



Newington College

Discover
what's possible

Tupou College Sesquicentenary Tour

20 JUNE 2016 - 28 JUNE 2016

TOUR INFORMATION



Introduction

Newington College has enjoyed a long and close relationship with Tonga, that first began in the mid-1800s, when Newington's first Headmaster, Rev Dr James Egan Moulton, left Australia for the friendly Islands of Tonga, as a schoolmaster missionary to establish Tupou College, and by appointment of King Tupou I as their founding Headmaster in 1866.

Our Boarding House has historically hosted many Tongan students over the years, with the most famous Old Boy being the former King of Tonga, King George Taufa'ahau IV. We have since welcomed 15 Tongan students as Boarders at Newington College.

With this rich history and the success of six annual tours since 2010, our Tupou College Sesquicentenary Tour to Tonga will be a fantastic opportunity to support our brothers as they celebrate an amazing 150 years.

The group will depart on a Virgin Airline flight from Sydney on Monday 20 June at approximately 6:40 PM and return to Sydney on Tuesday 28 June at approximately 3:00 PM.

From the Headmaster

Our very close relationship with Tupou College and Tonga has continued to flourish. We are truly blessed with the relationship. We call Tupou our twin brother and they call us their big brother. Newington was established in 1863 and Tupou College in 1866. Both of us share the same founding Headmaster Rev Dr James Egan Moulton.

We learn so much from our Tongan relations. It is a great honour for us the visit Tupou College and Tonga. The Tongan hospitality, humility, generosity, spirituality and genuine warmth for family changes us for the better.

I am delighted we have re-established our long historical connections with Tonga. I particularly thank Mr Cameron Quince for his passionate leadership of our relationship. He has been well supported by many staff, parents and Old Boys with his endeavours.

The 2016 tour party go as ambassadors of Newington. Be humble, supportive, kind, caring and most of all, be willing to learn from our close brothers.



David Mulford
Headmaster



Map



Touring Staff

Dr David Mulford - Headmaster

Mr Cameron Quince - Tour Leader, Head of Fletcher House

Mr Rod Bosman (ON 1978) - Director of Community and Development

Mr Mark Scott - Head of Music

Mr Karl Watson (ON 1986) - Head of Geography/Economics

Mr James Godfrey (ON 1993) - Head of Sport

Mr Bob Egerton - Science Teacher, 1st XV Rugby Head Coach

Mr Josh Mann - Director of Bands

Mr Trevor Mee - Head of Strings

Mr Reza Jalili- Baleh - Infrastructure and Operations Team Leader, ICT

BUSINESS HOURS Newington College Reception (02) 9568 9333
Monday–Friday, 9:00 AM – 3:00 PM

AFTER HOURS (02) 9568 9571

TOUR BLOG <https://blogs.newington.nsw.edu.au/tupou/>

Accommodation Details

EMERGENCIES Mr Cameron Quince (04) 0638 3134

Tupou College Telephone Number: 001167637294

Baggage Allowance

CHECK-IN baggage allowance: 1 x bag weighing no more than 18 kg maximum.
CARRY-ON baggage allowance: 1 x bag weighing no more than 7 kg on board with you.
For sizing information for carry-on baggage please visit Virgin Airlines website:
www.virginaustralia.com/au/en/plan/baggage/carry-on-baggage/#international-short-haul

Health: Hospital and Police

The nearest medical and police facilities are located in the local towns which are 20mins from Tupou College. The main hospital is Nuku'alofa, Vaiola Hospital, PO Box 59, Nuku'alofa, Tonga Tel: +676 23 200 Fax: 24 291.

Health: Hygiene and Vaccinations

All the boys should have had their Hepatitis B and Boostrix vaccinations – (diphtheria, tetanus and whooping cough) as offered at the school. Hepatitis A is recommended. Please consult your GP for more information on vaccinations required for Tonga. Boys should also bring antibacterial soap such as Phisoderm or Sapoderm. The main thing is to get the boys to report any cuts or grazes and then to keep an eye on them. Last year we also recommended that boys bring along “Bactroban” – an antibiotic cream to help prevent skin infections from grazes that are much more common in tropical climates than they are in Sydney.

Ms Margaret Bates, School Nurse

Health: Information

Unclean food and water can cause travellers' diarrhoea and other gastro-intestinal diseases. Reduce your risk by sticking to safe food and water habits.

- Only drink bottled water
- Avoid ice cubes
- Avoid raw or undercooked food. Only eat fruit that you peel yourself.

Boys, please make sure you advise a staff member if you have a fever or are suffering from diarrhoea.

Zika Virus Information

As you will be aware there have been reports of the increased prevalence of the Zika virus in the South Pacific. The College has consulted with medical experts to understand better the potential implications for our students and staff for tours to Tonga. Below is a summary of the information we have collected and the recommendations made.

The College encourages you to seek your own independent medical advice and for your information we have included links to a government and the World Health Organisation website.

We have been informed that the travel warnings available from the Smart Traveller website are appropriate with the emphasis on risks to those pregnant. For all others, the risks posed by Zika virus are no greater than those posed by other mosquito-borne pathogens that occasionally circulate throughout the Pacific Islands. These include Dengue and Chikungunya viruses as well as Zika virus.

As there is no vaccine available for these pathogens, avoiding mosquito bites is critical. Having looked at recommendations and consulted medical experts the College will ask all members of the tour group to take the following precautions:

1. Bring mosquito repellent from home. A product registered by the Australian Pesticides and Veterinary Medicines Authority that contains either DEET or picaridin will provide the longest lasting protection. These formulations will be available at your local supermarket and pharmacy. Health authorities recommend that an approximate 20% formulation is best.

Use of repellents

- Ensure the repellent is applied on all exposed areas of skin.
 - The mosquitoes that spread these viruses bite during the day (most prevalent at dawn and dusk) so students should be applying mosquito repellent first thing in the morning.
- 2.** Where possible wear long sleeve shirts and pants.
- 3.** Use permethrin treated clothing and gear where possible.
- 4.** Use insecticide-treated bed nets. The College will source and provide these bed nets to all students and staff.

Relevant websites:

Tonga: <http://smartraveller.gov.au/countries/tonga>

Smart Traveller: https://smartraveller.gov.au/bulletins/zika_virus

WHO: <http://www.who.int/emergencies/zika-virus/situation-report/en/>

Health: Travelling with Medications

If you are travelling with medicine or medical needs, please ensure you have a certificate from your doctor explaining your medicines and equipment.

Medicinal needs must be carried in your hand luggage. Customs may query these items and a doctor's certificate will be requested. Once check in is completed you will be free to make your own way through to Customs & Immigration.



