

A History of

The Parish of

St. Leonards

ST PETERS




By

B. C. PROVERBS,

A.A.S.A., A.C.I.S., F.C.E.S.

Telegraph Print.

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Bruce Parrell
July 1985

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ACKNOWLEDGEMENTS

The compiling of this history of the Parish of St. Leonards to mark the occasion of the centenary of the consecration of the second parish church has only been possible because of the assistance and advice given by various people.

It would be impossible for me to mention all those to whom thanks are due, but among those to whom I feel a special debt of gratitude are, The Bishop of the Diocese, the Right Reverend R. E. Davies for his encouragement, and for the writing of the Foreword; to the Rector of St. Leonards, the Reverend L. S. Luck who kindly made available the parish records and who wrote the Epilogue; the Diocesan Registrar who made available past copies of the "Church News" which proved a most valuable source of information; to Mrs. Muriel Burcher of Albury who was able to provide an insight into life in the parish sixty years ago; to the students of the School of Commerce at the Launceston Technical College for their typing of the original draft; and to Mr. Geoff Widdowson of Telegraph Printery Pty. Ltd. for his advice and assistance.

The net proceeds from the sale of this book will go to the Parish of St. Leonards.

B. C. PROVERBS,
Launceston.
March, 1969.

The illustration on the cover is from a painting of St. Peter's Church by the first headmaster of the Launceston Grammar School, the Reverend Henry Plover Kane who was also the first chaplain to Patterson's Plains. The original painting has been restored and now hangs in St. Peter's Church.

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FOREWORD

We are all indebted to the author for this fascinating and scholarly historical sketch of the Parish of St. Leonards.

I do hope that the value of preserving records and documents is seen quite clearly by those who read this booklet.

There is quite an amount of material available in Tasmania for scholars wishing to do some research on our early history, but it is obvious that some of this valuable material still needs to be discovered by our archivists and that quite a good deal of it could be lost to posterity unless people are awakened as to its value.

Finally, may I add a prayer which I feel we should all use in these days.

Almighty God, direct and bless, we beseech Thee, those who in this our generation speak where many listen and write what many read; that they may do their part in making the heart of the people wise, its mind sound, and its will righteous; to the honour of Jesus Christ our Lord.

ROBERT, TASMANIA.

EARLY MINISTRATIONS

The first resident chaplain in the North of Tasmania was the Rev. John Youl, first rector of the Mother Church of Launceston, St. John's. Mr. Youl arrived in Launceston at the end of 1818, when there were only 78 dwellings in the entire settlement. Prior to this the ministrations of the church to the residents of Launceston had been carried out by visits from Hobart by the first chaplain in Tasmania, Rev. Robert Knopwood who had assisted Governor Collins in establishing the first settlement on the Derwent in 1804. Mr. Knopwood visited the north of his island parish in 1811, 1814, and for the last time in 1815.

Owing to Governor Macquarie's insistence that George Town be the main settlement in the north, Rev. John Youl was obliged to live there from 1821 to 1824, visiting Launceston at regular intervals. His official title was "Chaplain of Port Dalrymple", but he was responsible for the whole of the north of the island.

St. John's Church was dedicated on 16th December, 1825. The Rev. John Youl died in March 1827 and in 1828 Rev. Dr. W. H. Browne became rector and remained for almost forty years. His successor in 1867 was the Rev. M. B. Brownrigg whose cousin was the then rector of the parish of White Hills/Patterson's Plains, i.e. St. Leonards.

From the time of the First Settlement at Botany Bay in 1787 until the appointment in 1824 of the Rev. Thomas Scott as Archdeacon of New South Wales (which included Tasmania) the church in Australia had no church dignitaries. Archdeacon Scott visited Tasmania three times between 1826 and 1833. Australia continued as part of the Diocese of Calcutta until 1835 when it became part of the Diocese of Madras.

In January 1836, William Grant Broughton was appointed Bishop of New South Wales and in March of the same year Tasmania was made a separate Archdeaconry with the appointment of the Rev. William Hutchins whose title was Archdeacon of Van Diemen's Land. Mr. Hutchins died suddenly in 1842. In August the following year the Diocese of Tasmania was founded when Rev. Thomas Russell Nixon was consecrated in London as first Bishop of Tasmania.

THE FIRST CHURCH

When Archdeacon Scott visited Tasmania in 1826, there were only four churches and five priests on the island. Only twenty years later there were over twenty churches, forty-seven priests, and several catechists. This is a remarkable achievement and would represent the most vigorous period of expansion in the life of the church in this Diocese. It was during this period that the first church was built in what is now the Parish

of St. Leonards — St. Paul's, White Hills. It is probable that this church was built as a result of a requisition from the residents, as there is among the parish records a letter from Hobart Town, dated September 5, 1841, which says that the Lieutenant Governor "has been pleased to accede to the requisition . . . praying for aid towards the erection of a church in the District of Breadalbane". St. Paul's White Hills, a brick building, was opened in 1842. The building cost £900, of which the government granted £410.

MISSIONARY CHAPLAIN

The first ministrations of the church to the area, which was one of the first settled districts in the North, were given in the early 1830's by the second rector of St. John's, Launceston, Dr. Browne, who used to visit the Government road parties. He was assisted by a Catechist appointed by the Government.

Then in 1846, the first headmaster of the Launceston Church Grammar School, Rev. Henry Plow Kane, was appointed, and in addition to his duties at the Grammar School, he was appointed Missionary Chaplain to Patterson's Plains which included the Allanvale and Newnham areas. His salary as Missionary Chaplain was £50 P.A.

THE FIRST ST. PETER'S CHURCH

The first parish church, dedicated to St. Peter, was opened for service on April 18, 1847, the foundation stone having been laid by Archdeacon Marriott on December 9, 1846. The site was then in the middle of the sprawling "Mount Esk" Estate (now Nazareth House). This advertisement appeared in "The Examiner" the following week:

"Saint Peter's Church Patterson's Plains"

All persons interested in the general arrangement of the above church, or in the continuance of service therein, are requested to attend a meeting for the disposal of seats, and to the consideration of other matters connected with the permanent utility of the said service at the Church on Thursday the 29th April next at three o'clock p.m. precisely."

The first signed financial statement of which there is a record, is for the year 1849 when the income, mainly from pew rents, was £27.4.1½. Of course the congregation was not then responsible for stipend. Among the more unusual items of expenditure are the following: Hire of minister's horse 6/-, Broom and bucket 6/-, Door mat 1/-, Washing surplice 1/6. The latter appears to have been a quarterly task performed by a Mrs. Stuart. The statement is signed by Richard Warren and William Stevenson, Churchwardens, and Henry Plow Kane, Clerk, Minister and Chaplain.

THE FIRST RECTOR — REV. JOHN MEREWETHER, 1850-1851

The first rector of Patterson's Plains and White Hills was the Rev. John Merewether who arrived in the parish on horse-back on October 15, 1850 and remained only five months. In his diary Merewether gives a fascinating glimpse of life in the parish almost one hundred and twenty years ago.

Merewether appears to have been impressed with the first St. Peter's which he describes as "a pretty little church, able to hold 120 people" although he complains that "the reading desk is too small and the pulpit too large".

He continues:

"My churchyard is full of lugubrious wattle trees under which the grass does not grow well, so that the whole area has a spotted appearance.

"The view from the churchyard, of mountain and mountain forest, of bright villas and labourers' cottages is inexpressably charming. But yet the sad-coloured foliage of the trees detracts very much from all this beauty".

The next day, October 16, 1850, Merewether rode out to the White Hills which he says "is to be united to my Paterson's Plains cure".

"The church is on the summit of a hill commanding an extensive and varied view. It looks pretty enough with its lancet windows but it has been cheaply and flimsily constructed. It is cold, damp and dirty inside and it is without a Communion Table. In fact I am the first clergyman who has been regularly appointed to this place".

It appears that prior to the appointment of Merewether, White Hills had been, for a short time, under the care of Rev. G. Wilkinson of Evandale. On October 20, Merewether took his first services — Morning Prayer at St. Leonards, and then after lunching with the local magistrate, he rode over to White Hills for an afternoon Evensong where "all looked cold and neglected".

