



*A Short History
of the
Anglican Parish of George Town*

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Early days

John Youl, a former lay missionary, was appointed chaplain to the whole area of northern Van Diemen's Land after his ordination. He was to live at George Town and minister from that base to all the settlers across the north. He arrived in Hobart town late in 1818 and travelled from there to Launceston where he baptised 76 children and married 41 couples. At George Town at least ten couples were married using the same ring!

However, Youl preferred to live in Launceston on the farm he established there. Governor Lachlan Macquarie had to admonish the reluctant cleric, but in 1825, following Commissioner John Bigge's recommendation that Launceston, not George Town, be the main town in the north, he moved permanently to Launceston. George Town remained under the care of the chaplain at Port Dalrymple who was based at St John's Launceston. The parsonage at George Town, a two storey building on the corner of Cimitiere and Elizabeth streets and occupied in 1825, became a female Factory and the school house became disused. Most religious services were taken by lay people. The clergy seldom visited.

George Town's first church building

In 1832 a small brick church was built on the site of the present church in Anne Street. Matthew Curling Friend, the port officer, who had built "The Grove" as his home, was the force behind the building. Another impetus was an Act of the Legislative Council of 1837 which helped communities establish churches. By 1841 a chaplain, the Rev'd James Walker had been appointed and records of sacramental administrations go back to this time. The Parsonage was built on the site of the present Council Chambers. In 1838 that church was demolished and replaced by a brick church with a spire. Bishop Nixon dedicated this church in 1856. Even this building didn't last long and was replaced by another, consecrated in 1886 by Bishop Sandford.

From 1846 until his death in 1871 the Rev'd James Fereday was chaplain to Dorset, an area extending from Exeter to Flinders island, to Cape Portland and Ringarooma. Mr Fereday bought "The Grove" from Matthew Friend, and

leased that house to Marcus Blake Brownrigg while he and his wife Susan lived in the Parsonage. His wife ran a school at the Pilot Station at Low Head and in George Town. Both Feredays were keen botanists.

In the old Minute Book for 1846-1907 the first item of business discussed was seating. It seems that each member of the George Town church paid 6/- each quarter for pew rent. Even the Rev'd Mr Fereday paid. At services the cash collection was noted but on eight occasions there was "no service" and/or "no money received." For example on 8 April 1846 there were 4 communicants and 6/9d received. It is common to find very low communicant numbers as many were unconfirmed. Actual attendance would have been more numerous. By 1848 a clerk was appointed and paid 6 pounds per annum. By 1857 this had risen to 8 pounds and a sexton was employed for two pounds ten shillings per annum. The pew rent was now one pound per annum.

There was no formal payment system for the incumbent. In 1849 a dispute occurred involving the bishop. Fereday had paid for some repairs and hadn't been reimbursed. The bishop suggested that offertories from a monthly service be paid to the incumbent until the debt was discharged. Other offertories were to be sent to the diocesan pool except for Holy Communion services where the offertory was to be given to the poor.

After 1850 the records became neater but less complete. The number of pew holders had decreased to 17 paid-up members. It isn't known if this total included women and children. There are many pages cut out of this book for no given reason, and towards the back the Burial Ground Account is written, beginning in 1849.

The Cemetery

It seems that many people pre-paid and reserved plots at 5/- each and for additions "foot superficials" 1/- had to be paid in advance. It cost 5/- for every time a grave or vault was opened. It is doubtful if this graveyard was used much after the 1880s as there are graves in the municipal cemetery from 27 September 1883 when Matthew Curling Friend's wife was buried there.

Keeping the cemetery neat and tidy became onerous over the years and there were many minuted attempts by the vestry to have this done by the George

Town Commission. Today there are three gravestones, probably repositioned: The Rev'd J Fereday (1871), William Goodwin (1862), and Francis Stuart (1853), plus one monument to Private H J Harris who was killed in action in 1917. These stones are now placed on the river side boundary.

Early graveyards in Tasmania often had very few headstones. Brick vaults were constructed so that most was underground. The George Town Commission was unwilling to take on maintenance work but on 31 August 1977 it was noted that the National Trust had approached the Rector for permission for a stone mason to restore the headstones, and the Commission was willing to organise the work. Presumably this was done; the stones cleaned and perhaps moved, and the rest levelled and grassed. When the driveway was installed for the new church, several vaults were scraped by earth-moving equipment. This would be the earliest graveyard in Northern Tasmania.

Clergy and Churches

Marcus Blake Brownrigg was one of three foundation members of Moore Theological College in Sydney. He was ordained priest in 1860 in Sydney, and based himself at George Town leasing "The Grove" from Matthew Friend, and became an itinerant evangelist throughout the Dorset parish. He is said to have been passionate about temperance and mission to the "half-castes" on Flinders Island, to which he sailed in a hand-built sailing boat. He appears in the old register from time to time.

The Rev'd James Fereday died in 1871 in a gig accident while returning from gold fossicking in the Lefroy district. Finding a replacement was difficult. The main centre for the north was Launceston. George Town was a small village. Between 1872 and 1876 the Rev'd William Auber Brooks was in charge. No records survive from his time, so it is hard to be specific about his ministry.

Low Head was actually the first settlement in the north, called Outer Harbour. In Geoffrey Stephen's book¹ he casts doubt on the date of the opening of the church at Low Head and quotes another source, Ernest Whitfield: "a small church dedicated to All Saints had been built some time before 1875." This is

¹ The Rev'd Dr Geoffrey Stephens: *The Anglican Church in Tasmania*

feasible. A more definite report comes from the *Examiner* newspaper. The residents of Low Head petitioned for a church to be built and it was completed in 1877 on land donated by James Long whose farm occupied most of the peninsula. The builder was J Latham. There was much celebration when the little church was opened. From 1884 despite pleas from an Independent Minister, Charles Price, it came under the sole use of the Church of England. Price had a holiday cottage in the area and had often taken services there in the season.

The Marriage Register

The marriage register takes us back to the first wedding at Low Head (number 141). It was conducted by the Rev'd Mr Brookes. Alfred Rockwell, superintendent of the lighthouse, married Helena Harriet Luttrell Napper, daughter of a sea captain. There was an earlier wedding on 9th September 1872. Mr and Mrs Long's daughter Louisa Maria to W P Coulson were married in their house, "Bermondsey Cottage".² House weddings continued to be popular and "Bermondsey" was again used (Number 173, 17 October 1882) when Alfred Widdowson, a draper, married Emily Wimble. This marriage register ends in 1883. It is fascinating to see convicts' weddings and illiterates signing with an X.