King Tupou IV

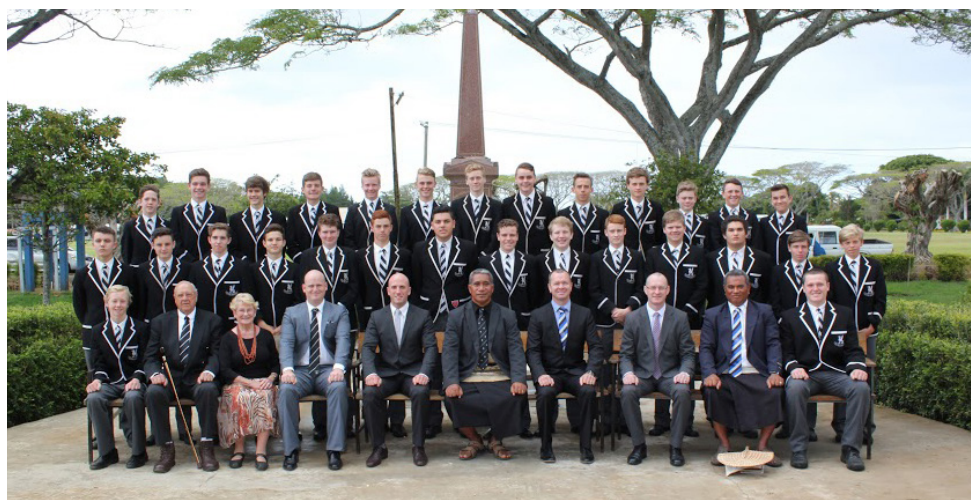
Schedule

Date	150 Program	Newington Tour Agenda
Monday, 20 June	Tupou College Open Day @ Toloa	VIP: DMU & RBO arrive on 20/6 at 1:20pm
Tuesday, 21 June	Venue: Nuku'alofa 08:00 Welcoming of Old Boys 09:00 March from Maamaloa to the Palace and back to Centenary Church 10:00 Roll-call 12:00 Old Boys and Conference Lunch and Entertainment 15:00 Conference Meeting 17:00 Conference Dinner 20:00 Roadmap to the Future Presentation – Centenary Church	Tour Party and VIPs arrive Tuesday 21st 2:10 AM Tour Party: Staff and student– Rest and Light Meal: 9:00 AM– 10:00 AM VIPs transported to Nuk Hotel. Tour Party - Old Boys Roll Call, Centenary Church, Nuku'alofa (10:00 AM– 12:00 PM) (VIPs - Church Service is voluntary) Tour Party and VIPs - Luncheon (Feast) in grounds near Centenary Church (12:00 PM– 2:00 PM) VIPs – Afternoon and Evening free Students and Staff – Music Rehearsal 5:00 PM Conference Dinner @ Maamaloa ground Nuku'alofa (VIPs welcome but not required) 7:00 PM: Feleti to present Road Map and DMU to speak (content TBC by Feleti). Music and Entertainment (7:00 PM–9:00 PM) TBC if Newington musicians are required.

Date	150 Program	Newington Tour Agenda
Wednesday, 22 June	Venue: Nuku'alofa 09:00 Welcoming of guests and Old Boys 10:00 150th Anniversary Commemoration service and opening of FWCT 93rd conference, Sacrament 12:00 Royal Lunch and Entertainment	Tour Party and VIPs - Thanksgiving Service in Centenary Church, Nuku'alofa (9:00 AM seated for 10:00 AM-11:00 AM) Transport from Toloa @ 8:00 AM Tour Party and VIPs – Followed by Royal Luncheon with King
	1700 Dinner 1900 Joint Musical Concert with Newington College.	Tupou VI (12:00 PM-2:00 PM) (Incl. Traditional dances plus less formal musical items during luncheon – MSC to confirm items) Tongans from abroad to present gifts during this luncheon. Tour Party and VIPs – Afternoon free (Rugby Training TBC) Tour Party and VIPs - Musical evening in Nuku'alofa (7:00 PM-9:00 PM) "Zadoc the Priest" etc. Venue TBC



Date	150 Program	Newington Tour Agenda
Thursday, 23 June	Venue: Toloa 0800 VIPs leave to be transported from Nuku'alofa to Toloa 0830 VIPs arrive Toloa and Seating of Guests. 0900 Opening of the 150 Anniversary Complex and Launch of Tupou College History Book 1100 Tour of the Rain forest project by their majesties and guests 1200 Royal Lunch & Entertainment 1500 Conference return to Nuku'alofa 1700 Conference Dinner 1900 Conference Meeting	0800 VIPs Tour Party and VIPs - Celebrations at Tupou College including opening of Sesquicentenary building and Launch of History book by King Tupou VI (9:00 AM–11–00 AM) VIPs - Campus Tour during Royal Tour (11:00 AM–12:00 PM) Tour Party and VIPs - Royal Luncheon (12:00 PM–3:00 PM) (Please note: Dress is collar and tie and please wear a hat for sun protection) VIPs & Tour Party (all) Evening function at Vakaloa Resort (TBC or Sam to suggest another venue in town) (with ON Tongan parents & ONU Tongans). Bus collect VIPs and ONs at 5:00 PM Dinner 6:00 PM–10:00 PM)



Date	150 Program	Newington Tour Agenda
Friday, 24 June	Venue: Toloa 0900 Conference Meeting (Rugby Fun Day) 1200 Conference Lunch @ Nuk 1500 Rugby game with Newington College 1700 Conference Dinner 1900 150th Farewell Night of Service	HM to depart lunchtime for 2:20 PM flight to Vancouver for IBSC Conference VIPs - Tour of Island followed by U15s Rugby fixture at Toloa Tour Party – Tupou Old Boys 7s Tournament and the U15s Rugby Fixture (Newington v Tupou) at Tupou College (3:00 PM–5:00 PM) Present Container by Old Boys 5:00 PM 5:30 PM VIPs return to Nuku'alofa – Evening free Farewell Night Service & musical items (may require a rep from Newington?)
Saturday, 25 June		VIPs – Morning free. Main party depart Nuku'alofa at 2:00 PM for 5:00 PM flight to Fiji Students and Staff – Tour of Island
Sunday, 26 June		Students and Staff – Chapel Service (VIPs x 6 discretionary)
Monday, 27 June		Students and Staff – 4:00 PM mixed teams Rugby Game at Tupou College (VIPs x 6 discretionary)
Tuesday, 28 June		Boys, staff and VIPs x 6 depart at 12:15 PM (arrive Sydney 3:00 PM)

What to Pack

PLEASE NOTE – THERE ARE NO LAUNDRY FACILITIES AVAILABLE

CLOTHING

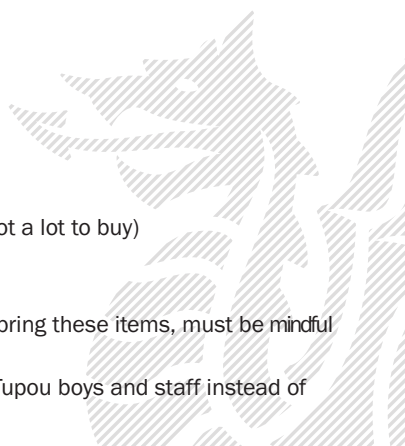
- Full College Blazer Uniform (3 short sleeve shirts, long pants and College tie)
- Newington Rugby gear to play and train in, including black shorts, Newington socks and Newington jersey
- Training gear; jersey, shorts and socks (this does not have to be Newington gear)
- PE attire and tracksuit (take at least three Newington PE shirts)
- Towel
- Running shoes
- Rugby boots (must be clean to get through Customs in Tonga)
- Headgear
- Mouthguard
- Casual clothing (e.g. 4 t-shirts, 2 shorts, no hoodies!)
- Long Pants (one pair of jeans or trousers)
- Please ensure that clothing is not culturally insensitive (i.e. no alcohol references or singlets)
- Hat
- Sheets and Pillow Case
- Thongs Sheets and Pillow Case
- \$50 cash for meals on the flights

