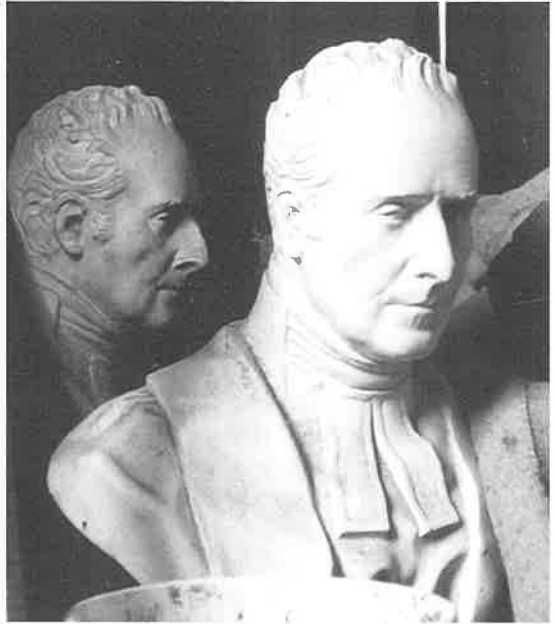


The Rev. Henry Woodward, Rector of Fethard, 1812-1863

Kenyan Homfray

The visitor to Holy Trinity Church, Fethard, Co. Tipperary, when quietly exploring the nooks and crannies of the church, may chance upon the presence of two very fine whitish pieces of statuary: both identical: both unattributed. These are busts of the Reverend Henry Woodward, for half a century rector of the Parish Union; and a man held in sufficiently high esteem that after his death (according to local memory) ten or twelve of these plaster busts were commissioned, of which these are the only two which are known to survive. Indeed, Mr. Tony Newport, antiquarian of the town, recalls various small boys forty or fifty years ago using one of the then surviving busts for target practice. That at a time when the Church of Ireland was not as popular as it might have been these memorials were made by public subscription speaks much of a man whom Holy Trinity can hold in high esteem to this day.¹



The Rev. Henry Woodward

Henry Woodward was born at Clogher on 5th. August 1775, into a very well connected and well-to-do family. He was the youngest of five sons of Richard Woodward (who in 1781 became bishop of Cloyne) and Susannah, daughter of Richard Blake Esq., of Bristol, whom he had married on 6th. October, 1763. As Susannah's origin suggests, the Woodwards had West Country and Gloucestershire connections in England: but Richard, once in Ireland, married his children into Irish society, and his family showed little sign of yearning for return to England. The Woodwards are recorded as being settled in the Forest of Dean, Gloucestershire, in the mid 16th. century — an area wedged between England and Wales and then geographically remote. Some time in the late 1500s John Woodward married Joanna Culley. Their son Thomas was granted the Freedom of Bristol on 3rd. June 1608, and in 1636 was Sheriff of Bristol. Thomas's son Francis, by his wife Ann Jones, in his turn had a son born in 1670 who was also called Francis, and with this second Francis we see indirectly the clerical influence enter upon the family. The first wife of this younger Francis was Dorothy, the daughter of Sir John Newton, Bart., of Barrs Court, Bristol. It is not known if this marriage produced children, and Dorothy died young. Francis took as his second wife another Bristol woman, Elizabeth Bird, and they had two sons — in 1726 Richard, who was to become bishop of Cloyne and father of Henry: and in 1729 another Francis, who was to become a doctor of medicine. But in 1730, when Richard was four and Francis barely one, their

father died. Fortuitously their widowed mother married again, to a man who, it seems, was to have a profound influence on the religious development of the young Richard. Elizabeth's second husband was the Dean of Gloucester Cathedral, Dr. Josiah Tucker.

