

‘SOMETHING EXCEEDINGLY PRECIOUS’

Ridley University College:

A very short history 1965-2005

Audrey N Grant

Overview

‘Something exceedingly precious’ - these words by Dr Leon Morris resonate for generations of students and staff who have lived, studied and worked at Ridley College, University of Melbourne, between 1965 and 2005. ‘Something exceedingly precious’ certainly resonates for the many Ridleyans, who have accepted my invitation to contribute through individual interviews and written reflections and given generously of their time and experience, to become the research participants for this short history project. Taken together, their direct personal associations with Ridley as a residential college serving both theological and university students span from the early 1930s to 2005. Dr Morris was speaking of ‘what it means to belong to the University family’ during the first full year of Affiliation, 1966 - and of the privilege bestowed (by government Statute, December 1965) upon Ridley College, University of Melbourne. As the Principal (1964-1979) he shaped Ridley, Melbourne’s 10th Affiliate University College, over its initial fourteen years, imparting the vision of a ‘balanced’, ‘caring community’ enriched by ‘fruitful interplay’ between the two kinds of students Ridley College was founded to serve - the ‘theologs’ and the ‘seculars’.

A history of ‘Ridley University College’ has multiple chapters, told in this monograph as a story unfolding across three main parts. In Part 1, Chapters 1-3, the story traces the history of Ridley as a place of residence providing a home for both theological and university students from 1910 to its establishment as Melbourne’s 10th Affiliate University College, during the Morris era (1965-1979). *Chapter 1, Prelude (1908-1963)*, follows on from an opening history lesson given in 1954 by former Principal Dr Barton Babbage (1953-1963) to an audience of three enterprising residential students. *Chapter 2, Belonging: Ridley College, University of Melbourne - ‘A developing work’* - traces major Council initiatives and College developments during the early Morris years, 1964-1970, ‘a time...ripe for action’ - for launching Ridley’s five-year Appeal, building the Chapel, joining the University Intercollegiate family and expanding Ridley’s residential community, buildings and Avenue properties to meet the growing demands of a diverse student body. *Chapter 3, Establishing Ridley University College in the 1970s*, the later Morris period, begins with several significant turning points including provision for student representation, and for administrative and financial transformation with the appointment of the first Deputy Principal, Bishop Alfred Stanway (1971-75). Another first for Ridley’s University College - Going Co-Educational - ‘began in a small way’ late 1971, yet from early 1972 led ‘the social revolution of the 1970s’. Our diverse research participants introduce us to Ridley’s vibrant collegiate life; in Part 1 from 1964 to the Principal’s farewells in 1978/79, providing many clues about “the best years of your life”.

Spanning the decade of the 1980s, Part 2, depicts the era of Principal, Revd Maurice Betteridge (1979-1992), as a time of substantial transition, growth and far reaching change for Ridley's residential community. *Chapter 4, Growing the University family and residential community (1979-1992)*, respecting the young adult, brings both continuity and the welcome winds of change enlivening many developments and transitions in the residential college. In the participant stories we can trace a 'coming of age' of the University College community.

Part 3, Chapters 5- 8, focus on the last fourteen years in the life of Ridley University College (RUC) and of Ridley College, University of Melbourne. *Chapter 5, Embracing duality - Enhancing the University College in the life of Ridley (1992-2002)* spans the decade of Dr Graham Cole's principalship (1992-2001), a time of decisive commitment to Ridley's dual college principle and to achieving the Ridley vision of 'first class theological and university college education for Christ's sake'. Crucial staffing of a dedicated university team (chaplains, deans and assistants), culminating in the warden's appointment as head of the RUC (Drs Stewart Gill and Andrew Sloane 1998, 2000) greatly enhanced the University College community. Through the strategic work of CACE (1996-), Ridley set about harnessing the college's theological resources to engage professionally with the university world, inform ethical debate and generate academic cross-fertilisation. *Chapter 6, Approaching the prime of University Collegiate life (2002-2005)*, introduces the initial years of the principalship of Dr Peter Adam, the handover of the Warden's baton to Dr Evonne Paddison mid 2002, and the fine achievements of a wonderful university residential college, until the sudden denouement, October 2005. *Chapter 7, Affiliation lost - turning forty* traces events and developments leading to the closure of Ridley University College, late 2005. *Chapter 8: Remembering and celebrating 'Ridley College, University of Melbourne'*, at 45 up and turning 100, brings this very short history of Ridley's University College into 2010, to join together in thanksgiving to God and to celebrate Ridley's Centenary, with all who cherish Ridley College - 'as we look back with thanks, and look forward with hope'.¹

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¹ *Ridley Melbourne 100. Centenary Celebrations*. Events Bookmark. Ridley Melbourne is making available Part 1 of this draft history of Ridley University College [copyright © Audrey N Grant 2010] on the Ridley College website from March 1, 2010, in keeping with the launch of *Proclaiming Christ: Ridley College Melbourne 1910-2010*. [See Author's Endnote following Chapter 3].

Abbreviations

AUC	Australian Universities Commission
CACE	Ridley's Centre for Applied Christian Ethics established 1996
RUC	Ridley University College
RTC	Ridley Theological College
Ressies	Residential members of the College
Ridleyans	Inclusive term for people closely associated with Ridley College [generally through some form of active 'membership' or 'participation' in the College's life - such as former ressies, Ridley graduates, faculty members, leaders.]

Note on terms

Ridley College, University of Melbourne (1965-2005).

Name conferred upon the whole of Ridley College by virtue of the granting of Affiliation by Statute, December 1965, conditional upon Ridley meeting specified requirements of a University College. This name was relinquished as a consequence of the decision taken by the Ridley College Council to close Ridley's University College, late 2005.

Ridley University College (RUC), a term most commonly used from the 1990s; to denote 'secular' student members of the residential college and 'Student Club'; enrolled in university courses at Melbourne University and some other tertiary institutions; together with Ridley appointed Senior Common Room of university tutors and deans, university team members, and from 1998-2005 the Wardens.

Ridley Theological College (RTC) - term used more widely to denote theological students - residential and (increasingly) non-residential, enrolled in theological courses; together with Ridley's theological education and ministry training programs and teaching faculty.

Note on conventions

The convention of "double quotation marks" indicates direct quotations from research participant interview transcripts or emailed written responses. [Otherwise, 'single quotation marks' have been used to indicate 'quotations' from all other sources, including from the Ridley Melbourne Archives].

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‘One night...three men filed into the study of the Principal and took up positions around a desk laden with work... Behind the work, the tape-recorder, and the desk was the Principal himself -- hands poised like a Gothic cathedral. Stepping up to the microphone the men asked questions: some innocuous, some leading, some impertinent. With great goodwill, the Principal extemporaneously made his replies...

Dr Babbage, could you describe the set-up of the College for us, please?

The College consists of staff and students. There is, of course, a difference in regard both to quality and quantity. Perhaps with great temerity I could say a little concerning the students. The student body is divided into two groups: (a) theological, (b) secular. This is by deliberate design and intention. We believe that it is good for the theological students to live in the society of secular students, since it prevents them from living a remote and cloistered existence apart from the world, and we hope that it is also good for the secular students.

...

Could you tell us, sir, how the College came to be founded, and what its general aims were?

The College was founded in 1910 by a group of clergy and laymen for the purpose of training men for the Ministry at home and abroad, and also the purpose of providing a residential hostel for men doing the University courses. The aim of the College is, of course, to produce Christian gentlemen, men of character and conviction.’²

* * *

Our opening scene - the Ridley Principal’s study, Cumnock, interchanges during a late 1954 interview with Dr Babbage as humorously reported by three student magazine editors - offers readers a succinct history lesson, that began in 1908 with the founding fathers, who formed the first Ridley College Council in Melbourne.³ From conception, the founders intended that Ridley College would serve a ‘two-fold’ aim, and therefore be located ‘in close proximity to the University’: ‘The College is designed to serve as a place of residence and education for students whilst pursuing university or theological studies.’⁴ For almost 100 years legal memoranda and constitutional documents have retained official statements of Ridley’s two-fold aim and founding purpose. All Ridley Principals (from Acting Principal Canon Sadlier in 1910 to Dr Adam from 2002-) have reiterated these historical emphases. From the twin roots of Ridley’s foundational history, a dual residential college is developed and nurtured ‘by deliberate design and intention’, during five principalships (Sadlier - Babbage, 1910-1963). Out of this inheritance grows the story of the dual College’s privileged status as Ridley College, University of Melbourne, the University’s tenth Affiliate College for 40 years, from the Leon Morris era onwards. Thus Chapter 1 (1908-1963) forms an essential prelude to the story of Affiliation achieved and enjoyed over four decades (1965-2005), before the closure of the University College late 2005, by different intention and design, and the relinquishing of Affiliation, a postscript that takes effect from 2006.

² ‘Coffee, Cream-cake, and...PLANS FOR EXPANSION’ *Ridley College Magazine COTICULA*, Summer Term, 1954, pp. 4-5.

³ Foremost among them the Bishops of Gippsland and Bendigo together with leaders of the Church Missionary Society (now CMS then the CMA), convinced of the need for a new Anglican training college that (unlike Trinity) would accept non-graduate theological students, and also be intentionally evangelical in orientation.

⁴ Draft ‘Provisional Constitution of Proposed Evangelical College’, Ridley College Council Minute Book, 4 August, 1908.

‘... The College is designed to serve as a place of residence & education for students whilst pursuing university or theological studies.

Aim The aim of the College is twofold: -

(a) To provide theological training for students who are seeking Holy Orders, or preparing for Mission work.

(b) To provide a course of preparation in University work for students who wish to pursue a degree.’

PART 1: BEGINNINGS

CHAPTER 1 PRELUDE 1908-1963

Ridley Residential College: ‘by deliberate design and intention’ - theological and secular

Ridley College opened in 1910 with five students - three theological students and two students enrolled in university courses⁵ - residing in the rented premises of ‘Norwood’ opposite the University, a boarding house in Royal Parade. Thus from conception (1908) and inception (1910) Ridley provided for dual residency, serving both ‘theologs’ and ‘seculars’. Having outgrown Norwood within two years, the College moved to ‘a large villa - Kooringa’, further north.⁶ With a doubling in student numbers between 1919/1920, Principal Wade summed up the post world war challenge ahead. ‘The task of setting Ridley upon a permanent foundation, so that it may not only continue its work, but make provision for a greatly increased demand upon its accommodation... now that the war is over.’⁷

The Council’s purchase of ‘Cumnock’ in 1921 set ‘Ridley upon a permanent foundation’:

At last the Council is able to announce that a property has been purchased in an excellent position, with an extent of land. The site is at the corner of Walker street and The Avenue, and overlooks the open spaces of Royal Park. The mansion... will afford accommodation for the principal, his family, and the whole of the students at present in College.⁸

1925 heralded ‘a great step onward in the history of the College when we were able to have 25 students in residence during first term’, made feasible by a new accommodation wing, ‘Baker’ ready for 1924. A second wing planned in 1926 would allow for a total of 40 students; but Principal Wade emphasised first ‘we must build a Chapel’. Meanwhile Ridley theologs gained noteworthy ThL results, over four consecutive years attaining 1st class ThL results and for ‘the third time in four years’ included the top student in Australia.⁹ Theological enrolments peaked in 1931 (23 theologs, plus 13 seculars), only to decline steadily year by year. 1935 - Ridley’s 25th year, opened with only 25 students in residence (as in 1925) and ‘for the first time in the history of the College’ university students outnumbered theologs.¹⁰ A late entry evened the numbers at 13:13.

⁵ Including P.W. Stephenson the first senior student, later a Council member (1930s), CMS missionary and Bishop of Nelson. *Ridley Report*, No 1, December 1964, p.2

⁶ At the corner of The Avenue and Park Street (today’s address - 1 Sydney Road).

⁷ Ridley College Melbourne 10th Annual Report, 1920.

⁸ *Ridley College Monthly*, 1921.

⁹ Ridley College Melbourne, Fifteen Annual Report, delivered 25 April 1925, by Principal Eustace Wade.

¹⁰ Ridley College Council Minutes, 11 March 1935.

Principal Wade appears gaunt in official College photographs; perhaps the combined toll of the College's worsening financial situation,¹¹ family tragedy (his son's death), and his own deteriorating health that was to precipitate his retirement in 1937.

The time appeared opportune for University co-operation: 'The Council has given much thought to the question of our relation to the University of Melbourne during 1935', noting that 'there has not been any official connection with the University',¹² despite provision for 'some such co-operation...in the Ridley constitution',¹³ and long-term interest 'in this side of the work of Ridley' by the Chancellor Sir John Macfarland (1918-1935). Revd Eustace Wade reported being 'favourably received' in a midyear interview 'to see Dr Priestley re. the securing of more non-theological students from the University'. Raymond Priestley, the University's first full-time Vice-Chancellor (1935-38),¹⁴ was concerned 'by the lack of community spirit at the University and was anxious to do all that was possible to strengthen its corporate life'.¹⁵ He also 'agreed that the present colleges needed supplementing', and offered 'to take' a Ridley proposal 'before the University Council'.¹⁶ A Ridley Council subcommittee promptly designed a proposal 'to achieve the purpose of chosen co-operation with the University'.¹⁷

By 1936 the lack of any resolution became puzzling. No trace of this item follows in Council Minutes for either the University or Ridley after 1935 and the leading proponents soon moved on.¹⁸ The farsighted Dr Priestley oversaw the design and building of Union House and the Vice-Chancellor's residence in the University grounds,¹⁹ two buildings emblematic of his integrated concept of fully rounded academic participation in university life. A vital clue to why the promising 1935 approach 'fell through' can be gleaned from reading-between-the-lines of University Council

¹¹ Delivering the Principal's Report, 'Ridley College 26th Annual Report' for the year ended 31 December 1935, he acknowledges the characteristic generosity of Ridley's friends and supporters and seeks to explain the financial impasse. The 'small number' of students is 'a factor' in the worsening budget; 1935 opening in credit but closing in deficit. '...But the main cause is the Interest on the debt of £6,500. This is very evident when it is noticed that, while we received £341 in donations-a sum somewhat above the average of ordinary years-yet it was not even sufficient to meet the Interest charge of £357. During the past ten years we have paid out close on £4,000 in Interest on Mortgage, an amount which would have been almost sufficient to build the Chapel, of which we are so much in need'. Evidence here of the "chronic undercapitalisation" that has beset Ridley, over the years [Graham Cole (1992-2001)]

¹² Principal's Report, Ridley College 26th Annual Report for the year ended 31 December 1935. Also see *Ridley Report*, No 4, April 1966.