His report of the first service at St. Peter's says:—"As I was something new, a good many came. There is a very well-conducted ladies' school, which filled up much of the church, also a neighbouring magistrate and his family and some people who ordinarily frequent the Wesleyan Chapel close by. There were some neighbouring farmers and their men as well". Of White Hills he says:—

"It was a satisfactory congregation of forty-five and some singers from the neighbourhood volunteered their services as a choir which I accepted. . . . As a rule I dislike these amateur performers who, by their bawling, destroy all congregational singing. However, they got on more subduedly than I had expected, except that they alleluied uproariously".

The next Sunday at St. Peter's the Rector gave warning

of a celebration of Holy Communion on the following Sunday and at White Hills he spoke to some girls regarding confirmation.

On November 3 the sacrament of Holy Communion was administered to ten persons at St. Peter's, and the following week the White Hills congregation petitioned him to alternate the morning service between the two centres.

Sunday December 1 must have been a memorable one in Mereweather's life. Apparently he had acceded to the request of the White Hills congregation for he was driven out there "in a gig with a vicious lunging horse" to take Morning Prayer for a congregation of 45. In the afternoon the White Hills singers unfortunately paid a visit, during the service, to St. Peter's. "The local congregation numbering ninety, very quiet and subdued, were already at their devotions. I did not anticipate what would follow.

"After the reading of the Collect for Aid Against All Perils, and hardly had we sung five notes of a quiet church tune, when the White Hills Choir struck up a jaunty air with tremendous power and at the top of their voices — and what voices! A quiet little friend of mine in St. Peter's Choir, looked around on the rebellant crew with vexation on his countenance, but this had no effect upon them at all.

"Some people tittered, some laughed outright, but the visitors went on serenely, thundering forth a succession of alleluias at the end of each verse.

"The visitors were ardently and treacherously joined by some visiting Patterson's Plains Wesleyans. Thus tranquil, easy-going orthodoxy was strangled by the zeal and noise of the heretodox, for the opposition had it all their own way".

Mereweather presumed that the offenders had all been convicts.

"Of course, by this time, the decorum of the service was completely broken. After it was all over, I had these men down to my house, where I gave them two bottles of wine and thanked them for taking so long a walk to assist us with the singing, but I begged them to confine their talents to the White Hills in future."

During early December Mereweather attempted to form a school at Patterson's Plains. Two days later he records that he was on horseback for ten hours, visiting the White Hills School during his travels, to distribute prizes.

Three days before Christmas he comments that his people were very drunk. On Christmas Day he was up at dawn picking three bouquets of lilies and roses for the altar of St. Peter's where 37 came to the service.

The morning service at White Hills was attended by 30 people but the clerk, who was the local headmaster, was so

drunk he had to be escorted from the church. Four days later Mereweather records that the headmaster was still drunk and that Christmas time is "Quite a saturnalia here. Drunkenness abounds".

On December 29 what was the first Sunday School was opened with 20 pupils and two or three local ladies acting as teachers.

The debt on both churches was paid off in 1850 largely through missionary society grants. St. Peter's was consecrated by Bishop Nixon on January 6, 1851. The church was filled on this occasion. The service which commenced at 11 a.m. must have been something of a marathon as it comprised not only the consecration of the church and churchyard, but also the rite of confirmation — probably the first in the parish — and a celebration of holy communion. Two males and eleven females were confirmed, the girls in white frocks and veils. It was said that "the collection at the offertory will be devoted to the pressing requirements of the church". The collection amounted to £6.4.0. and 10/- was paid to a Mr. Braine for singing the service. Mereweather records that everything passed off most satisfactorily.

At the end of January, Mereweather bought a new crimson cloth for the altar at White Hills. He says that the congregation there were delighted with this as they had never seen one before. At the same time the ladies at Patterson's Plains presented a new white cloth with a crocheted fringe, for use at St. Peter's.

Early in March he records that "a great many Methodists" attend his services at St. Peter's.

On March 5 he was asked to go to the Edward River district "in the colony of New South Wales". He felt that there was a greater need for his ministrations there and so only ten days later he records "Wished a great many good-bye and presented with a fine stuffed male platypus caught in a river of my district".

On March 16 he read prayers at Holy Trinity Church, Launceston, breakfasted with Bishop Nixon the next morning, and on March 18 sailed from Launceston on the "Hammock".

It is interesting to record that at the time of Mereweather's appointment George Blanks Smith was also appointed as catechist in the parish at a salary of £50 per annum. A church was opened at Allanvale in April, 1851 and shortly afterwards this area became part of the newly created parish of St. Paul's. Smith having been ordained, was placed in charge. He was later to become rector of St. George's, Battery Point, a position he held for forty years until his death at the turn of the century.

THE PARISH BAPTISMAL REGISTER

The first recorded baptism in the parish was performed by Mr. Mewweather on Tuesday, November 19, 1850, when Mary Stevenson and Richard Brown were baptised before a congregation of 35. It is worth noting that the original baptismal register which is called "The Registry Book of St. Paul's Church at the White Hills" is still in use after 118 years and has recorded the admission into membership of the Body of Christ of over 1500 souls.

The Baptismal Register contains under the heading of "Place of Abode" the names of many estates in the St. Leonards district, some now merely historic names, others still flourishing farming properties. Here are some that occur most frequently—"Tollisker", "Upper Nile", "Rockland", "Watery Plains", "Curramor", "Hunting Ground", "Piper's Lagoon", "Jingler's Valley", "Cocked Hat", "Elmswood", "Trafalgar", "Everton", "Paisey", "Darley Moor", "Trout Creek", "Mount Edgecumbe", "Sidbury", "The Boomers", "Wattle Corner", "Barraville".

There are many names of interest in the Baptismal Register including that of the late Sir Eric Von Bibra, one-time Tasmanian Agent-General in London who was baptised at St. Peter's Church on October 9, 1895.

Another noted Australian who was baptised at St. Peter's is Sir Hudson Fysh, founder of Qantas airline.

Another baptism of unusual interest is that of St. George Brooke Allanson Bailey, whose father's occupation is given as Registrar-General of Ceylon. He was baptised on May 9, 1875, by the then Rector Rev. J. Brooke Bailey, who was, no doubt, a relative.

REVEREND FRANCIS BROWNRIGG, M.A. (Dublin), 1851-1871.

Mr. Brownrigg was rector of the parish from 1851 to 1871 and it was during his record incumbency that the present church was erected.

A return for the year 1851 shows that there had been 11 baptisms, 2 marriages and 4 burials in the parish. In 1855 there was an average morning congregation of 30 and an afternoon congregation of 35. However there were only 11 communicants. By 1862 the attendances claimed were 100 and 120 respectively and 17 baptisms had been performed.

St. Paul's White Hills was consecrated on December 15, 1857.

The minutes of meetings of seatholders of the church in 1858 record that Messrs. Westbrook, Watson and Gough were made churchwardens and Messrs. Busesnel, Rhodes and Chamberlain were appointed trustees. It was also decided that, should the parish become vacant, a Board of Patronage, consisting of members of Synod, should fill the vacancy. Mr. Westbrook was

elected as Synod representative. A meeting in December 1860 was concerned about the condition of the churchyard and front gate and fence. This is a recurring theme throughout the decades since. In 1864 it was decided that a collection be made on the first Sunday in each month. In December 1865 25 candidates were confirmed at St. Peter's.

At an historic meeting held on February 14, 1867, Captain Wettenhall moved the following resolution, seconded by Mr. Thomas Smith. "That in the opinion of this meeting it is desirable that a new church should be erected as soon as practicable, in the place of the present dilapidated building as it would not be possible to repair the present one, unless at a very great expense; and taking into consideration the inconvenience the congregation are at times put to for want of more accommodation, it would be advisable to immediately put this resolution into effect". It was further resolved "that subscription lists be opened for the purpose of collecting money to defray expenses of same".

The new church was consecrated by the second Bishop of Tasmania, Rt. Rev. C. F. Bromby, on Thursday, May 13, 1869 and the following account of the service appeared in "The Examiner".

"CHURCH OF ENGLAND

Consecration of St. Peter's Church, St. Leonards.

The above interesting event took place on Thursday last, the Bishop of Tasmania officiating. There were also present the Rev. F. Brownrigg, incumbent of the new church, Rev. M. B. Brownrigg, St. John's Church; Rev. W. A. Brooke; and the Rev. A. N. Mason, Evandale.

The petition to the Bishop from the incumbent and congregation for consecration, was read by Charles Thomson, Esq., who acted in the capacity of Registrar.