In 1763, at the age of twenty-seven, Richard Woodward married Susannah, mentioned above. Besides Henry, one son became prebendary of Glanworth, another an M.P., and perhaps for us of more significance, their daughter Mary married the Hon. Charles Brodrick, fourth son of George, third Viscount Midleton, who became archbishop of Cashel in 1801 and, in an age which we may now regard with some unease, a notably humane man, anxious to reform the Church of Ireland from its lax ways. Of the Brodrick children, Henry Woodward's nephews and nieces, the eldest son was to become the 6th. Viscount Midleton and the third son his successor, the 7th. Viscount. George, the second son, became rector of Tilsey in Surrey. The eldest daughter, Mary Susan, married the Earl of Bandon, and the second daughter Sir James Maude R.N. Of the Hon. Charles Brodrick, archbishop of Cashel, The Revd. J.B. Leslie who compiled the succession lists of clergy in the Church of Ireland comments dryly on his marriage to Mary Woodward, that this 'no doubt accounts for his very quick promotion . . .'. Archbishop Brodrick died in May 1822, and history has regarded him well. In a letter to the King, George III, he was described as having 'an intimate knowledge of the Irish', and praised for the 'correctness of his own conduct, his candour towards others, the encouragement he has always given to the clergy within his diocese who have recommended themselves by a diligent discharge of their parochial duties'.² Archbishop Brodrick was buried in the family tomb at Midleton, Co. Cork.

Before his appointment to Cashel, Charles Brodrick was bishop of Kilmore from 1796 until 1801, and before that bishop of Clonfert. As bishop of Kilmore he exercised his patronage in favour of a man also to become notable within the Church of Ireland, and also to be noted for his moderation and humanity and remembered as one of the moving figures in the Irish Tractarian Movement, a part of the Oxford Movement. This was the future bishop of Limerick, John Jebb D.D. In December 1797, he had been ordained priest in the diocese of Kilmore by Brodrick, and in the same year that Brodrick became archbishop of Cashel he appointed Jebb to the curacy of Magorban, Co. Tipperary — a neighbouring church to Fethard.³

Mogorban was in the census undertaken in 1766, a comparatively Protestant parish: seventeen out of fifty three families were recorded as such, whereas Cloneen had only four such families of the 159 recorded, and Fethard itself forty five and 305 Roman Catholic families. In 1805 Jebb also acquired the nominal living of Kiltinan — not then part of the Fethard Union — which had no operative church and no rectory. In practice, Jebb was engaged as cathedral preacher at Cashel cathedral and lived in Cashel until 1809. In 1810 he became rector of Abington in the diocese of Emly, and in the year before the archbishop died Jebb was made archdeacon of Emly. They were, as might be guessed, close friends. In the disturbances which followed the famine of 1822 Jebb's parish was reported as the only quiet one in the district, and this the result of his personal exertions. In December, 1822, Jebb was consecrated bishop of Limerick. Magorban in 1801 was, it appears, under the wing of Fethard, and was not to become an independent parish until 1812 — the year Henry Woodward came to Fethard as rector. So it seems John Jebb may have served as curate of Magorban under the then rector of Fethard, Francis Benson.

John Jebb never married. With his friend from his schooldays in Derry, Alexander Knox, he was a pioneer of the Oxford Movement. His ethos was one of daily services and frequent communion, and his outlook upon his fellow Christians generous. This was the background from which Henry Woodward came and in which he moved. We might note in passing that these

men were not absentees. Rather they were men who lived and worked in Ireland, and in their own way had the interests of all of Ireland at heart.

We can see what may have made Fethard an attractive proposition to Henry Woodward. His sister and brother-in-law were in the palace at Cashel, and the diocese was thus headed by a determined archbishop, broad in outlook ; and there were sufficient clergy of similar outlook around to serve as companions who, for their time, were enlightened men.

Henry Woodward himself had been ordained deacon on 18th. October 1797, aged 23, as curate to Henry Wynne, rector of Annagh in the diocese of Kilmore. In 1801 Woodward became vicar of the parish of Kildrumferton. He moved to the diocese of Cashel in 1807 as rector of Glankeen, where he served until coming to Fethard. As a young boy he had been sent to Corpus Christi College, Oxford, and then became a student of Lincoln's Inn, London, in 1794. His first rector, Henry Wynne, was a pluralist — he held many parishes and so also the income from them — and it seems Henry was left at Annagh to do the work on his own. Even before his ordination as deacon Henry Woodward had married, and in that marriage we see a connection with the south. He had married on 30th May 1797, in Lismore Cathedral, the daughter of The Revd. Verney Lovett, Melesina. Together they were to have seven children — five boys, of whom at least three took holy orders, and two daughters.