¹³ Ridley College Council Minutes, 8 July 1935.

¹⁴ John Poynter & Carolyn Rasmussen [1996] *A Place Apart. The University of Melbourne: Decades of Change*, Carlton South, Melbourne University Press. Dr Priestley was the first salaried Vice-Chancellor appointed by the University of Melbourne.

¹⁵ Ridley College Council Minutes, 8 July 1935.

¹⁶ University of Melbourne Council Minutes, 7 October 1935. This Ridley proposal invited him 'to accept the office of Visitor to the College', and 'the Council of the University [to] appoint two of its members to...a Board of management in all matters relating to University students resident in the College'.

¹⁷ Ridley College Council Minutes, 8 July 1935.

¹⁸ A potential ally, the Chancellor Sir Macfarland, who regularly attended Ridley College Commencements, died in 1935; the Vice-Chancellor, overseas early 1936, was enticed back to England by the University of Birmingham as their Vice-Chancellor from 1938; and Principal Wade retired late 1937.

¹⁹ See histories of the University of Melbourne, by Stuart MacIntyre & R.J.W. Sellick [2003] *A Short History of the University of Melbourne*, Carlton, Melbourne University Press; and by Poynter & Rasmussen, 1996.

Minutes, December 1935²⁰ and the Ridley Principal's 1935 Annual Report.²¹ The University Council deemed that extending Affiliation (the preserve of the established denominational Colleges around the Crescent) was inappropriate, but no alternative structure for 'closer co-operation' was forthcoming. By early 1936, alert to the apparent sensitivities, Principal Wade stated: 'It should be very clearly understood that we have no desire to encroach, in any way, on the prerogatives of the University Colleges...'

Thirty years on, at Ridley's first Commencement as the Tenth Affiliate College of the University of Melbourne, Dr Leon Morris (Principal 1964-1979) harked back to the 1935 precedent for seeking 'closer liaison' with the University, and remarked on 'a mystery' of why 'it fell through': 'For many years the idea has been in the minds of those at Ridley that there should be a closer liaison with the University. In the days of Principal Wade there was an official approach to the University... But it did fall through, and so did other approaches.'²²

* * *

Ridley was 'at a low ebb' by 1938 when Bishop Donald Baker became the Principal (1938-52). 'There were few students and chronic financial problems'. Unfortunately, the remedy adopted²³ 'represented an abdication of Ridley's founding purpose... In effect, it would become a hostel except for the teaching of a single subject', Doctrine. When he commenced as Principal in 1953, Dr Babbage was unable to teach his own subject, Church History. He sympathised with the 'unhappy and hostile' students in residence, mostly theologs who were 'non-evangelicals' (30 theologs, plus 18 secular students). 'I was not interested in unwilling conscripts... I had come to Ridley with ambitious plans in mind: to recruit able evangelical scholars and to establish "chairs" in all major subjects. Emphatically, I had not come to Melbourne merely to run a hostel... In due course the Concordat was allowed to lapse'.²⁴

Dr Babbage attracted outstanding scholars to Ridley (two of whom, like himself, became Fulbright scholars). Ridley's first Vice Principal (1945-59), Revd Leon Morris, aged 31 when appointed part-time by Bishop Baker, became full-time during Dr Babbage's principalship, to be followed by Dr Frank Anderson in 1959. Dr Babbage, concurrently Principal and part-time Dean of St Paul's Cathedral Melbourne, became a prominent public figure, also related very well with secular students, valuing their contribution, and attuned to the advantages of University relationships. At

²⁰ University of Melbourne Council Minutes, 2 December 1935, p. 109. The University Council, 'while of the opinion there may be a good case of acceding to the request' clearly intended 'to distinguish such a college as this from residential colleges within the University', and referred 'questions of general policy involved...to the Committee of members of the Professorial Board and Heads of Colleges...with the Vice-Chancellor as Chairman'.

²¹ And the Principal's Report, Ridley College 26th Annual Report' for the year ended 31 December, 1935, delivered as Commencement address, April 1936. 'It should be very clearly understood that we have no desire to encroach, in any way, on the prerogatives of the University Colleges...Our proposal has received sympathetic consideration by the University Council' but 'so far no definite decision has been reached.'

²² Principal's Report, 56th Annual Report, for the year ended 31 December 1965. Also see *Ridley Report*, No 4, April 1966.

²³ S. Barton Babbage [2004] *Memoirs of a Loose Canon*, Brunswick East Vic., Acorn Press, pp. 97-98 '...A Concordat with the Bishops of the Province...agreeing to send their non-graduate students to Ridley' and the Ridley Council agreeing 'that Ridley students should have their lectures with Trinity students, with lecturers nominated by the Bishops'. Doctrine, 'the one exception...was to continue to be taught separately by each College'.

²⁴ Babbage, 2004, p. 98

Commencement 1954, he spoke of the achievement of ‘the two-fold purpose’ of the Ridley founders, and of record student numbers: ‘This is the largest enrolment of theological students in the history of the College’ - 48 theological: 10 university students in residence. 1955 set another record - 70 men in residence (60 studying theological courses, and 10 secular courses). ‘These students come from every State in Australia and the College is now the largest theological College in Australasia’. Degree studies for the London BD commenced, ‘contemporaneously with ThL’, and women made an entry as students from both Deaconess House and St Hilda’s House attended Ridley lectures.²⁵

Consequently in the mid 50s ‘accommodation remains our most pressing problem’, requiring ‘leasing a nearby property’ and ‘double sittings for meals’. ‘The whole college cannot be seated in a chapel at one time’, only the Baker lawn could take a crowd. That Ridley training has become so ‘highly esteemed’ and ‘desired’ is reason for ‘profound thanksgiving’, the principal reported. ‘However, the situation tests and strains the loyalty and endurance of all. No praise is too high for the staff, both academic and domestic...nor...of the students themselves, all of them have shown splendid qualities of adaptability and co-operation’.²⁶ Finances and domestic staff were recurrent problems. Mrs Elizabeth Babbage volunteered to take on housekeeper duties (thus saving money for the appointment of Frank Anderson as tutor). Overall an unsatisfactory string of matrons, managers and chefs proved a trial, especially for Archdeacon John Moroney, long-time Council member, who graciously took on the Acting Principal role (1962, 1963).

‘Life was not always easy but it was never dull. Within the College we had a spirit of happy comradeship, sharing together, not only in the delights of study but also in fellowship and fun’. Each Thursday the Babbages ‘hosted a cultural evening for the entire student body’ with distinguished guest speakers including Dr H.V. Evatt, Dr Norval Morris and Mr Justice J. Barry.²⁷ Ridley’s university students excelled in sport, three receiving full blues - ‘for rugby, weight lifting and skiing, and another representing Australia in International Skiing Championship in Vienna 1952’.²⁸ The 1954 magazine interview humorously creates the sense of College camaraderie, as editors ask the Principal for further comment, about

‘...students given the liberty of displaying their original tastes in painting their rooms...?’

I’ve been delighted by the way in which students have exercised their originality...a wealth of happy experimentation...away from the institutional by providing a healthy measure of variety. I also believe that men should be encouraged to develop their own personalities and to express themselves in their own way. That’s why I’m so glad that no two rooms in the whole College are alike...the interior of the College has improved out of all recognition...a tribute to the men themselves.

I believe, Dr Babbage, that you have succeeded in converting the stables.

Yes. I’m glad to say that the College stables, a relic of the old coaching days, have been converted. This...is an immense satisfaction to me as an Evangelical. But seriously, however, the stables which have now been named Sadlier House, after a former Principal of this

²⁵ 44th Ridley College Annual Report, for year ended 31 December 1953.

²⁶ 45th Annual Report, for year ended 31 December 1954.

²⁷ Babbage, 2004, pp. 100, 105, 108.

²⁸ 44th Annual Report for 1953.

College, are a very useful addition. We are able to accommodate another seven students on the top floor, and we have also gained a new lecture room and a new bathroom unit.’²⁹

1954 - saw the ‘launching of the Ridley College extension appeal...inaugurated by a generous donation by the whole student body: a splendid gesture’³⁰, the purchase and erection of two army huts to house 15 more students, and also a brilliantly painted, temporary chapel. Other additions included the first Aickin-Arundel accommodation wing for 24 students, the building of Wade Lodge in 1960 as the Vice Principal’s residence (then Dr Anderson), and in 1963 the extension of the Dining Hall and the opening of the lecture theatre named Babbage (early August, on the eve of the Babbages’ departure, for his Professorial appointment at Columbia Seminary, US).³¹

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²⁹ *COTICULA*, 1954, pp. 4-5.

Ridley’s Sadlier building and the old Army huts were most prone to multiple conversions! Sadlier used for coal storage for many years, was converted by Dr Babbage, to accommodate 6 students (including from 1960 theologs Peter Corney and Ken Drayton, John Wilson and John Clark) in three shared upstairs rooms, and another in a single ‘room’ generally known as ‘the closet’ or ‘broom cupboard’; and downstairs a small lecture theatre. ‘Temporary’ Army hut(s) housed 15 students, through the 1960s! From 1973 the remaining army hut was used for the Bookshop, Bishop Stanway’s office, and a student room (available at lower rental) at least until 1980. Early in Canon Betteridge’s principalship the Sadlier ‘broom cupboard’ was occupied by a latecomer, Tim Dyer (Arts, 1980-82) until Tim’s election as senior student during 1980; later, downstairs Sadlier became a theologs’ common room; and subsequently an IT computer facility.

³⁰ Ridley College Commencement and Graduation, 2 April 1955.

³¹ Residential glimpses into College life, especially theolog and secular relations, in the 1930s can be gained from my research interviews with Phil Connell and Alf Stanway; in the 1940s with Norval Yeaman (Medicine, 1945-49 and Deputy senior student 1949); in the mid 1950s, from *Ridley Report* conversations with Michael Ball and Revd Peter Thomson AM; and in the later Babbage years, from research interviews with Peter Corney and John Wilson (1960-63).

CHAPTER 2 BELONGING: RIDLEY COLLEGE, UNIVERSITY OF MELBOURNE

‘A developing work’ in the Morris years (1964-1970)

1964-65 - ‘A developing work: what Ridley stands for’:

Cumnock, the Principal’s study, a decade after the student Editors’ interview with Dr Babbage.

One weekday, late 1964, a diminutive man sits in the high-backed chair, tucked in behind the large Principal’s desk, pen in hand writing. On the desk stacked neatly, a pile of books, work-in-progress papers and draft manuscripts. Shelves lining the walls are replete with books, all of which ‘the Doc’ is reputed to have read. ‘In all he has published 15 books’ including three hot-off-the-press this year, ‘and there are two more in press’.³²

In first term, the new Principal Dr Morris has introduced a new academic tutorial system for theological students and is hoping to appoint the first academic tutors for secular students. He and the Council are in the throes of surveying a large cross-section of leading Anglicans for their opinions on the direction of improvements at Ridley, and preparing to publish regular *Ridley Reports* to communicate with ‘the many friends who tell us they would like to be kept in touch with what is being done at the College’.

He’s convinced it is time to do such groundwork ahead of applying for University affiliation and launching a five-year Appeal to address Ridley’s ‘most urgent building needs’ - for a permanent Chapel plus ‘a properly designed library’ to overcome ‘a crippling handicap - lack of space’. On his desk several preparatory tasks, beginning with a leading article for the first *Ridley Report*.³³ First, decide ‘What’s is your aim?’ (advice he gives when Mildred, his wife has a talk to prepare). The friction apparent between residential students has troubled both him and the students who recently described secular / theolog relations as the low point of the 1964 college year, and used the 1964 *Ridley Magazine* to invite constructive dialogue as a way of discontinuing factions. His aim is educative, in part to call to account theologs and to explain the historical, dynamic continuities between ‘what Ridley stands for’, ‘the reason for Ridley’s continuing usefulness’ and Ridley’s potential contribution; hence the title ‘*A developing work: what Ridley stands for*’. He wants his readers to grasp the significance of two distinct Ridley commitments, in place ‘*from the beginning*’, yet still misunderstood. First, ‘while the College from the beginning had an evangelical character, it was never meant to be narrow or partisan’; hence the subheading ‘*Not Partisan*’. Indeed, ‘the growth of Ridley College in those early days’ and ‘the reason for Ridley’s continuing usefulness’ have been conditional upon producing graduates who combine ‘strong convictions’ and ‘respect for the views of others’. ‘Ridley’s sturdy evangelical basis’ indicates that ‘We must have men of strong convictions today’ (sure ‘of the basic Christian message’) -

‘*But this does not mean that all must be cast in the same mould. There are differences of opinion, differences of temperament, differences of churchmanship. These must be respected, and men taught not to ride roughshod over the convictions of those from whom they differ. We must look for men with firm convictions of their own and with a wise tolerance of those from whom they differ.*’³⁴

Second, he wants people to realise the reciprocal value of including ‘*secular students from the beginning*’; University students have ‘a contribution all of their own’ to make to residential education, as a whole:

‘Secular students

From the beginning it has been the policy of Ridley College to include within its student body University students taking a variety of courses. If a man studying for the work of the ministry is not to do a University course himself the next best thing, the founding fathers reasoned, is for him to rub shoulders during his course with those who are at a University.

³² ‘Profiles’, *Ridley Report*, No 1, December 1964, p. 2.

³³ Leon Morris, ‘A developing work: what Ridley stands for’, *Ridley Report*, No 1, December 1964, p.2.

³⁴ Morris, *Ridley Report* No 1, 1964: p. 2 (Emphasis added. Unless otherwise stated, *italics* is added for *emphasis*).

Wisely used this can be of very great value. Where there is a *good balance*, and where the students are well adjusted to each other there can be a *fruitful interplay*. The theological student is then not in an unreal world. The friendly criticism of scientists, medicals etc certainly helps pull the theological student's head out of the clouds and keep his feet on the ground!

The process is, of course, a *two-way affair*. In days when much tertiary education tends to be strongly secular it is good that some University students should be constantly challenged by the bearing of Christian principles on what they are doing.³⁵

Time to sum up, conclude, look to the future:

'Ridley College then has a *contribution all its own to make* to theological education in this country. It is an institution wherein ordinands can be taught to fill their place in the modern world with an understanding of and a tolerance of men of different ways of thought, both ecclesiastical and academic.'³⁶

Too early, as yet, to count on University Affiliation, yet this imagined, balanced community of Ridley theologians and seculars - is prophetic. He expects the trend of university students outnumbering theologians in residence to become fruitful in the experience of many Ridleyans.