Low Head 1870-1880

The late 1870s and the 1880s saw much development in the Low Head area. The telegraph station employed quite a number of men. The company manager William Warren was a Church warden. With increasing river traffic the pilot station expanded and its staff increased.

The Low Head church was consecrated, which means that it was debt free. The service of consecration was conducted by Bishop Sandford on 20 March 1884 with Archdeacon Hales, Canon Brownrigg and the Rev'd Joshua Morling, then rector, assisting. A full report of the day's doings can be found on the river facing inside wall of the church. After the service the bishop and other visitors had lunch at "Bermondsey" cottage. The *Examiner* called it a "splendid repast."

² Misspelled as "Burmundry" in the register

In Dr Stephen's book he notes on a map on page 11 the presence of a Bevington Davis pipe organ in the Low Head church from 1867 to 1980. It was subsequently discovered to be an error. This organ was installed in Christ Church Congregational Church in Launceston. However, there was an organ in the church for its opening and "Miss Huxtable presided at it."

The Gold Rush

The Gold rush at Nine Mile Spring, which became Lefroy in 1881, and at Back Creek began in the 1860s, although gold was known to have existed in the area for some time prior to this. John Fereday was one of a group who discovered gold near the Springs in 1857. Speculations were rife. "New Chum" mine was opened in 1879. It was one of several, and probably the largest. Lefroy is eleven miles north-east of George Town and almost from the beginning of the rush new transport infrastructure was needed. At one time there was talk of a rail link. The roads were in very poor condition, taking six hours to reach Launceston. There are references to the roads throughout the early record books.

The population of Lefroy grew to 4000. In 1880 the "New Chum" mine was burnt to the ground, with no insurance. In 1885 a meeting of shareholders were offered enough to cover liabilities of about 2000 pounds because mining in general in the area was in decline. Very few mines actually made a good profit.

In 1879 the Rev'd Thomas McDowell retired. A "glitch" followed after the removal of a popular leader, a deacon. Heated meetings ensued. Some members threatened to secede from the Church of England. This didn't eventuate but George Town was left without a priest for some time. The Rev'd William Thorpe Powell was that deacon and from this time on is mentioned most regularly in the Lefroy records. His father-in-law placed a stained glass window of St Mary Magdalene in the George Town Church which was eventually destroyed in the 1994 fire.

While the gold rush was underway, plans for a church at Lefroy were drawn up and after a public fundraising program, a weatherboard church designed by Carello Sullivan, a mine manager, was built. It was paid for and consecrated in 1881. The Rev'd Mr Powell, still a deacon, kept immaculate records from

the start. Some of his remarks are telling: for example, "very cold windy night" and "full congregation".

The bishop came in December 1881 for the consecration. Twenty-one communions were made, with 330 attending in the morning and 470 in the evening. The pattern of services per week seems to have been Matins with a lay person leading, and possibly preaching, and a Holy Communion service at which the number of communicants was very small. Mr Powell's last service at Lefroy was on 13 November 1881, just prior to the bishop's first visit. The Rev'd Gustave Adolphe Breguet may well have been the next rector but most non-Eucharistic services were taken by lay people and several other priests assisted.

In 1880 a Diocesan Synod had been promulgated and the parish of Dorset was asked to "send a man", In January 1880 payment arrears were noted to the Rev'd Adolphus Creswell Newstead of 16 pounds. The money had to be raised by subscription and the wardens had to guarantee to the archdeacon that they had three months' stipend in hand. Financial uncertainty has beset this parish from the beginning.

Meanwhile at George Town

In 1881 Archdeacon Francis Hales called a special meeting in George Town telling the congregation that the present Church was entirely unsuitable for worship, being more like a "Protestant preaching hall". He urged them to build another with a Gothic style. George Town was much smaller than Lefroy, both in population and financial capability, but in spite of all the upheaval and discontinuity of clergy, the fundraising for the new church progressed slowly and on 7th December 1883 the foundation stone was laid.

At the meeting in 1881 with Archdeacon Hales it was resolved to build the new church on the site of the old one. It was to be 45 feet long, 22 feet wide and 15 feet high. The Rev'd W T Powell attended these meetings with 17 or 18 others. A subscription list was left "on the table" resulting in 110 pounds being subscribed.

The Rev'd Joshua George Morling was in the parish in 1884 sharing services with the Rev'd Mr Breguet at Lefroy. It is difficult to ascertain the exact status

of these men. Later in that year the two services at St Andrew's Lefroy were reduced to one evening service. In the remarks column the congregation numbers are consistently "good" or "very good" with about 15 communicants. The Rev'd James Babington and the Rev'd Mr Jones followed Breguet and Morling and regular services were reduced to three. A children's flower show was held annually for at least three years. In 1890 six females were confirmed but no other information was recorded.

Meanwhile in George Town with Mr Morling, probably the rector, in the chair it was decided that the diocesan quota be 65 pounds and later that year this was raised to 84 pounds. It was also decided that the patronage of the parish be vested in the bishop, not in their own committee. The new George Town church was formally opened in October 1884 by Archdeacon Hales. Pew seats were "let" for one pound per annum and "outsiders" could hire the hall for 12/- per day.

The Rev'd John Tryon Wilson cared for St Andrew's Lefroy in 1895 to 1897. Two baptisms were celebrated in mid-94 but no others are recorded anywhere. In July 1897 twenty women were admitted to the newly formed Guild. Cynically one might surmise that these women were to be the last ditch stand against the inevitable. Back Creek Mine closed in late 1890.

The Marriage Register

The old marriage register for Dorset parish includes letters stuck to the front cover board suggesting that the registration of marriages had been lax before June 1886 and the other letter of 29 December 1888 deals with new parish boundaries. The writer urges the incumbent to "keep this register safe".

The new marriage register begins on 3 September 1884. Most of the 37 marriages recorded were conducted at George Town although there were several at Lefroy in December 1884. The last entry by the Rev'd J G Morling was on 6 May 1886 and Mr Babington took over. He married several couples at home in the lower Piper River area. There is one wedding recorded, number 20, celebrated on Cape Barren Island. Bishop Henry Hutchinson Montgomery married Edwin Brown and Grace Maynard, both of Flinders Island, on 9 February 1892. The Church of the Epiphany on Cape Barren was

not built until 1893, though the site had been marked out. There was a church on Flinders Island at Wybalena, dedicated by Bishop Nixon in 1838, but this wouldn't have been popular.