The Bishop and clergy then formed in procession, and walked down the aisle and back to the chancel, repeating the psalm, appointed in the consecration service, of which copies were distributed among the congregation.

The customary morning service was read by the Rev. M. E. Brownrigg, the first and second lessons by the Revs. W. A. Brooke and F. Brownrigg.

The communion service was read by the Bishop, with the exception of the epistle which was read by the Rev. A. N. Mason.

The Bishop preached an appropriate sermon from Psalm 84 verse 4. "Blessed are they that dwell in thy house: they will be still praising thee"; after which Holy Communion was administered.

Mr. T. Sharp, organist of St. John's, presided at the seraphine. There was a fair attendance at the service, though not so numerous as anticipated. This was attributed to the fact of there being a confirmation at St. John's in the afternoon, and some regret was expressed that the two services should have been fixed for the same day. The collection at the consecration service amounted to £24.2.6.

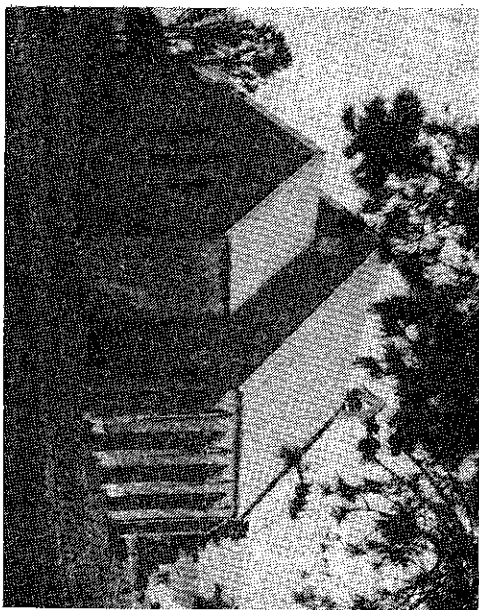
The "Launceston Times", a short lived local church paper, spoke in glowing terms of the new church. It was described as early English Gothic, built of brick and bluestone, the body of the church being 40 x 30, filled with open seats to accommodate 250 persons, the chancel measuring 14 x 10. "The windows are lancets throughout and the west gable is surmounted by a bell turret".

Mr. H. Conway was the architect and Messrs. Tyson and Richardson were the builders. The cost was £744.

On the same day the foundation stone of Holy Trinity Roman Catholic Church, Westbury, was laid in the presence of the Roman Catholic Bishop of Brisbane. The following day St. John's Anglican Church at Ross was consecrated.

Because of an unsatisfactory financial position, in January, 1871, it was resolved to increase the annual charge for seats from 5/- to 7/6.

It is interesting to note that Revd. Hedley Brownrigg, M.A., son of the Revd. Francis Brownrigg, visited relatives in Tasmania, from England, in 1912 and again in 1930, and had the pleasure of meeting some St. Leonards parishioners who remembered his father as rector sixty years previously. Revd.



The parish church of St. Peter. The rectory can be seen through the trees on the right.

Hedley Brownrigg's early ministry was in Ireland. He was a staunch Evangelical who had taken a leading part in opposing the 1927 and 1928 Prayer Book proposals. After his stay in Tasmania, he retired to New Zealand where he died in February 1934. He was buried in Auckland, despite a wish he had expressed, to be buried at St. Leonards.

Mr. Brownrigg's record twenty year term as Rector ended when he resigned early in 1871, to return to England. His father-in-law and three of his children are buried in a family vault in St. Peter's graveyard.

REVEREND BROOKE BAILEY, 1871-1875

A meeting held on April 27, 1871, chaired by Archdeacon Browne of Launceston, was called: "for the purpose of adopting measures to procure a clergyman for the cures of White Hills and St. Leonards in the room of Rev. F. Brownrigg resigned".

It was decided to inform the Bishop that the parish could provide £50 per annum towards stipend.

The Bishop visited the parish in August 1871, in order to arrange for a new Rector to be placed in charge. During the vacancy one service was held in each centre each Sunday. Rev. D. Galley, Rector of Richmond was prepared to accept the parish but there was a problem concerning finance as apparently this gentleman would have had to surrender an income had he accepted the parish.

A letter appearing in the Church News over the name of "Bushman" criticising the parishioners for expecting too much assistance from outside sources. The Rev. Mr. Neville was asked to take the parish by the wardens, and he accepted. Not knowing this the Bishop appointed Rev. Brooke Bailey. Mr. Neville withdrew his claim, but nevertheless took up residence at St. Leonards. At the same time another priest from England, Rev. J. A. Fawns, decided to settle at St. Leonards so the parish found itself with an ample supply of clergymen.

On February 4, 1872, the third Rector, Rev. Brooke Bailey, was inducted to the parish by the Archdeacon, before a large congregation.

Mr. Bailey had one time been Inspector of Schools and Secretary to the Board of Education in Ceylon.

Early in 1873, the parish ran a bazaar in the Mechanic's Institute in Launceston and grossed £250 for the parsonage fund. This was a very large sum for this period but even so there was apparently a large quantity of goods left over "for future disposal".

By the end of 1874, the parish appears to have been in financial difficulties, again and the committee in charge of the Parsonage Building Fund was instructed to hand over the

interest on the fund to the church wardens so that rental on the house used as a parsonage could be paid.

Mr. Bailey resigned in June 1875. Bishop Bromby apparently suggested that the parish be cared for by one of the Launceston parishes, of which there were now three.

This suggestion was most unpopular and the following is an extract of an account of proceedings of a meeting of parishioners held on 2nd July, 1875 "to devise the best means to receive a successor in the place of Rev. J. B. Bailey, resigned".

The minutes record that there was a very good attendance and the following account of the meeting is given.

"Mr. C. C. Swan moved, and Mr. E. Pennefather seconded, that the Rev. J. A. Fawns take the chair.

"Mr. Fawns said the meeting was called for special purposes — first to protest against the action of the Synod in depriving St. Leonards of a resident minister, and then deciding to join the parish to some Launceston cure, when up to the day of M. Bailey's resignation the parishioners had confirmed every resolution passed at previous meetings of the Synod; secondly that no sufficient reason exists for the amalgamation of the cure as aforesaid; third, that the Bishop be requested to continue St. Leonards and the White Hills, as a separate cure, as heretofore, upon the parish guaranteeing to pay £150 yearly, including supply of the parsonage house, which is worth £50 a year; fourth, that a guarantee fund be formed, and a committee formed to collect the names of subscribers. He (Mr. Fawns) thought it very unjust of the Synod in amalgamating the parish of St. Leonards with a Launceston cure, as they had given more to their clergyman than had been guaranteed. The chairman then referred to the 'official record of proceedings of the Diocesan Synod of Tasmania' in which there was no mention of the parsonage at St. Leonards; and as every one knew there was one, he did not think that was a fair statement to set forth to the world. St. Leonards had contributed more towards the support of their minister than was contributed in much larger parishes. He thought he had thus given enough evidence to show that St. Leonards was well able to support a minister. The chairman continued, if they had not supported their minister it would have been quite right to place them on some other parish. Had they been like the parishioners of George Town or any other parish which could not raise the amount required by Synod, they would have had no cause to complain, but the case was quite different. He would ask Mr. Pennefather to explain how it was that they did not get any credit, either publicly or privately, for paying the rent for the parsonage. If the meeting was to be of any practical use they must pass a business-like resolution recording

their protest against the action of the Synod in depriving St. Leonards, without any reasonable grounds, of a resident minister.

"Mr. C. C. Swan, one of the churchwardens, stated that he had received a letter from the Bishop, in which His Lordship suggested that the immediate wants of the parishioners should be supplied by their accepting the services of a minister, who had kindly offered to come from Launceston; He said that Canon Hales had kindly consented to come out on Sunday.

"The chairman said, it was very deplorable that it should go to the world that St. Leonards was unable to support a resident minister. He had no hesitation in saying that in no parish in Tasmania was there a greater number of church-going people for its population than St. Leonards. The Ven. Archdeacon Brown had told him that if he was a young man and wanted a church where he could be sure of good congregations, he would go to St. Leonards.

"Mr. Swan said that if four or five persons guaranteed £150 a year, they could send to the Bishop and tell him they had the requisite amount.