The Doc cherishes 'a significant meeting of minds', the focus of his first innovation, an Oxford / Cambridge-style 'tutorial system for our theological students - two students with a supervisor'. He's about to communicate this widely by editing his Principal's Report to Council³⁷ for *Ridley Report* No.1, and again for his 1964 Annual Report.

'The year has seen the introduction of the tutorial system for our theological students. Each week every student has an hour with his supervisor of studies, in company with one other student. *This close personal contact is of incalculable value*, quite apart from its worth as an examination preparation. *It brings a student into close touch with a wise and inquiring mind*, it teaches him something of the way to tackle problems, and it gives him the opportunity of seeking help on any other matter, spiritual or academic, which is perplexing him. I am hoping that in time we will be able to extend this system to all the secular students at the college as well as the theologians.'³⁸

* *

A knock on the Principal's door reciprocated by 'Come', and two lodgers in Baker, "summoned...to his study", enter. 'Ah, Dr Foster, Dr Weller'. They sit in front of the Victorian fireplace, the loud tick-tock of the mantelpiece clock punctuating the silences. Keith Weller recalls the gist of their conversation:

"He is negotiating with the University of Melbourne for Ridley to be accepted as a University College. A University requirement is that Ridley supply tutors for resident University students. He needs tutors for science and related disciplines for his application to be successful. Would we take on this role? We agreed to give it a go, so at least one sticking point with the University was resolved."³⁹

These fellow CSIRO research scientists leave. The Doc returns to his desk. Step one accomplished, he pens in miniscule handwriting a sentence entry for 'Staff Notes': 'It is proposed that in 1965 Dr Keith Weller and Dr Ralph Foster will be giving tutorial assistance in science to those secular students of the College who wish to avail themselves of this facility'.⁴⁰

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³⁵ *Ridley Report* 1, December 1964, p.2.

³⁶ *Ridley Report* 1, December 1964, p.2.

³⁷ The Principal's Report to Ridley College Council, 16 June 1964

³⁸ 55th Annual Report, for the year ended 31 December 1964.

³⁹ Here only the verb tense has been altered; otherwise the quotation "... " is verbatim from Keith Weller's emailed reply to written questions.

⁴⁰ 'Staff Notes', *Ridley Report*, 1, December 1964, p. 4.

Disciplined use of gifts of Biblical scholarship and firm convictions ('knowing what he stands for'), balanced understanding and generous, wise tolerance, a dry wit, simple yet profound preaching and teaching of Christian principles typify Dr Morris' own contribution, especially in establishing Ridley College, University of Melbourne, 1965-1979.

1965-66 'The time was ripe for action' - launch the Appeal, build the Chapel, seek Affiliation:

As Dr Morris predicted:

The year 1965 may well go down in the history of Ridley College as one of our truly great years. There were a number of significant achievements, and the effect of some of them will be felt for many years to come. ⁴¹

Not given to exaggeration, he continued his 1966 Commencement address by singling out two significant achievements: the Ridley Appeal and University Affiliation, two long-hoped-for developments, now closely interconnected. He had thought and acted creatively about both the Appeal campaign for the Building Fund, with its initial target of building the beautifully designed Chapel debt free, and the benefits of Affiliation with the University. Moreover the 'number of significant achievements' produced far-reaching effects, spearheading greater growth and more substantial development for Ridley College than anyone could have foreseen.

'We begin with the Appeal', February 1965 and Dr Morris' remarks to over 300 people, attending the launch, as reported in a Church newspaper.

Drawing attention to... "exciting days" in theological education, Dr Morris said that never before had Christian people faced the type of secular society forming the average community today... Dr Morris referred to the slight preponderance of secular university students at Ridley. 'Theologs must be prepared to face the scrutiny of men in secular life... By contrast, ordinands must be able to address themselves clearly to the secular mind. The community must be faced with the challenge of Christianity'. ⁴²

Indeed, 'the time was ripe for action', 1964-66, both to engage people's hearts and minds, prayers and energies, and to grow a more fruitfully-integrated theological and University residential college at Ridley. Publicly he reiterated the emphasis on a 'two-way' learning process as theologs and seculars adjust, that is integral in his vision of Ridley's ministry, and increasingly shared by a Ridley community. 'The great majority of replies' from 'almost one thousand respondents' in the Opinion Survey, late 1964 'indicated that non-theological students should share residence with theological students'. ⁴³

⁴¹ Ridley College, Melbourne, 56th Annual Report, for the year ended 31 December 1965.

⁴² *Australian Church Record*, 11 March 1965.

⁴³ *Ridley Report*, No. 2, April 1965.

The outgoing 1965 senior student Alf Chipman (theology 1963-65) wrote a very positive story of ‘fun and friendship...unity...harmonious relationships, fellowship and understanding...’⁴⁴ amongst residential students. His account contained heartening evidence for all who shared Dr Morris’ commitment to fruitful and robust relationships between Ridley’s resident theologians and seculars.

Throughout 1964, ‘plans were being made for a major move forward in the erection of new buildings.’ ‘It is intolerable that, after 55 years...we should still be without *a proper Chapel*. Our main concern is to provide this much-needed building’, he declared.⁴⁵

But we are also bearing in mind that the library is not adequately housed, and we need accommodation for both students and staff. Our architects have drawn up a comprehensive plan, and we have now started an appeal for £75,000 which we hope will enable us to make a good beginning. Indeed we are hoping that the appeal will be well and truly oversubscribed, so that we can do all that is needed. But for that we must look to the generosity of our many supporters... [and] the efforts of the Rev H Scott Simmons as Campaign Chaplain...enlisting people to help us by their prayers and we trust that this will be a continuing of feature the life of the College.⁴⁶

A year later, having ‘exceeded the initial target of \$150,000...we are pressing on with the aim of raising at least \$260,000...to put up all the buildings that we need at the present time. Nothing like it had ever been attempted in the history of Ridley before. This appeal marks a significant advance’.⁴⁷

Dr Morris took a keen interest in the octagonal architectural design and requested a theologically significant change: that the Chapel doors open outwards onto Walker Street, facing outwards to the secular world beyond, not inwards upon the College itself. The significance of the new Ridley College Chapel was eloquently acknowledged.⁴⁸ The Chapel dedication in August 1966 became ‘an inspiring occasion, drawing the largest attendance to date of any College function, and eliciting enthusiastic comments...’⁴⁹ ‘The hopes and aspirations of many years were fulfilled with the consecration of the New Chapel...’⁵⁰ Promptly, the *University of Melbourne Gazette* led with a

⁴⁴ Alf Chipman, *Ridley Magazine 1965*. Using the pseudonym of the infamous devil’s advocate, CS Lewis’ Uncle Screwtape, he upbraids his nephew Sinley for the bungling mistakes allowed at Ridley:

‘the concert-type review...to run with resounding success...*Why have you allowed so much fun and friendship to arise among students?*...initiations (that) have helped towards an intolerable unity, a beastly spirit of fellowship. You condoned harmonious relationships...fellowship and understanding, truth and learning, even a little religious fervour...You have failed Sinley; without a new approach, RIDLEY IS A LOST CAUSE!’

⁴⁵ 55th Annual Report, 1964.

⁴⁶ 55th Annual Report, 1964.

⁴⁷ 56th Annual Report, 1965.

⁴⁸ ‘Chapel Foundation Stone Laid’ *Ridley Report*, No. 3, April 1966, p. 2. On 11th December 1965 the foundation stone was laid by His Excellency the Governor of Victoria, Major General Sir Rohan Delacombe, ‘before a large number of College supporters’. Following the Principal, he spoke of the chapel becoming ‘a place where future generations of students will seek and find real inspiration’...The octagonal ‘design of the chapel will break with tradition...the underlying idea is a gathering around the table for Holy Communion’.

⁴⁹ Principal’s Report, Ridley College Council Minutes, 29 November 1966.

⁵⁰ ‘Consecration of the Chapel’ *Ridley Report*, No. 5, September 1966, p. 1. From Archbishop Woods’ sermon at the consecration, 7th August, - ‘Ridley College has a worthy place of worship.’ ...[I]t has been the vision, determination and confidence of the Principal, Dr Leon Morris, that has wiped out the disgrace of the old Chapel and brought in the triumph of the new’. The architect / designers were also acknowledged ‘for giving us one of the most striking and...beautiful of the modern churches in this diocese.’

feature article entitled ‘Consecration of Ridley College Chapel’ and fine photographs of the Chapel’s exterior and interior (on the cover and next page). O’Neill’s review expressed praise indeed:

The new chapel at Ridley College, The Avenue, Parkville was consecrated on 7 August by The Most Reverend Frank Woods. As the first permanent chapel to the college, which earlier this year became affiliated with the University, it is an imposing addition to the complex and very appropriate architecture... This chapel becomes the architectural focus of the college and is a notable addition to the college chapel architecture of Melbourne University.⁵¹

How apt that the Ridley Chapel should receive the University’s accolades in the college’s first year of Affiliation, as the college’s ‘architectural focus’ and ‘notable addition to the college chapel architecture of Melbourne University’. Opening outward to the Academy for forty years of University Affiliation, Ridley’s chapel symbolised the college’s spiritual centre and mission, and its distinctive theological and secular residential community: ‘a worthy place of worship’, a training ground for budding preachers, pastors and lay workers, a spiritual space for secular student services, and for individual resses confirming their vows before God, a marriage partner and gathered witnesses; a still point in transitory worlds of ever-changing collegiate life and secular, university work.

The chapel and the Doc’s ‘ministry of preaching’ figure prominently in Ridleyean memories. ‘By far the most significant’ of buildings from the Morris era ‘into which he puts so much of himself... His ministry of preaching has also reached into many parts of the world, although he is happiest when preaching in his own college chapel, week by week’ (Dr David Williams, theological lecturer). “Excellent teaching from Dr Morris in the chapel (necessary for a recent convert from atheistic humanism)” (Dr Ralph Foster, biology tutor). “Chapel with Leon Morris was always stimulating, as were his lectures” (Jim Holbeck, theology).

Affiliation gained (1965/66) - ‘something exceedingly precious’

Summations marking three public occasions provide glimpses of ‘what Affiliation means’ during the Morris era:

The other outstanding achievement of 1965 was the success of our application to the University for Affiliation... In the end it seemed good both to the Council of the University and to the Council of Ridley College that Affiliation be granted. We begin 1966 as the tenth Affiliated College of the University of Melbourne. [Dr Morris, 1965/66]⁵²

It is hard to put into words what it means to belong to the University family. But it is *something exceedingly precious* for all that. The general atmosphere of the college has improved because of our new relationship. [Dr Morris 1966/67]⁵³

In a tribute marking the occasion of the Principal’s retirement April 1979, Dr David Williams also conveyed the deep personal dimensions of Dr Morris’ attachment to the University College:

⁵¹ *The University of Melbourne Gazette*, Vol XXII, No. 6, September 1966. Publication for the Council of the University of Melbourne.

⁵² 56th Annual Report, 1965.

⁵³ Leon Morris, Ridley College, Melbourne 57th Annual Report, 1966.

This side of his work has always been dear to him. Ridley's status as the University College is his 'baby'. He conceived the idea and he brought it into being.[Dr David Williams]⁵⁴

'An international stampede to mass higher education'⁵⁵ was well underway in the late 1950s and early 1960s. Influenced by precedents in England in the 1950s and burgeoning population growth of students ready for higher education, the Australian Government under Prime Minister Menzies set out to promote the values and ideals of University education, commissioned the Murray Committee and began funding major developments in higher education (previously the responsibility of state governments). The Australian Universities Commission (AUC) became the Government-appointed body responsible for directing substantial triennium funding to the university sector. Poynter and Rassmussen (1996)⁵⁶ chronicle local indications of the 'international stampede'. Australia needed a new university of 8000 students every year to keep up with student demand. Melbourne University emerged worse off at the end of their first triennium of funding than at the outset, given three successive years of disastrous over-enrolment, plus a reluctance to turn away students who had qualified to enter (having matriculated under the university-controlled examination system). Before new staffing and new buildings could keep pace, students crowded the campus. The University's staff-student ratio had become the worst in Australia, their student population exceeding the optimum number of 12,000 agreed upon with the Commonwealth Government, and above that of any British university, except London. The AUC gave Melbourne University £2.1 million for capital works in 1961-63; in 1962 alone the University commenced twelve new buildings. Victoria's second university, Monash, began taking students from 1961.

University colleges and halls of residence also extended, buoyed by 'a growing demand from would-be residents', and aided by AUC subsidies and building grants. As Poynter and Rassmussen observe at Melbourne University, 'after 1958, all the existing colleges greatly expanded their accommodation facilities'; 'new initiatives saw the opening of Whitley...in 1965, and in 1966 the affiliation of Ridley'; 'Colleges for women expanded from one to four' as Janet Clarke Hall 'divorced' from Trinity, 1961, St Hilda's opened in 1964, and St Mary's was established in 1966.⁵⁷ The authors' concluding observation glosses over Ridley's leading role: 'No one foresaw the social revolution that would make all colleges co-residential before the end of the 1970s'.⁵⁸

⁵⁴ David Williams, [1979] 'Dr Leon Morris retires: an era ends, laudably, for Ridley College, Melbourne', *Church Scene*, 26 April: p. 9. This tribute continues 'There were, of course, financial benefits to Ridley in making this move, but there was also a real concern on the part of Dr Morris that the "seculars" should have a better status and that more provision should be made for their needs.'

Dr Morris' (1966) references to 'our poor relations' and 'raising the status' of secular students, as quoted, reveal 'a real concern' for the university students in residence at Ridley College.

⁵⁵ Poynter & Rassmussen, 1996.

⁵⁶ Poynter & Rassmussen, 1996. Chapters 6 and 7 (passim).

⁵⁷ Poynter & Rassmussen, 1996: pp. 226-227. '...with the opening of St Hilda's in 1964 (on ground given by Queen's)... the "divorce" of Janet Clarke Hall and Trinity in 1961 (largely to give JCH independent status for government grants) and the establishment of St Mary's, formerly an annex of Newman as an independent college (on former Newman land) in 1966'.

⁵⁸ Poynter & Rassmussen, 1996, p. 227. While this may be accurate in general, Ridley can claim, historically, to have led the 'social revolution' by becoming the first Co-Ed college in 1972. Ridley's leadership and potential women residents late 1971 could foresee the direction of change, by both prompting and answering the question 'Why not be the first?'