In Bishop Montgomery's time, 1889 to 1891, the number of Church of England attendees in Tasmania grew from 81,000 to a peak of 93,000. He travelled extensively and included wild and remote places on his itinerary. The structure of the diocese was strengthened and ten rural deans were appointed.

The register ends in July 1898. In the period covered by this book there were:

- 13 weddings at St Andrew's Lefroy
- 1 wedding at Back Creek (near Lefroy)
- 1 wedding at Cape Barren Island
- 7 weddings at Pipers River
- 1 wedding in a George Town home
- 15 weddings in St Mary Magdalene, George Town The End of the Century

In the George Town service register for Easter 1897, the Rev'd James Auchinleck Ross took the 11 am service at Lefroy, with 15 communicants, and the 3 pm at Pipers River School. At George Town Matins was led by Mr Huxtable, and at 7 pm Evening Prayer with a sermon by Mr Ross. He was present at Low Head the next Sunday and at Lefroy at 7 pm. This was a rare occasion when all centres were recorded with services close together. Hillwood was then part of West Tamar parish. This book ends in 1877 with the words "the beginning of the end" written by Mr Buxton. He seems to have been a prophet of doom — but major change had been mooted.

North Dorset parish

1898 seems to have been critical. The huge Dorset parish was split into three. The new boundaries extended from the Tamar River to Little Piper River and inland to East Arm. Hillwood was included in the West Tamar parish because it was easier to reach by boat. It was referred to as the North Dorset parish. Lay readers seem to have led non-sacramental worship and read sermons. Some of the books they used are noted.

It is hard to determine what happened next. On 23 June a special meeting was held in George Town to discuss a proposal from the bishop to include the parish of Lilydale within North Dorset. Lack of funds was the obvious cause. The meeting responded energetically. Issues raised were the state of the roads, the time spent travelling, the expense of transport — for example, George Town to Lilydale meant travelling by boat to Launceston, then by road to Lilydale. The people of George Town did not want "less ministry", "especially if the non-conformists are once offered a footing." The letter was sent, and a copy included in the minutes. North Dorset did not want Lilydale.

North Dorset consisted of George Town, Low Head and Lefroy as centres. There were very few people living outside these centres, though more farmers were making inroads as the north-east was opened up.

The first national census of Population and Housing undertaken by the Australian Bureau of Statistics (ABS) reveals that in 1911 there were 1040 people living in the George Town municipality. Of these 181 were married couples and 56 widowed. There were 6 fishery workers, 35 miners, 14 hospitality and a rat catcher. Of 249 children aged 5 – 14 only 92 were at state school, 2 privately educated and 6 home schooled. The remaining 149 presumably had no schooling.

Later in 1898 Archdeacon Beresford attended a meeting to sort things out. The Rev'd James Auchinleck-Ross was present. He'd had a road accident, which was recorded in the St Andrew's book on 20 February 1898. Whether this had bearing on what followed is an open question. Archdeacon Beresford agreed to continue the diocesan subsidy if Mr Ross continued on in the parish. On this point the meeting ended, but the rector did depart. On 7 August 1898 he took up another parish. In his parting comments he thanked Messrs Huxtable, Reeve and Phair, the organist Miss Harriet Hopkins and the choir. The Rev'd Edwin Spinks is mentioned in September when he celebrated three Communion services with a total of 36 communicants. The George Town service book ends on 16 July 1899.

The parish struggled to find the stipend and diocesan dues. Sometimes the priest in charge was self-supporting, sometimes he moved to another parish. There was still very little cooperation between centres. Population was

declining. The Gold Rush was over. The parish of North Dorset faced financial crisis. It had already received a subsidy. The George Town books underline the severity of the situation. All that was discussed at meetings was the appointment of a new cleric and repairs to the parsonage. The women were urged to bake and organise suppers. Finance was the only item on the agenda. When the Rev'd Alexander Wilhelm Schapira took over chairmanship of the Wardens' meetings from February 1902 it was noted "that all church land be disposed of to the best advantage" and at the same meeting, "that the proceeds of the bazaar, five guineas, be granted to Rev'd Schapira towards purchase of a horse." The parish was in dire circumstances.

Back to Lefroy

From the Lefroy service book we learn that Mr Schapira took services from October 1901 to August 1905. He had been made a deacon in Sierra Leone and priested in London for "colonial service". This is an eye-opener to what conditions were like and how the mother country saw us.

In 1903 fifty-one services were held at Lefroy, twelve being Holy Communion with a total of 84 communicants. The total collection was 19 pounds, 17 shillings and ninepence. The bubble had burst. In September 1905 the Rev'd James Hebblethwaite began leading services. It was probably his first parish. On the back board cover of this record book is a note that Miss E Fullerton began as organist and continued until January 1931. She was paid two pounds per annum. The Lefroy book ends there. Other statistics are recorded elsewhere.

Pipers River

At Pipers River the farming community took steps to have regular worship. From the early 1870s services were held in the school, taken by the school teacher with occasional visits from the clergy. By 1897 the clergyman at George Town was taking a fortnightly service. In 1906 a foundation stone for St Alban's was laid on the opposite side of the road from the school. Archdeacon Beresford opened the church for worship in 1912. The parish now had four worship centres: George Town, Low Head, Pipers River and Lefroy.

The Rev'd Charles Brammall was rector at this time, up until January 1916.

This eight year period brought stability and consistency. Pipers River had two services per month alternating with Low Head. Only one service was Holy Communion at Pipers River. An average Sunday, such as 23 July 1916, had 20 attendees with 9 taking communion. Towards the end of 1919 services tended to be cancelled. Some reasons are given, like "very wet", "gale blowing", or "car trouble". In September 1923 St Alban's Pipers River was consecrated by Bishop Robert Snowdon Hay. He visited again in 1928 for confirmation. Attendance gradually increased, though there was only one service every two months. How much impact on congregational numbers the First World War had is hard to gauge.

In March 1918 the Rev'd Gilbert Everard Moore became the incumbent. By 1918 at Lefroy there was an average of 12 communicants. At Pipers River the number was 6.

