had served the Board as a most efficient Secretary for over 24 years now retired. His place was taken by Mr N.L. Johnston of the same firm. By a supplementary integration agreement the Board was given power to expand the roll from 275 to a maximum of 305 as envisaged in the original agreement.

It was in February 1979 that Mr J. Stuart Caughey laid the foundation stone of Caughey Hall, the latest hostel to be erected, with needs of senior boys especially in mind. A special service was held in the chapel to mark the 50th Anniversary of its opening and to recognise the part played by the Caughey family over a couple of generations in the development of the Trust and the College.

At this stage it seems appropriate to pause a moment to acknowledge the many benefactors who have supported Wesley over the years. The names of Houses and special scholarship funds donated recognise families such as Ambury, Winstone, Caughey, etc which have been consistent in support.

The College also acknowledges the loyalty of the Old boys who have made many gifts, including the entrance way at the old eastern gate, the grand piano in the assembly hall, furniture for the library, T.V. and Stereo equipment, etc. All these gifts signify loyalty and goodwill.

It was in 1979 that Mr and Mrs McDougall enjoyed three months travel through the United States, Britain, Europe and the Far East under the terms of a Woolf Fisher Education Endowment Fellowship. The Principal's report on his return was described in flattering terms by the donors and has proved valuable to the Board. One section likely to bring results before long is the recommendation to provide for a number of girls in the senior forms. The Conference of 1980 has already approved.

Early in 1980 the College was honoured by a visit from Their Excellencies the Governor-General Sir Keith Holyoake and Lady Norma Holyoake to open Caughey Hall, the extension planned especially for senior boys and to raise the boarding capacity to the total of 305 authorised by the Integration Agreement. This number was made up of 184 European stock, 91 Maori and 30 Pacific Islanders. The hall was so planned that lads whose next step would be into the adult world might return hospitality they had received from Girls' schools.

To quote the Department of Education Inspectors' Report, April 1980: "The first complete inspection carried out since the College was integrated took place in April. The 305 boys are taught to be honest and to love and care for others, and are given a Christian framework with emphasis being placed on the boys' understanding of the beliefs, traditions and way of life of other races The students work diligently together, and the end results are shown by the bearing of the boys, their scholastic and sporting achievements and the laudable records of ex-pupils. This reflected great credit on the leadership of the Principal, the industry of the staff and the management of the Board of Governors and the Trust."

It is appropriate here to express the gratitude of the Boards for the loyalty and devotion of the teaching staff and indeed of all responsible servants of the College. The teachers are proud of the school, identify with it and do not hesitate to go the second mile. The institution is an integrated unit, sharing in common ideals, each department proud to contribute its own particular skills.

It was in 1980 that the Board was informed of the provision of the Sherwood Trust under which (subject to a life interest) Wesley College is to receive a very substantial addition to its endowment funds. The donor Mr T. L. Hames, now deceased, had been a valued and generous member of the Trust for many years.



The Governor-General, Sir Keith Holyoake, opening Caughey Hall, early in 1980.

It seems fitting to end this booklet with some extracts from a report prepared by the Principal setting out the present philosophy of education at Wesley College:

"Wesley College is a Christian, multicultural boarding school for students in Form 1 to Form 7 with special provisions for Maoris, sons of Pacific Islanders and Europeans with social needs.

Christian

"I believe honesty, love and concern for others are the essential elements in our training. The chapel and its Christian message must be the focal point of College life. It is essential that our assemblies be held in the chapel as a starting point to the day. Irrespective of creed we recognise the chapel as God's House. The chapel teaching must provide the solidarity and security for all our lives. It should not be used as a place where boys are preached at. Too many of our visiting preachers do not appreciate this point of view. The chapel should be a serene but happy place where students go for spiritual satisfaction and guidance. Our Faith and Life course must prepare boys for life and to this end it is not just a Bible study scheme. Visiting specialists in marriage guidance, drugs, alcohol, social responsibilities etc. are essential to the course.

Multi-racial

"The special provisions of our Act are fundamental to the life of the College. Understanding other races' beliefs, traditions and ways of life are important. Each race must be taught to be proud of their own background, to learn their traditions, and to be dignified in the concept of

this racial ancestry. I do not believe that N.Z. Europeans should be trying to assimilate other races. Inclusionism suggests bicultural development, working side by side, accepting the best aspects of what each race has to offer. We must uphold "te mana Maori motuhake", i.e. the spiritual power, dignity and integrity of all the races at the College. To this end we must have Maori teachers knowledgeable in all the aspects of Maoritanga who take all classes for Maori studies and also give opportunities for students from Tonga, Fiji, Samoa etc. to teach us all about their way of life.