"Mr. Smith said he had great pleasure in moving the following resolution:— 'That this meeting do protest against the action of the Synod in depriving St. Leonards of a resident minister, and deciding to join the parish on to some Launceston cure, when up to the day of the Rev. Mr. Bailey's resignation



"The view from the churchyard . . . is inexpressably charming". Mereweather wrote this in 1850. Although the view has changed somewhat the comment is still valid. "The mountains and mountain forests" are still to be seen.

the parish had conformed to every resolution passed by previous Synods'. He would like to say a few words as to what that parish had done for the last six or seven years. When he came there the old church was very much broken up and dilapidated, and they had a new one built at a cost of £744, and they all worked well to pay off the debt. After a few years the Rev. F. Brownrigg resigned and went to England. It was twelve months before they could get another minister, but at last Rev. J. B. Bailey came, and he was guaranteed £100 a year from the parish; but they paid him £120 a year, and £25 a year towards rent of parsonage, and £11 into the general church fund. The ladies of the district had come forward and offered to hold a bazaar for the purpose of buying a parsonage, and by that means £300 was in the bank towards buying the parsonage. When he remembered what the parish had done for the last six or seven years, he thought that if the Synod had intended to close the Church of England at St. Leonards they could not have adopted more effectual means.

"Mr. Moore seconded the resolution, and it was carried. The chairman said they had better see what they could raise in the room towards paying the salary of a clergyman. He was willing to pay £50 per annum.

"Mr. Bell said that although he was not a member of the Church of England, he would be happy to subscribe to the amount of £25 towards the salary of the new minister, provided they got a hard-working parson who would go amongst the people. He said that having lived many years at St. Leonards, he could testify to the fact stated by the chairman, that there was no place of an equal size that could show so good a congregation, morning and evening, take it year by year, and if they could get a hard-working parson, he was sure he need never want for stipend or general support.

"Several gentlemen then put their names down and in a short time £116 was guaranteed.

"Mr. A. Weedon then moved — 'That the churchwardens be requested to communicate with the Bishop, intimating that the parish was willing to subscribe £200 next year towards the support of a resident clergyman'.

"Mr. Smith seconded. Carried.

"Mr. Shearn moved — 'That the Building Committee be requested to complete the purchase of the parsonage'.

"Mr. Weedon seconded. Carried.

"The chairman drew the attention of the meeting to a suggestion made in the Rev. Canon Hales' letter, 'that in appointing their minister the appointment should be made subject to six months' notice, or payment of stipend for that period if they wished him to retire, or the same notice from him if he was desirous of resigning'. If Mr. Bailey had given six

months' notice, the parish would not have been without a clergyman.

"Mr. W. H. Westbrook moved, 'that six months' notice be given to the clergyman if they wanted him to leave, and that he should give six months' notice'.

"Mr. Shearn seconded. Carried.

"A vote of thanks was given to the Chairman, and the proceedings terminated".

Rev. J. Fawn's offer of £50 towards stipend was indeed generous. He was reputed to have had the largest individual shareholding in the Mt. Bischoff Company.

REVEREND ARTHUR CASS, 1875-1892

The Bishop must have been persuaded to change his mind, because by the end of 1875 the Reverend Arthur Cass, formerly of Cullenswood, had been inducted as Rector. However, the condition of the appointment was that "Mr. Cass be appointed until the next session of Synod".

The name of the parish was changed to Dorset South and Mr. Cass was made responsible for the huge area embracing what is now Scotsdale and Ringarooma. This area had previously had spasmodic visits by itinerant clergyman. These included the Rev. W. Mitchell, a deacon, who visited Scotsdale and Pattersonia at the end of 1867. In May 1873, Rev. F. O. Inwins visited Scotsdale and the north east, holding services in the homes of Messrs. Millar and McKillop at Pattersonia. Rev. J. A. Fawns, of St. Leonards had also held services at Pattersonia in April 1875. The whole of the north east had been neglected by the Anglican church and large numbers were reported as being "lost to the non-conformists".

Mr. Cass could only visit these remote areas on weekdays as he was unwilling to leave his increasing congregation at St. Leonards. Fortunately, the Rev. J. Clampert was appointed to Scotsdale in 1882, this new parish being called N.E. Dorset. The parish of St. Leonards continued to be called Dorset South for some years. The responsibility for the "new diggings" (the gold mining town of Lisle) remained with Mr. Cass.

In 1879 there is mention of a debt still owing on the parsonage land and also on the public school. The same year a scale of charges was fixed for land in the graveyard and there was discussion on how much to charge Mr. T. Peck Sen.: "for ground taken up by him for a vault".

Mr. Cass was a most popular incumbent, who possessed a "good knowledge of medicine which stood him in good stead among his parishioners, especially those in poor circumstances".

The following address, signed by a large number of parishioners, was presented to him in December, 1880.

"Reverend and Dear Sir,

We deem this a suitable season to express the esteem and love we, your parishioners, have for you, not only for the faithful way in which you and Mrs. Cass fulfill your duties but for the constant visits you pay to all of us and your unwearied attention to those on beds of sickness. We trust you may be long spared to us to minister to our wants. We beg you to accept the accompanying purse of sovereigns as a small token of our appreciation of your services. Wishing yourself and Mrs. Cass a Merry Christmas and a Happy New Year".

No record of services held prior to 1878 appears to exist, but during the incumbency of Mr. Cass the pattern seems to have been for services to have been held at St. Peter's at 11 a.m. and 7 p.m. with celebrations of holy communion being held only on the first Sunday of the month.

Mr. Cass appears to have been absent from the parish for most of 1882, when Reverend F. C. Williams was responsible for the conduct of most services.

About this time the church at White Hills became unsafe for services and was demolished. In 1885 a Band of Hope, a Temperance organisation, was in evidence with Mr. Cass at the helm.

At a meeting held in 1886, it was resolved that "a special vote of thanks be recorded to the Ladies for their zeal in collecting the amounts for the stipend and that they be respectfully requested to continue their efforts".

Mr. Cass was again absent for most of 1886 when Reverend John Evans acted as locum.

The only occasion in which the party strife which was then commonplace throughout the Anglican Communion raised its head in the parish was in 1887. This was triggered off by a resolution of the Synod of 1887 which approved of Sisterhoods in principle.

A meeting was held to protest against the establishment of Sisterhoods in the Diocese of Tasmania. It was resolved that: "This meeting solemnly protests against the introduction of Sisterhoods by the Church of England in Tasmania and respectfully requests: the Bishop of the Diocese to Refrain from sanctioning any rules for such until Synod shall have reconsidered the subject". It was further resolved:

"That in order to set at rest the disquietance felt here and elsewhere by the members of the church the Lord Bishop be asked kindly to return an answer at once to the prayer of the foregoing resolution".

In spite of this the Community of the Sisters of the Church arrived in Hobart in 1892 and have conducted Collegiate School for girls there ever since.

In 1892 the Parish appears to have had financial difficulties and in November Mr. Cass retired to New Town where he assisted the Rector until his death in March 1907. The financial problems continued for almost a decade.

After the departure of Mr. Cass, Reverend S. Gilmer, formerly a curate of Holy Trinity, Launceston was locum until July 1893. The patronage council met for a second time in March of that year without arriving at a decision regarding a new appointment.

On Mr. Gilmer's departure the Rector of St. John's, Reverend R. C. Nugent Kelly and his lay-readers took charge. For a time Mr. Kelly stayed at the St. Leonards Rectory "for a country change".

REVEREND C. G. WILKINSON (1893-1895)

At the end of 1893 the parish reported "a happy connection with St. John's had been rendered and a new pastor (Reverend C. Wilkinson) established in our midst". Mr. Kelly chaired a function which combined a welcome to Mr. Wilkinson (formerly of Emu Bay) with his own farewell, the new Rector having succumbed to a cold. It was stated that congregations had doubled during the interregnum.

In July 1894 a "Girls Mutual Help Society" was formed to provide social activities and bible study. A report on one of these social evenings says that the evening concluded at quarter to ten with everyone justly singing "Through the night of doubt and sorrow".

There was an overfull church for the confirmation of ten candidates in October 1894. The parish now consisted of St. Leonards, White Hills, Pattersonia and Lisle.

In November 1895 Mr. Wilkinson left to undertake the Headmastership of the Launceston Church Grammar School thus creating a second link between the School and the parish of St. Leonards.