What was the Church of Ireland parish of Fethard like when Henry and Melesina Woodward arrived in 1812? In the middle 1700s it had been in a poor state. But in 1812 the family arrived to a newly renovated Glebe House. Henry's predecessor Francis Benson had modernised the 17th. century fortified house, presumably built originally by the Everard family. Benson Georgianized the house to designs by Richard Morrison, then working in Clonmel, adding two Palladian wings. This Benson had done mostly at his own expense in 1796, at a cost of £1260 18s. 5d. Benson had put up £1168 12s. 3d. himself — which in course Henry had to pay Benson to buy the Glebe House. During Francis Benson's time much work had been done, and the parish was undergoing a period of modest improvement. We can read in Ford, McGuire and Milne's *As By Law Established* that in 1760 the church had been so dilapidated that the Protestants of the parish Union 'forsook the town, there being no place of worship'.⁴ Yet by 1807 the church was in good repair, and both Benson and his curate were resident in the town — though the town itself 'previously of some note' was in a state of decay.⁵ The Union was noted as too extensive — it covered Cloneen, Kiltinan, Red City, Peppardstown, Rathcool, Crampscastle, Kilbragh, Kilconnell and Railstown, as well as Fethard — and there was some suggestion of dividing it up into smaller units again, each with its own minister. The vestry book records much work done on the church — including in 1805, a complaint from some parishioners about what seemed standard practice at the time: someone used the upper part of the church entrance by the town hall as a haystack, under which the parishioners had to walk. (The vestry decided to approve the arrangement). In 1811 new flagging had been put down on the floor throughout the church, new pews made, and the church painted. There were plans for new bells in the tower, and the windows in the tower had been filled with venetian lights.⁶ In the same year Henry Woodward arrived there also came a new curate, James William Forster, later archdeacon of Aghadoe and a leader of liturgical revival and renewal in the Church of Ireland.⁷

Holy Trinity itself looked very different inside to its appearance today, as John Pain's drawings of 1826–1841 make clear.⁸ The west window was in a very poor state, though it seems the present gothic shaped windows were in place, or their predecessors. Most notable were the galleries and box pews, and that the pulpit, probably a three-decker, was half way down the south (Clashawley) side of the church, under the arch. On the opposite, north side, strung under

the arches and between the columns, were galleries, running from where the choir steps are now to the back, and a separate gallery in the tower, supported at the front on two stone columns. The altar was where it presently is, guarded by bowed rails; and tucked into the north-east corner, very close to the altar, and in splendid isolation, was a solitary box pew.

Indeed pews were to sound a sour note for the rector, newly arrived. At the first Easter vestry of his new incumbency, on 20th April, 1813, a pew was appointed to the Woodward family hard by the pulpit on the altar side, the pew having according to the minutes 'formerly' belonged to the Challoner family.⁹ The vestry minutes are signed by Henry Woodward and his curate, James Forster. The next meeting of the vestry dealt with routine matters — the raising of the cess or rates for the running of the church; estimates to be obtained for church repairs; the west window to be glazed for £12; bells to be hung in the tower and the tower floors put in. Captain Challoner, presumably an infrequent attender at Holy Trinity, in the



Holy Trinity Church

meantime set out to reclaim his pew from the rector and his family, and we see one of those spats developing between parishioner and rector which seem so characteristic of Church of Ireland life. On 13th September 1813, another vestry meeting was called to examine the respective claims of the rector and Captain Challoner. It was decided each party should take the opinion of a lawyer, and whatever the two lawyers opined the rector and Capt. Challoner were to accept. A little over a month later, on 25th October, a further meeting was called for Capt. Challoner to state his case for the disputed pew. However, he didn't turn up, and we may presume the Woodwards kept the pew.