Lefroy

Between September 1921 and January 1923 the Rev'd Albert Thompson took services at Lefroy. There were four per month, one of which was Holy Communion, with an average of 6 to 8 communicants. Numbers were steadily declining. Between January 1923 and February 1929 the Rev'd Maxwell James Stephens conducted services throughout the parish, presumably as rector. He followed the service pattern of his predecessor. Lefroy had a confirmation service on 11 September 1923, when 4 males and 3 females were presented. Bishop Stephen presided. By 1924 there were significant gaps in the Lefroy book. Between March 1928 and March 1930 the Rev'd Robert Jocelyn de Coetlogon took services at Lefroy and elsewhere when needed, but he didn't keep good records. Attendance at his services was poor.

The Rev'd Mr Stephens seems to have stabilised numbers, but not at Lefroy. He did own a car but had nowhere to garage it and the vestry wasn't going to provide one. The parish trap was damaged. One cannot but feel sorry for these early clergymen given the state of the roads in winter.

The Troubled Years

In April 1930 the Rev'd Archibald Edward Hodgson was inducted as rector. Hillwood numbers were now included in the George Town register. In 1930

numbers there varied from 12 to 31. Mr Hodgson's most popular service was evensong. Several morning services were unattended. He was farewelled at an evening service in George Town with 46 attending. He was obviously popular but there was no money to support a resident clergyman.

The Rev'd Cosmo George Engledue Forrest-Sale took communion services. At George Town there was only one per month. All others were evensong. Hillwood had one evening service per month with 33 attending in October 1931. Numbers at Pipers River varied between 6 and 16 and most services there were taken by the Rev'd A Thompson who had previously helped out at Lefroy. The Rev'd Richard Kelly assisted at Pipers River and again evening services were the most popular. But by January 1934 the number of communicants had declined to an average of three.

In 1932 a meeting was held at Lefroy with Archdeacon Atkinson and the Rev'd Mr Forrest-Sale present. The subject was resident clergy. They concluded that "the parish of George Town is not able at the present time to support a resident clergyman." Churchwardens wanted to be relieved of their duties and for their concerns to be forwarded to the Bishop with a plea for immediate action to be taken. It seems that churchwardens were in some way liable for debts.

At the next meeting Mr Forrest-Sale moved that 25 pounds of his outstanding stipend be paid. From the Churchwardens' minute book it seems that in spite of dire financial problems the vergers and sexton (cleaner) and probably the organist too were still being paid. By 1934 all Churchwardens had resigned and others couldn't be found to replace them. On 19 March 1934 five pounds was paid to the Rev'd R Kelly towards his stipend arrears. The meeting agreed "that the stipend be four pound eighteen shillings and eight pence per month AS FUNDS WERE AVAILABLE." (Block letters are the author's). Mr Kelly left. There is no further record from this George Town source until 1947.

Under Administration

As the Depression hit in the 1930s the churches everywhere were affected. As it deepened it became quite clear that the George Town parish was not financially viable. From 1936 to 1951 the parish was under the administration

of North Launceston parish with the Rev'd Frederick Henry Lansdell visiting once a month to take communion services. Pipers River was looked after by the Scottsdale parish and began its own service register. Of interest in December 1933 Deaconess Shoobridge preached. She was ordained in 1894 by Bishop Montgomery,

Hillwood

There are records of Hillwood attendances in the George Town Register from the early 1930s. At first they had worshipped in a building built by the Methodists, which was shared, but as the Methodist congregation declined, only Anglicans were left. This centre was taken over by the West Tamar parish until 1951.

Parish Matters

The Annual General Meeting minutes of 1934 give us a picture of what parish life was like. The upkeep of the old cemetery continued to be a problem and the George Town Council was not anxious to take it over. The rectory was rented out at eight shillings a week. There was no resident priest, although Mr Kelly chaired this meeting. There was no AGM for 1935. Lay people ran the parish and a committee of three decided which bills would be paid. More women took up challenges and on 11 July 1937 the first woman, Miss Lowther, was elected as Warden. Money was a primary concern. Guild members were upset that money raised by them had been given to St George's Invermay, where Mr Lansdell was based. He reminded the ladies that his stipend had not been paid and the Guild money had been given to him for that purpose. He had chosen to give this money to St George's "which had an enormous debt". North Dorset wasn't the only parish in trouble.

Pipers River

Between 1935 and 1939 the Rev'd M J Stephens took Holy Communion services at St Alban's Pipers River with Laurence Dando and others sharing non-Eucharistic services. In these years average communicants remain at 12 with average attendances much larger. In 1939 there were two missions led by the Church Army with lantern services very popular. These were slide shows. Between January 1942 and Sept 1944 the Rev'd Lionel Beaver

Browning led services travelling from Scottsdale and in 1945 there was a Confirmation service for one male and seven females with Bishop Geoffrey Franceys Cranswick as confirming bishop.

The Parish

Meanwhile the remaining parts of the North Dorset parish (George Town, Low Head and Lefroy) were under the administration of the Rev'd F H Lansdell from North Launceston. The Golden Jubilee was celebrated. There are no service records for Lefroy after 1931. In fact during this time very few numbers are recorded. They show decline, even at the evening service.

The exception seems to have been Assessment Sunday, to pay diocesan dues of one pound nine shillings from 37 people. From the 1940s with men away at war, women were encouraged to take on leadership roles in the parish. This trend continued into vestry membership, wardens and synod representation, and continues today.

At Low Head the Rev'd Maxwell Lindsay Hughes took the services. He owned a holiday cottage to which he retired to live permanently. Average communions there show gradual increases — 1941 (9.5), 1945 (14). In comparison, at George Town for 1941 the communion average was 14. Numbers at non-Eucharistic services at George Town were higher. In 1944 there was a week of mission to children led by officers of the Church Army. At the conclusion 37 children with 6 teachers became the Sunday school.

Very little business other than finance was undertaken by the wardens. A ball was held in July 1944 raising thirty-four pounds seven shillings and ten pence. The rectory rent was raised from nine shillings to 12 shillings a week. The wardens objected to demands from the diocese to raise their assessment. At a meeting on 20 October 1947 a motion to secure a permanent rector was discussed but lost "owing to Lefroy becoming so depressed... could not finance a rector at present."

Mr Lansdell's final service was the baptism of Leslie Roger Broomhall at Low Head. Hillwood was now included in the parish again, having previously been part from 1930 to 1936, then part of the West Tamar parish until 1951, then back to North Dorset. Scottsdale also relinquished Pipers River in 1954, and

contributed 50 pounds to the parish with 10 pounds for travel.

