

Bailieborough A Plantation Market Town

Bailieborough, like its neighbouring town Virginia and the other American Virginia has its origins in the plantation of Ulster. William Bailie, a Scottish "undertaker" or Planter, was granted the lands of Tonerie (Tandragee) in East Breffnie, by James I of England. He built a castle and enclosed the demesne by 1629. On his death the estate passed to his son, William, Bishop of Clonfert. The Bishop's daughter married James Hamilton and on the Bishop's death they inherited Bailieborough Castle. Henry Hamilton, their son, was a member of the IRA, but died at the Siege of Limerick in 1689.

The Hamilton family sold the estate to Major Stewart and in 1795, Mr. Thomas Charles Stewart Corry of Rockcorry in Co Monaghan nephew of Major Stewart inherited the estate. Mr Corry had a large estate in Co. Monaghan and he disposed of his Bailieboro property in 1813, the purchaser was Colonel William Young who had retired from service in the East India company.



The Town

The first village grew around the gates of the Castle later a new village was laid out overlooking the town lake. A charter to hold a Fair was granted in 1702. The only remaining building from this village is the ruined church. (site 8)

Plans for a new town were drawn by the Hamiltons but little progress was made until the advent of Colonel Young. He laid out the street plan and in 1817 he began with building the Courthouse, followed a year later by the Market House. Colonel (later Sir William) Young was succeeded by his son John (later Baron Lisgar) who continued the development of the town.

Lord Lisgar died in 1876 after a successful political and Colonial Service career. In 1900 the town leases were sold by auction. Bailieborough takes its name from William Bailie. The earlier spelling, Bayllyborow was 'improved' in later years to today's spelling.

Bailieborough's Walking Tour

To enjoy the vistas and history of our market town we invite you to stroll around the streets and we have marked some of the buildings to guide you on your way.

The walk begins at the top of the Main Street, at the Market Square. Bailieborough does not have a Fair Green and so the fairs and markets were held on the first Monday of each month on the Main Street. The town was crowded with farmers, cattle dealers, pig buyers, tanners, street traders and animals. On the Market Square oats, potatoes and other vegetables were sold and as you look down the street instead of today's cars, carts were drawn up, filled with farm livestock e.g. pigs, sheep. Further down the street cattle stood, and at the Church end horses were bought and sold. Halfway down on the left, Anne St., also known as William Street was called the Old Green and here part of the pig market was held. You may visualise the hectic activity of the past Fair Days, the noise of the horse drawn traffic, the scene of animals with their owners, the smells and the humour of the people.

[Top](#)

Market House



We can now begin our tour of the town with a look at the attractively restored Romanesque style Market House. Built in 1818 by Colonel Young, it replaced an older building,

which stood in the middle of the Main Street between O'Reilly's and the National Irish Bank, built approx. in 1789. The upper room, which runs the whole length of the building was used for concerts, travelling cinema, theatrical performances and meetings. Today it is still used for small community groupings and art activities. The ground floor was used for trading on market days and the town weighbridge was controlled from the building, weighing local produce e.g. oats, potatoes and turnips. Since the days of the market the building has served as a fruit canning factory and then lay dormant due to fire damage. In 1980, Bailieborough Co-Operative restored the building using it as a hardware shop. In 1988, it was bought by Cavan County Council which now houses an extensive library.

Masonic Hall



The Masonic Hall building was completed in 1878. Originally this was the site of the Presbyterian Institute for the education of boys in the faith. This fell into disuse in the 1880's and came into the possession of the Masonic Order. During the World War II Emergency, it was taken over by the Irish Army, but reverted back to use by the Masonic Lodge. The formation of the Bailieborough Masons Lodge number 796 dates from 1794. It is still a meeting place for the Masons of the area.

Bexcourt House



Originally built as an army barracks in 1798. The grounds of the then barracks were used to intern 1798 rebels and United Irishmen from the local battle of Rebel Hill. In 1807 the building became the Rectory, spelled as Beek's Court, for the parish of Mullagh alias Killinkere. It's reverend residents included Rev. Arnold Cosby (1812) and Rev. Mahaffy, (1817). The land in front of Beek's Court House "Cahill's meadow" was used for a period by the Bailieborough Shamrock's GAA Club as a Gaelic football pitch. Returning back to Main Street, you walk up the hill through Thomas Street. Here in 1875, a school for poor children was opened and known locally as the ragged school

James Family Home Place



As we walk down the Main Street the National Irish Bank is on our right and across the street O'Reilly's shop, between these two buildings was the site of the original Market House and Square and this explains the open space in front of the shops and bank. After Moynagh's shop, the adjoining private residence is a house of note. This building was the business and home location of the James Family. In 1856, Henry James great grandson of James of Curkish had a shop here, and followed later by Jane James who had a drapery shop. The home of the James' was Curkish (out the Kingscourt Rd) the first to live there was William James, 1736-1822, a farmer who came from Wales. This man William James of Curkish was the great-grandfather of two famous American Citizens.