TOILETRIES

- Toiletries (including antibacterial soap such as Phisoderm or Sapoderm, toothbrush, toothpaste, shampoo)
- Sunscreen is extremely important because boys will spend much of their time outdoors
- “Bactroban” Antibiotic cream (if possible) to avoid tropical infections from grazes
- Gastrolite / Imodium tablets
- Hydrolite
- Hand sanitisers
- Mosquito repellent with DEET

OTHER

- Pen and small note pad (pocket sized is fine)
- Camera and charger (Tonga uses the same Australian plug)
- Some spending money (\$50 should be enough as there is not a lot to buy)
Remember, all meals are provided
- Please do not bring any unnecessary valuables
- We discourage the use of iPods/iPads. Boys who choose to bring these items, must be mindful that these items remain their personal responsibility
- We would prefer that the boys interact with their peers and Tupou boys and staff instead of listening to music on their own and looking at screens.



Background information on Tupou College

Tupou College is a Methodist boys' secondary boarding school in Toloa on the island of Tongatapu, Tonga. The school is owned by the Free Wesleyan Church of Tonga.

Established in 1866 by Rev Dr James Egan Moulton, it claims to be the oldest secondary school in the Pacific Islands. Enrolment is some 1000 pupils. Tupou College was first established at Nuku'alofa at the location on which Queen Salote College stands today. From there it moved to Nafualu, Sia'atoutai on the site where Sia'atoutai Theological College now stands. In 1948, the school last moved to Toloa in the Eastern District of Tongatapu where it still stands.

Missionary A Harold Wood was Principal from 1924 to 1937, during which time the school expanded from 30 students to almost 400. The College has a 750-acre (3.0 km²) campus, on which crops of vegetables and fruit are grown. This includes an area of forest noted in Tonga as the Toloa Rainforest Reserve containing a variety of plant species endemic to Tonga as well as those no longer found in other parts of the kingdom.

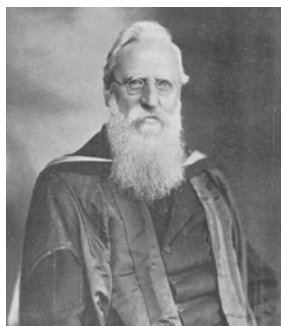
Notable Old Boys

- Taufa'ahau Tupou IV, Late King of Tonga reigning from 1967–2006
- Viliami Tangi, Former Deputy Prime Minister and Health Minister
- Fetu'utolu Tupou, Former Defense Minister
- Peauafi Haukinima, Former Minister for Agriculture
- Paula Sunia Bloomfield, Former Interim Minister for Education
- Tevita H Palefau, Former Minister for Education, Women Affairs and Culture
- 'Aisake Eke, Finance Minister
- Willie Ofahengaue, professional Australian Rugby Union player
- George Smith, professional Australian Rugby Union player
- Saimone Taumoepeau, professional New Zealand Rugby Union player

The school teaches the boys to manage life physically, mentally and spiritually. They stay within the campus from Saturdays to Fridays with some exceptions. All students are required to stay within the campus; the only exception being those possessing medical problems and difficulties. The normal routine involves school from 8:45 AM till 3:00 PM, work in the school gardens till 5:00 PM with further extra hours of study from 7:00 PM till 9:00 PM.

The boys sleep from 9:30 PM to 6:30 AM. The school focuses on the discipline of students to prepare them for life as men in the modern Tongan society. The school treats all students equally though the Tongan culture states that nobles and royals must be treated with special respect.

Rev Dr James Egan Moulton



Below please find a summary of Rev Dr James Egan Moulton's contributions to Tonga.

Please note that these notes are a hybrid of research undertaken by David Roberts (Newington College, Archivist) as well as from Helen and Siupeli Taliai and Geoff and Anne Cummins' research extracted with permission from their soon to be released publication Tupou College Sesquicentenary History 1866–2016.

When Rev James Egan Moulton arrived in Tonga for mission work in 1865, starting Newington's association with the island kingdom, Methodism was already strongly established there.

Missionaries, from the newly founded London Missionary Society, first arrived in Tonga in 1797, but found conditions too difficult — of 10 in the party, three were murdered in a local war and one 'became a pagan' (James Colwell, *The Illustrated History of Methodism — Australia: 1812 to 1855; New South Wales and Polynesia: 1856 to 1902, 1904, p 310*) — and remained for only two years. In 1822, Rev Walter Lawry (1793–1859), one of the pioneering Methodists in New South Wales, sailed to Tonga, but made little progress, reportedly 'because of the persistent influence of the first white man to live in Tonga, Morgan, a runaway convict from Botany Bay (Australian Dictionary of Biography: Walter Lawry) who opposed mission work. Lawry left in 1824.

A further Methodist mission started in 1826 and, after initial difficulties, became established with the help of Tāufa āhau (later King George Tāufa āhau Tupou I), the Chief at Nuku'alofa, who converted in 1828 or 1831 (sources conflict) Tala Fungani ('Atiola, 2006) claims it was 1831. The Mission flourished and spread to other parts of Tonga during the following years and became the base for Methodist missions to Fiji and Samoa. (Colwell p314–29) The Wesleyans established the first native schools in 1828; women and girls were instructed in the afternoons (Colwell p 315).

During this period there was extensive, though intermittent fighting among the chiefs and their clans, during which Tāufa āhau — described as an 'ambitious young warrior, strategist, and orator' (Wikipedia: History of Tonga) — built his power in stages across the Tongan islands. In 1845 he assumed the high chiefly titles of Tu'i (king) and Tu'i Tonga (name of first king's line in Tonga) and his reign as King of Tonga (in Western terms) is regarded as having commenced then, though he was not formally crowned until 1875. By 1852 he had consolidated his position as undisputed ruler across Tonga. He visited Australia in 1853, established a parliament in 1862, promulgated a written constitution and abolished serfdom across Tonga in 1875 (he had already abolished serfdom in his domains in 1835), and established treaty relations with France, Britain, Germany and the USA between 1855 and 1886. (<http://www.royalark.net/Tonga/tupou8.htm>). It seems clear that, while his faith is unquestioned, he also saw the Wesleyan missionaries' work as a key component in his nation-building enterprise.

By the time of Moulton's arrival in Tonga, according to his obituary in *The Methodist* in 1910, 'Methodism possessed 130 chapels and conducted 128 day schools. There were seven European missionaries, eight native assistant missionaries, 811 local preachers, 7500 church members, 5282 day scholars, and 16,500 attendants upon public worship', out of a population of around 25,000.