For the next few years life appears to have been quiet, from the evidence of the vestry book. The yearly round seems to have passed without undue excitement or alarm. Although in 1827 Woodward undertook an unpopular conversion crusade in the town, and by 1847 his outlook had changed greatly. Woodward may have regretted his New Reformation Crusade, depending on how we read his letter to Fr. John Mackey, P.P. of Clerihan. This letter argues for liberty of conscience, yet can be taken both ways. He may be justifying his crusade, or repudiating it.¹⁰ But

by 1847 he realised 'God was not particular to any group'.¹¹ From what we know of Henry Woodward in his maturer years he was not a man to create or exacerbate problems, yet spoke fearlessly against things he saw as wrong — even when this went against the practices of the day. By way of example, he had spoken against the then current practice of tithes — to our eyes an injustice, and highly unpopular in its day amongst those who had to pay them to a church to which they had no affinity. Yet Desmond Bowen writes of Woodward: 'As his Protestant critics pointed out, his social position was such that he could afford to be magnanimous'.¹² Presumably Woodward had some private wealth which meant he was not reliant on the income of the parish in entirety. This criticism by members of his own church is probably true: but it does not disguise the fact that Henry Woodward, born in Ireland and resident in Ireland, had a greater understanding and perhaps even empathy for the people of Ireland than many of his fellow clergymen, and in particular the more evangelical Anglican clergy. He came from, after all, and moved amongst those tolerant, latitudinarian and whig ministers who came to oppose religious controversy and were much interested in peace. That said, we must take note of the charge against his position of privilege, and also that Fethard at that time was a comparatively good living. In 1837, and on paper, he could expect an income of £1,416 18s. 6d., the bulk of it coming from tithes, with outgoings on that of £228 3s. 0d. and the £75 he paid his curate per annum. This was a substantial income — much the same as the cost of renovating or rebuilding the Glebe House — and it appears he had obtained the living as the gift of the patronage of his brother-in-law the archbishop. Yet this was no more than the common practice of the day.

If it is not indulging in too much amateur psychology we might suggest a certain impetuosity or determination in Henry Woodward's character, on the evidence of the vestry book. It was the habit of the parish clerk neatly to write up the standard opening formula to the minutes before the meeting. Some of these are crossed out and recopied together with the ensuing minutes in what looks like the hasty hand of the rector: and occasionally the whole account neatly written by Mr. Sayers the clerk is crossed out and the minutes themselves rewritten with only minor alterations. Yet we might note the deference he showed to, and regard in which he held the Roman Catholic clergy of the town, if another episode in the vestry book is anything to go by. At the entry for 20th October 1818, at the head of the list of persons appointed 'as overseers of persons licensed for sale of spiritous liquours and other liquors within the parish for the purposes of the several Acts of Parliament' we read the name of the Rev. John Ryan P.P. in a bold and prominent hand, with the Rev. Henry Woodward second to that.

On the wider stage of Irish life, as the events of the 1800s unfolded, it was this lack of confrontation and active respect for the Roman Catholic clergy and people which won respect. Indeed his confrontations seem to have been reserved for those who would create dissension and disrupt the peaceable order of life of all, and not least those Protestants who attacked Roman Catholicism, who proselytized, and who generally stirred up controversy and discontent and dissension.

In the 1820s came a general movement against the payments exacted from a population generally not of the Church of Ireland, and stirrings of this are seen in the vestry book. The cess or rate to run Holy Trinity church was in the order of £104 per annum in the late 1820s. The term 'parishioners' for the purpose of this rate did not distinguish between Roman Catholic, Presbyterian, Church of Ireland, or any other denomination, and in 1828 some parishioners refused to pay. The result was a shortfall in the required moneys. It was the duty of the churchwardens — not always Church of Ireland themselves, incidentally — to see to the collection and administration of this money, and in 1828 this they could not do. They ended up