From his idyllic position as Warden of Tyndale House, Cambridge (1960-63) and upon his return to Ridley College, Melbourne as Principal, Dr Morris witnessed the rapid expansion of higher education in England and Australia, and recognised the far-reaching implications for Ridley College. As part of his Principal's Report to Council, April 1965 he stated that he 'had an interview with the Vice-Chancellor, Sir George Paton, who was of the opinion that in the event of the College making application for affiliation as a university college there was no reason why it should be blocked'. In the Council discussion he 'pointed out the advantages of greater integration with university life and the obvious increase in status... There would be considerable financial advantages and the College could expect an annual sum towards expenses', and a subsidy per University [of Melbourne] student p.a. He explained that 'it was the intention to raise admission standards to Matriculation in any case', for Ridley (the Diocese of Melbourne required this entry level), and theologs were encouraged to undertake university studies. 'Dr Morris stressed that we must remain basically a theological college.' He explained the urgency of gaining Affiliation in view of the forthcoming round of submissions for AUC triennium funding. The Council meeting then requested the Principal to 'take necessary steps to seek affiliation with the University of Melbourne'.⁵⁹ At the time, Ridley had 76 students in residence - 34 theological and 42 secular students.⁶⁰

Dr Morris summed up the final stages of the process: 'The Council of the University passed a statute that was duly signed by the Governor', December 1965, granting Affiliation; thus heralding substantial advantages for Ridley including new status, new opportunities, an enhanced collegiate atmosphere and fuller participation in university life to the benefit all residential students:

This new status gives us new opportunities. There is a different atmosphere in the College and we are sure that the closer tie with the University will result in a good deal of good. It must be stressed that affiliation means a rise in the status of our university students and not a fall in the status of our theological students...that our university students are no longer to be regarded as the poor relations, in the College only on sufferance. They form an integral part of the College community... Affiliation will fail of its aim unless many more of our theological students do university work.⁶¹

Writing about the major advantages Dr Morris again outlined how Affiliation would further 'what Ridley stands for' - including an improved ethos, a balanced integrated community, and a mutually enriching 'era of service to both Church and University'.

This brings Ridley into the life of the University in a much fuller way. It can be expected that more of our theologs will now be encouraged to take University degrees, and all in all the University will loom larger in our thinking...

We are raising the status of our university students, not depressing that of our theologs. ...We look forward to a new era of service to both Church and University which will be enriched by our contacts with both.⁶²

He implied on several occasions that the onus, for realising this two-way vision and win-win situation, falls on the theological side, and on the College leadership to use the new opportunities to

⁵⁹ Ridley Council Minutes, 22 April 1965.

⁶⁰ *Ridley Report*, No 2 April 1965.

⁶¹ 56th Annual Report, for the year 1965, and the Principal's Commencement address, 1966.

⁶² Leon Morris, *Ridley Report*, No. 4 April 1966.

redress an historic imbalance. A year or so later, delivering the 1966 Annual Report Dr Morris reflected on the 'new relationship' with the University as 'exceedingly precious': 'It is hard to put into words what it means to belong to the university family. But it is something exceedingly precious for all of that. The general atmosphere of the College has improved because of our new relationship.'⁶³ Repeating 'new' conveys a sense of celebration, of 'the triumph of the new...replacing the disgrace of the old' (to borrow from Archbishop Wood's tribute at the opening of the Ridley chapel). As we have noted, Dr Morris (like Dr Babbage) had long valued Ridley's inclusion of 'secular' residents⁶⁴, and wanted them to enjoy better status, academic support and provision, than the hostel years afforded. The overall residential story emerging from the Morris era (1964-1979) is of old Ridley College - an under-resourced hostel or hall of residence catering for theologs and their 'poor (secular) relations' - becoming transformed into a more robust affiliate university college, distinctive for its Christian ethos of trust and happiness, and integrating a healthy mix of seculars and theologs.

However, Dr Morris' emotionally-rich reference to 'something exceedingly precious' warrants pondering, before we attend to wider evidence for the advantages Affiliation brought. His focus on the relational - 'belonging to the university family' - goes to the heart of what an affiliate identity means. Dictionaries give the meaning of the original word 'affiliate' as conveying a 'precious', new filial relationship, derived from the medieval Latin *affiliat-* 'adopted as a son' [*filius* - son]. Accordingly, the 40 year history of Ridley College, the University of Melbourne's 10th Affiliate College - moves our attention to participant accounts of what 'belonging to Ridley' and 'to the university family' meant. We turn to the experience of Ridley residents, both theologs and seculars, staff and students during the Morris era - the first five years of Affiliation (1966-1970), followed by another eight years (1971-early 1979).

Becoming a University College - Years 1-5 (1966-1970) - 'a good deal of good'

"My time in Ridley was the happiest period of my life - mainly for the rich intellectual contacts with like minds, and the rich Christian fellowship. I have kept in contact with some tutors and lodgers for the last 40 years: they visit me; I visit them each year." [Dr Ralph Foster, tutor 1965-71]

"Leon successfully blended the seculars and the theologs together because he was interested in them and wanted them to succeed... It was a taste of University life as we had seen it in English Unis. It made one appreciate the effort involved by many students studying for secular degrees." [Jim Holbeck, theology 1964-68]

The experiences of former lodger, then Biology tutor, Dr Ralph Foster and theological student Jim Holbeck during the early years of Ridley becoming a university college resonate for many fellow Ridley residents - seculars, theologs and tutors alike, for whom life at Ridley changed markedly. In broad brushstrokes Jim catches impressions of change between his first and last years at Ridley - "1964: Rebuilding. Restaffing. Accommodating. 1968: Developing. Professional. Caring."

⁶³ Leon Morris, Ridley College, Melbourne Annual Report for 1966.

⁶⁴ *Ridley Report*, No. 2 April 1965: p. 4 'The presence of secular students in the College gives breadth of outlook, and wider vision to theological students, and provides a stimulating atmosphere which is a benefit to all students.'

Developments from 1966 demonstrate how, as Dr Morris had predicted, Affiliation ‘brings Ridley into the life of the University in a much fuller way’ - especially through intercollegiate academic, sporting and cultural life and representation.

Becoming ‘more involved in the “College” life of the University’:

From 1966 the University of Melbourne Council appointed one of their longest term members, Sir James Darling to be their first representative on the Ridley Council (continuing into the 1980s). Headmaster of Geelong Grammar and a leading Anglican he took a great interest in Ridley over many years, as did later University Council representatives Professor Gordon Stanley and Professor Graeme Clark. Melbourne University Reader in Mathematics, Dr John Upton was elected to a lay vacancy on the College Council in 1967, and later served as Secretary and then Chair of the Executive, until his death in 1991. Accepted into the University fold, Ridley College was well served by such senior Council appointments, people who brought a wealth of experience from wider university research and educational fields. In turn, successive Ridley Principals Dr Morris, Canon Betteridge and Dr Cole valued the regular Heads of Colleges meetings and particularly treasured their respective appointments on the University Council (commencing 1977, 1984 and 1996).

Experiencing college life within the University became formative and/or transformative for many Ridley students, - academically, culturally, socially, through intercollegiate sports and team contests, and developmentally and spiritually through participation, friendships and significant relationships within the college. Secular and theological enrolments grew in numbers and diversity, generating matching demand for purchasing three adjacent properties, extending buildings, and providing flats for married theologs and staff.

Academically, “The best change was becoming a university college: all residential students had to matriculate so improvement in the academic standards of students” followed. Ralph Foster continues, illustrating how university college tutorials and the complementary role of Moral tutors provided students with new opportunities for ‘establishing closer relationships with the staff’:⁶⁵

“I gave tutorials in one of the old Army huts to about 10-15 students reading 1st year Biology (mainly medical, pharmacy, agricultural, optometry, physiotherapy students); some from other colleges some years. We were also ‘Moral tutors’ - our duty was to strike up friendships with men we did not teach and make sure they were happy in the college, listen to any concerns and suggest remedies. Some introduced me to their parents, and I got to listen to their concerns also. Many were in Ridley because they lived in the country (or even lived overseas) and so felt isolated from their family and friends.”

Ridley’s affiliate status in tandem with theological studies became a catalyst for attracting and retaining excellent tutors such as those already mentioned and Mr Lloyd Bath in English, Library, and as Dean of Students (1966- early 1971; his responsibilities including ‘Discipline, Travel vouchers and *Ridley Report*’). Affiliation facilitated many-sided contributions from resident staff often themselves engaged in postgraduate studies, postdoctoral research or professional work, ready to befriend university students and use opportunities for conversations, pastoral care and social support. Academic tutorial groups for seculars studying related academic courses and disciplines “saved the bacon” of many a first year Ridley student, who like Richard Prideaux (*Arts*, 1967-68)

⁶⁵ *Ridley Report*, No. 7, July 1967.

found that “the university tutes in those days were huge and uncaring and you hardly got a word in”.

‘Our first term as a University College seems to have gone well’, Dr Morris reported mid 1966. Although ‘secular enrolment has been disappointing, as in most Colleges, and twelve vacancies remained’, Ridley was ‘fortunate in obtaining a number of postgraduate students who were glad to do some tutoring in return for a reduction in fees’.⁶⁶ In 1967 ‘student accommodation was fully occupied’ - with 53 University (and Pharmacy College) students, and 29 residential theologs (who ‘have the benefit of living with those training in other fields’). Five of the resident theologs were studying part-time at the University.⁶⁷ By 1969 with ‘a total of 90 residents’ (including 28 theologs, 52 secular students, and seven tutors) - ‘every possible accommodation was in use, with doubling of 4 rooms. There was great pressure on entrance’ to college.⁶⁸

Academic results on the university side improved generally, as indicated by the overall % pass rates in all subjects. In 1966 ‘an overall [Ridley] pass rate of 81% of subjects attempted was less satisfactory on the University side’ being only 54%, but rising to 78% in 1968. Most pleasing were the first class honours and prizes awarded in 1967 and 1968, especially the five high honours results in the Sciences in 1967, three leading onto tutoring positions in 1968. ‘We welcome as new tutors three of our own students who graduated with (high) Honours in 1967 - Messrs R. Taylor, Max Thompson (Maths) and Murray Seiffert’.⁶⁹ Dr David Williams, much loved by RUC students across four decades, received a PhD (Melbourne) for his thesis on Jewish Christianity, and continued on as a theological lecturer.⁷⁰ Neville Knight (Arts, 1967 senior student) began part-time theological tutoring during 1968-69, whilst studying for an MA on a university scholarship. The theological results for 1968 ‘were good but not outstanding. University results were the highest pass % for some time, two students had excelled...’⁷¹

Ridley students could attend intercollegiate tutorials as arranged by the respective deans or senior tutors. Arts students, always a small minority at Ridley, often did so. Richard Prideaux remembers vividly the privilege of experiencing the richness of college and university life during his first two years of studying Arts, 1967-68:

“I remember with great warmth the friendship of both seculars and logs. I was a very young first year student at Melbourne Uni. I didn't know anybody. Came from a high school. I had no background in university life or private school life and I just found the whole college environment very warming, encouraging and supporting. And it saved my life... My Ridley tutes with Lloyd Bath in English and the tutes they organised for me at the other colleges for other subjects saved my bacon in first year... Lloyd Bath in particular...formed me as a

⁶⁶ Principal’s report, Ridley College Council Minutes, 13 July 1966. ‘Initially, not enough University men had applied to meet the quota in 1966, and the College took 1-2 Pharmacy students with the Vice-Chancellor’s approval’.

⁶⁷ *Ridley Report*, No. 7, July 1967.

⁶⁸ Ridley College Council Minutes, 6 March 1969, as reported by Dr Keith Cole, Acting-Principal during Dr Morris’ sabbatical year.

⁶⁹ *Ridley Report*, 2 May 1969.

⁷⁰ Annual Reports, 1966, 1967. Especially pleased with results in Sciences 1967 - three high honours, above also J. McIvor (Ag Science) & I. Beveridge (Vet Sci.). And the Principal’s report to Ridley Council, 29 Feb. 1968 ‘good 1967 results except for law and theological students.... some mitigating circumstances’.

⁷¹ Ridley Council Minutes, 6 March 1969.

student of English. He was a very powerful influence in my life... Certainly I benefited from all the those marvelous [intercollegiate] tutes. I had Veronica Brady at St Mary's for English that was an extraordinary privilege (Lloyd Bath was away in my second year)...a politician, Tony Staley, at Trinity for Politics and Modern Government. And I had some fantastic woman at Janet Clarke Hall for Geography... People of the highest calibre and it really made a difference to my Arts degree. In fact I'm quite certain I wouldn't have got through without that extra help.

I felt I was part of the University - ...you know what it's like walking around the College Crescent...[after] a tute at seven o'clock at night in summer, the bells are ringing; people are on the Beaurepaire track. I felt I was a university student. And I just drank in the whole culture - university culture and Carlton scene. And I've never forgotten it. I often felt they were...two very very happy years.”

Affiliation brought Ridley into *'the University inter-collegiate sporting and cultural activities' and social life*. By 1967 Ridley competed in six intercollegiate sports (plus debating), 'secured several places' in the swimming carnival, and won their first intercollegiate hockey premiership (1.0 against Ormond). This participation placed Ridley 'on the map' intercollegially.⁷² Ridley reached the final debating rounds in 1967-69. Playing football for Ridley was a great 'leveller' amongst *ressies*, and seculars long remember the names of theologs who played, such as Dave Walker and Jim Holbeck. Informal volleyball, played near the old army hut, had been popular for years, and in 1969 Ridley played volleyball competitively for the first time.

Performances of plays and successful reviews continued to boost College cultural life within the university. In 1965, Ridley staged two reviews, in 1967 a review at St. Michael's North Carlton, and several Ridley students participated in a university theatre performance. *Julius Caesar* performed in the Round in Babbage lecture theatre, 1968, received rave reviews.⁷³ 'An innovation on the part of the students was inviting eminent visitors as end of term dinner speakers.'

Socially, everyday college life, activities and friendships brought numerous opportunities for fun, camaraderie and deepening relationships between secular and theological residents. Richard Prideaux remembers especially the 'whole college' volleyball contests and the spontaneous entertainment erupting at the regular college high teas:

“...The fellowship between everybody on the volleyball court after dinner...especially in summer everybody would go straight out to the volleyball court...just as stubby bit of land and a permanent volleyball court set up and the whole college would go out there. A large number of us and play...*all mixed up logs and seculars. And it was hard fought and fantastic fellowship.* Another memory was playing in the intercollegiate sporting teams: I played football for Ridley. Dave Walker and I used to play table tennis. There was an old Rec. Hall - must've been pulled down when the dining hall was built on. Anyway we played table tennis for three to four hours many a night...