Founding of Tupou College



Moulton's son, James Egan jnr, relates that the King, 'hearing from a European missionary concerning the work of a young man from England, who was at the head of the teaching staff of the Wesleyan Educational Institution on the Parramatta River (afterwards known so well as Newington College), he made a special application to the Conference for him by name.' The King's letter requested the Conference send Moulton to Tonga for the purpose of setting up an educational establishment there, 'for the young chiefs of my land' (J Egan Moulton [jnr], Moulton of Tonga, 1921, pp 14, 33).

It seems clear that the King's purpose in seeking Moulton was to establish a higher level of education than the day schools could possibly provide, as an essential step in building the Tongan state. 'Church and State, in their many divergent channels of departmental usefulness, were to centre their hopes and expectations upon [the new College]. From it the Church would draw its supply of ministers, stewards, officials, and teachers, both for day and Sabbath schools; while from it also the Government would seek its clerks, magistrates, and other officials' (Moulton of Tonga p 47).

According to Sutton (John Sutton, The Development of Tongan Education, with Particular Reference to Interrelationships between Church and State, UNSW M.Ed. thesis, 1973, p62), Moulton initially took charge, in May 1865, of the Wesleyan 'Tonga Training Institution' that had been founded by Rev Richard Amos in 1849. It was this that provided the basis for the new Tupou College that opened for the 1866 school year. According to his son, Moulton chose the title 'College' deliberately to distinguish it from the kinds of educational institutions that had existed before then (Moulton of Tonga p 47).

The early Tupou College in operation



Moulton's son (in Moulton of Tonga) provides a detailed account of how Tupou College was organised and operated in its early decades under Moulton. The following summarises the key points in this account.

Moulton's facility with languages was as central to his early successes in Tonga as it was in his later achievements in the building of a Tongan literature. On the voyage from England to Australia in 1863, he had learned enough Fijian to write a sermon

in that language. When his mission 'station' was changed to Tonga in 1865, he had to gain a working knowledge of Tongan even more quickly, applying himself 'with characteristic zeal. The first Sunday, we are told, he read the hymns and lessons [in Tongan]. In three months he preached his first sermon' (Moulton of Tonga p 45).

The students came from three sources. 'Some were recommended by the missionaries from local elementary schools, others were the sons of chiefs who were sent by the Government which paid a small amount annually toward their expenses, while a small minority were those who scored high marks in a yearly entrance examination' (Sutton, p 62). This meant that the student population was a mixture of chiefs and commoners, and Moulton insisted that the College's regulations apply equally to all.

This was tested when the King's grandson was enrolled. Moulton had gained the King's commitment that 'Wellington' (Uelingatoni Ngu) would be expected to abide by the regulations. Assigned to work for a week as kitchen hand in the Head Master's residence, Wellington burned his finger. When some of the King's attendants complained to the King about this menial work, he put them in their place (Moulton of Tonga pp 48–49).

The age range of the students varied widely, with a significant number in their twenties and some even in their thirties. If married, their wives could live at the College and some were allowed to take the same subjects. Selected single women were also granted places by 1869, though there seem to have been very few in number (Sutton p 63).

The subjects taught, albeit in Tongan, were typical of English and Australian schools of the time. The Second Annual Report listed as subjects for upcoming examinations: 'Euclid (1st and 2nd books); Algebra (to simple equations); Arithmetic (to vulgar fractions and decimals); Mensuration (surfaces and solids); Histories of the ancient monarchies (Egypt, Assyria, Babylon), with outlines of the history of England and France; Religious knowledge (the Life of Christ, history of the Hebrew monarchy; and Evidences of Christianity); also papers on Geography, Grammar, Chemistry and Astronomy' (Moulton of Tonga p 50).

It was undoubtedly for teaching Astronomy that Moulton acquired the set of astronomical lantern slides, produced in England in 1866, that are one of the treasures of the Newington College Archives (we have 24 of the original 38 slides; they have been digitised). The slides were projected using a 'Phastasmagoria Lantern'; their subjects include the planets, the phases of the moon, comets, constellations, eclipses, the tides, and the Ptolemaic, Pythagorean and Newtonian Systems. The printed booklet accompanying the slides contains Moulton's annotations, both scientific and biblical. The College also had a telescope, 'which probably had the distinction of installing the first observatory in the network of islands in the Pacific' (Moulton of Tonga, p 56). Newington College also holds a collection of 30 Tongan native craft objects, believed to have been collected by Moulton. It was given to the College by the Hamper family, relatives of the Moultons, in 1981.

Again reflecting familiar practice, Moulton divided the College into four separate divisions or forms: the Lower (Koliji Mui), the Middle (Koliji Loto), the Examination Class (Kalasi 'Ahi'ahi), and the Graduate Class (Kau Matematika). The normal school course was three years, but students who had passed the examination from the Examination Class could stay for a further year. Those in the Graduation Class had certain privileges, including a distinctive European uniform and mortar-board, and were eligible for selection as prefects (Moulton of Tonga pp.51–52).

A major challenge was the lack of textbooks in Tongan: Moulton had to translate from English texts and, assisted by Tēvita Tonga Mohenoa, put the first College texts together. There was no press at the College so Moulton wrote the 'books' by hand and then passed them to the students for their use. It was soon clear that this could not go on indefinitely and that a printing press was needed.

He was unable to persuade the Church authorities in Sydney to provide a printing press, but obtained an old press, which he had restored to working order, and a quantity of type. Having taught himself the technique of printing, he set up a team of students for compositing, printing and proofing the texts (Moulton of Tonga p 53). When a new improved press arrived from Sydney in 1874, Manu, the College printer, was able to put thousands of pages of teaching and learning material through it.





The amount of material that came off the press was certainly amazing, all of it translated from English to the Tongan by Moulton with the aid of Tēvita Tonga, Tēvita Finau and other Tutors.

From 1869 when the first text book was printed to December 1884, more than 50 volumes were printed: Algebra, Arithmetic, History of the World, Geography, Aesop's Fables, Tongan Poems, Hymns, collections of Anthems, the Service of Morning Prayer, Geography of Europe, New Testament books, Chronicles of Tongan history, Biographies of Julius Caesar, Alfred the Great and Columbus, the Geography of Oceania, Pilgrims Progress, Natural History, (Mammals), Natural History, (Birds), World History, and Physical Geography and more. And there was World News, general information, College class lists, meteorological data and even, at times, worldwide monetary exchange rates! The History of the World ended up twenty years later as two large volumes of over 400 pages each!

In late 1873 an event of great significance took place in the College. On 25 November the first issue of the Tupou College Magazine was released. The little publication was a great step forward for developing a vernacular literature. It was to open up for the students a whole new field of knowledge and wisdom. To begin with, the Magazine (Koe Makasini a Koliji) was issued monthly. Later it was produced less frequently and towards the end of its life it became an annual. By using the Magazine to publish articles on music, local and overseas news and sections of textbooks, Tongan cultural material, selections of religious 'classics', the urgent need for teaching and other reading material could be met in the most economical way.