REVEREND J. E. M. ROCHE, B.A. (1895-1901)

Mr. Roche took up his duties immediately upon Mr. Wilkinson's departure.

During his ministry Mr. Roche spent the third Sunday in each month taking services at Lilydale and Bangor. In 1897 the churchwardens wrote to the Bishop objecting to this, but received a stern reply from His Lordship reminding them of their missionary responsibilities, "to the most important district around Lilydale where a fine population is rising into prominence". His Lordship also pointed out, "you no longer have Pattersonia to look after".

Mr. Ernest Whitfield, a leading layman in the church in Launceston wrote a series of short articles on the history of the

various parishes in Northern Tasmania. These were published in the Church News in the late nineties and the early part of this century. Of St. Leonards he says —

"The parish work has been considerably increased by the addition of Lilydale, Bangor, Lebrina and Lisle. Pattersonia belongs to the parish but Mr. Wilkinson attends here every fortnight. The Rector also has to fall back upon St. John's, Launceston for help and the layreaders of that church are often seen in St. Peter's."

"The parish, taken as a whole is a very poor one, scarcely able to support its clergymen."

Although the church at White Hills was a ruin, services were conducted fortnightly in an adjacent school room.

In July 1899 Mr. Clement Dowling was appointed as lay-reader to the various small centres along the Scottsdale Railway Line. This move led to the creation of the Scottsdale Line Mission which functioned for several years as such until the parish of Lilydale was formed. The appointment of Mr. Dowling must have come as a great relief to the hard pressed Mr. Roche, although of course as Rector he still had to visit the Lilydale area each month. The foundation stone of the Church of the Ascension at Lilydale was laid on May 31, 1900. The Rector's duties were increased in 1900 when Franklin Village and Breaddalbane were taken over from St. John's. Mr. W. Garrard acted as layreader at this time. The roster of services was formidable — St. Leonards twice each Sunday, Franklin Village — once on first, third and fifth Sundays and twice on second and fourth Sundays. Breaddalbane — at 3 p.m. on first, third and fifth Sundays. White Hills — at 3 p.m. on second and fourth Sundays and 11 a.m. on fifth Sundays. In addition to these were the previously mentioned services on the Scottsdale Line and Pattersonia.

One cannot help but agree with the comment with which Ernest Whitfield concluded his article.

"It will be easily seen that what with weekday and other additional services the Rector has anything but a very easy time of it!"

Mr. Roche resigned in August 1901 to found a Grammar School at Devonport and for the next ten months the parish was temporarily in the hands of the newly ordained Reverend Clement Dowling.

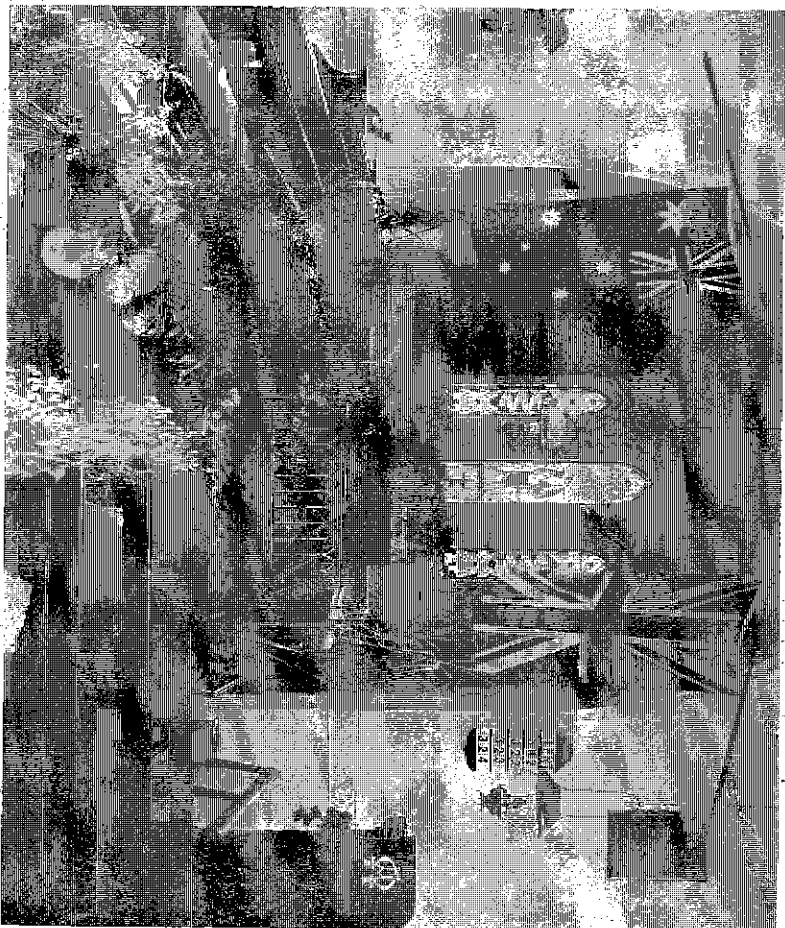
REVEREND E. C. SPINK (1902-1916)

On June 1st 1902 Reverend E. C. Spink, formerly the Rector of Cullenswood, took his first service. He remained as rector until he moved to Brighton at the end of 1916. This gentleman seems to have been rather obsessed with the state of the weather, as the service register is liberally sprinkled

with comments such as "Torrents of rain", "Very wet", "Splendid rain".

In 1904 Mr. Spink reported that as a result of the appointment as Lay Readers of Mr. Pritchard at St. Leonards, and Mr. Frier at Franklin Village, regular services were being held each Sunday in all four centres of the Parish — St. Leonards, White Hills, Franklin Village and Breaddalbane, the Scottsdale Line Mission having formally taken over sole responsibility for its area.

In August 1904 it was stated at a meeting of Wardens that it was considered desirable to plant trees and shrubs on either side of the driveway leading to the parish church. This undertaking was fulfilled just sixty years later when the present avenue of standard roses was planted by the Vestry and Parishioners as a memorial to Ernest John Proverbs and his wife Alice Gertrude, who both died in July 1964.



The parish church decorated for a harvest festival approximately 50 years ago.

In August 1906 Archdeacon Whittington paid a three-day visit to the parish giving a series of three rather extraordinary lectures. At St. Leonard's his title was "Ancient Mythology and Modern Myth". At Franklin Village he spoke on "American Humour", and at Breadalbane where he attracted a large audience his subject was "English Humour". Having said matins in St. Peter's on a Saturday morning and had lunch the good Archdeacon left the parish.

In 1909 the debt on the rectory was paid off. The following year 8/9d. was paid to provide mourning for the church on the occasion of the death of King Edward VII.

In 1910 a Communicants' Guild was formed. One of the objects was to provide kneelers "for strangers who visit the church in summer". In the same year the St. Leonard's Ladies' Hockey Team, premiers for the previous three years, visited and defeated a team of Bothwell Church Ladies. A Men's Club was commenced at Franklin Village and as a result of a visit from some Lاونceston Ladies, branches of the Mothers' Union and the Girls' Friendly Society were formed at St. Leonard's.

The following is an extract from the Church News of September 1910.

"A year ago last Easter the White Hills and Breadalbane people, seeing that the Rector's horse was upon his last legs gave the Rector a cheque to purchase a pony. And last July Franklin Village people presented him with a cheque towards procuring a comfortable trap in place of his old polocart. The consequence is both he and Mrs. Spink are enabled to get about with a maximum of comfort and a minimum of fatigue"

Mr. Spink appears to have followed in the steps of Mr. Cass in temperance work as in 1911 we find him chairing a meeting of the North Esk Juvenile Temple.

A former parishioner, Mrs. Muriel Burcher of Albury, recalling life in the village in the period 1908-1916 says —

"St. Peter's Church was the centre of our life in the village. "One recalls the Choir of seventeen members — meeting weekly for practices, culminating in carols for Christmas, and anthems for Easter and other festivals. Mrs. Summers, whose artistic playing of the organ (given by her mother Mrs. Thomas Smith) was a joy and inspiration Sunday by Sunday. It was Mrs. Summers who trained the choir, and the children for the Sunday School Anniversary. What an event this S.S. Anniversary was. The children so excited, each wearing a new dress, or suit, the singing of the special hymns, and the large congregation.