A Period of Expansion

In 1949 the Commonwealth and State Governments announced a joint venture to build Australia's first aluminium plant at Bell Bay. Very quickly George Town grew from a small fishing and retirement village into a large town. This rapid population growth significantly affected the size of St Mary Magdalene's congregation, resulting in a new rector being appointed. On 12 March 1949 the Rev'd Guy Alwyn Goodricke was inducted. In 1951 there was an average of 40 communicants, up from 8. The service register tells us that his last service was a family service when 37 attended.

There is a note in the vestry book on 13 March 1956 where Mr Goodricke informed them that he was leaving and he wanted the balance of his loan to the parish to be repaid. The Diocesan Council had to repay him 1250 pounds and the parish had to repay the diocese 150 pounds per annum over ten years plus interest. Again the parish was in debt to the incumbent.

However the decade of the 1950s was a time of expansion and for a while the parish employed a curate, the Rev'd Errol Jack Viney. For Easter 1954 there was a complete set of statistics — 7 am George Town (15), 9.15 am Low Head (38), 8 am George Town (50), 11 am Hillwood (20), 7 pm George Town (52). Pipers River had not rejoined the parish until later that year.

At Low Head the growth was in the holiday seasons of Christmas and Easter. At other times attendance was very poor. By 1955 the services were reduced to bimonthly, except that during the holiday season there were services every week.

Travel costs became something of an issue. There is a note that on 31 October 1952 the Rev'd Mr Brookes was enabled to buy a car with help from a parishioner. On 24 July 1955 there was discussion at the vestry whether to buy a parish car or not. This was not acted upon. Later it became clear that a roster of cars and drivers was being used because the rector had no car. Payment was made to drivers — 2/6d to Low Head and one pound ten shillings to Hillwood and Pipers River. The parish still owned a buggy — and horse?

The meeting at the end of November 1952 notes a letter from the Department of Public Health condemning the hall, probably the deconsecrated old church, at Lefroy. A letter was sent to the vestry at Lefroy telling them to remove the stained glass window before damage occurred. There is no knowledge locally as to what happened to that window.

In mid 1957 the building at Lefroy was again being used by "evangelicals". The pews had been removed and tried out at George Town but were not suitable. The collection of the piano was set for December. Permission was given to the Masonic Lodge to use the building. A request for the bell from the Ravenswood Church was agreed to in October 1958. Three tenders were received for the Lefroy building, and one for 70 pounds from L Taylor of Inveresk was accepted. There is a note on 5 April 1959 that all money received through the sale was to be paid to the diocese, presumably to reduce debt.

In George Town the upheaval and change resulting from the choice of Bell Bay for the first aluminium smelter was huge. A sleepy fishing village of 300 people was impacted massively by new roads, the plant itself, railways, housing, schools and other facilities. Most of the people who came in for the building stage stayed on when the plant went into production. The smelter played a key role in the development of Bell Bay as a major industrial centre and a number of other large industries were attracted in subsequent years, with thousands of jobs created and business opportunities developed.

In March 1950 the George Town churchwardens announced that the sale of the old rectory had been approved by Diocesan Council and an extra Holy Communion service would be held once a month as well as a Harvest festival. There was to be a collection catch-up of debt paid for the two glebe paddocks. Mr Goodrick signed the book as rector. This centre was on the move.

By September 1950 it was decided to build a new rectory and plans were drawn up quickly. The Rector lent out some of the money at three and a half percent over three years. The wardens organised the bishop to have the building appeal after the Confirmation service, in March 1951. On 8 March 1953 the new Rectory in Anne Street was blessed by the Bishop. This may well have been the time when the name of the parish was changed from North Dorset to George Town. Another possible date could be when Mr Goodricke

became rector in 1949.

On 29 November 1954 the sesqui-centenary of the first religious service to be celebrated in northern Tasmania was held as near to the original site, near St Mary Magdalene's, as possible. Original clippings from the *Examiner* newspaper show that the Rev'd Mr Forrest-Sale, former rector of George Town and now at Ross, Bishop Cranswick and Archdeacon Sutton were present together with the new rector, the Rev'd John Revken Collings. He was inducted in January 1954. The celebrations continued over the weekend with a fair, sporting events including a wheelbarrow race, a flower show and a Debutante Ball, besides the Church services.

It seems strange that while experiencing such growth, the rectory was being opened and celebrations were happening, the parish was financially still close to the edge. The parish was losing five pounds a week. Yet there was enough to organise the erection of the Church hall, an ex-AAPC building. This was made possible by a gift of 150 pounds from Mr A P Findlay of Low Head and others from that centre, plus a loan of 200 pounds from the diocese. A note from the George Town book on 1 July 1955 says "it is apparent that while the financial position has improved, increased revenue is needed if further development is to take place."

Wells Campaign

The improvement in finances was due to the conduct of a Wells campaign. The envelope system had started and by mid-1956 7,990 pounds had been pledged. Also with more frequent visits to Pipers River and Hillwood, their contribution to parish funds was raised to 75 pounds. The diocesan grant was no longer needed and there was the suggestion that a parish clerk should be employed at 50 pounds per annum. However by 1 April 1957 the number of cancelled pledges and people leaving the parish caused concern.

In Mr Collings' time all the outcentres' statistics were recorded in the George Town service book. There were some big services, especially at baptisms. At the Annual General Meeting for 1956 it was reported that a record number of communions had been made at Easter and Christmas. There were big occasions like the opening of the Bell Bay plant and the 70th anniversary of the

church. It is interesting that while Mr Collings was in charge he concentrated on Holy Communion services, though other services were better supported. In the AGM minutes there is the comment, "everyone would like to see a robed choir" and candlesticks had been purchased for the altar. It can be inferred that Mr Collings was "high church". There was an equal number of men and women on the vestry, plus 30 Women's Guild members and an average Sunday school attendance of 50. However older children were not attracted.

In October 1957 the Rev'd Hubert Price was inducted as Rector. He came from Ballarat and a car roster was used to take him round the parish for services. By February the next year there seems to have been "trouble". He was either ill or had been in an accident. The Rev'd Mr Viney took over on 4 June 1958 "in the absence of the rector" and a letter was sent to Mr Price wishing him "a speedy recovery". Mr Viney instigated a complete review of church services. None were held at Low Head for three months. Mr R Ferrall asked for a meeting to be held so that a committee of three could manage the affairs of the church.