Boarding

"This is a very demanding method of education. All staff must act 'in loco parentis' for 24 hours of the day. Many of our boys are orphans, the sons of solo parents, or from broken homes, who require special care and understanding. Our boys also come from many socio-economic backgrounds, which has advantages for students to learn to live with others from widely different home circumstances. However, all must be treated as equals. Teachers and domestic staff must have special talents to work in this boarding school environment, and the selection of staff with tolerance and understanding is more important than those with only academic abilities.

Academic Education

"Each boy must be given the opportunity to develop his individual talents to the full. For too long success at University Entrance or School Certificate has been the only measure of educational progress. This is a suitable goal for the intelligent, but many of our students are of below average I.Q. or have language and subject disabilities. We must continue to offer special help in remedial reading, corrective maths, etc. and develop stronger courses in Technical subjects and Art and Craft.

Music, Drama, Art

"To make the complete person I believe boys should be exposed to the Arts. Music is strong in the College and gives satisfaction to all who take part. The singing in chapel always receives favourable comment from visitors, while our inter-House choral competitions have been of a high standard. . . . Drama in the school is being fostered. Excursions to see plays in Auckland are planned, while more groups will be encouraged to visit the school. The introduction of a half-time teacher of Art and Craft in 1977 has been beneficial. I hope with an increased roll we can expand this department and appoint a full time teacher, particularly one versed in Polynesian crafts.

Agriculture

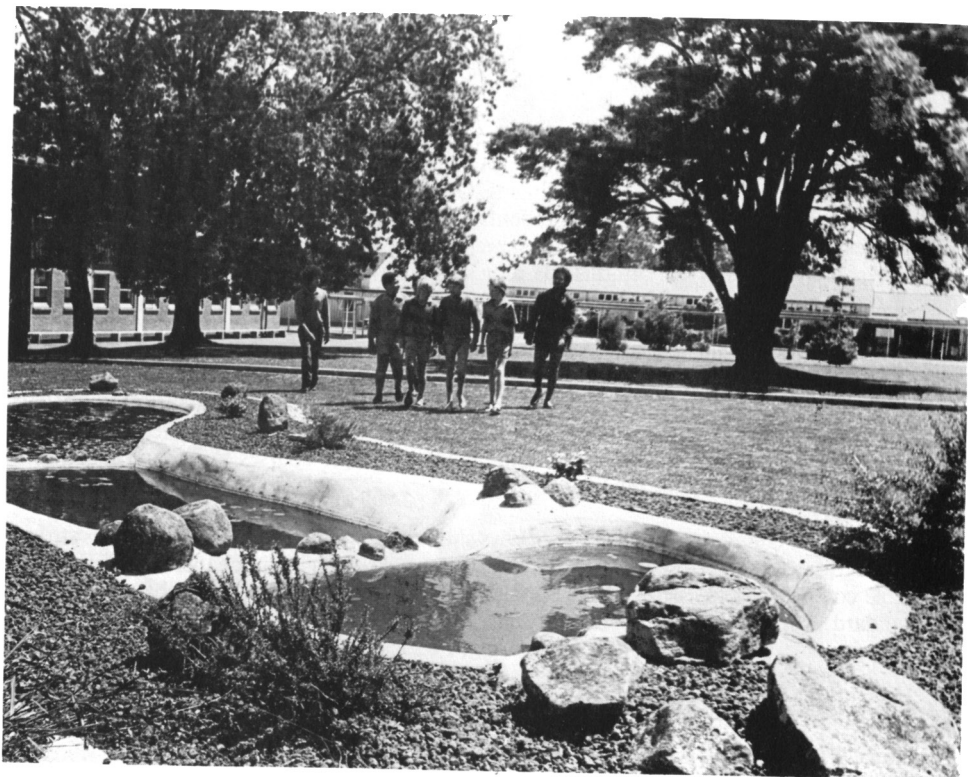
"Our College has always taught agriculture and must continue in the future. Usually the boys from farms have special qualities of solidarity of character and industry which influence the other students. We are not endeavouring to teach boys to farm, but aim to give them a basic scientific understanding of the modern farming process. Practical farm work must not dominate the syllabus. The intention is to give students an insight into the scientific possibilities of up-to-date methods so that when they return to the land they will be encouraged to read the agricultural literature, to experiment, to seek specialist advice, and thus to improve their methods of production.