While the Annual Speech Day was the climax of the scholastic work of the year for the school, it was also an event of national importance. The king presided, and the parliament suspended its session in order that the members might be present. The speeches and distribution of prizes and diplomas took place in the morning, followed by a traditional Tongan feast (while the King attended a luncheon in the Head Master's residence), a cricket match in the afternoon and a series of entertainments presented by the students in the evening (Moulton of Tonga pp 57–66).

In keeping with the College's evangelical foundation, the observance of the Sabbath was a serious matter. The day started with a prayer meeting at 5:00 AM in the College Hall, followed by a service in the nearby Zion Church at 9:00 AM, where the students provided the backbone of the singing. The first meal of the day was followed by scripture lessons in the Hall. At 3:00 PM the students attended a second service in the Zion Church, followed by meetings of the 'society classes', to which each student belonged, and the second and final meal of the day. The evening would be occupied by either a spiritual meeting in the Church or a Bible reading and exposition by the Head Master, followed by a hymn and anthem. Prayer meetings were also held on Monday and Friday nights (Moulton of Tonga pp 68–70).

Equally serious was the system of school discipline. New students were required to swear a public oath of strict obedience to the College's regulations, which, in Tongan culture, was a most serious undertaking (Moulton of Tonga p 70).

Serious infractions were judged by a 'court' comprising the tutors and monitors, in which the accused could choose to defend himself and cross-examine witnesses. If found guilty, he could appeal to the Head Master (Moulton of Tonga pp 83–84).

The day to day management of the school was overseen by a committee of management, the Monitor's Meeting, again comprising the tutors and monitors, which met every Monday night. Its transactions were recorded in a minute-book, which was inspected by the Head Master the next day (Moulton of Tonga pp74–75).

During Moulton's time and beyond, Tupou College was located in Nuku'alofa at the site where Queen Salote College stands today. In 1921, it moved to Nafualu, Sia'atoutai on the site where Sia'atoutai Theological College now stands. In 1948, the College moved to its present location at Toloa in the Eastern District of Tongatapu (Wikipedia: Tupou College).

A new kind of Bible

At the District Meeting of 1875 a momentous decision was made. It was agreed that Conference be asked to allow Moulton to go to England in 1877 to 'revise the scriptures' and see them through the press with the 'expenses to be paid by the District'. Once all the necessary arrangements had been made, including preparing the College for the Headmaster's projected absence of three years, the Moulton family, with Tēvita Finau, set off for Britain. On arrival in England, Moulton had expressed the opinion that the whole Bible could be revised in three years. Experts shook their heads and said it would be impossible, and so it proved to be. In the event only the revised text of the New Testament, itself a huge undertaking, was completed and published.

Finau, who had been one of Moulton's first helpers with the language, was the ideal person to be with his Headmaster to assist in carrying out the revision. He had helped Moulton gather the 'fine old Tongan poems', which contained such 'choice' language. Tonga had had West's Bible since 1862, but it needed revision. Moulton regarded it as a 'very indifferent translation' and believed, in reference to West, that 'a man may speak the language well and yet be no translator' (Moulton to Chapman 2 April 1875).

Finau and Moulton, working together, were able to build up a 15,000 word vocabulary (Sydney Morning Herald, 18 October 1902). Finau, described by James Egan jnr. as a 'man of great intellectual power and with an exceptionally wide grip of the language', was one who, Moulton knew, could 'strike the grand chords that make our whole souls vibrate'. Given their background and knowledge, the two College men, Headmaster and Tutor, were bound to produce a Bible that went well beyond revision and was more likely to be a re-translation. Finau kept a record of some of the major discussions and his diary lists alternative readings, using vocabulary from the Chronicles, Tongan faiva, and the general language of the people. He also kept notes of the 'origin and meaning and suitability of various words and expressions'. His nick name was 'the adze' because, as his relatives were later to comment, he could carefully smooth out a rough piece of timber and create a beautifully finished product. He used these same skills when working with language (Personal communication from the Finau family).

Finau and Moulton were giving the College students and the people of Tonga generally, something they had never before possessed in print: a piece of literature filled with the best things from the language, ancient and modern. As Richard Green Moulton commented in the foreword to the biography of his brother:

The crown of my brother's life was his work on the Bible. This was not what was ordinarily understood by translation: the Bible had already been translated into the Tongan language. What was wanted was the enlargement of the Tongan language to make it adequate to Biblical literature (Moulton of Tonga p 11).

After Tupou College

Moulton maintained his connections with Tonga and Tupou College after resigning as Principal there in 1888 following the political and religious upheavals of the previous few years. After his return to Australia, he initially served in circuits in Sydney and in 1890 undertook a journey to England. In 1891, he made his first visit to Tonga since 1888, and he and the aged King were reconciled.

In 1893, Moulton served as President of the New South Wales Conference of the Wesleyan Methodist Church and was appointed President of Newington College. His son, James Egan jnr, was appointed Principal of Tupou College in 1895, remaining in that role until 1905.

In 1895 Moulton became Chairman of the Tongan District of the Church, which necessitated an annual visit to Tonga to preside over the synod and afforded an opportunity to give lectures to the Helohelo (postgraduate/refresher) class at Tupou College. This practice continued, with one exception, each year until 1906 (Moulton of Tonga pp 141–142). During his 1898 visit occurred the first 'komemo' at the College, a three day festival of learning and commemoration for the present and past students and visitors. The event was also a fundraiser, the second komemo enabling a new chemistry laboratory to be imported from New Zealand (Moulton of Tonga pp 143–146).

In May 1905, Moulton and his wife attended a great celebration of the 40th anniversary of their arrival at Nuku'alofa. The celebration was attended by the King, Siaosi Tupou II, the Premier, and the principal chiefs, along with ministers and representatives of the Church from across the country.

Meanwhile, and presumably as a result of Moulton's appointment as District Chairman, arrangements were made for the first group of Tongan students to attend Newington College, arriving for the beginning of the 1896 school year.

Moulton continued his translation work after 1888, his major project being the Old Testament, to complement the New Testament translation completed in 1881. The completed Bible was published in 1902.

Moulton retired from the presidency of Newington College in April 1900. His deteriorating health prevented him from continuing as Chairman of the Tongan District after 1906. James Egan Moulton passed away in Sydney in 1909.

Literary and musical heritage

This brings us to Moulton's literary and musical work which represents a substantial cultural heritage in Tonga and also gives a unique character to his legacy as an educator and missionary there.

Moulton's adaptation of the 'Tonic Sol-fa' method of musical notation for sight-singing, already popular in Britain, is recognised as a key foundation of the choral singing that is such an important part of musical culture in Tonga. Moulton's son provides an amusing account of the genesis of this system:

When he decided to make chorus-singing an integral part of the College curriculum he naturally fixed upon the Tonic Sol-fa as the best medium to use, and he wrote out a tune in that notation.

A choir practice was held, and the tune was duly operated upon: but it was not a success, to say the very least of it. The half-hearted attempts to learn the tune, and the abashed manner in which they hung their heads convinced him that something was wrong, and he was thankful when it came to an end. Calling to him David Tonga, who was his right-hand man for everything in those early days, he asked what was wrong. 'Oh, Mr Moulton,' was the reply, 'that will never do: it contains all the swear-words in our language!' That was final; and a new method had to be invented to meet the case.... Works by the great masters were scored in this new notation by the indefatigable head master, as well as tunes, canticles, anthems, etc., for current use (Moulton of Tonga p 54).