⁷² *Ridley Report*, No. 7, July 1967 and Neville Knight, Senior Student report, *1967 Ridley College Magazine*.

⁷³ See the *1968 Ridley Mag.* and the *Ridley Report*, No. 11, September 1968. Later, successful productions included *The Emperor Constantine* in 1977, and regularly the plays and musicals staged by Whitley and Ridley Theatrical Society [WARTS] from the 1990s.

I also remember high tea every night...that was a regularity for me in those two years at uni, - having to get dressed up in gown and coat, and go into dinner with Dr Morris at the head of the table. There was always something happening. Everywhere. Doc Morris would always have something interesting to say, and there was fun and games. And Peter [Adam] jumping up and down on the Veiner Schnitzel to straighten it out and stuff like that. That's a legendary story. He just threw it out into the middle of the dining room -- it was crumbed Veiner Schnitzel - as old as Adam. Old curled up and dry, and he threw it out into the middle of the dining room with his gown flapping and jumped up and down on it to straighten it out. Caused a great rumpus... I think people accepted eccentricity in those days. Leon Morris was a very flexible guy."

Ridley's seasonal water sports

'Troughings' and water fights, along with fresher initiation tasks enjoyed a long history, and continued to render ressie life awash with laughter and tall stories. During Commencement week Dr Morris *might* be seen solemnly leading the gowned procession of seniors and freshmen along Walker Street towards the original Victorian horse water trough in Royal Parade, for a ritual blessing of the waters and a prayer prior to fresher immersion therein. Homage was paid to the troughing initiations and the horse trough was eulogised in semi-sacred writings scattered through *Ridley Reports* and magazines. The horse trough in Royal Parade survived several motor vehicle accidents; as *Ridley 65* magazine editors boasted, Ridleyans 'were instrumental in snatching from the jaws of the demolishers one of the city's oldest and most noteworthy relics - no, not St Paul's, but the horse-trough'.

Many residents remember the beautiful Ridley gardens, and events on the main lawn (site of many official garden parties) and quadrangle, edged by the grey cloisters of Baker, a huge willow tree, and the weeping elm ('the tree of life'), blooming magnolias and rose bushes - some planted by Dr and Mrs Morris in the 1950s.

'Marked...changes within Ridley'

We can trace a deepening awareness among residential students of what it meant for Ridley to become an affiliated university college from the mid 1960s, through magazine articles, senior students' annual reports and reflections, as well as through accounts by the many research interview participants. Neville Knight writing enthusiastically about Ridley's greater participation in intercollegiate sports during 1967 claimed that Ridley was now 'on the map' - inter-collegially. The Principal reflected - 'There has been an excellent spirit in the College. Indeed probably the most important thing about the life of the College in 1967 was the fact that strong links were established among the students. This *will* to work together was responsible for many fine achievements. We are grateful for this in the past year and we trust it will continue'.⁷⁴ Mid 1968 'the Principal reported...an excellent first term...a very fine College spirit and the intake of freshers had included some men of good quality... The End of Term dinner held within the College was addressed by Dr Ralph Foster and was a resounding success'.⁷⁵

A thoughtful 1969 Senior Student report by Alan Roberts (fourth year law) indicates a developing sense of 'the greater involvement by colleges in the University itself' and of the colleges no longer

⁷⁴ Annual Report for 1967.

⁷⁵ Principal's report, Ridley College Council Minutes, 13 June 1968.

‘on the periphery of the university life’ (although as yet having ‘no representation on the Students’ Representative Council’). He also noted that:

*Changes within Ridley itself have become more marked this year... [and] indicate a coming to grips with the college's dual role of both a university and a theological college ...Ridley is strongly Church-institutionalised with a dominant theological faculty, but the role of the college is wider, and extends to that of every discipline and school of thought; thus there needs to be an atmosphere wherein opposing ideas can be expressed and appreciated -- from the relationships within the College it is obvious that this atmosphere is prevalent.*⁷⁶

This last paragraph offers evidence that the hopes Dr Morris expressed five years earlier for ‘a developing work’ [*Ridley Report*, No. 1] were being fulfilled by the marked ‘changes within Ridley itself’. Specific reflections by residents who experienced Ridley pre-affiliation 1964-65 and after affiliation provide further endorsement of the positive development in student relationships through the 1960s. As Ralph Foster remarked - “I was there only under Dr Morris. By and large the theologs and non-theologs got on together remarkably well”.

Theological and university graduates of Ridley College from the Morris era also singled out Ridley’s distinctive, dual college mix as especially significant in their professional and ministry training. Director of the Healing Ministry in Sydney for 18 years, succeeding the founder (Canon Jim Glennon), Canon Jim Holbeck recalled his Ridley training as ‘very beneficial because it was a combined university and theological college - being combined other students kept you on track - not “holier than thou”. So, very helpful.’⁷⁷

Funding, buildings and property development:

In contrast to the beauty of Ridley’s gardens and parkland setting, building needs were acute and the facilities grossly ‘inadequate’, as had been highlighted in 1965 by the Appeal launch, the Opinion Survey responses, and by the University Council’s comment regarding the College’s inadequate provision for the College library and Senior Common Room.⁷⁸

Affiliation generated far greater demand for college property development and expansion. On the Principal’s representation the AUC ‘gave a retrospective grant for Administration and tutorial expenses in 1965’.⁷⁹ The colleges received annual per capita subsidies for residential university students, however these dropped well below the level anticipated by the colleges. Late 1966 Ridley was awarded its first ‘Universities Commission grant of \$35,000...to be used in the \$70,000 project

⁷⁶ Alan Roberts, ‘Senior Student’s Report’ *CONFLICT. The official magazine of RIDLEY COLLEGE*, 1969.

⁷⁷ The Healing Ministry video.

⁷⁸ For Ridley’s urgent needs for buildings and facilities and building plans 1965-69 see the first two *Ridley Reports*, No. 1 December 1964 and No. 2 April 1965. In the ‘Opinion Survey’ of the College conducted in 1965 with over 1000 respondents ‘Only 6.5% thought the facilities were adequate’. And the University of Melbourne Council Minutes, 4 October 1965, as cited.

⁷⁹ On the Principal’s representation the AUC ‘gave a retrospective grant for Administration and tutorial expenses in 1965’ of \$4,430. ‘The annual grant for administrative expenses would now be \$5,000 and for tutorial work \$30 per University student’, the Principal report to Council.

for the erection of...a two-storied block for single students'⁸⁰ including rooms for two university tutors (16 occupants in total). In tandem with Ridley's own Appeal funds, this grant financed the extension of Aickin-Arundel. The laying of the foundation stone by Bishop Stanway (Central Tanganyika) took place 10th September 1967 and the building was completed in December. The Council deferred 'consideration of the Dining Block (for which no Universities Commission grant had been forthcoming for 1967-69) and of the Married Tutor's Quarters'.⁸¹

The 1965 Appeal fund enabled the Council to purchase 172 The Avenue in July 1966, and initially use the old house as an annex for married theologs. The three storey block of six flats was completed October 1968, to the 'all-round satisfaction' of the first occupants. The building was opened by and named after the Chair of the Executive, Dr Bearham, following the Ridley Commemoration service, 13 October.⁸² The Council purchased 194 The Avenue, June 1968, again providing accommodation for theologs and other students (such as pharmacy, deemed outside the university student quota). Where students lived in College provides an interesting perspective on such developments. Jim Holbeck for instance moved five times in five years: "1964 in one of the Army huts"; 1965 in Baker; "1966 in the old home [at 172] between Ridley and CMS as a married student; 1967/68 in an old garage at the rear of the property near Mile lane; and later "1968 in the new Married units facing the Avenue [172]."

An AUC Delegation visit to Ridley in 1968 raised hopes of a successful submission for the AUC Triennium 1970-72 (totalling \$272,095).⁸³ The Principal understood that the AUC 'is likely to approve the Dining Hall & Library project' and possibly 'help with Baker renovations' but not assist with the staff/tutor flats. Bad news arrived October 1969: 'No AUC grant for 1970-72 triennium had been gazetted for Ridley, and enquiries had shown that the AUC would not consider any assistance until the 80% of students were undertaking full-time University degree courses'.⁸⁴ The Ridley Council had previously adopted 'in principle only' the proposal for a second Development Appeal (1970-74) continuous with the first,⁸⁵ but after discussing issues referred by an emergency Executive meeting agreed 'to defer any approach to parishes'. The Acting Principal highlighted 'important questions' concerning: the 'status of Pharmacy students and of graduates'; 'the differences in the Melbourne University and A.U.C requirements'; and 'the suggested retention of 172 The Avenue as an annexe'. The Council meeting asked 'Dr Cole to visit the head of the AUC in Canberra', and resolved that 'every attempt be made to meet A.U.C requirements in the 1970 enrolments'. They also noted that

⁸⁰ Ridley College Council Minutes, 29 November 1966. Ridley's urgent needs for buildings and facilities and building plans 1965-69 were outlined in the first two *Ridley Reports*, No. 1, December 1965 and No. 2, April 1966, and Appeal brochures. In the 'Opinion Survey' of the College conducted late 1964 with almost 1000 respondents 'Only 6.5% thought the facilities were adequate'. The University of Melbourne Council Minutes, 4 October 1965 noted that inadequate provision for the library and Senior Common Room.

⁸¹ Ridley College Council Minutes, 29 November 1966. [Subsequently, Ridley's submission for an AUC building grant towards these and library works proved unsuccessful for the 1970-72 triennium. The next Application for the 1973-75 triennium, initially prepared in 1972 by Bishop Stanway, was successful.]

⁸² Ridley Council Minutes, 13 July 1966. The Appeal Fund, the Principal reported 'has enabled us to open the Chapel free debt and to purchase the property adjoining the College' 172 The Avenue for £31,000 'giving a house capable of adaptation for two tutors' flats plus the land, for approx. cost in the Appeal schedule of 3 flats'... It also enabled us to plan a new block for students...'

⁸³ Ridley Council Minutes, 29 February 1968.

⁸⁴ Ridley Council Minutes, 9 October 1969.

⁸⁵ Ridley Council Minutes, 6 March and 12 May 1969.

few theologs were offering, and a major drive may be required to fill undergraduate University post-graduate vacancies. Full co-operation was expected from other heads of colleges who showed much goodwill in the situation. ...Another major policy issue was to determine the ultimate size which the College might grow to, to retain a suitable theolog / undergraduate ratio.⁸⁶

All issues 'required consultation with Dr Morris after his return', early in 1970.⁸⁷ No Council member would notice the Principal's mounting frustrations over forthcoming months, nor anticipate the turning point he would precipitate.

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⁸⁶ Ridley College Council Minutes, 9 October 1969.

⁸⁷ Later set for 2nd February 1970.

CHAPTER 3 ESTABLISHING ‘RIDLEY UNIVERSITY COLLEGE’ (1970s)

Turning points, developments and residential life in the Morris years 1970-79

Ridley College as a University College:

Affiliation brought Ridley College as a whole into a new ‘affiliate family’ relationship with the University. Dr Morris’ vision for Ridley outlined as ‘a developing work’ with which Chapter 2 began, entailed the whole residential college becoming a balanced, integrated residential community of theologs and seculars. The term ‘Ridley University College’, implying a separate entity from ‘Ridley Theological College’, was not commonly used. Even though obvious and crucial demarcations between Ridley’s university and theological student enrolments were unavoidable, they seemed rarely to detract from the accepted understanding of Ridley as one ‘whole college’, combining different dual sides and functions. ‘As we are a college of the University of Melbourne’, Dr Morris reasoned (in a 1970 Appeal letter), certain benefits and imperatives apply. In practice, some of these depended on the strict application of quantifiable criteria such as the 80% university resident quota (a condition of Affiliation, to be met annually from 1968).

Major structural changes in college administration were essential to ensure the successful establishment of Ridley College, University of Melbourne. 1970-71 marked a turning point in this regard, as old staffing arrangements ‘the way we do things’ (from the early 1960s - before affiliation) became unworkable, and precipitated new arrangements. Two other turning points and developments that also served to establish Ridley as a viable University College were student-initiated. The Principal and College Council responded to the proposed changes expeditiously, demonstrating a willingness to depart from past College practices.

1970-71

Dr Morris returned from a sabbatical year in America, to encounter both the difficult agenda issues carried over to a Special Council meeting, 2nd February 1970, and a heavier administrative load, given that the Vice-Principal had commenced his sabbatical year. With no prospect of a triennium grant, the meeting resolved that the Appeal would ‘proceed with its objectives unaltered’, and that the ‘full costs of the Dining/Kitchen block, Library facilities, staff quarters & improvements to student accommodation be named in the objectives...’ Ridley had indeed fallen between differing interpretations of the 80% residential university quota - a condition that the Council believed had been achieved within two years, as required. Dr Morris had acted in good faith upon advice from the University of Melbourne - that the 80% quota included part-time students (such as a theolog taking one university subject) and graduates of the University; along with the Vice-Chancellor’s

assurance that the reference to Ridley's library and SCR 'was advisory, rather than obligatory'.⁸⁸ The University's senior leadership from this period later received trenchant criticism for their own responses to AUC guidelines.⁸⁹ Dr Morris visited the AUC mid 1970 and returned encouraged by some prospect of funding after all, if triennium funds were not fully expended. Consequently the college architects began working on a resubmission of proposals to the AUC for construction of staff flats, now subject to Ridley finances.

Ridley's Diamond Jubilee Appeal (1970-74, target \$300,000)

At Commencement, March 1970, Dr Bearham spoke of the Development Appeal to mark Ridley's 60th Anniversary. An excellent Appeal letter from the Principal to potential corporate 'benefactor donors' described the college's building needs, and emphasised the significance to the community of Ridley's work in theological training and with university students: 'in view of the needs of our community for well trained and well adjusted leaders'. This reveals how Ridley leadership chose to represent the dual college, officially, to the business sector.⁹⁰

RIDLEY COLLEGE
University of Melbourne

...We are anxious to mark our Diamond Jubilee by making good the deficiencies which still exist in our buildings. Our library was originally the drawing room of a private family. Our dining hall and kitchen were meant for the same family. We need to build a new dining hall and kitchen, and to convert the present premises into a really adequate library, with a number of tutorial rooms.

Further, all our married students live at a distance from the College. We want to bring them into the life of the College. And we must do something about our oldest block. It was erected in the 1920s and should be rebuilt, or at least extensively renovated. ...