(i) William James, 1842-1910, Philosopher (ii) Henry James, 1843-1916, Novelist ("The Portrait of a Lady" and "Bostonian's") There is a memorial window to the James Family in the Church of Ireland.

Birthplace of Francis Sheehy Skeffington



Across the street is Jameson's Pharmacy, here Francis Sheehy Skeffington was born in 1878. His father was J.B. Skeffington, from Co. Down, a school's inspector and working at that time in the Model School. During his time in Bailieborough, Francis was born. He was a leading socialist, pacifist and supporter of the feminist movement. He married Hanna Sheehy in 1903 and in support of her and his own feminist principles he adopted her name as part of his own. An eminent

journalist, he was co-founder of the "Irish Citizen", in support of the Irish women's suffrage movement. He had many famous friends who included James Joyce, James Connolly, WB Yates, The Parkhursts, Constance Markievicz and Sean O'Casey. A pacifist, he did not support the 1916 Easter Rising but endeavoured to prevent looting and assisted a wounded British Officer to safety. He was however arrested by the British forces and murdered by a mentally deranged officer.

Bridewell



Walking on down the hill we come to the Courthouse, the oldest building in the town, built in 1817. A "Bridewell", or short term prison, was added in 1833 and used for detention until 1900 with the jailer and his family living upstairs over the detention cells. Cross over the road and look back at the massive wall at the side and rear of the building and you will be in no doubt about its effectiveness as a prison. The initial meeting of the Bailieborough Board of Guardians (Lord Lisgar Chairman 1839-1876), Ireland's first attempt at local democracy, the forerunner of the modern County Council, was held in the courtroom and during difficult famine times meetings were held there for safety reasons. Two notorious murder cases are associated with the Courtroom. (i) "The Ribbon men murder" 1858, the guilty were exiled to Van Demons Land now Tasmania. (ii) "The Nolagh murders" 1898, the accused was hung in Belfast 1899.

Wesleyan Chapel



Turn to your right down Adelaide Road, called after Lady Adelaide Lisgar, you come to the Wesleyan Chapel built 1833 and the two story house alongside it, it's Manse, which served the Methodist community.

Ruins of the old Church of Ireland



Adjoining the church ruins is it's accompanying grave yard containing the now marked Famine Graves. Amongst the plots you will find those of the James Family of Curkish, Edward Tuite Dalton, who was Lady Lisgar's first husband she is buried in Co. Meath. His brother, Gustavus Tuite Dalton lived in the Castle and was the first editor of the Anglo Celt, our county's newspaper and Rev. Charles Claudius Beresford who ministered in the Parish during the famine and died of fever contacted from a borrowed coat of one of the famine victims. He was buried on 28th August 1848.

Church of Ireland



The Church of Ireland occupies a commanding position at the lower end of the main street. At a vestry meeting held on the 14th May 1833 it was decided to build a Church at the lower end of Main St. The minutes of this meeting were signed by Rev. John Gumley who became the Church's first rector. The church was erected between 1833 and 1835, but it was not consecrated until 1842. In 1864 a transept was added to the north side of the church. While Rev. Thomas Jackson was rector in 1871, a Parochial Hall was built on the grounds. In the Church, can be seen the restored memorial window to Lord and Lady Lisgar, while in the graveyard, their remains are contained in the burial vault of the Young family. Sir John Young was MP for Cavan 1831-1855, Joint Secretary of the

Treasury 1841-1844, Chief Secretary for Ireland 1852-1855, Lord High Commissioner of the Ionic Isles 1855-59, Captain General and Governor New South Wales 1860-67. He was appointed first Governor General of Canada in 1868 and was raised to the Peerage as Baron Lisgar of Bailieborough where he died in 1876



Model School



Turning left into Church Street we see in front of us the Model School, a cut stone building in Tudor Style, built in 1848. Sir John and Lady Young were visiting Lord and Lady Farnham at Cavan. Lady Young and Lady Farnham were discussing the building of a new Model School. Lady Farnham argued that the Model School should be built in Cavan. However, Lady Young, felt that because Cavan already had the Royal School the Model School should be built in Bailieborough. At the time the two ladies were playing cards. They agreed that they would use their game of cards to decide on the location of the Model School. Lady Young won the game so therefore the Model School was built in Bailieborough! Sir John Young donated the site and funded the building of the school. Model Schools were part of a far reaching educational experiment to provide primary education for all denominations, and basis for teacher training. Initially it was a fee paying school, but today it is one of approximately 6 nation-wide Model Schools, which are directly managed and funded by the Minister of the Department of Education. The school continues to educate the Church of Ireland and Presbyterian communities.