Music and singing have always been an integral part of Tupou College. From the beginning Moulton began writing hymns, and teaching his students his view of how songs and hymns should be sung. Moulton's hymns helped to expand his students' understanding of literature and language. Interestingly one of the first hymns he prepared and taught his students was 'Oua na'a fiu [Never Give Up] based on the English hymn with a similar name. The choice of Never Never Give Up had, in hindsight, a prophetic feel to it. It could well be seen as summing up Moulton's life, his constant struggles with asthma, bronchitis, and migraine, and his ongoing battles with Church and State. When the College was first put to the test by independent observers in 1869, the visiting examiners were greatly impressed with the students' rendition of 'Oua na'a fiu!.

Finding the language to bring some of the great hymns of the Church to College students, and Church members, Tongan Christians, in a form and vocabulary that would be readily understood, was a challenge. 'Efforts at direct translation were found to be abortive', James Egan jnr wrote of his father's work, 'and hence this method had to be abandoned.' Instead, he believed, many hymns were:

Written on themes suggested by the environment of the hour... and were passed on from the College to the Church... The groundwork of all success was the selection of a theme, whose development was afterwards to be worked out. In these hymns the Tongan Church became possessed of a rich legacy. The literary value is high, but higher than all is the spiritual power which the collection evinces (Moulton of Tonga p 162).

Some observers believed that the Bible was Moulton's greatest contribution to Tongan literature. But the Hymn Book, according to James Egan jnr, which contained "two hundred and thirty four hymns from his own pen, certainly makes a good second'.

Tongans at Newington College

In 1893 Moulton returned to Sydney and was appointed President of Newington College.

It was in 1896 that the first of many students from Tonga arrived at Newington. Viliami Tupoulahi (known at the school as William), the son of a high chief, was accompanied by six other Tongan boys (later joined by a seventh), described as '... mostly sons of chiefs of high rank'. In 1917 Viliami, as Tungī Mailefihi, would marry the Princess Salote, who succeeded to the throne the following year. Their eldest son, Siaosi ('George') Tauf'ahau Tupoulahi (later King Taufa'ahau Tupou IV), and their third son, Sione ('John') Ngū Manumataongo (later Tu'i Pelehake (Fatafehi)), would later attend Newington College. Prince Tungī would serve as Premier from 1923 until his death in 1941.

Among the Tongan boys of 1896 was Molitone ('Moulton', also known as 'Dave') Finau, whose son, Lupeti, and grandson, Sitiveni ('Steve'), would also come to Newington College. Moulton Finau was in Newington's premiership-winning Rugby and cricket teams in 1900. In Tonga he would become a lawyer and serve as a Member of Parliament and Minister. Another 1896 boy was Solomone ('Solo') Ula, who, with the title of Ata, would serve as a Minister and as Premier after the death of Prince Tungi.

A second group of Tongan boys attended Newington College in the 1930s. Among them were two outstanding sportsmen, Feleti ('Fred') Viliami Tupou and Lupeti Finau, both of whom represented the College in the senior Rugby, cricket and athletics teams.

Siaosi ('George') Tauf'ahau Tupoulahi, at Newington from 1933 to 1936, was an accomplished scholar and sportsman at school. His brother Sione ('John') Ngū Manumataongo, at Newington in 1941 and 1942, also a great sportsman, would serve as Premier from 1965 to 1991. The Tongan Old Boys were conscious of their shared connections with Newington. In 1954 they organised a reunion dinner in Tonga in honour of a visiting Old Newingtonian footballer. Many former students attended, including the Crown Prince and Prince Tu'i Pelehake. A highlight was the arrival of a special cake from Queen Salote, in remembrance of the late Prince Consort. When a modern Science Wing was being built at Newington College that same year, a group of Tongan Old Boys organised a recital at the Sydney Town Hall by a visiting Tongan concert party.



The funds raised paid for the benches in the Junior Science Laboratory. In due course, these kinds of efforts would lead to the establishment of a Tongan branch of the Old Newingtonians' Union (ONU). The late 1940s and 1950s saw a new influx of students from Tonga. These included Sonatane Tu'a Taumoepeau-Tupou, later to serve as a diplomat and Minister; Futa Helu, who would become a leading philosopher, historian and educator; and Sitiveni ('Steve') Finau, the third generation of Finaus and another outstanding sportsman. Steve Finau was a member of Newington's 1st XV, 1st XI and Senior Athletics teams three years in a row and of the Great Public Schools (GPS) 1st XV and 1st XI two years in a row, and won the Warry Cup for open Athletics champion in 1966.

As leading public servant in Tonga, he has developed cultural, sporting and business ties between Tonga and Australia.

Steve's active service to Newington continues and he is currently the Head of the Tongan branch of the ONU, he has been a pillar of support for our Tongan bursary recipients and has been an integral part of the bursary program since it's re-invigoration in 2009.

One of the highlights of the College's centenary celebrations in 1963 was a visit by the 80 year old Moulton Finau and his son Lupeti as guests of honour. The Finaus brought with them a supply of leis in Newington's black and white colours for guests to wear at the ONU centenary ball held at the Trocadero palais de danse.

In 1970 the bell that had been used by the College since 1880 was refurbished and presented to Tupou College, as a mark of the close relationship between the two schools.

This was followed the next year by a project of the Students' Representative Council to acquire textbooks to help fill pressing needs for these resources at Tupou College. The books were presented during a visit there as part of a tour of Tonga by a group of students and staff in January 1972.

There have been a number of visits to Tupou College by current and former Newington students since then, as well as visits to Newington by students of Tupou College. A number of Old Newingtonians went to Tonga to participate in the 25th anniversary of the reign of King Taufa'ahau Tupou IV in 1990.

Another group visited in 1998 to help celebrate the King's eightieth birthday. As part of their tour, they visited Tupou College, where Dr John Moulton (ON 1947) presented two portraits to the College.

One portrait was of his great grandfather, Rev Dr James Egan Moulton, founding headmaster of both schools; the other portrait was of his grandfather, Rev Dr JE Moulton (ON 1888), who had also been a headmaster of Tupou College.

A further group of boys from Tonga attended Newington College in the 1970s, including the late Sione ('John') Manu'uli Luani (ON 1977), an outstanding Rugby player and later Governor of Vava'u. Recent students from Tonga or of Tongan background have included Apolosi ('Apo') Latunipulu (ON 2010), Captain of the GPS Premiership-winning 2010 1st XV, and Joel Luani (ON 2010), nephew of John Luani and a member of the same team.



The connection between Newington College and Tonga waned for a period in the late 2000's and when Dr David Mulford was appointed as Principal of Newington College in 2009 and he drove the decision to re-invigorate our relationship.

In 2009, Dr Mulford led a tour to Tonga with a number of key College Council members and ONU members. As part of this tour, four Bursary recipients were selected based on boys sourced through Steve Finau's connections and this opportunity continues to be offered to Tupou College boys and Tongan born sons of ONU members to this day.