paying for the shortfall out of their own pockets — in this case some £45. Needless to say the vestry was reluctant to set a rate for the coming year, which was their principal business, year in year out. The following year the archbishop — now Brodrick's successor Richard Laurence — ordered the vestry to make a rate. But the shortfall continued, and to make matters worse the Cashel Quarter Sessions ordered that no repayment of the shortfall borne by the Churchwardens — Edward and Isaac Ryall — be made.¹³ Although this was indeed the legal position, it was not conducive to the public good, and we can see the increasing isolation the Established Church brought upon itself epitomised in such actions. From now on the churchwardens seemed to be some degree of gentry, who presumably could afford better to bear the losses from their own pocket. Edward and Isaac Ryall's successors — and we may imagine they were pleased to be relieved of the responsibilities and burdens — were Thomas Lindsay, Esq., possibly of Garrankyle, and William Latham, Esq.

By 1837 (so Lewis tells us in his *Topographical Dictionary of Ireland*, 1837) Fethard had grown to a population of 3,962 inhabitants. There were 626 houses and the parish produced (in this account) about £1,361 in income for the rector. He enjoyed 22 acres of glebe, though this was in four parcels. The church had four fine bells and was decorated in the English style — still with its box pews and its pulpit half way down the church, it appears. Besides Holy Trinity there were the parish church, the Abbey, a Presbyterian chapel, and in a room somewhere in the town where the Methodists met. Education was provided: indeed there were ten or eleven schools in the town and Lewis recounts that Henry Woodward was a driving force in their establishment. There was the National School, the Church of Ireland parochial school (now the Tirry Centre) which had cost £350 to build on glebe land given by the rector and to which Mr. Barton had contributed £50, and the wonderfully-named 'Association for Discountenancing Vice' had given a grant of £100. Mrs. Barton had established a school for girls, and the rest were also in private hands. So we can see that Fethard, comparatively speaking, was well provided for, in an age of growing dissension and strife, and in an era of great poverty.

It was in his views and opinions of the activities of those accused of souperism during the Famine that Henry Woodward gained wider fame for his reasonable views. That sad, disastrous period of Irish history hit the west and south with devastating effect, and those very few clergymen who practiced souperism not only did great evil but also obscured the good work undertaken by the vast majority of the Protestant clergy — at least forty of whom died themselves from their exertions, famine or famine fever. Indeed the clergy, as resident 'gentry', were on the whole the ones who set about relieving the suffering. Between 1841 and 1851 the overall population of Fethard civil parish fell from 3,915 to 2,767: 651 households to 547: 1836 males to 1243: 2,079 females to 1524, according to the census reports. And those who have read the reports of the starving huddled on the quays at Clonmel while meat and grain were loaded onto barges over their heads from the warehouses they huddled against cannot but be moved by the disaster. To what extent the people of the parish of Fethard suffered is hard to tell from the figures available: but we are told that in the 'day of calamity' as Woodward himself referred to the Famine he himself was 'constantly resident among his people during their suffering, and he urged the members of the Established Church of the time to reject totally the 'controversial poison' that was being brought into the country'.¹⁴ A product of this controversial poison was souperism — food in exchange for conversion to the Church of Ireland, to put it at its crudest. This was a concept imported into Ireland by ultra-Evangelical English clergy. It is still a highly emotive matter, and we must be careful not to consider it purely in terms of our own day or in too narrow a context. But that said, it was an evil which led to continued evil. As Desmond

Bowen notes, it was chiefly an imported phenomenon. Even today there are apologists for the actions of men — such as the Revd. Alexander Dallas — more concerned with saving souls than the bodies which give life to those souls, who operated in the west, and obscured the genuinely compassionate good work of local clergy. Dallas was highly critical of Henry Woodward for publicly urging that all religious differences be put aside while Roman Catholics and Protestants alike sought to relieve the terrible physical want of the people.¹⁵ Dallas saw his primary duty as to free Roman Catholics from spiritual error before all else — and it easy to see how souperism followed from this.¹⁶

In the newspapers of 1847 we may read Woodward's attacks upon souperism and the likes of Dallas. 'Shall we invite [the people] in their miseries to lie down for rest upon the thorny bed of controversy? When the vital spark is just going out, shall we demand of them to remodel the whole machinery of their minds?' So he wrote in the *Mayo Constitution* of 9th. February, 1847.¹⁷ On the following day the *Kerry Evening Post* had an editorial praising Henry Woodward and Richard Whateley, archbishop of Dublin. At the same time Woodward was strongly attacked by the Protestant extremists, and accused of being under the influence of Daniel O'Connell.¹⁸ Woodward was 'representative of that mainstream of Established Church thinking which did so much to oppose the growth of the religious controversy upon which the ultra-Protestants thrived'.¹⁹ Of such as Henry Woodward we may be in some measure proud.