⁸⁸ Minuted reports as follows, first from University of Melbourne Council Minutes, 4 October 1965; and second as cited in the letter from the Vice-Chancellor Sir George Paton to the Ridley Principal, 11 October 1965, and reported by Dr Morris to a special meeting of the Ridley College Council 14 October 1965. First, the 'University Sub-Committee met and made its report' and recommendation to the Council of the University of Melbourne, which in turn 'decided to grant Affiliation to Ridley, 'subject to certain conditions applying', 'if a Statute of Affiliation were to be drafted.' [University Council Meeting, 4 October 1965]. Second, a letter from the Vice-Chancellor dated 11th October informed Dr Morris of the University Council's decision and related conditions, and cited the Council's resolution:

that the University would agree to make a Statue of Affiliation when the % of University students and graduates reaches 70%, on the undertaking by the College that this proportion would be raised to 80% within two years of Affiliation.

As Dr Morris explained to the Ridley Council, the University Council 'had also urged that steps be taken to provided an adequate library for the students, and to establish a "Senior Common Room".'

Mention of these, the Vice-Chancellor had assured the Principal 'was advisory rather than obligatory'.

The Principal also understood that the required 70% would be met in 1966 and that the rise to 80% would follow, though a reduction in Pharmacy students might be required... The possibility was stressed of achieving the 80% and maintaining it by using the new property, if purchased, for accommodation of non-matriculated and non-university students...The policy suggested by the Executive, that theological students capable of doing University studies, even one subject each year while in College, should be encouraged to take them up, was approved. [The Pendlebury Scholarship was for this purpose.]

The Ridley Council resolved 'that the Principal should take the necessary steps to indicate to the University the Council's readiness to comply with all requirements.' [Ridley Council Minutes, 14 October 1965]. Third, 'The Council of the University then passed a Statute that was duly signed by the Governor', December 1965, establishing Ridley as the University's 10th Affiliate College, from the new academic year 1966. [*Ridley Report*, No 4, April 1966, p. 1]

⁸⁹ Poynter & Rassmussen, 1996, criticise the senior University leadership for not being sufficiently astute or strategic - in heeding and responding to the AUC guidelines or in "reading the times", and especially for their inadequate 'knowledge of its [the University's] financial future and control of its financial present'.

⁹⁰ Of course, Appeal brochures highlighted Ridley's outstanding contribution to theological education in Australia. By 1970: 'One-third of all the clergy at present in the Church of England Diocese of Melbourne were trained at Ridley--far more than at any other College'. [Reported in 'Bishop for Ridley Staff', *New Life* Vol. 33, No. 12, 27 August 1970, p. 1].

By late 1970 over \$74,800 had been pledged to the Ridley Appeal.⁹¹

'Resignation foreshadowed', Deputy Principal appointed:

A major 1970 initiative was triggered by the sudden surfacing of 'frustrations experienced' by the Principal, prompting his foreshadowed resignation to a surprised Council, 25th June 1970. 'Chiefly these [frustrations] concerned the continued load of administration which allowed no time for scholarly pursuits... He...had no ideas about an alternative position elsewhere, but he could not continue to put his reading and writing priorities aside'. The impact was dramatic. His finely-timed move secured swift agreement from a contrite Council 'concerned to do all possible to retain Dr Morris' services for the College and the Australian church. The need was accepted to create a new position...to provide the necessary relief, and free the Principal for scholarly pursuits.'⁹²

Minutes of a special Council meeting, 20th August, record -

1. *Invitation to Bishop Alfred Stanway*: The principal reported on his contacts with Bishop Stanway over a long period, and his awareness of the Bishop's interest in serving the College. He then presented the Executive's recommendation... It was resolved that the Rt Reverend Alfred Stanway be invited to become Deputy Principal of Ridley College. The duties...shall include responsibility for the administration of the College, including finance and publicity. He shall also assist the Principal in the pastoral care of the students'.⁹³

Within days, carefully orchestrated, concurrently-timed announcements were made in East Africa, Sydney and Melbourne and reported almost identically in Australian newsmedia; that the Bishop of the Diocese of Central Tanganyika was resigning his See, after 20 years; had been 'offered and accepted' the appointment to the new position of Deputy Principal at Ridley College, to take effect the following August, 1971.⁹⁴ For Leon Morris this meant the promise of relief, through deputising college administration to a former Ridley graduate, first-class administrator and financial genius. For Alfred Stanway, the timing was perfect symmetry: a final year to see more dreams fulfilled in Africa including more doors opening for African Bishops as doors were closing for European Bishops, and with Ridley College, Melbourne the door opening for an administrator Bishop and Deputy Principal. Such dramatic answering of long-term prayers fulfilled an unshakeable confidence that "God works at both ends of the story", and faithfully across a person's life span.

The Bishop was commissioned by the Archbishop of Melbourne, Dr Frank Woods, in the Ridley Chapel on 20th August 1971, exactly a year after the decisive Council meeting. Dr Morris spoke of the Bishop's arrival as 'the outstanding event of 1971'. It seems incredible that it would take almost six years of Affiliation before the Ridley Council made a significant structural change to

⁹¹ Ridley College Council Minutes, 5 November 1970. [Also *Ridley Report*, No 16, April 1971].

Ridley graduate, Archbishop Sambell of Perth wrote recommending the Appeal, emphasising Ridley's 'right environment... contributed to by university students of varying disciplines'; spiritually by the chapel; and 'contributing to more adequate theological education and in turn to the needs of the world' [*Ridley Report*, No 15, August 1970].

⁹² Ridley Council Minutes, 25 June 1970.

⁹³ Ridley Council Minutes of a special meeting, 20 August 1970.

⁹⁴ All reiterated the position was 'responsible for administration of the college, including finance and public relations'. 'Ridley post for Bishop' *The Age* 26.8.70; 'College post for Bishop' *The Australian* 26.8.70. 'Tanganyika Bishop for Melbourne' *The Anglican* 27.8.70 and 'Bishop for Ridley Staff' *New Life* 27.8.70. 'University' *Carlton News* 2.9.70.

college staffing, by appointing a senior deputy leader who could address the substantial increase in administrative demands and opportunities entailed in running an affiliated university college. Successive Ridley Principals faced similar challenges that also necessitated job restructuring.⁹⁵

* * *

Residential students, representation and co-operation (1970-71):

The Principal reported early March 1970: that the 'AUC 80% undergraduate requirement was being fully met', and there were 'only one or two vacancies'. The seculars were of 'good quality' and included 'a few Christians'. There were 22 residential theologs (plus 6 external), 11 were doing London BD). The Sadlier wing had been renovated and 'these rooms were now very popular'. But, by mid year, 'it appeared all colleges were having enrolment difficulties. Many Heads thought that all University Colleges would face a crisis in 5-10 years since costs were rising faster than available income.' Overall, Dr Morris was 'very pleased with the standard of the College in 1970. Dr Williams had spoken to High Schools in NE Victoria about advantages of residential Colleges. Academic results in theology and University subjects had been gratifying'.⁹⁶ By contrast, 1971 began with eight vacancies - 'A shortage of students in University Colleges was shared by Ridley. The new student intake was of excellent quality, and had made a good start.' However by the end of the year - 'The Principal was not happy about the standard of academic results achieved by the theological students, or the quality of Christian character appearing'.

By 1970-71, five or six years after the granting of Affiliation, how had Ridley's university students fared? To what degree had the secular 'poor relations' to Ridley's theologs gained in status as the Principal had predicted? We have noted many indications of the ways university residential students were brought in from the cold, from the periphery of college life, to participate more fully in the intercollegiate life of the university - academically, socially, culturally and through sporting team contests. In the same ways, student participation in the collegiate life and environment of Ridley had been enriched, and for those interested, further opportunities for spiritual nourishment were afforded by regular student-led Chapel, Sunday evening services run by and for seculars, plus lively discussions and conversations about faith and secular life. Accommodation options had improved markedly, with the new Aickin wing, the upgrading of Sadlier, and the additional premises for married students and staff, following the purchase of 172 and 194 The Avenue (1966 and 1968). The subsequent construction of ten Bearham flats (for married students and staff - late 1968 and 1971) together with the refurbishment of 194 enabled Ridley to be more responsive to the demographic trend towards married residential students (particularly amongst theologs). Overall, as already illustrated, these developments along with academic, sporting and social developments enhanced the quality of university college life and learning, experienced by Ridley residents during 1966-1971.

⁹⁵ Almost another three decades elapsed before a second senior position with designated responsibilities for the residential university college would be established. That was the new position of Warden, to which Dr Graham Cole appointed Dr Stewart Gill, in 1998. Only such senior level positions could deputise for the College Principal at the Heads of University Colleges meetings - this significant role being delegated first to Bishop Stanway and next to the Wardens Drs Stewart Gill, 1998-2000, Andrew Sloane 2000-2002, and Evonne Paddison 2002-2005. These appointees were also involved in the day to day life of the university residential college and as senior members of the SCR.

⁹⁶ Principal's Reports in 1970 - Ridley College Executive Minutes, 5 March; Ridley Council Minutes, 25 June; and Ridley Executive Minutes, 5 October 1970. For 1971, Principal's Reports Ridley Council Minutes, 25 March; and Ridley Executive Minutes, 4 November 1971.

It is striking how often the brief, end of year reflections and individual assessments of College life made regularly by the Principal, senior students, tutors and others matched with each other, across a range of reports and contexts. Together they suggest a growing sense of 'fruitful' interactions between Ridley theologs and seculars and of a 'good spirit' of community, over six years of university affiliation. The changing ratio of seculars to theologs probably helped the university residents feel less dominated by 'the logs'. Several Student Club representations to Dr Morris and the Council 1970-71, making thoroughly reasonable requests, were appropriately heard and responded to, thus improving relations and avoiding 'them' versus 'us' confrontations. For instance, when 'the Student Club...requested student representation on Council', the Council proposed inviting a student representative for discussion of any agenda item the students had pre-selected. However as Mr D. Miller, who 'was welcomed as a student representative', explained: 'They wanted someone to represent students to the Council, not the Council to the students, and would be prepared to respect the confidential nature of Council business'. The meeting 'resolved unanimously... That this Council invites the Ridley College Student Club to send an observer to future Council meetings...'. 'He will be able to enter fully into Council discussions...' As the next *Ridley Report* elaborated: 'It is expected that in this way the students' essential voice will be met. Their voice will be heard and they will be able to make a more effective contribution to the life of the College.'⁹⁷ Curiously, it would take another decade and another Principal before Ridley's theological staff received equivalent representation on Council. Late 1971 Ridley students also requested that they be given a greater say in the election of the senior student. Dr Morris agreed, and increased the student weighting to over 50%. 'Nominations for Senior Student, to be voted on 60% by students, 20% by Principal and 20% by other staff'⁹⁸ These positive resolutions by the Principal and College Council were astutely made, especially at a time when student activism and political confrontations with authorities on university campuses were attracting wide media coverage, could turn nasty and sour relations.

In relation to wider more volatile contexts, the 'perusals', with which Dr Morris concluded his column in the *Ridley Magazine 1972*, have particular force:

It is part of the life of a college that we do face change...move a little further away from the older pattern...in a particular way that accords with that particular genius of our tradition...notably in standing for important Christian principles. But the way we apply those principles varies with the changing needs of changing generations of students. We try to do so with a consensus reached by continuing contacts between the college "establishment" and students... And in trying to avoid an "us" and "them" we are working towards a refusal to polarise which we think valuable for the wider community in which we live as well as the college life. There are too many divisions. We are trying to achieve co-operation.

⁹⁷ Ridley Council Minutes, 25 March 1971 and 1 July 1971; *Ridley Report*, No 17, July 1971.

⁹⁸ 'Principal's Perusal's', *Ridley Magazine 1972*: p. 1. [The University College was to be very well served over the remainder of the Morris era, by the senior students elected, most of whom were known to be 'convinced Christians'.]

From 1971-72 key developments and major changes - *'in our way of doing things'*

Attaining Affiliation and the requisite Appeal funds for building Ridley's Chapel late 1965/66 had marked an exciting time of beginnings for the college. Similarly Ridley 'chalked up' another two historical firsts late 1971/72, by making an important administrative and business appointment, and by leading 'the social revolution that would make all colleges co-residential [co-ed.] before the end of the 1970s'.⁹⁹

'Ridley man is home to stay':

Bishop Stanway stayed with the Morrises during September 1971, until the new staff flats were ready and Mrs Stanway could turn Flat 8 into their Ridley home. His first night back at Ridley, 'I'm sure that's lions!' he mused. 'I can't believe it. The only time in my life that I've been kept awake by roaring lions! When I was in Africa - it never happened'.¹⁰⁰

A fortnight later, the Anglican newspaper *See* reported an engaging interview with the Bishop, in his public relations role. 'Bishop Alfred Stanway has been in his new position as deputy principal for only two weeks but already he has begun to transform ideas into fact. He (and the Principal, Dr Leon Morris and the Council) have many plans to make Ridley College...a centre of communication and to bring it into the fore front of training men for the ministry'. In this 'new position...' 'I am mainly an administrator,' he said firmly.' As the next *Ridley Report* elaborated:

The new appointment means that for the first time in its history Ridley has a man whose primary task is administration...running the business side of the College... The administrative side will gain from new ideas and energy... [and] Dr Morris will be freed to concentrate on the academic side of the College and his writing.

The Bishop promptly recommended to Council the appointment 'Miss Mary Punt of Tanzania to serve as Matron' from March 1972.¹⁰¹ The Bishop was 'busy collecting funds for the building program' and overhauling the College's administrative and financial systems.¹⁰² By late 1972 it was time to apply for Commonwealth funds for the new dining hall and kitchen complex. Professor Bull, Acting AUC Chairman visited the College in April 1973, to discuss the building programme, and Bishop Stanway later visited Canberra. Ridley received the grant in 1974, and the building opened for use late 1975, thus freeing up Cumnock space for much needed faculty offices, and the old dining hall for the library.¹⁰³

Bishop Stanway's wider contribution over four years (1971-75) involved representing Ridley at the Heads of Colleges meetings, and developing the College's relationships with the Parkville

⁹⁹ Poynter & Rassmussen, 1996: p. 227.

¹⁰⁰ Richard Allan reminded me of the Bishop telling us this story in the Senior Common Room, 1972. Apparently the male lions had been moved into a zoo enclosure nearest to Ridley, well away from the lionesses on heat.

¹⁰¹ Ridley College Executive Minutes, 5 October 1971: '...when Mr John Hislop began studying theology fulltime'. And 8 February 1972: 'Mrs Morris acted as Matron for two months' in the interim). Heather Withers followed Mary, as House Manager and oversaw the major relocation to the new dining room and kitchen. Miss Margaret McKechnie, like Mary Punt a former Diocesan Secretary to the Bishop in Tanzania, joined the Ridley office staff from 1975.