A further connection was established when the 2010 Tongan National Conference of the Uniting Church in Australia, attended by Her Royal Highness Princess Nanasi Pau'a Tuku'aho, was held at Newington College.

In 2013, a Tongan constituency of 75 students and 15 staff members from Tupou College visited Newington College from 27 June to 22 July to take part in Newington's Sesquicentenary celebrations. During their stay, the Tupou touring party were looked after by Tongan communities in Sydney, Canberra, Griffith and Melbourne, as well as by many gracious Newington families and staff members who, with open arms, took them into their homes and hosted them during their stay.

Tupou College's visit was a wonderful cross cultural experience that allowed students to partake in academic, athletic and social activities within the Newington community. Tupou boys attended classes alongside Newington boys, enjoyed cocurricular commitments including Rugby and Music and took part in many of the Sesquicentenary celebrations.

On Tuesday 16 July, Tupou College's Marching Band opened our Founders Day celebrations and could be heard all the way down Stanmore Road. Principal of Tupou College, Rev Dr Fisi'ihoi Mone addressed Centenary Hall at the Founders Day Thanksgiving Service before the Tupou Choir and Brass Band performed. Once the assembly concluded, the crowd gathered on the Johnson Oval where the Tupou boys put on an energetic and entertaining spectacle for the Newington community.



The Brass Band marched to a wide repertoire including music from The Lion King, The Boy from Oz and Rocky as well as Waltzing Matilda and I Still Call Australia Home. The performance had the whole school smiling, clapping and talking about it for days afterwards.

Tupou College also had the opportunity to feature at Founders Concert on 17 July at Town Hall. Dressed in white, they performed a brass piece and a choral number before singing alongside the three campuses and the staff Choir in the finale piece: Parry's I Was Glad.

Many fond memories were created with our friends from Tupou College. As Rev Dr Fisi'ihoi Mone said in his farewell speech to Newington, "It is always easy to say hello, but very difficult to say goodbye, and more difficult when the time spent together has been enjoyable, like the experiences we went through in the past few days. We have been moved by your care and hospitality – and we have enjoyed every moment that we spend together with you and your families, and we simply cannot ask for more."



Tupou's visit is best summed up by Terri and Alister McConnell, one of the billet families:

"As a family we all enjoyed sharing as much as we could around Sydney and our local area, we only wish the time spent together could have been longer!

On our last night together when, on billet, Feleti asked to say "a speech" there wasn't a dry eye in the house, including Feleti. They are such beautiful people! It is hard to believe how much he touched our hearts in the few days we were together."

The Late King Taufa'ahau Tupou IV at Newington College

The late King Taufa'ahau Tupou IV was a student at Newington College from 1933–1936. In Tonga the Prince had attended primary school and then Tupou College.

He came to Newington College at the age of fourteen years. Baptised as Siaoosi (or Jiaoji in the older spelling) Tāufa'āhau Tupoulahi, he was known during his time at Newington as George Taufa' or Taufa'ahau.

At the start of the 1933 school year the Prince was placed in Form IVA, in the equivalent of today's Year 8. There he studied English, French, Latin, Arithmetic, Algebra, Geometry, Physics, Geography and History. Like all Newington students he also studied Scripture. His valet (farewell) printed in the College magazine, *The Newingtonian*, in 1937 noted his 'quiet and studious nature' and reported that '...his extraordinary powers of concentration helped him to succeed in every sphere of the scholastic side of his School life.' That first year he gained second place in his Form and won a prize for Mathematics.

In 1934, he dropped Physics and Geography and took up Woodwork and Music. Again he did well, gaining third place in his Form overall. At the end of the year he gained his Intermediate Certificate, with creditable passes in English, History, Mathematics I and II, Latin and French. For his two senior years at school, the Prince took English, French, Latin, Mathematics I and II, History and Economics.

In 1935, he was placed seventh in the 'Lower Sixth' Form and was awarded a prize for General Proficiency at that year's Speech Night. In his final year, he came sixth overall in Form VI and was awarded the prize for Modern History. That year he gained an excellent pass in his Leaving Certificate, gaining first class honours in History and an 'A' pass in English.

These results enabled him to matriculate to the University of Sydney to study Arts and Law. Naturally, the Prince was a Boarder at Newington and was a member of School House, to which all the Boarders belonged at this time.

There was fierce rivalry in the House competition between the Boarders and the members of the Day Boys Houses. The Prince's achievements contributing to School House's tally are mentioned a number of times in reports in *The Newingtonian*.

While at Newington he was also in the care of the Reverend AM Sanders as his Sydney guardian. He received two shillings in pocket money each week. It is clear that the Prince lived, and was treated, as far as possible like any other student.

Inevitably, though, his status had an impact, reflecting both his future role and the respect that the school held for his family and for the Kingdom of Tonga. In 1934, arrangements were made for the Prince to meet the visiting Duke of Gloucester, third son of the British King George V, at a reception at Government House in Sydney. He was undoubtedly involved in the visit of his mother, Queen Salote, to Sydney in 1935, when boys from Newington formed a Guard of Honour for her at an evening service at the Lyceum Theatre.

In July 1936, the Prince's visiting father gave a dinner for the members of School House on the occasion of the Prince's birthday: the boys reported that '...we all enjoyed ourselves to the full.' On a sadder note, only two months after he arrived at the College, *The Newingtonian* reported the death of the young Princess Fusibala, step-sister to the Queen, and extended the College's sympathy to the Royal Family and to the Prince.

Similarly, the death of the Prince's brother in Tonga was reported with sympathy in *The Newingtonian* in May 1936. Tall and powerfully built—he was already over six feet tall (183 cm) and weighed fifteen stone (95 kg) when he arrived at Newington—the Prince was a keen and accomplished sportsman. In his first year at Newington, he played in the College's 3rd XV Rugby team. In 1934 and 1935 he was a member of the 2nd XV and played at least one game with the 1st XV in the latter year.

Before coming to Stanmore, the Prince had broken the record for the pole vault at Tupou College. At Newington he quickly made his mark in Track and Field Athletics. The School House notes in the April 1933 issue of The Newingtonian welcomed him and fellow Tongan Lupeti Finau, noting that they were '...already showing their athletic prowess.' That month he took part in the Athletics meeting with Wesley College and came third in the High Jump. Soon after, at the Easter School Sports, he broke the school record in the Under 16 High Jump, clearing 5 ft 4½ in. He was a member of the College's Junior Athletic Team and, at the Great Public Schools (GPS) Sports meeting, came equal first in the same event. At the 1935 School Sports, he came equal first in the Open High Jump with Lupeti Finau and Feleti ('Fred') Tupou! That year and the following year, he was a member of the College's Senior Athletics Team. He was already noted as a shot putter when he came to Newington, but this event was not available to boys in their junior years. Now he was able to take up that event again and, at the 1936 GPS Sports, he came third in the Shot Put.

A true all-rounder, the Prince is also reported to have tried his hand at Rowing, and served in the College's Cadet Corps, being a member of No 2 Platoon in 1934.