Sadly, perhaps, it is likely Woodward did not find as much support for his views within the diocese as he might have done if a man such as Brodrick was still at Cashel. The bishop (it was no longer an archbishopric) was, in Famine times, Robert Daly, who in sharp contrast to Woodward and Jebb was a supporter of the anti-Roman Catholic missions.

After the Famine, Fethard civil parish went into slow decline. The population fell steadily, as it did all over Ireland. While from 1841 to 1851 the overall population had fallen by 1,148, and much of this fall was undoubtedly due to the Famine, mass emigration became a common feature of life. In the next ten years, by 1861, the population fell by another 464. In the Fethard/Killusty electoral division the population fell from 9,848 in 1841, to 2,247 in 1871.

The evidence gleanable from the vestry book reveals very little of parish life from 1850 until Henry Woodward's death. It appears the general running of the parish was in the hands of his curate in Woodward's latter years. By 1850 he was seventy-five years old, and his exertions during the Famine and various epidemics may well have taken their toll. In 1855 he appointed Edwin Ormsby as curate in place of his own son Thomas Woodward. Ormsby was succeeded by George Hiffernan. Henry Woodward died at the Glebe House in Fethard on 14th. April, 1863, aged eighty-eight.

In the *Irish Ecclesiastical Gazette* of 15th. June, 1863, we may read that the Revd. John Hiffernan, rector of Newport and brother of his former curate wished to raise a memorial in Holy Trinity to Henry Woodward. 'With this view he communicated with the Churchwardens of Fethard, Capt. Sankey R.N. and William Burgess, Esq., and his desire was to carry out unaided his liberal and suitable design. The parishioners are also determined to have their memorial, and we find from the report of a meeting held in Fethard, that a subscription has been opened for this purpose, and a committee appointed.' In the same issue the parish is advertised as vacant, the presentation in the gift of the bishop. Henry Woodward was succeeded immediately by The Reverend Frederick Foott, rector of Carrick-on-Suir. Whether or not Mr. Hiffernan's memorial was erected we do not know: none such exists in the church today. But the plaster busts of Henry Woodward survive, and, it is hoped, will be cherished.

And what of his children? His second son, Henry, was admitted to King's Inn in 1819. The

third son, Jonathan Henry, married and had four sons and three daughters, and converted to the Roman Catholic church in 1851 as others of the Oxford and Tractarian movements did. The fourth son, Francis Blake, was in holy orders and died in Rome in 1866, three years after his father. The fifth son, Thomas, who had been curate to his father, became Dean of Down Cathedral and an occasional adviser to Gladstone in the run up to Disestablishment.²⁰ Melesina, the eldest daughter and carrying her mother's name, married The Revd. William Crofton, rector of Skreen, Killala. Of his first son, Richard, and of the youngest daughter, Louisa Frances, nothing is at present known.

In his life Woodward had been friend of Bishop Jebb and Alexander Knox, and shared with them a passion for reform within the church which, as we have seen, was to lead to the Oxford Movement. At its extreme it led men such as John Henry Newman, and possibly Jonathan Woodward, into the Roman Catholic Church. Whateley, Jebb and Woodward stood for eirenic Anglicanism at its best. The material remains of the Movement, as it was effected in Fethard, may be seen in the present interior of Holy Trinity. Gone are the box pews and three-decker pulpit. We see a gentle return to the medieval and gothic — sanctuary, choir, nave. And while we must not cling to the past or let it cloud our outlook and hopes for the future, in Holy Trinity we are steeped in the influence of Henry Woodward, and what was perhaps the Church of Ireland at its best during a bad period. Look at the pews, the reading desk, the pulpit, the lectern. Look at the figure of Henry Woodward, and remember his inheritance of moderation and genuine humanity.