In the Rev'd Hubert Price's first AGM report he says of the Wells Scheme, "although this method of raising funds is not universally popular there appears to be no better way and in spite of its faults and past mistakes it had made a very appreciable increase in parish revenue." From the date of his induction, for the first time in the parish, "O" is used to indicate the open offertory, and "E" the envelope giving. For example on 8 March 1959 at George Town, 21 were present with 17 communicants and there was one pound nineteen and seven pence in the "O", ten pound eight shillings in the "E".

In August 1958 the vestry received a financial statement showing the parish owed the diocese 1,069 pounds and another 110 pounds for the rectory. Mr Viney had been paid for transport and stipend for services when the rector was ill by the rector himself. Some measures were taken to improve matters. All giving to missions and charities was to stop. A follow-up of defaulters to the Wells Canvass was to be made. All excess land was to be sold. It is not made clear what happened to the 10 acres of glebe land in Agnes Street. The Housing Department wanted the area fenced off for a new subdivision but the

vestry could not afford the outlay. The block of bushland still exists today owned by George Town High School.

As the Rector was now visiting Hillwood twice a month and Pipers River three times a month with an average attendance of 15 per service, it was decided that the parish allocation of each be raised to 100 pounds per annum, up from 75. Low Head was asked for 50 pounds. There had been a drop in pledged money from 7000 pounds in 1956 to 508 pounds in 1958.

At the beginning of 1959 the vestry wrote to the bishop asking him to transfer Mr Price elsewhere. A meeting with Bishop Barrett and Archdeacon Sutton tried to resolve this impasse. Mr Price had resigned but the bishop didn't want to accept it. The vestry remained firm in their decision and Mr Price went elsewhere. Several members of the vestry resigned after he had gone.

The Rev'd Charles Kingston Warren (1959-1971)

Three advertisements were placed in *Church News* for a rector with the stipend at 800 pounds, travel at 200 pounds, with telephone and light free. At this time there were six vacant parishes in Tasmania and "no spare men," said the bishop. However in mid-1959 the Rev'd Charles Warren from Penguin accepted the position at 900 pounds. Negotiating the stipend seems strange in today's world where all money passes through the diocese. Mr Price offered to sell to the parish items that he had bought for the Rectory (carpet, fridge, blinds etc, all of which today would be part of the package deal). The vestry bought some of the items but not the fridge. A farewell event was offered to Mr Price but he declined to accept it. All was not well.

The new rector was inducted in August 1959. He was keen to calm ruffled feathers and the wardens supported him. Sunday school enrolment built to 130 and average attendance at George Town was 90. A proper protocol was worked out for the rector's annual leave, with the Rev'd C Forest-Sale relieving. Good records were kept. The usual pattern was 8 am Communion George Town, 11 am Communion Pipers River or Low Head, 7 pm Evensong George Town, with Hillwood having a 3 pm Evensong or 11 am Communion.

By September 1960 the decline in attendance compared with 1954 can be seen: 8 am George Town (9), 7 pm George Town (35), 11 am Hillwood (12/8),

3 pm Pipers River (6), 11 am Low Head (9/8). At Low Head numbers swung from "church full" to 4. Visiting or retired clergy helped there, including the Rev'ds John Cross, Guy Goodricke, James MacKean, and Frank Downie. With growing female emancipation, women were now expected to work - no more "ladies' tea parties. The Pilot Station was used less and the lighthouse keeper and station staff could live elsewhere now that roads had been improved. What had been a holiday venue with beach bathing booths and trips on the river steamer slipped into life as a retirement suburb of George Town.

George Town itself went into a decline of sorts. The vestry received in June 1960 a diocesan request that 10% of parish income be their assessment. The vestry's response - "our income is barely sufficient to pay the rector's stipend, let alone anything else." Less workers were needed now the infrastructure for industry was completed. Nevertheless this decline was being felt around Australia and internationally. The world entered the Age of Aquarius, the sexual revolution and music mayhem of the 60s, none of which encouraged attendance at or allegiance to conservative churches.

This register closed in July 1971. The Rev'd Charles Warren had a long term as rector and died in office. He seems to have built up and concentrated on the monthly 10 am family service at George Town which was the opposite from how Low Head was faring, with no service since Christmas 1970. Notable lay people at Low Head included Steven and Winifred Butler. He was warden for 30 years and she was organist. Steven died in 1978.

Mr Warren's last service was on 25 July 1971.

Meanwhile at St Alban's Pipers River towards the end of the Warren incumbency, we note that numbers taking communion had fallen into single figures. When there was an occasional visiting cleric, as on 19 April 1963, there were 3 in the congregation. Easter 1966 had an attendance of 29 with 11 communicants. There are several occasions when "no service held" is written in the 3 pm slot. Mr Warren's last entry here is on 21 July 1970 after which the officiant's name is illegible and services were reduced to one each month.

The Rev'd Rex Pitt Upton

The Rev'd Rex Upton was inducted as rector on 15 February 1972, and remained at George Town until 20 October 1974. At George Town family services, Harvest festivals Naval and Lodge services were well attended. There is no record of any services held in outcentres.

The funeral of the Rev'd James MacKean was held on 10 July 1972 with Bishop Robert Davies and Archdeacon George Costello present. There is a memorial icon in the Low Head church to his wife, given by him.

In 1973 a "teen" service was started at 7 pm once a month, with 20 to 30 attending.

Mr Upton's last service was on 20 October 1974. His next task was as Administrator of Clarendon Children's Home at Kingston, with his wife as the Matron. In his time there he raised thousands of dollars to build cottages for children in care, where they could experience a more normal lifestyle instead the institutionalised life known there previously.

The Rev'd Martin Kerly

The Rev'd Henry Joseph Martin Kerly, always known as Martin, was inducted into the parish in December 1974, and remained until February 1980. He was part of the charismatic movement then sweeping through the churches. At first numbers attending improved and the diocesan assessment was raised from \$750 to \$1500. new prayer books were purchased. Parish teas were popular. A cassock and surplus were purchased for Mr Kerly's son Stephen who was recognised as "rector's assistant". A special rally was held in the Church Hall with the Archbishop of Sydney, Sir Marcus Loane, as the speaker. It was resolved that all parish records would be microfilmed with Comalco equipment and the old books sent to the State Archives in Hobart. The task was completed in 1978 but the film was sent to Hobart and the original record books are now stored in the Pilot Station Museum Archive, where they remain.