"One remembers Mr. Pritchard who was a lay-reader in St. Peter's, and friend and advisor to all in the village, who were in need of help or advice.

"Our Sunday School Superintendent for many years was Mr. Ned Grace who gave his services so willingly and efficiently in Choir, Sunday School and as lay-reader — though it meant a bicycle ride of some miles in all weathers for him.

"Mrs. Pitt, whose Sunday School class of senior girls were influenced by her Christian life and teaching, and who was much loved in the village.

"Among the many who one recalls is Mr. Jack Burke who for so many years rang the bell in the porch of St. Peter's on Sunday, for morning and evening services — his kindness in watching for the late-comer hurrying up the path when he would ring for a few minutes longer to enable you to enter and take your seat before the bell ceased ringing.

"How vividly the S.S. Annual Picnic and Church Bazaar are remembered by the writer. These were the highlights of Church activities. The picnic was held by the river, if weather permitted, and was enjoyed by children and adults — games and races, sandwiches and ginger beer — provided our entertainment. The St. Leonard's Band played for us in the evening.

"The Bazaar, or 'Sale of Work' as it was called, was always an outstanding yearly event in Church life. The Work Stall — devoted senior members of St. Peter's worked all the year to stock this stall — the Produce Stall, and others all lavishly stocked, and goods so reasonably priced. The excitement of the Bran Pie, and the Fish Pond for the children — raffles or "competitions" were unknown in those days.

"The years have passed, and those of us who have these memories are thankful to have known these days, and those servants of God whose names are woven into the life and history of St. Peter's. They have now passed beyond our horizon to a fuller life and service".

Services in the Breadalbane school building ceased when Mr. Spink left and were never recommenced. The area is now part of the Parish of Evandale.

REVEREND W. S. WILLIAMS (1917-1918)

The Reverend W. S. Williams was acting Rector in 1917 and 1918. A new church dedicated to St. John was opened at White Hills on 11th November, 1917. This must have been much needed as for some years services had been held in a private house. Congregations at the weekly service there were seldom below twenty.

In the same year an anonymous donor paid for the re-decoration of the interior of the Parish Church and it was re-roofed from the proceeds of a legacy.

The choir was moved to the north end of the church and placed on a platform. The local band often assisted at services during this period. Memorial services for parishioners killed in

action were distressingly numerous, and Mr. Williams conducted midweek intercession services.

At St. Peter's also a Bluebird Club was formed by a Mrs. Forbes. It met fortnightly and claimed its objects were "to promote goodwill and happiness".

A meeting held in November 1919 drew up the following duties of the sexton.

DUTIES OF SEXTON

1. Ring bell twice on Sunday and once on weekday if required.
 2. Church to be thoroughly swept and dusted each week, dusting to be done at least four hours after sweeping and between services if found necessary.
 3. Lamps to be trimmed, and lighted when required. Glasses to be cleaned once a month.
 4. Church to be scrubbed out twice a year.
 5. Churchyard and Graveyard to be kept tidy and paths clear of weeds and grass.
 6. Record of all graves to be kept and distinctly marked and copy kept in Vestry.
 7. Numbers of Hymns to be arranged on Hymn board before Service.
 8. Sexton to carry out any reasonable instructions from Rector or Church Wardens.
 9. This agreement to be signed and can be terminated by three months notice on either side. Agreement to operate from January 1, 1920.
- I the undersigned hereby agree to abide by the above rules and carry out same for the sum of twenty-six pounds per annum, payable quarterly.

Signed — John Burke

John Burke was buried from St. Peter's in November, 1933, having served the parish church as vergier-cum-sexton for some fifty years.

A Men's Club at St. Peter's had a membership of twenty-four and met twice weekly. Mr. Williams resigned in September 1918 because of ill-health.

REVEREND G. E. MOORE (1918-1919)

Mr. Moore was appointed as acting Rector and with his wife was welcomed by "Mrs. Forbes's Girls" bearing small gifts and the boys bearing bundles of bark and kindling wood.

At this time influenza was rampant and services were curtailed by order of the government. However the choir was reformed, the local bandmaster Mr. Kelly, acting as choirmaster. A cross of Tasmanian oak was dedicated on St. Luke's Day 1918, for use at the parish church.

In January 1919 it was reported that Sunday congregations had increased with well over sixty attending Evensong. A full account is recorded of the Sunday School Festival, Miss Beulah Summers being one of the teachers.

Over seventy people attended the New Year's Eve Watch-night service. A Moonlight Fete was held in the Rectory grounds, a procession of children in fancy dress headed by "Joan of Arc" paraded around the grounds singing "The long, long trail".

Rather ominously the Rector was asked to take the Easter services at Derby in 1919 and Archdeacon Beresford came to the parish for Easter. The result of this was that Mr. Moore was appointed to the parish of Derby.

REVEREND J. HARRISON (1919)

Reverend J. Harrison took up duties on 8th June, 1919, having come from the parish of Beaconsfield. This Rector held midweek services at the parish church and instituted services at Nunamara of which he ruefully comments "is deserving of the privileges of the mother church". The stove in St. Peter's ceased to function, but the wardens were unable to pay for its repair and so the congregation shivered. In October the Rector was granted a month's sick leave and the following month he was appointed to Ringarooma.

REVEREND H. J. GAUNTLETT (1919-1922)

The bewildering procession of Rectors ceased when the Reverend H. J. Gauntlett from Exeter took over as Rector at the end of 1919. Thus twice in a year St. Leonards gave to the North-East Coast and received from the West Tamar. Congregations were buoyant during this period with Evensong attendances ranging in the fifties and sixties — this service being more popular than the morning services.

Mr. Gauntlett reported to the Wardens in April, 1920 that he had "exchanged the Parish's Prince George Road Cart for a Four-wheeled Buggy".

The correspondent to the Church News, in March 1922 reported "For several years our population has been declining and we have lost several valuable parishioners".

Mr. H. N. Grace was a particularly active church member at this time. He was in use as a lay-reader on most Sundays and also acted as Rector's Warden and Sunday School Superintendent. His move to East Launceston in the mid 1930's was a loss to the parish. Mr. Grace was a loyal member of St. Aidan's Parish until his death in 1967.

REVEREND E. M. JULIEN (1923-1937)

Mr. Gauntlett resigned at the end of 1922 and on 4th February, 1923, Reverend E. M. Julien, formerly Rector of Kingstons was inducted to the Parish. Mr. Julien was Rector until August 1937.

Throughout this period a regular ministry was maintained in the districts in the north-east of the Parish. Services were held each month at Myrtle Bank, Pattersonia and Nunamara and less frequently at Camden. The Christmas Day service at 6.30 a.m. at Pattersonia in 1927 was attended by thirty-four communicants. Monthly services were also commenced at Relbia in 1927.

Early in his ministry Mr. Julien re-formed the Mothers' Union after a lapse of three years, and held St. Peter's first Patronal Festival in 1923.

Transport loomed large in 1923. The guild paid for repairs to harness, and parishioners were written to for donations of chaff for the parish horse! The churchwardens voted £5 towards the Rector's travelling expenses for 1923, but wisely stipulated that this should not create a precedent!

A report on the Sunday School picnic held in 1923 says that "The Rector won esteem and respect by his practical knowledge of bowling and sports generally. The day was very fine and the games continued until evening shadows fell".

The following year Mr. Ferrar ran his car to the Newstead tram terminus in order to transport buyers to the parish fair. A Sunday School was in operation at Myrtle Bank at this time.

In the 1920's and 1930's Reverend L. M. Haslope, a retired priest lived at "Ketheringham" in Stratton Road, now the home of Mr. and Mrs. T. G. Johnston. Conferences of the Northern Clerical Readers' Union were held at "Ketheringham" and Mr. Haslope often took services in the parish.

The St. Leonards correspondent to the Church News of June 1923 was reprimanded for lengthy reports. The following footnote was published at the end of a St. Leonards report: "Please condense as far as possible. We had to pay a fine for overweight!"

An active lay-reader at this time was Mr. H. Jones who, when he and his family moved to Launceston, was closely associated with St. Mark on the Hill, Sandhill. Mr. Jones' father-in-law, Mr. W. N. Boufflower, had been appointed a churchwarden of St. Peter's in 1910.

In July 1926 it was resolved "that as electric power is being brought to St. Leonards, seven lights be installed in the church".