(My grateful thanks are due to Mr. Tony Newport of Fethard for sharing his vast wealth of historical knowledge about the town of Fethard with me, and for identifying the plaster busts, so inspiring an interest in the Rev. Henry Woodward: to the staff of both the RCB Library, Dublin and St. Deiniol's Library, Hawarden, North Wales: and to Rosemary Ffolliott for her help and advice in the preparation of this article).

Notes

- 1 Note that from 1800 -1870 the Church of England and the Church of Ireland were combined as one.
- 2 Aspinall, A., *The Later Correspondence of George III*, vol.2, p.440.
- 3 The year is given as 1799 in some accounts. Forster states that Jebb and Woodward had been ordained priest together – Forster, C., *Life of John Jebb*, 2 vols., (London, 1836), p.62.
- 4 Ford, McGuire and Milne (Eds.), *As By Law Established*, (Dublin, 1995), p.144–145.
- 5 Lewis, *A Topographical Dictionary of Ireland*, 1837.
- 6 The Vestry Book of the Parish of Fethard, 1804 – 1888, is in the Representative Church Body Library, Dublin.
- 7 Nockles, P., 'Church or Protestant Sect? The Church of Ireland, High Churchmanship, and the Oxford Movement, 1822 – 1869', *The Historical Journal*, 41, 2 (1998), pp. 457 – 493, pp. 478 – 479.
- 8 John Pain's drawings are in the RCB Library, Dublin.
- 9 Wray Palliser of Derryluskan married, daughter of the Venerable Richard Challoner, Rector of Fethard, and had a son, John Palliser, born 19th. May 1790 who married in 1784 Grace, eldest daughter of William Barton of Grove, Co. Tipperary – Burke, *Landed Gentry of Ireland*, 1899. Richard Challoner was Rector of Fethard from 1746–1769. Captain Challoner died on 3rd June, 1862, aged 82 years – see memorial tablet in Holy Trinity Church of Ireland, Fethard. The Palliser graves are in the abandoned east end of the church.
- 10 The letter is reproduced in Woodward, H., *Some Passages from My Former Life*, McGlastan, (Dublin, 1847).

- 11 *Ibid.*, p.16.
- 12 Bowen, D. *Souperism: Myth or Reality?* (Cork, 1970) p.74.
- 13 An 'Edward Ryall the Tanner of Fethard' had been appointed churchwarden on 12th. April, 1814, and in 1830 'Mr. Ryall' was churchwarden – Fethard Vestry Book. Samuel Riall, LL.B., son of William Riall of Clonmel, Gent., was Church of Ireland Rector of Killenaule 1773 – 1822. Where repairs to the church were paid for by churchwardens at their own expense the ecclesiastical courts could grant no relief. The only remedy churchwardens had was to sue in the temporal courts – see, for example, Lord Denning, "The Meaning of "Ecclesiastical Law"", *Law Quarterly Journal*, Vol. 60, 1944, p.241.
- 14 Bowen, D., *Souperism*, p.74.
- 15 *Ibid.*, and see Woodward's *Essays*, 3 vols., London, 1846, p.461.
- 16 Dallas was the rector of Wonston in the county of Hampshire in England, and founder of the Irish Church Missions - to Roman Catholics. He seems to have married for money, and yet he was plagued by financial troubles and his marriage broke down.. He belonged to a movement which contributed heavily to the persistent faults in the Church of Ireland which made Disestablishment inevitable; and as Desmond Bowen puts it in *The Protestant Crusade in Ireland 1800-1870* 'he lacked understanding of the Irish people and true compassion for their needs'.
- 17 Quoted in Bowen, *Souperism*, p.74.
- 18 *Ibid.*, p.75.
- 19 *Ibid.*
- 20 Bell, P.M.H., *Disestablishment in Ireland and Wales*, London, 1969, p.115.