At the AGM in 1978, the Rev'd Martin Kerly explained the difference between Holy Spirit and conventional ministry and gave two prophecies that he'd received. Later that year his stipend was increased by \$120 per month. By

April 1979 a set of drums was installed in St Mary Magdalene's, paid by public donation. At the AGM of that year the rector spoke of his determination to become involved with youth using the "Pathfinder" resource, and about 16 young people attended. Quite soon attendance at the Family Service fell from "full" to 28. Baptism was popular and held nearly every Sunday. No names or numbers were recorded — perhaps they were adult full immersion baptisms? Numbers at ordinary services all through the parish showed steady decline.

Towards the end of 1979 several people resigned from the vestry. A letter was sent from the George Town vestry to Mr Ron Fox of Low head asking him to become a member. There is no record of a response, but this marks the beginning of what was to become a Parish Council.

There is no mention of any farewell to the Kerly family. The finances had dropped from \$1302.18 in February to \$748.83 in March. Despite financial woes on 29 February 1980 the Rev'd Andrew Harold Urquhart Young was commissioned as priest in charge of the parish. He was a high churchman. Mrs MacKean was approached to embroider altar clothes and falls. An aumbry was dedicated at St Mary Magdalene's on 21 December 1980 and notes appear in the record about the use of the reserved sacrament. A Healing Service was also begun on 1 February 1981.

Figures for a typical Sunday at George Town at this time were 10.30 Holy Communion 80/62, 7 pm Evening Prayer 45. The youth services disappeared but the family service remained popular. A requiem Eucharist for the Rev'd Herbert H Condon was held on 11 June 1981. He had been rector of Campbelltown and died aged 60. 15 people attended.

On 14 June 1981 no evening service was held. The congregation was urged to attend Bishop Davies' farewell service. Bishop Cornish was elected as his successor, but he was never installed, dying suddenly and unexpectedly in Hobart in January 1982. Bishop Phillip Newell became the tenth Bishop of Tasmania.

Parish Marriage Registers

A new register was begun in September 1963 and closed in July 1972. The Rev'd Charles Warren took all the services with the Rev'd James Erskine

MacKean, retired, as his backstop. After Mr Warren left there must have been an interregnum. The Rev'd Maxwell Hughes took a marriage at Low Head on 4 September 1971. One was held in the Uniting Church at Hillwood on 10 June 1972, plus six others at George Town.

A new register was started on 21 January 1973 when Rex Upton was in charge of the parish. In this book 100 marriages were celebrated in St Mary Magdalene's, four at Low Head (one of which was Margaret Erskine MacKean), one at Hillwood, two at St Alban's Pipers River (one of which was taken by a Methodist Minister using Methodist rites.)

The Rev'd Andrew Young became rector. One marriage he celebrated was at Low Head on 28 February 1981 when Andrew Gunn married Sara Martin.

The Rev'd Kenneth John Box became rector on 20 May 1982 and the Community Church at Hillwood had the Rev'd D W Warburton from Scottsdale as celebrant. The last entry in this book was on 10 December 1983.

The George Town Minute Book shows that mid-1980s the financial balance of the parish was down to \$256 and could not cover expenditure, quoting "fund raising was discussed and it was agreed that fairs, stalls, etc are to be avoided...everyone felt we should continue to rely on the envelope system." This was to prove a poor decision.

At the AGM of 1980 it was agreed that there should be nine vestrymen "as we already have three representatives from the out-centres who are invited to attend our meetings". This meeting therefore was working towards a proper Parish Council where out-centre reps are true members and able to vote. Financial hardship does not allow donations to charities or missions. Any that were made were personal and not parochial.

At the start of 1981 it was agreed to purchase an icon from the Sisters at Stroud in New South Wales to be placed as a memorial to the Rev'd Charles Warren. (This, presumably, was lost in the fire.) By mid 1981 it was obvious that the financial position was not improving. The parish could not pay the diocesan assessment. Low Head and Hillwood each donated \$60.

On 1st September 1981 came the change in name — from Church of England in Australia to the Anglican Church of Australia.

In 1981 finances remained tight but the parish pulled through. Andrew Young had requested a complete renovation of the Rectory bathroom and kitchen. Now in December 1981 Ken Box and the Archdeacon brought urgent repairs and maintenance of the Pipers River church to the meeting. These works would cost dearly but the meeting agreed to go ahead. There was no talk of how to raise the money except "perhaps the Women's Fellowship could make this their new project." St Alban's Pipers River would need \$17,000.

The Parish Council came into being mid-1982 at the urging of Low Head. They wanted full membership for the out-centres with full voting rights. This was agreed to at the AGM. There would be three wardens from each centre and a committee of three from Hillwood.

The expensive quote for St Alban's caused Mr Box to suggest demolishing the church and using the local hall for services. Members of parish council suggested that he should visit more in the area. He challenged them to do their own visiting! The women took over the hall kitchen, hoping pancakes and a BBQ would increase finances and attendance, but while so doing they terminated the dance school and navy cadets from using the hall. At the AGM in 1982 Mr Box stated that building the four centres into one parish was his aim. An Order of St Luke chapter had been formed. Average attendance at Sunday school was 37. Mr Box suggested that the parish purchase an electric keyboard as the organ was in poor repair, selling the set of drums purchased in Mr Kerly's time to offset the cost.

The Charismatic Revival was still in vogue. A tape of Terry Fulham, one of the leaders of the Movement, was played at the meeting. Parishioners responded—revival was in the air. Phillip Aspinall visited the parish to speak about youth work.

The members of St Alban's Pipers River brought up the possibility of selling a 5 acre block of land between the hall and the main Bridport Road. The matter was discussed, agreed to and sent to Diocesan Council. Presumably it was sold.

By the end of 1982 the kitchen renovations were nearly complete and a concert was organised. Then Fusion approached the vestry with a request to

be able to start a coffee shop. It was not permitted as "bad elements may get in."

There was a follow-up to the Terry Fulham Ministry. Two members attended and an enthusiastic report was given to the meeting. This record book ends on 22nd March 1983 when a change of service times had been mooted. No doubt there was robust discussion. A service to mark the centenary of the laying of the foundation stone on 7 December 1883 was held at St Mary Magdalene's with Bishop Newell in attendance.

28th October 1984 was the Rev'd Ken Box's last service with 56/40 attending at George Town. The slow, steady fall in attendance was accompanied by an inevitable fall in collections, which averaged \$250 per week. But there was no interregnum during which Parish Council could save for the next incumbent. The Rev'd Derek Vedier was inducted by Bishop Henry Jerrim on 6th December 1984. Numbers at Christmas 1984 were 40/32, and at Easter 1985 48/29, pretty ordinary for a major centre. There is no mention of youth or family services. Baptisms were still popular, sometimes at odd times for people outside the parish. This practice of private baptism went against the diocesan policy. Mr Vedier left the parish on 12 January 1986 to become Associate Priest in the Parish of Kingston.