When he left Newington College, The Newingtonian reported that the Prince had won '...respect and admiration for his dignified and gentlemanly bearing'. His personal qualities and his proud academic and sporting record assured him a fond place in the memories of his fellow students and in the history of the College.

The fond relationship between the Prince and Newington College continued through his later life. In 1972, a highlight of a visit to Tonga by a group of Newington boys and staff was an audience with the now King and afternoon tea at the Royal Palace. In 1979 His Majesty visited the College during his State Visit to Australia: a number of his school contemporaries were on hand to welcome him and to 'yarn about the old days'.

A group of Old Newingtonians visited Tonga in 1990 to join in the celebrations marking the 25th anniversary of the King's accession to the throne. A further group visited in 1998 to take part in

His Majesty's 80th birthday celebrations, involving a range of formal and informal events including an audience with the King. Both these visits served also to strengthen the bond between Old Newingtonians of the two countries.

Finally, when the King passed away in 2006, the President of the Old Newingtonians' Union represented the College and its community at the State Funeral in Nuku'alofa.

The College hosted a commemoration service for some 500 members of the Sydney Tongan community in the Centenary Hall; while a second commemoration service in the College Chapel was attended by the Tongan Consul, government officials, numerous church, civic and community leaders and Old Newingtonians. In these ways, Newington College said farewell to one of its most fondly remembered students.

Newington College Tours to Tupou College, Tonga

Though there were a number of tours in the 1970s, every year since 2010, a group of Newington staff and students have travelled to Tonga for an annual Service Learning and U15 Rugby tour. These tours have been a wonderful way to re-establish the links between the College and our brothers at Tupou College with Newington boys getting the opportunity to live in the Tupou Boarding House, enjoy the humbling hospitality of the Tongan people, work alongside the Tupou boys in their gardens and classrooms and be immersed in the overwhelming experience of song and prayer in their magnificent Chapel. Over the years a special tour tradition has become the donation of a shipping container filled with resources and equipment including textbooks, classroom furniture, laptops, data projectors and other IT equipment, Science equipment, farming equipment, clothes, catering equipment and various Rugby equipment have been donated by the Newington community. Since 2011, Mr Ken Grover from Gulliver's Sport Travel has generously covered the costs of the shipping container. Each year the shipping container is enthusiastically received by our Tongan brothers who then alongside our boys to unpack the donated goods.

Year after year the Newington boys have been welcomed back to Tupou College with open arms and the love, hospitality and kindness shown from their Tupou brothers have been overwhelming. It is thanks to these special touring opportunities that the connection between Newington and Tupou has continued to flourish. The love and care that Rev. 'Alifeleti 'Atiola (Principal) and the wider Tupou College community shows for our boys, staff and ONU delegates is authentic and much appreciated by the Newington community.

As a result of these special touring opportunities the relationship between Newington College and Tupou College has continued to strengthen. The Newington College E-Learning Centre: Newington's Sesquicentenary Gift to Tupou College

In June 2016, Newington's brother school, Tupou College, Tonga will have its Sesquicentenary celebrations and members of the Newington community are thrilled to be able to travel to Tonga and celebrate the school's long and rich history.

Over the years, Newington's relationship with Tupou has continued to strengthen and this year we thought it fitting as a community to show our admiration for our brother school and help them celebrate their 150th Anniversary.

Over the past 18 months, after much discussion and consultation with our friends in Tonga, it has been decided that as a Sesquicentenary gift, Newington will present Tupou College with a new e-Learning Centre which will provide staff and students with regular access to technology.

Thanks to the continued generosity of the Newington community, the number of computers at Tupou College has risen from less than 10 to over 60.

Whilst this has been a wonderful asset for staff and students, the entire school's internet currently relies only on a single domestic modem.

The “Newington e-Learning Centre” aims to markedly improve Tupou College’s limited technology provisions. Housed in the soon to be completed Sesquicentenary Building on the Tupou College campus, the centre will include the installation of a classroom of 30 desktop computers, whiteboards and data projectors, a hands-on workshop “maker spaces”, as well as long term IT infrastructure including networking for administration buildings, point-to-point

Wi-Fi and the installation of Data projectors in the Moulton Chapel and teaching classrooms.

We will also be sharing many of our electronic teaching resources and providing on-going IT support to ensure the longevity and continued success of the e-learning centre.

The Kingdom of Tonga and Newington College have been connected for nearly 150 years. Our relationship has taken many forms and has brought many benefits to our shared communities. The indications are that these connections will continue forever.







COLLEGES MAINTAIN LINKS

by Tony Bosman, School Captain, Newington College

In January of this year, a party of sixteen — 13 students, three masters and two masters' wives from Newington College, Stanmore, under the leadership of the School Chaplain, Rev. P. Swain, paid a ten day visit to the island kingdom of Tonga.

The purpose of the visit was to strengthen the link that Newington, a Methodist institution, has with Tonga. In particular our interest centred around Tupou College, founded in 1866 by the Methodist Church. King George Tupou I of Tonga became interested in education at the time that overseas governments were establishing their own systems. In 1863 he heard of the founding of Newington College on the banks of the Parramatta River near Sydney. The King wrote a personal letter to the Methodist Conference of Australia (then termed Wesleyan) requesting the establishment of a similar institution in Tonga. The Acting Principal of the Newington Collegiate Institute, Rev. James Egan Moulton was appointed to the Friendly Islands thus establishing a lasting link between Newington College and Tupou College.

During our stay, which was marked by feasts, an audience with the king — an old boy of Tupou and Newington — and the overwhelming kindness and friendliness of the people, one fact became increasingly obvious — that is that the Methodist Church ought to be playing a much bigger role in the education and development of Tonga, es-

pecially considering the role its missionaries have played in the past.

At present the Mormon Church pours over \$2 million per annum into Tonga in order that they might entice a poor people to their faith through a materialistic medium. What the Methodists in Tonga want is for the Australian Methodists to show an increased interest in the well-being of Tonga, and, I might add, not to think that past endeavours are sufficient to maintain Methodism in Tonga.

Tupou College itself is in need of assistance, both monetary and teacher-wise, in order to keep on providing for its 750 pupils and teachers. The answer to their problem is not to increase the fees — at present \$28 full board per pupil per annum — because any increase would mean that some parents would not be able to send their sons to the college. The financing of new projects such as extensions to classrooms and dormitories, provision

for improved dining and kitchen facilities and the general improvement of the standing of the whole school, must therefore be sought from other sources. To this end the boys of Newington College raised \$1600 in nine months which was presented to the Principal of Tupou College, Rev. Siupeli Taliai, during our visit.

But what of the rest of the Methodist community? Can we possibly neglect our obligation to the people to whom Methodist missionaries brought hope almost one hundred and seventy years ago?

The hope of Rev. Siupeli Taliai is that . . . "God may continue to bless the work of Tupou College through those whom He has blessed abundantly, and through their concern and love will ensure that this school matches the new developments in this part of the world and continues to play the outstanding role it has in the past".

An article by Mr Tony Bosman (ON 1972) for the Methodist Newspaper in 1972



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