¹⁰² Ridley College Executive Minutes 7th December 1971. He 'brought forward suggestions for keeping closer touch with the Income/Expenditure relationship... clarifying capital indebtedness on past building' and making 'provision for liquidation'. The Executive meeting adopted the seven specific changes of financial accounting practices he outlined.

¹⁰³ *Ridley Reports*, September 1974 and October 1975.

neighbourhood and wider community through Sunday Chapel services, property leases and purchases and building development. Ridley College's public relations with both the University and the AUC were significantly advanced and advantaged.

On the eve of his departure for America, September 1975, to become the foundation dean and president of Trinity Episcopal School for Ministry, Pittsburg, the Bishop was asked '*about how the College had developed*' during his time as Deputy Principal. His reply included - developing 194 as actual College accommodation; further use of 192 The Avenue, by leasing extra accommodation [leased from 1974 until 1976, when Ridley purchased 192]; building the new Dining room and kitchen; plans in the next triennium for upgrading of the whole premises; and the better financial state of the College.¹⁰⁴ Asked - '*What would you regard as the biggest difficulties it faces in the near future?*' he replied: 'Being governed by the past. Financially the problems of inflation. The necessity of building up greater interest around than we have at present.' His answer to the final question also implied an area that was holding the college back. '*With continued growth, could you foresee any significant changes in the atmosphere and structure of the College?*' Bishop: 'The further growth of staff participation in the main decisions of the life of the College, and the association of the College with other institutions with like aims'.

Revd George Pearson, Ridley Council member and Secretary from the mid 1960s became the second Deputy Principal (1975-1980), continued to work tirelessly on promoting Ridley's next Appeal from 1975/76, and became Acting Principal during Dr Morris' sabbatical in 1976. The position of Vice Principal remained vacant for almost a decade after Dr Keith Cole left in 1973, until Dr David Williams was appointed by Revd Betteridge. Thus except for September 1971-1973 the pattern of only one deputy or vice-principal appointment, to ease the Ridley Principal's load, prevailed until 1998.

Dr Morris, by remaining Principal until his retirement at decade's end, was to realise the achievement of his vision and aspirations for building Ridley as a caring residential community and a well established university college. By the later years of the Morris era, we can trace two dimensions of significant change in Ridley College, University of Melbourne. From without, Ridley College was being 'transformed by association with the University of Melbourne.' From within, a shared collegiate experience of 'the way we do things' at Ridley was emerging, distinctively shaping how university students and staff felt, thought and spoke about belonging to Ridley College. Accordingly, alongside Ridleyans discovering what it meant to belong to the university intercollegiate family from 1966 onwards (a focus in Chapter 2), we can trace Ridleyans also discovering, as 'something exceedingly precious', what it means to belong to the Ridley College family and community (a focus in Chapter 3).

Turning points, developments and experiences of residential life, discussed below, provide further rich evidence of how residential students and staff, under Dr Morris' principalship both experience and contribute to a 'Ridley way' of doing university collegiate life. In this emergent "Ridley model" community life is caring, nourishing, to be enjoyed and treasured, and identified as significantly different from other university colleges. Ridley University College is seen to be developing a distinct alternative.

¹⁰⁴ 'Dialogue with the Bishop'. *1975 Ridley College Magazine*. Italics used to replace bold font for questions asked in the original.

‘Going Co-Ed’ (1971-72) - “*Why not be the first?*”

Another masterstroke Dr Leon Morris ‘chalked up’ was a first for both Ridley and the University. Ridley College turned co-educational in 1972, the first University of Melbourne College to do so. Most of the affiliated colleges followed in 1973 or soon after. Alan Gijsbers (Medicine, 1971-74) remembers the Doc remarking in last term, 1971 - “*why not be the first?*”¹⁰⁵

Through the Principal’s successive reports as minuted at monthly Executive meetings (October - December 1971; February - June 1972),¹⁰⁶ we can trace how Ridley’s trendsetting decision to accept women university students in college ‘began in a small way’, with a degree of expediency - to offset vacancies, and in turn opened the way for Ridley’s first women theological students in residence from 1973. In October 1971 several women university students approached Dr Morris about living in Ridley. By November, vacancies appeared likely: ‘With only 35 returning in 1972, enrolments might prove difficult though initial enquiries appeared to be encouraging. A student had proposed that female students be admitted. There was considerable discussion about this, and general agreement that this would be a good step on an experimental basis. Already 7 young women were on campus as students’ wives. A female tutor was thought to be required for special oversight.’ Out-of-the-blue I received a telephone call from Dr Morris, inviting me to be the resident women tutor from 1972. Early December ‘The Principal reported negotiations for a female student intake and female tutor. With many graduating, filling of all vacancies in 1972 might be difficult’.

February 1972 the Principal reported: ‘37 students continuing courses, 33 new students to date, leaving 13 vacancies. Five women students and a tutor were enrolled. The academic standing of new students was high... The quality of new enrolments was good including an appreciable number of convinced Christians. An adequate tutorial staff had been engaged. Mr Ewan Stillwell, senior student and a convinced Christian, had begun well.’ By June ‘Correspondence...was reported regarding the training of Deaconess candidates at the College, and keeping in touch with the dioceses of the province.’ In August, the Principal reported ‘that an excellent term was drawing to a close. A secular student had been confirmed, a medical student and tutor Richard Allan had been converted...’¹⁰⁷ By 1973, there were over 20 women university students in college and one woman resident theological student, Helen Parkes.

At Commencement 1973 the Doc delivered, with a modicum of pride, a typically ‘in-house’ Ridley account of the small beginnings and trendsetting for ‘the social revolution of the 1970s’:

the event of the year...that made the biggest change in our way of doing things was the implementing of our decision to go co-educational. We were the first of the affiliated colleges of the University of Melbourne to take this step... We began in a small way (lest the experiment prove a failure!) taking in only nine girls. But we found our quality of life so improved that we would not think of reverting to a single sex status. The girls have exercised

¹⁰⁵ In keeping with a Stanway strategy “‘If a thing’s coming, you’ve got to get there ahead of it.” (Women’s ministry and such like.)’ - one of the ‘Crumbs from the Bishop’s table’ quoted in the *1975 Ridley Magazine*.

¹⁰⁶ Ridley College Executive Minutes, for 5 October, 4 November, 7 December 1971; 8 February and 6 June 1972.

¹⁰⁷ Ridley College Executive Minutes, 1 August 1972. Such reports indicate the deep personal interest Dr Morris took in the lives, spiritual faith and well being of College members.

a civilising effect on us and all have agreed that the atmosphere of the college has greatly improved since they came.’¹⁰⁸

*‘Now that the ladies have become officially part of us a new era has dawned’*¹⁰⁹

Late 1972 Jenny Laing, a third year Arts student (History honours, 1972), received a note requesting that she see Dr Morris. Jenny recalls, “I examined my conscience”, wondering what “I could’ve done to warrant a summons to the Principal’s office”, only to discover that he wished “to nominate me for senior student”. The fact that Jenny had good friendships with other secular students was a key consideration. “Deeply honoured”, Jenny declined, explaining that her summer wedding plans precluded her return to college. The numbers of women residential students increased steadily, two becoming deputy senior students - Libby Goldstone in 1974, and Penny Cohen in 1978. Not until 1984 was the first woman senior student, Kathy Ooi, elected, followed in 1985 by two women Robyn Gould, senior student and Andrea Dart as deputy.

Going co-ed was declared ‘an unqualified success’ by all. The presence of women lifted the tone of the residential college, and for 1972, at least, considerable deference was shown towards all nine of us, beginning with the allocation of attractive Aickin rooms. Spared the historic horse trough, after the Student Club Welcome address, we received a genteel bucketing ‘by the Ridley Gentlemen’ on the Baker lawns. I can still hear Charles Sherlock (OT lecturer) protesting when my turn came - “that’s a tutor you’ve got there!” The repartee and camaraderie of the Senior Common Room would be hard to surpass, and together with quality after dinner mints more than made up for “lousy coffee in a tacky SCR” in lower Baker. Female membership doubled when I encouraged a friend, Heather Ferguson to come as a tutor (1973-74). Other tutors included Max Thomson (senior tutor, 1971-76), Richard Allan, Rod Hardaker, Helmut Hugel, Lincoln Wood, and later Derek Snibson. Several of us worked full time in research and most were doing higher degree studies at Melbourne. Ressie students appreciated the small personalised tutorial sessions by college tutors, in contrast to large tutorials on an overcrowded university campus.

Most rессies welcomed ‘a civilising effect’ on the so-called “animal behaviour” of “the lads”. There was more of “an animal reputation” around in the early 1970s (than in the late 1970s), and “troughings were a lot more vigorous”. One day Libby Goldstone devised a scheme to teach “the lads” a lesson. From time to time Mrs Morris would kindly put out plates of refreshments, at the entrance to the servery in Cumnock, ‘left overs’ from various functions. The lads who found out first would demolish all cakes, scones and pastries before other rессies could form a queue. Libby, having set out attractive plates of biscuits, watched and waited until the lads emerged, licking their lips. Leaning over the balcony, “from the protection of the upper Baker verandah, in front of her room, she informed them that they’d just eaten dog biscuits.” Judy Yeaman retells this story with great glee. Longer term, social relations appeared to be unimpaired, at least for Libby and one of “the lads”, Peter Denson, who later married.

¹⁰⁸ Ridley College, Melbourne 63rd Annual Report for 1972.

Dr David Williams wrote of this Ridley turning point in his 1979 tribute to Leon Morris:

‘Co-educational: He chalked up a first in 1972, not only for Ridley but for the University. The College became the first within the University of Melbourne to go co-educational. Again, there was an element of expediency in this decision; but the fact remains that Leon Morris was prepared to “give it a go”; and like so many things which he has tried, it came out well. The eight female students and one tutor whom he admitted in that year brought such a change of tone to the College that there has never been any thought of reverting to the all-male institution that it used to be. [*Church Scene*, 1979]

¹⁰⁹ ‘Principal’s Perusals’, *Ridley College Magazine*, 1972, p. 1.

Country students and 'belonging to Ridley (University) College'

Many students entering Ridley to start university (and theological studies) came from country Victoria. The small-scale, friendly and relatively unsophisticated residential college safely eased their transition from home to city, from school to university life. Ridley offered, as Peter Denson [Engineering, 1971-73] discovered,

“a whole new world for you to become part of. Such a pivotal place...a focal point - social, residential and study-wise... My father was part of the Church in Cobram. He wanted a safe place for his eldest son... Ridley gave that sanctuary with everybody there and the structure of it all.”¹¹⁰

Several of Ridley's first women students came from country or outer Melbourne areas: Ethne Green (1972-73, Arts / Music) from Violet Town, Rhonda Koshade (Arts / Social Work, 1972-74) from Bunyip, and Judy Yeaman (Arts / Education 1973-76) from Dandenong.¹¹¹ Helen Brough (Medicine, 1974 -76) from Kerang recalls her parents' belief that “a residential college run by Dr Morris must be a good place”.

“I trusted everything he said to me. His quirky ways - terrific. ...I prefer the dry more distant and trusting Leon, it was how my parents treated me - with trust. And I liked his wife - Mildred ...In other colleges I would have felt totally socially isolated...if I'd had to take on all that money and class. - I'm at heart just a country girl... And I would've gone under in a shared house in those early days - they were pretty wild places. To me Ridley was an extension, a combination of the church and the football club we used to go to. A combination of Saturday / Sunday in my life - it really was. I used to go to the footie 3/4 time... Sunday night services fairly regularly - students doing it... I liked the architecture, not like being in a church. There was a protectiveness of girls - [we were] given most of upper Baker, also with John and Jan McIntyre [in the bridal suite], and Heather Ferguson. I was aware it [going co-ed] was a new thing, but it seemed to be going really well.

...The TV room above the loft was amazing. We'd go there in the middle of night to watch soccer, have jelly beans. Really good time being friends with science and engineering students... For me college was a safe way to have friends with non Christians, a very safe place to have really good friendships with non Christian guys, non Christian friends... There were boundaries, expectations of behaviour there, as at home, but without looking over my shoulder. You were treated as a young adult.

College was a soft transition - not jarring - no disconnection between childhood and adulthood... The college I knew was all these country kids doing their own thing - not much organised. I liked it that way.

After I left I used to go back into the old library. It was quiet and familiar - like going home. I loved the magnolia trees, all those magnolia petals on the ground - just beautiful - fantastic. I loved that garden.”

¹¹⁰ And given half a chance he'll tell you “Dave Nicholls kicked the winning point” in 1973.

¹¹¹ Judy's father, Dr Norval Yeaman (Medicine, 1945-49, and the first secular Deputy senior student in 1949), ran a medical practice in outer Dandenong. He maintained friendship with many ordained clergy, whom he first knew as fellow Ridley resses.

Trust, safety, new experiences, new friends, beautiful environs; valued continuities making “College...a soft transition...between childhood and adulthood”, home and university. All ‘of incalculable value’ - beyond measure.

Ridley College always maintained a ‘dry college’ rule. Some resses resented it, others considered it counterproductive, but many more people over the years have concluded the policy positively influenced and protected residential community life. The comparison with other colleges serves to highlight the great boon associated with having a dry college policy. Certainly, Dr Morris’ attitude to alcohol had a wholesome impact, as Dr Richard Allan (commerce tutor 1972-73; Dean of Students 1978-80) explained.

“Ridley didn’t have a police approach to anything...and students appreciated that. Leon explained it to the tutors one day - ‘The idea here is it’s officially banned *but* effectively the reason for that is so they don’t disturb others... I don’t want people walking around with master keys and checking...That’s not your role!’ He was really very wise. The students were looked after by him, and treated with respect... A reasonable amount of drinking did go on. But I never saw anything over the top, ever. The excesses that went on at Ormond and Trinity on a nightly basis (the alcohol abuse was extraordinary) I never saw at Ridley. And they really appreciated that. They knew they could drink but not at the expense of others.”

“I was grateful there wasn’t drinking”, Helen Brough reflected. It was such “an advantage and a fantastic stand.”