The following year there was apparently a dispute between the Rector and the Churchwardens as a result of which Mr. E. Ferrar of "Mount Esk" resigned as Rector's warden. No records of meetings of wardens or parishioners are available for the following ten years of Mr. Julien's ministry.

However, the service books show that throughout this period, services were held each Sunday at St. Leonards and

Franklin Village, and each month at Relbia, White Hills, Nunamara, Pattersonia and Myrtle Bank.

Mr. Julien became Rector of Campbell Town at the end of 1937 and died only two weeks after his induction. Bishop Hay paid a glowing tribute to him at the 1938 Synod.

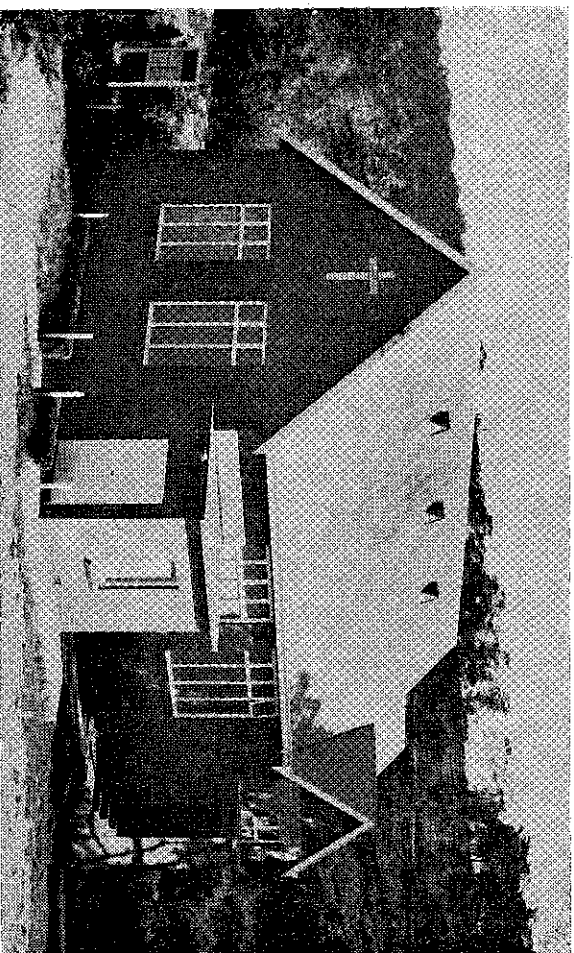
REVEREND F. A. CARR (1937-1944)

Following Mr. Julien's transfer, Reverend F. A. Carr became Rector of St. Leonards in November 1937.

During Mr. Carr's term as Rector the service register records several occasions when the service was cancelled at the parish church for reasons as various as "Motor broke down", "Rector has had attack of flu", "Dedication of new nave at St. Johns", "Rector at Franklin Village".

One of the pressing problems to be dealt with was the bad state of repair of the rectory. Archdeacon Atkinson advised the building of a new rectory adjacent to the Church but this move was not to take place for a further twenty-three years. Instead it was decided in June 1938 to renovate the existing rectory at an estimated cost of £350. The lowest tender proved to be higher than this.

In the early 1940's an annual C.M.S. Summer School was held in Launceston and one of the sessions each year was held at the St. Leonards Rectory.



All Saints Church, Ravenswood, dedicated in 1958.

By now, the shingle roof of St. Peter's was showing signs of rapid deterioration and this caused great concern to the church officers, as not only would it be a costly project to re-roof it but also in the war years galvanised iron was unprocurable for the purpose.

Mr. Carr married Miss Wilson of The Steppes during his time at St. Leonards. He transferred to the parish of Richmond in January 1944.

REVEREND J. A. HAYES (1944-1945)

The new Rector, Reverend J. A. Hayes arrived the following month. In August his wife died rather suddenly, and in May 1945 Mr. Hayes left to become Rector of Rochester, Diocese of Bendigo. During his term of office, stipend was increased from £150 to £250.

A meeting chaired by Archdeacon Atkinson was held on 15th June, 1945 at Mount Esk, the home of the treasurer warden Mr. J. T. Sculthorpe. It was decided to let the Rectory and that the parish be served by neighbouring parishes on the following basis:— St. Leonards and White Hills — Ewandale; Franklin Village — St. Paul's; Myrtle Bank, Patersonia, Nunamara — St. Aidan's.

It is interesting that the suggestion to divide the parish came this time from the church-wardens. Seventy years earlier in 1875, the same proposal had come from the Bishop and was, as we have seen, most unpopular. On this occasion the Diocesan authorities must have reversed the decision of the church-wardens because in spite of the meeting of 15th June, by early September a new Rector was at the helm.

REVEREND R. A. EZZY (1945-1950)

The Reverend R. A. Ezzy, formerly of the Parish of St. Helens, remained as Rector for almost five years. On Sunday, 8th December, 1946 the centenary of the laying of the foundation stone of the first St. Peter's was celebrated with a service at which the preacher was Archdeacon Atkinson.

A descendant of Archdeacon Marriot, Captain F. Marriot was invited to be present and Miss Sybil Brownrigg, a relative of the second rector, Reverend Francis Brownrigg, cut the centenary cake at a social function which followed the service.

The problem of the re-roofing of the church was constantly before the church-wardens, but because building materials were available by permit, only temporary repairs could be effected. In 1946, Mrs. E. Ransom, a church-warden, became one of the first women members of Synod.

REVEREND G. C. CHRISTOPHER (1950-52)

In May 1950 Mr. Ezzy moved to the Parish of Macquarie Plains and was succeeded at St. Leonards by Reverend G. C. Christopher of Sydney, who combined his duties as Rector with those of State Secretary of the Church Missionary Society.

During the immediate post-war years a large number of new homes were built in the Ravenswood area of the Parish. There was no Anglican church building in the district, but in October 1951, weekly services were begun in the Methodist Church. Church-wardens were elected and plans put in hand for the building of a church.

At St. Leonards, the church was at last re-roofed with galvanised iron and so for the first time for several years was waterproof.

Services at White Hills appear to have been disbanded about this time but weekly services were held at Franklin Village and monthly visits were paid to Patersonia.

The Ladies' Guild at St. Leonards was reconstituted and has done invaluable work in the parish ever since.
1952 - 1956

Mr. Christopher left in July 1952 to become assistant priest in the Parish of Holy Trinity, Hobart. The rectory was let and for four years the parish was without a rector. St. James, Franklin Village, was taken over by St. Paul's, and later when St. Mark's parish was constituted it became an outcentre of that parish.

The Ravenswood congregation was cared for by the clergy of Holy Trinity parish. At St. Leonards weekly services were maintained largely through the efforts of a diocesan lay-reader, Mr. Geoff Radford. Monthly celebrations of Holy Communion were held. One of the priests who assisted regularly was Reverend A. F. Rodke. Services were recommenced at White Hills and monthly services were also held at Patersonia and Relbica.

An endowment of \$3800 from the Harding Estate came to the White Hills Church with the stipulation that the interest be used to keep the church, churchyard and the family grave in good repair.

In 1954, the interior of St. Peter's was greatly enhanced when the sanctuary, chancel and aisle were carpeted. In Holy Week, 1956, Reverend K. B. Skegg, Rector of Holy Trinity, Hobart, conducted a "Mission to St. Leonards". On the opening day of the mission the bell of St. Peter's was rung each hour. Bishop Barrett commissioned the missionary before a full church.

REVEREND L. B. BROWNING (1956-1959)

On 10th June, 1956 Reverend L. B. Browning was instituted as rector. Later that year an every-member canvass was held in the parish. At this stage services were being held in

three centres besides the parish church — Relbia, White Hills and Patersonia.

The first Anglican debutante ball was held in August 1956 in the presence of Bishop Cranswick. This annual function, the only one of its kind to be held in the Launceston area, has proved to be a most popular and successful event in the life of the parish.

In 1956 the Ladies' Guild paid for the construction of a new brick fence in front of the churchyard and wrought iron gates were given by Mr. R. C. Summers.

In 1957 responsibility for the Ravenswood congregation, returned to St. Leonards. This centre had commenced the building of a church, largely by voluntary labour, the foundation stone having been laid on 24th June, 1956. On All Saints Day 1958 the Church whose feast day it was, was dedicated by Bishop Cranswick. Ravenswood has continued as a loyal and active outcentre of the parish in the years which followed.