Site of Bailieborough Workhouse



A short distance further on the shores of the town lake is Fairlawns, a nursing home for the elderly. Earlier this site was occupied by Bailieborough workhouse built in 1841. During the Great Famine as many as twelve hundred poor men, women and children crowded into its shelter and within its walls many of them died buried in the famine mass graves (site 8). The Workhouse closed in the 1920's having previously served as a fever hospital. In 1922 the Free State Army occupied the Workhouse. Following the Free State Army's Occupation it became one of the first Technical Schools in the country. It's use changed again in 1936 when the building became a manufacturing base for shoes and boots produced by the George Earl Company. The "Boot Factory" was the main source of non-agricultural work in the area for nearly 40 years.

St. Annes Church



Enjoy the lake-shore walk along the "Town Lake" and through the Town's Nature Preserve, which takes us to the next location of historical interest St. Anne's Catholic Church. It was built in 1834, to replace the old church, a few years after Catholic emancipation. The original church was described as a long thatched building, and was often referred to as the "thatched chapel". The tower and belfry were added in 1861, in 1870 the chancel baptistery and sacristy were added. The stations of the cross were erected in the 1940's, they were painted by the famous Irish artist George Collie and are one of a kind. Until a number of years ago the bodies of the parish priests were buried in the church and memorial plaques are to be seen on the walls of the church. It is also to be noted that the front rows of the left wing was where the wealthier Catholics of Bailieborough were seated during prayer, although no such rule applies now.

Tandagee House



Built in the 1840's by Sir John Young, for his agent Thomas Chambers, who administered his estate and collected his rents, while his boss occupied his world-wide Governor General positions. Private families who lived in this house included Isaac Broom, Justice of the Peace and his wife Mary Williamson. They donated the land for the building of Trinity Presbyterian Church, across the road. The house changed possession to Charles Hourican, remembered as a keen greyhound sporting enthusiast. In 1945, the Presentation Sisters, purchased the house with 9 acres of land for the sum of £1,750. They converted the house to a convent from where sisters travelled all over the world including India, Pakistan and California. Sr. Josephine O'Shea established the Secondary Convent School in 1965, which is now the Community School.

Presbyterian Church

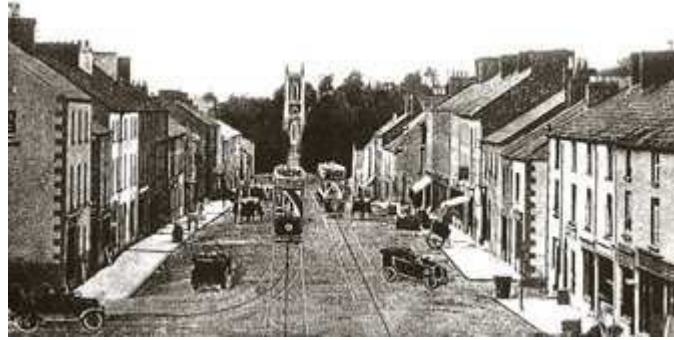


Across from Tandagee House is the Presbyterian Church dedicated to the Most Holy Trinity and opened for worship in 1887. It replaced the older Second Bailieborough church built 1770 which was a mile further out of town at Urcher, adjacent to the Virginia Road. The hall was added in 1911.

Model House



Walking onto the Kells Road you arrive at the Town's Health Centre - Teagasc Agricultural offices, which was the second location of the town's Vocational Technical School and previously the site of the Model House. Built in 1847 the Model House was originally built as an Agricultural Training School by Lord Lisgar. Students were given instruction in the theory and practice of Agriculture. Attached to the Model House was a farm of 48 acres. In addition to the students of agriculture, groups of trainee teachers and masters from the Model School were boarded in the Model House. The Agricultural School closed in 1875 and later when training colleges were established in Dublin, the Model House was no longer used to accommodate training teachers. The farm was taken over by Lord Lisgar while the house was changed to the residence of the Principle Teacher of the Model School. After the Vocation Education Act became law in 1930 a Vocational School was established in a portion of the old workhouse. Three years later this was transferred to the Model House. In 1965 a new Vocational School was built on the same site. We the people of Bailieborough hope you enjoyed your walk around our town. If you are staying for some time you can visit the Castle Demesne, once the home of Lord and Lady Lisgar and enjoy the scenic Castle lake, or visit Corglass Church the home of the first Bailieborough Presbyterian Congregation. Built in 1714, was once the centre of a densely populated area, with houses and taverns. the graveyard contains a number of interesting tombstones. Exploring the Castle Woods you will discover the Dungannon Fort and pause a while at the memorial to those who died during the local 1798 uprising on Rebel Hill. If you still have lots of energy try cycling along peaceful country roads to Skeagh Lake and finish by climbing to the top of our fabled Lough-an-Lae Mountain.