Several resses commented on the diversity amongst the theolgs living in college at this time. Judy Yeaman (Arts, 1973-76) noticed more friction between the theolgs themselves. John McIntyre (theology, 1973-76) enjoyed the diversity of traditions the theolgs represented, and also the way “the seculars kept us honest”. “The seculars could pick a fake” easily, Richard Allan remarked, “the theolgs (then) were a mixed bunch. Christians and non Christians”. Helen Brough observed that - “the university students who were not Christians thought the theolgs were irrelevant - separate - didn’t know what they were doing there. I found the theolgs older and more remote.” [But Ridley was so] “different to other colleges - the theolgs were a more significant presence - even numbers - felt like much more a presence - not peripheral to the life of the college. Whereas other colleges - Queens and Ormond you wouldn’t know theolgs existed. At Ridley they were a witness to the secular students - to take your faith seriously.”

The Archbishop of Melbourne had asked Dr Morris for the Ridley Chapel to function as a parish with Sunday services. Bishop Stanway preached regularly and maintained pastoral oversight. Dr Morris also preached, Mrs Morris and Mrs Stanway warmly contributed to the fellowship and extended welcome to all who came - a good number of married theolgs, residential students and staff, as well as some people for the neighbourhood. It became a wonderful worshipping centre for the wider college community, as well as for theolgs during the week. Bishop Stanway “exuded friendliness” and warmth, and many found him pastorally wise, and “an incredible presence” around the place. Recycling of envelopes was in vogue - Dr Morris using them for his sermon notes, and the Bishop for student invoices. This practice was commemorated on the cover of the Ridley Magazine, in the form of a large manila envelope addressed to Bishop Stanway, with the Ridley College address crossed out ready for reuse, and ‘*Ridley College Mag '73*’ hand written above.

From 1976, with the opening of the new Dining hall, kitchen, Senior and Junior Common Rooms, in the vicinity the college bookshop temporarily housed in the old army hut, further social gathering spaces developed, beyond the Cumnock and Baker quadrangle and amidst the diverse interactions of increasing numbers of day campus theological students and the residential college community. Expanding into the old dining room space in Cumnock, the college library more than doubled in size. The Paperback Club, hosted by Dr John Wilson (NT lecturer, 1973-85) and Jill in their Bearham flat was 'one of Ridley's most diverse groups in terms of membership – students, tutors, wives, staff, and outside visitors all come...books and speakers... Each meeting lasts an hour and includes supper during the discussion... We are sure the club adds to the appreciation of the books and provides an enjoyable evening together.'¹¹²

Ridley participation and results

The Principal regularly reported academic and sports results to Executive and Council meetings, and in Annual Reports, and often student columns in *Ridley Reports* publicised Ridley's growing tally of Premierships: football, 1970 2nd division, and the Morris Cup 1971, 1973; hockey 1972, 1975, 1978, 1979 and 1980. It was no coincidence, that for four of these hockey premierships Richard Allan was the skilful player-coach, and the owner of oft replayed super-eight film footage. Richard associated Ridley's winning streaks on the Royal Park hockey grounds, with the college chapel, observing that whenever the Ridley team played towards the Chapel end, they scored goals. The Principal reported that 1977 'was not a conspicuously successful year for our teams. In fact we have not won anything... yet it must be one of the best years - learning how to lose...'¹¹³ In 1978 and 1979, as well as the hockey premierships, Ridley won the ICSC Soccer premierships, thus retaining the ICSC cup the college had donated and named the Leon Morris cup, in the inaugural year, 1978.

The Doc, a keen spectator at Ridley's sporting contests, along with cheering supporters, is remembered for his warm interest, dry wit, and the drab gaberdine raincoat he wore. A 'memorable memory' several resses recalled is of the Doc muttering "clot", as a Ridley footballer made a brilliant leap to mark, only to let the ball pass untouched through his hands. Revd Maurice Betteridge [Principal, 1979-1992] faithfully kept on the tradition of attending many sports matches, and making them into social occasions to be enjoyed with university and residential students. At many matches the turn-out of vocal Ridley cheer squads and supporters more than made up for the 'walk overs' experienced, especially in the early years of fielding women's teams.

During the 1970s the college years seemed to get better and better, judging from magazine reports. Dr Morris always contributed. In the *1976 Ridley Magazine*, as 'The Prin. in Exile...' he wrote appreciatively of 'My students in North, Central and South America' who for all their differences resemble 'generation after generation of Ridley men, and more recently women', from whom 'I have learned':

I find the same restless intellects, as students refuse to accept simple solutions and keep pestering me with hard questions... And I am more convinced than ever of the value of being a member of the academic community. There is nothing quite like it... surely nothing that is more stimulating intellectually and more satisfying spiritually than sharing a common life in

¹¹² John Wilson, *Ridley College Magazine 1975*. [As one participant recollected, "John Wilson, a great guy in the residential college. The sort of person you'd think 'Now he would make a good Bishop!'"]

¹¹³ 'A letter from the Prin', *Ridley Magazine 1977*.

such a group... Other ways can be experienced later in life. Belonging to a college cannot. It is during student days or never... In my “exile” I have seen a good number of ways of life. But *I have seen nothing to shake my conviction that in Ridley we have a fellowship of incalculable value. May God bless you all as you experience it.*

Academically one of Ridley’s highest achievers, Soon Tin Lee (Medicine, 1979-84) chose Ridley College on the recommendation of one of the families with whom he lived as a Rotary-sponsored student during his Year 12 at Cobram High School. In the six years between topping both the Victorian Year 12 (HSC) results in 1978, and final year Medicine at the University of Melbourne in 1984, Soon Tin made the most of Ridley university college life. Recalling his first impressions, he wrote:

From a conservative Asian culture deep in the heartland of the tin mines and rubber estates of Ipoh, Malaysia, I was thrust first of all into the sunny countryside of Cobram on the Murray River as a young lad of 17. Then in February, 1979 I first set foot in Ridley, being met by a kindly elderly gentleman, Dr Leon Morris, after having mistaken the Wool House for Ridley College! ... and having a pleasant surprise of the rose bushes, the willow tree, the cosy little Baker rooms...¹¹⁴

Between 1964-1979, many Ridley resses recall being personally met on arrival and shown to their College room by Dr Morris. Few who met him first answering the doorbell at the grand Victorian entrance to Cumnock realised that he was “The Principal”. Several mistook him for “the butler”.

Recently, during our Melbourne-San Francisco phone conversation, Dr Soon Tin Lee told me “Ridley is where I got my adult, Christian values and attitudes from... I’m very happy with my Ridley experiences”. As ‘a living community’, Ridley’s residential college had developed a long way, from the somewhat divided college that had so concerned the Principal when he began in 1964. By 1978-79 Ridley had become the ‘caring community’¹¹⁵ that he had hoped and prayed for and worked hard to bring about. There was an ethos of trust, respect, and belonging. Even if the theologians and seculars seemed like “two nations living in one college”, they co-existed happily. Richard Allan (1972-73; 78-80) and I (English tutor, 1972-74, 76, 79-83) experienced the residential college in both the early and late 1970s and, as Richard commented, we could notice overall “the big change in the ‘logs’; students were more serious, far more mature, and there were a few more Christians among the seculars”. Having “tutored in all” the other Melbourne University colleges, around The Crescent, Richard came to appreciate the uniqueness of Ridley College, University of Melbourne, all the more.

“The ethos...I’ve never seen anything like it. I’d call it ‘the Ridley model’, myself. ... Ridley is the only one I’ve ever tutored in that had a true Christian ethos for its students. But when you were at Ridley it wasn’t pushed down your throat. If I had kids I’d send them to Ridley [“never” to other colleges]. It was never pushed down your throat... Ridley had a terrific atmosphere and I reckon had a beautiful mix... I can’t believe it got better and better... Let’s hope that somebody takes the model and recreates it”.

¹¹⁴ Soon Tin Lee, *Ridley Report*, No 54, March 1985 [Special Celebratory Issue: ‘Half as Old as Victoria: Ridley 1910-1985, 75th Anniversary Year]. We will meet Soon Tin Lee and other Ridley identities from the 1970s Morris era again during the Betteridge years, Part 2.

¹¹⁵ ‘The Principal’s letter: A Caring Community’, *Ridley College Magazine 1964*, pp. 1-2.

1978/1979 - An Era ends with Residential College farewells to 'the Doc'

Dr and Mrs Morris were farewelled late 1978 and first term 1979. Alan Cadwallader, a married theolog, very popular with secular students who thought he was "fabulous", masterminded several humorous events for the end of term farewell dinner, May 1979. A brief account follows:

End-of-Term-Dinner May 1979:

A tall slim Edna Everage [Alan Cadwallader] her long hair swept back in a bun, wearing her trademark flyaway diamond studded glasses, came screeching from the kitchen, clutching a huge bunch of gladdies. Swiftly she approached high table, to plant a large scarlet lipstick kiss on the Doc's forehead.

'Hello Darlings! I have never been so excited since the Queen shook hands with me!

Here *just for you* a little something from another living legend like myself!

Whenever I see him I can't help thinking - "clever little thing!"

The *Mobile Graffiti Board* Proudly reprinted a chorus 'from our beloved Dame's commemoration of the Doc's departure', to farewell 'Dear Leon, as you go off again to the Land of Who Knows Where...

Every student wants a Prin like Leon

Everyone deserves a Doc that's best

Every student wants a Prin like Leon

To guide him/her to the very best

Well he wouldn't have to write John's commentary

Or wear funny glasses when it comes to tea

But my heaving heart just stirs me on

To think that every Prin like Leon

Would LOVE to have a student just like ME!

Dr Morris had previously been farewelled as a 1978 Valedict, at the end of year Valedictory dinner and through the pages of the 1978 Ridley Magazine. Neville Gould (Engineering, 1975-1978) wrote in his outgoing *Senior Student's Retort*:¹¹⁶

... Sportswise with the college participating in four grand-finals and winning two...

I don't think the "Doc" could have wanted for a better year, either, in his last year here, and to me this is a reflection on his outstanding character, his love for this college and the way in which God works through him...

As I reminisce through four years of memories of this college I cannot help but thank God for the opportunities he has provided for me, especially this year. I became a Christian here, made many friends...and found a real meaning to life here. I pray that you will take full opportunity of the uniqueness of this college in the things it has to offer and may use these, the "best years of your life", to full advantage.

We close with Dr David Williams' tribute, describing the man Ridleyans experienced, with 'a heart full of love', both learned and lived:¹¹⁷

Dr Morris...is certainly a reserved man, but...never unapproachable. His world is the study. But his study door is always open. He welcomes anyone who comes to him. And there are many who, having overcome their hesitation, have come to him and found on closer acquaintance a man with a merry twinkle in his eye and a heart full of love which can be learned only at the feet of Jesus.

¹¹⁶ The Ridley College Student Club [1978] *Ladies and Gentlemen: Ridley 1978*, p. 3.

¹¹⁷ David Williams [1979] 'From Lithgow to London and back again', *Church Scene*, 26 April, p. 9.

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Chapters 1, 2 and 3, comprising Part 1 of this very short history, have provided historical evidence of Ridley College and ‘what Ridley stands for’ as a work in progress - ‘a developing work’ - taking shape and building firmly upon Ridley’s unique and dual foundation. Much of the evidence has come from records of events, developments and viewpoints, from the comments and writings of Ridleyans at the time, and from the rich descriptions and more recent reflections of various research participants.

In turn, Chapters 2 and 3 reveal Ridley College as ‘a developing work’ shaped by two major dimensions and experiences of belonging. During the late 1960s, members of Ridley College, University of Melbourne, the affiliate college ‘born’ in the Morris era, soon discovered that belonging to the University family delivered ‘a good deal of good’, amounting to ‘something exceedingly precious’. During the 1970s, as ‘Ridley University College’ becomes more firmly established, Ridley’s residential students come to share the collegiate experience ‘that in Ridley we have a fellowship of incalculable value’. As their responses reveal, they echo the convictions that Dr Morris constantly articulated and urged into being, so that together with their Principal they discover that ‘belonging to a college’ - identifying with the Ridley family and community - is ‘of incalculable value’. In sum, as Ridley residents during the Morris era they experience a Christian ethos of fellowship and fun, trust and respect - rich blessings that flow from a generous and loving God.

* * * * *

Endnotes

Author's Endnote: In deference to the scope of this draft monograph and related copyright considerations, and at the author's request, Parts 2 and 3 will be made available, separately, on the Ridley College Melbourne website.

Author's acknowledgements:

I would like to thank Ridley's honorary archivist, Revd. Wei-Han Kuan, for his cheerful and able assistance in providing access to the Ridley College Archives, and Bishop John Wilson for sharing with enthusiasm several of his own key document finds. I am especially grateful to the many research project participants, most of whom have been former resident students, staff and/or fellow Ridley Council members, between the 1960s and 2005. Without exception, the deep affection, humour and delight of their reflections about the Ridley College I also know and love delivers continuing inspiration. To acknowledge in particular the participants whose direct association with Ridley College corresponds with the years discussed in Part 1: Bishop Alfred Stanway, Canon Phil Connell, Dr Norval Yeaman, Dr Barton Babbage, John Denton, Revd Peter Corney, Bishop John Wilson, Archdeacon John Moroney, Dr Leon Morris, Dr Keith Weller, Dr Ralph Foster, Canon Jim Holbeck, Dr Peter Adam, Dr Neville Knight, Richard Prideaux, Max Thomson, Dr Alan Gijbers, Peter Denson, Henry Speagle, Dr Richard Allan, Jenny Laing (John), Rhonda Koshade (Magill), Bishop John McIntrye, Judy Yeaman (Martin) AM, Libby Goldstone (Denson), Helen Brough (Flynn), Phillippa Gijbers (Thomson), Bishop Barbara Darling, Penny Cohen (Langmead), and Dr Soon Tin Lee.

I hope in a subsequent publication to draw more extensively upon this rich data bank, comprising in total some fifty interview conversations and five emailed written responses. In particular, I would like to acknowledge by name those who have graciously accepted my invitations, often years apart, for interviews related to the Bishop Alfred Stanway Biography and the RUC project: Dr Peter Adam, Dr Richard Allan, Dr Barton Babbage, Dr Alan Gijbers, Canon Maurice Betteridge, Archdeacon John Moroney and Bishop John Wilson.

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Initially, this RUC history project was embarked upon in 2009 for a commissioned chapter (6000 words) on Ridley University College (1965-2005) for the Ridley Centenary history book. I would like to thank the Ridley Principal and the Book's editor, Dr Peter Adam, for his patience as my attempts to represent faithfully the voices and experiences of Ridleyans developed into a monograph-scale research project. I am grateful for his suggestion that this work on the RUC history be made available on the Ridley Melbourne website, and welcome correspondence from interested readers. <angrant20@gmail.com>

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