The Rev'd Robert Kenneth Archer

The Rev'd Robert Kenneth Archer was instituted as priest-in-charge in 1986 by Bishop Mervyn Stanton. The title reflects the parish's inability to cope financially. The choosing of clergy was left in the bishop's hands. The Parish selectors now had no role. On 1st June a celebration to mark the centenary of St Mary Magdalene's was held with 40/29 attending. The parish records now include the celebration of all sorts of obscure saints, usually with only the rector attending. From June 1991 no services were held at Low Head. This idiosyncratic priest must have stabilised the parish because in 1989 he was made rector. Some average figures are included for George Town:

- 1988 60/43
- 1989 44/36
- 1990 70/54
- 1991 42/40
- 1992 35/30

This service book ends in March 1993. The Rev'd Robert Archer established the Mission to Seafarers at Bell Bay and was chaplain there. His eight years incumbency was the longest for some time and he resigned from the priesthood in 1994. He was the last of the high churchmen in this parish.

There were several services at Low Head which are significant. On 31 October 1992 Ann Gunn and Andrew John Brown were married. On 13th May 1992 a Requiem for Miss D M Thompson was celebrated. On 14th August 1994 a confirmation was conducted by Bishop Ron Stone when Kelly & Sally Myers were the candidates.

The Rev'd Gilbert Page

On 9th April 1995 the Rev'd Gilbert Page became rector. From 1998 retired priest the Rev'd Kay Antony Webster took the two Low Head services, later taking a monthly service at Pipers River as he grew older. The Rev'd Brian Mattingley, who was priested after retiring as a school teacher, now came to live in the family cottage at Bridport and his name appears for services at Pipers River and Low Head.

On 11 September 1995 a remembrance service was held for Barbara and Ron Fox, long time servants of Christ Church as layreader and sacristan.

The Rev'd Gilbert Page was a Church Army officer in the United Kingdom and Australia, and subsequently became Director of the Department of Mission in Tasmania from 1989 to 1994. He was then ordained and became priest in charge of George Town from 1995 to 1998. He was an active chaplain to the Mission to Seafarers.

The church of St Mary Magdalene burnt down on 20th June 1994, soon after Mr Archer's resignation. There was no money for a permanent rector. The building had been under-insured to save costs so the picture was bleak. There was at the same time a diocesan push to close outcentres and small churches. Both Low Head and Pipers River were threatened. Added to the gloom was the plight of the Hillwood congregation, which lost its place of worship when it was sold by the Uniting Church.

The Rev'd Gilbert Page was inducted into this mess, and steered the parish through it. Many other Tasmanian parishes made donations which enabled

the continuity of worship to be maintained in the old Church hall. There was a rise in the cooperation between outcentres that George Town had never before experienced. There is now no threat of closure for Pipers River or Low Head, and Hillwood at present worships in the community hall. On 2nd September 2000 the new church was dedicated by Bishop John Harrower.

The Rev'd Christopher Thiele

The final name in the long list of incumbents was the Rev'd Christopher Thiele, former member of the Church Army. His title in George Town was parish priest. He prepared the parish for amalgamation with the parishes of Riverside and East Launceston. This amalgamation, called Riverlinks, is now overseen by an enabler, the Rev'd David Roger-Smith, who encourages and teaches the three teams of lay people and honorary clergy working in each of the three old parishes. There is one parish council to which each of the three old parishes send representatives. The George Town Rectory was sold as a result of this process.

The last service at Low Head by Mr Thiele was held on 22 October 2006. Since then the service each second Sunday of the month is taken by the Rev'd Pat Crawshaw, retired priest resident at Low Head, and the honorary priests, the Rev'd Ian Wheeler or the Rev'd Trish Anderson.

So we come in June 2011 to a new chapter in the life of the church in George Town as part of Riverlinks.

Statistics for Low Head

I started this short history of the parish of George Town by concentrating on Low Head, and found it difficult to isolate one out centre from the whole. At Low Head services were, in the beginning, irregular and dependent on visiting or retired clergy. Attendances for Matins and Evensong were not recorded. Consequently it is difficult to determine the number of services conducted.

A dedicated Low Head register was begun in 1941 but by 1954 the Rev'd John Collings was putting Low head figures in the George Town register. But we do gain a few insights. For example in 1954, on 7th February 9 people attended Holy Communion, on Easter Day 38 attended and on Christmas Day 31. There was one Holy Communion service each month and one service of Morning Prayer.

Celebrant	Christmas	Easter	Year's average
Rev'd R Archer	1991 65	1992 64	1992 26
Rev'd R Archer	1992 64	1993 63	1993 25
Rev'd R Archer	1993 72	1994 32	1994 20
Archer & others	1994 63	1995 56	1995 23.5*
*(Includes a Confirmation and 4 baptisms)			
Rev'd G Page	1995 64	1996 43	1996 24.3
Rev'd G Page	1996 96	1997 49	1997 27.2
Rev'd G Page	1997 53	1998 38	1998 25.3
Rev'd G Page	1998 65	1999 46	1999 23.1
Rev'd C Thiele	1999 53	2000 37	2000 24.4*
*(Includes 4 baptism services)			
Rev'd C Thiele	2000 88	2001 31	2001 22.5
Rev'd C Thiele	2001 61	2002 23	2002 19.2
Rev'd C Thiele	2002 72	2003 26	2003 20.9
Rev'd C Thiele	2003 82	2004 36	2004 18.2
Rev'd C Thiele	2004 103	2005 41	2005 17.8

George Town Parish joins Riverlinks.

Celebrants are now honorary (I Wheeler and T Anderson)

Team	2005	59	2006	20	2006	18.2
Team	2006	50	2007	38	2007	16.6
Team	2007	50	2008	30	2008	16.8
Team	2008	67	2009	24	2009	18.3
Team	2009	65	2010	22	2010	17

At Low Head there are two services per month, both Holy Communion. Although the latest figures (averages) show slight decline there have been no baptisms to boost them. Harvest Festivals were started in 2007 and are proving popular.

The Reverend Pat Crawshaw who compiled this short history died on the 8th of October 2011. She also completed a definitive asset register, complete with photographs, of Christ Church Low Head which is available for reference at the church.

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