Sport and Extracurricular Activities

"All boys should have the chance to take part in a wide range of activities. Several overseas students at Wesley have commented that the chance to try different sports was one of the most satisfying aspects of their new life at College. It is also important that boarders be kept busy in their spare time while learning enjoyable skills which will benefit their leisure when they leave school.

Discipline and Preparation for Later Life

"Discipline is an integral part of an ordered society. I believe discipline at Wesley should be progressive up through the school. Guidelines for behaviour must be clearly stated and self-discipline instilled in the junior school. As the students mature, co-operation based on trust and loss of privilege is the aim. Seniors are permitted leave on Friday nights provided they have maintained satisfactory standards during the preceding week. On only two occasions in the last four years have boys let us down on this trust basis. Hours to bed etc. are eased as the students progress



The College Quadrangle, which links the school buildings with the hostel.

through the school and seniors are their own masters in matters of study and time for lights out. Preparation for their non-disciplined life at University is important as in the 60's and early 70's too many of our well-qualified leavers could not cope with the change from Wesley to 'Varsity.

"Our basic aim is loss of privilege rather than corporal punishment . . .

Environment

"Surroundings are important. The outstanding grounds at Wesley provide a restful environment for the boys, while the rolling farm land allows ample area for relaxed excursions. Dormitories and classrooms must be up to standard. Scruffy conditions breed scruffy habits. We have progressed a long way in recent years from some of the poor conditions prevailing in 1973. Our greatest need at the moment is better designed quarters for juniors and intermediates of "non-barrack room" layout and adequate private study facilities. (Note the facilities provided at Caughey Hall in 1980)

Parents, Visitors and Girls

"A weakness in relation to true community living in a boys' boarding school is the almost total male environment. Opportunities for family leave and parental involvement in the College are essential. Bringing visitors in to the school is encouraged and no opportunity lost in having

the boys move out into the local community. Visits to and from girls' schools for social activities must be supported.

The Future

"I know we have made a lot of meaningful progress . . . The school is in good heart . . . I believe we can look to the future with justifiable confidence."

APPENDIX

WESLEY COLLEGE TRUST BOARD

Mr H. M. Denton (Chairman)	Mr W. F. Christian
Mrs M. A. Blakeley	Mr W. K. S. Christiansen
Rev. N. E. Brookes	Mr C. W. Firth
Rev. E. W. Hames	Mr J. W. Hull
Rev. G. I. Laursen	Mr A. H. McAulay
Rev. A. K. Petch	Mr C. W. Nicholls
Rev. R. D. Rakena	Mr J. Peters
Mr E. J. Beavis	Mr T. G. M. Spooner
Mr J. Beever	Mr A. M. Winstone
Mr B. K. Caughey	Mr N. L. Johnston (General Secretary)

(As at October, 1982)

WESLEY COLLEGE BOARD OF GOVERNORS

Mr H. M. Denton (Chairman)	Mr O. F. Reeve
Mrs M. E. Taylor	Mr T. G. M. Spooner
Rev. A. K. Petch	Mr P. R. Spratt
Mr R. G. Allen	Mr J. Van der Hulst
Mr E. J. Beavis	Mr D. McF. Wylie
Mr B. L. Olsen	Mr J. B. McDougall (Secretary)

(As at October, 1982)

SENIOR COLLEGE, HOSTEL & FARM STAFF

College:

Principal:	Mr J. B. McDougall, E.D., B.Agr.Sc., Dip. Tchg.
Deputy Principal:	Mr J. G. Hall, B.Sc (Hons)
Senior Master:	Mr G. W. Watson, T.T.C.
Chaplain:	Rev. W. A. Chessum, Mus. B., Dip. Tchg.

Hostel and Farm:

Executive Officer:	Mr R. W. Savery
Matron:	Mrs J. M. Johnston
Domestic Manageress:	Mrs E. Appleby
Laundry Manageress:	Mrs M. Sealby
Maintenance Manager:	Mr R. J. Sealby
Farm Manager:	Mr O.F. Reeve
Horticultural Project Manager:	Mr D. Slack

Wesley College
Paerata, Auckland, New Zealand

A Methodist church of New Zealand, boarding school for boys, under the direction of the Wesley College Trust Board and the College Board of Governors.

Established 1844, Integrated 1977



FTC PRINT