Considerable development had taken place in two other new areas in the parish — Norwood and Waverley. Sunday schools were commenced in both centres and land and finance obtained and plans put in hand for the erection of church buildings in both areas.

At Patersonia the church building was renovated. The building is owned by the Methodist Church but is used only as an Anglican place of worship. At one stage negotiations were opened for the transfer of this property to the Anglican Church but little progress was made.

Reverend M. Norton gave assistance in the Sunday services in the parish in 1957-1958.

During Mr. Browning's term as rector he lived in his own home in East Launceston. Negotiations for the sale of the Rectory were commenced and a large block of land adjacent to the church was purchased from Miss B. Summers. Tenders were called for the erection of a new rectory.

In October, 1959, Mr. Browning left to become Rector of Cressy and for almost a year services were maintained by a team of layreaders, and priests from the Launceston parishes.

In November, 1959, the foundation stone of St. Catherine's Hall, Norwood, was laid, and on Palm Sunday the following year, it was opened and dedicated by Bishop Cranswick. The first service in this building, which had cost approximately \$25,000 to erect, was conducted by Bishop Barrett on Easter Day, 1960.

At Waverley regular services were being held in the school. On 30th January, 1960, the foundation stone of the new rectory was laid by Bishop Cranswick who, the following day, performed the same ceremony at Waverley where St. Matthew's Hall was under construction.

REVEREND E. ESLING (1960-1965)

On 2nd September, 1960, Reverend E. Esling was inducted by Bishop Cranswick before a congregation of 165, a choir being formed of the clergy and layreaders who had maintained the services during the eleven month vacancy. Mr. and Mrs. Esling and their three children, having arrived from England, moved into the new seven-roomed brick rectory and so the parish obtained a full-time resident priest for the first time in ten years. Except for this break the Anglican Church had provided the only resident pastor in St. Leonards for 120 years until the arrival of a resident Roman Catholic priest in the early 1950's. There has never been a nonconformist resident minister — the Methodist Church being worked from Launceston.

St. Matthew's Hall, Waverley was opened and dedicated in 1961, but unfortunately the building was totally destroyed by fire on 10th March, 1966.

During Mr. Esling's time in the parish the church and rectory grounds were developed and the first of the highly successful annual rectory garden fetes was held.

In 1962 the Norwood and Relbia areas were transferred to St. Mark's parish. Since then the parish has consisted of five centres: — St. Leonards, White Hills, Ravenswood, Patersonia and Waverley.

In October 1964 the parish church was closed for three weeks while the interior was completely renovated.

Mr. Esling left in May 1965 to become Rector of Deloraine.

REVEREND L. S. LUCK (1965 —)

The Rev. L. S. Luck, formerly Rector of Stanley, was inducted by the Vicar-General, Archdeacon Sutton on 2nd July, 1965. During Mr. Luck's term the churchyard and graveyard have been further improved.

A second parish campaign was held in May 1966 and this proved to be successful in stabilising parish finances. In 1967 a carillon was installed in the church largely as a result of two laymen, Messrs. A. Jones and W. Connelly.

At the end of 1966 the sale of the old Rectory property was at last completed. In early 1968 one of the Parish's most generous supporters Mr. W. R. Bennett died in his 102nd year. His will provided a legacy of \$1,000 for the parish church.

THE FUTURE

When one reviews the almost 130 years of its existence as a separate parish, one is conscious of the tremendous changes that have taken place in the life of St. Leonards. Yet on a quiet October evening if you stand in St. Peter's churchyard as Mereweather did so long ago, you will still see the hills as he saw them. "The labourers' cottages" have multiplied greatly and

changed into brick veneer homes such as he could never have imagined. The "lugubrious wattle trees" have miraculously disappeared, but the church is still there. It is a different building, but still witnessing to all who pass, that here the ancient faith is taught, here the sacraments are given, from here we bury our dead, to here we bring our children to be baptised, to here we come on the great days in our lives. Down the years since Mereweather's arrival on horseback there have passed through the church doors hundreds of the faithful, the majority now in paradise. At times faith has grown dim. At times the church has flourished. This is inevitably the church's lot. There will always be the faithless as well as the faithful, yet has He not promised "The gates of Hell shall not prevail . . . "?

The present congregations throughout the parish have entered into a fine heritage, not one of lavish endowments and museum-like memorials, but a heritage of trust that future generations will have the same opportunity as we have.

When the way becomes rough and problems appear to be insoluble, let those who belong to the parish of St. Leonards remember that their prayers are joined by those countless numbers of the faithful who worshipped here, before them, and who faced the same problems, and who triumphantly kept the faith.

FURNISHINGS AND MEMORIALS IN THE PARISH CHURCH

THE ORGAN

This was given by Mrs. Thomas Smith, whose daughter Mrs. Charles Summers was organist for many years and was succeeded in the post by HER daughter Miss Beulah Summers.

HYMN BOARD

Presented in 1908 by Ellen Maria Dowling in memory of her mother and sister, worshippers in the church for over 40 years.

ENTRANCE TABLE

Presented in January 1968 in memory of a former churchwarden, Carl Raymond Lewis, who died the previous year.

BRASS ALTAR CROSS

This was presented to the church in 1963 by Mr. and Mrs. R. Brett, former parishioners, now living in Brisbane.

BRASS CANDLESTICKS

These were the gift of Bruce and Valery Proverbs on the occasion of their wedding in 1959.

BRASS ALMS DISH AND ALTAR BOOK REST

These two additions to the church's furnishings were dedicated in 1965 in memory of Alice Gertrude Proverbs who died the previous year.

ALTAR BOOK

The book used at the altar at all celebrations of holy communion was presented in 1962 in memory of Lesley James O'Brien who died on 29th November, 1961, aged 39 years.

WOODEN RETABLE

This beautifully carved wooden retable above the altar was dedicated in memory of Marian Valentine on 17th January, 1910.

PRAYER BOOKS

The prayer book in present use at the prayer desk was placed in the church on Whitsunday 1920 in memory of William Nolan Boufflower, a former layreader and churchwarden.

BIBLE

The bible in use at the lectern was dedicated in 1968 and was the gift of the Thomas family.

The church also has in its possession a prayer book given to "St. Peter's Church Patterson's Plains" in 1848 by Charles James Weedon, and a bible presented by Samuel Aldridge on 13th November, 1847. This latter book was loaned to the parish church at Sheffield in 1891, according to a note on the flyleaf signed by Bishop Montgomery. The oldest bible in the church was printed by S.P.C.K. in 1805.

MEMORIAL TABLET

The only memorial tablet in the church is on the eastern wall above the pulpit. It is in memory of Isabella Hewlings Cass, who, as wife of the Rev. A. Cass, was organist for 17 years. She died on 10th November, 1904.

RECTORS OF THE PARISH OF ST. LEONARDS

J. Mereweather	1850 - 1851
F. Brownrigg	1851 - 1871
B. Botley	1871 - 1875
A. Cass	1875 - 1892
C. Wilkinson	1893 - 1895
J. Roche	1895 - 1901
E. Spink	1902 - 1916
W. Williams	1917 - 1918
C. Moore	1918 - 1919
J. Harrison	1919
H. Gauntlett	1919 - 1922
E. Julien	1923 - 1937
F. Carr	1937 - 1944
J. Hayes	1944 - 1945
R. Ezy	1945 - 1950
G. Christopher	1950 - 1952
L. Browning	1956 - 1959
E. Esling	1960 - 1965
L. Luck	1965 -

EPILOGUE

It is with great delight that I have had the privilege of reading the manuscript of this interesting and absorbing history of the Church of England Parish of St. Leonards.

Such a booklet is not compiled without a considerable amount of work and we are indeed indebted to the author for his painstaking effort.

The heritage of the past is faithfully and accurately recorded and in looking back we thank God for the vision and faith of those who blazed the trail of the Church in our midst. They gave freely of their time and substance and they set an example of Christian living and devotion. For all this we must express our thanks to God. *Laus Deo!*

Thanks which are merely expressed do not go very deep. Actions do speak louder than words. We have entered into a grand heritage. Surely it is our responsibility to see that as we say thanks to the past generation of worshippers we also create and build a worthy tradition and witness for those who come after us. Therein is our real thanks.

Lancelot S. Luck,

St. Peter's Rectory,
St. Leonards.