Folklore

This road travels through some very desolate countryside. This is still frontier country, for it is not far from the border with County Meath. This means little nowadays, but until the early Seventeenth century Cavan belonged to the land of 'the wild Irish' or 'the Irish rebels', whereas Meath was an integral part of Anglo Norman, and later English settlement in Ireland, its inhabitants governed by English law and loyal in their own way to its far-off rulers. Three and a half miles south of Bailieborough we come to a crossroads. We take a left turn, and a little over half a mile afterwards we come to Moybolgue church and the nearby motte and bailey at Relagh Beg. (These are all on the left of the road.) The ruined church and cemetery stand on a slight rise, quite close to the left-hand side of the road, while the motte and bailey stand about a hundred metres north-west, and are not easily accessible, though they are visible from the road.

This area has been inhabited since Neolithic times - at least 2,200 BC. It has an important place in Irish mythology as the place of a decisive battle between two mythological Irish tribes. Many histories of Ireland written in the Middle Ages confuse history, mythology and pure fantasy. According to most of them Ireland was inhabited by two distinct races: the Formorians and the Fir Bolg. The decisive victory of the latter over the former is supposed to have occurred here, at Moybolgue - in Irish Magh Bolg.

A most entertaining legend is told about St Patrick's alleged foundation of the church in the fifth century. He was travelling through these parts to Ardee when he happened to spy a funeral cortege approaching. In the opposite direction came a beautiful young girl riding a horse led by a groom. The bushes were laden with fruit, and the girl put out her hand to pick some. The moment she put a berry in her mouth she became a different person - literally! This comely maiden was none other than the Cailleach, a nasty deity capable of changing its / her appearance at the drop of a hat, or as here, with the taste of a berry. She was transformed into a violent ugly, cannibalistic hag that ate the horse, groom and some of the mourners. As she approached St Patrick she gave every indication that he was on the menu as well, but being an ever-resourceful saint he took his holy water brush and threw it, as on all these occasions, with breath-taking precision, hitting the hag straight between the eyes. She / it thereupon exploded into four pieces, one of which stayed in the air, while another fell into Lenanabragh Lough, nearly two miles to the south west.

[Top](#) ▲

There are numerous large stones in the area to the east of the church, some being naturally occurring glacial erratics, which were traditionally pointed out to show where the final half of the hag fell to earth. Some say that St Patrick stood on the mound at Relagh Beg as he threw the water brush, and point to a depression on the top to mark the spot; others relate that he threw the missile from the hill at Kilmainhamwood, over six miles away. But the whole story is folklore, as history pours a nice healthy dollop of cold water on the whole event. St Patrick never came near this area, and even if he had, he wouldn't have stood on the mound at Relagh Beg, which wasn't constructed until well over seven centuries after St Patrick's era. One piece of the tale ought not to be forgotten; the Cailleach is supposed to have promised to return after 99 generations of the local family of Gargan had lived in the area and finish where she left off...

History may disprove a lot of the legends associated with this location, but its history is itself quite fascinating. A church was founded here in the early medieval period, probably by a St Siric. A number of early martyrologies mention a St Siric of Moybolgue in Bregha, feast day November 26th. A tradition current in the eighteenth century mentioned a St Etchenius or Eitchen of Clonfad, who was mentioned as one of St Columcille's teachers before he left for exile on Iona. The first church was

probably built of wood, and while it was no doubt on this site, nothing of it survives. The oldest part of the surviving church dates from the late medieval period (c.1200 to 1600). The local family of Gargan became closely associated with it, supplying numerous priests and looking after the fabric and maintenance. By this time the association of the church with St Patrick had begun, for a reference from the register of the Archbishop of Armagh from 1409 contains an order to the Bishop of Tir Bruin (now Kilmore) to assemble his diocesan clergy in the church of St Patrick at Moybolgue for a visitation of the diocese by the archbishop. A portion of the lands nearby were set aside for the church's upkeep; these were Termon lands, and anyone who entered them immediately enjoyed the church's protection and gained sanctuary. The Gargan family looked after these lands as if they were their own - and, in the rather complex framework of late medieval Irish religion, they were. The presence of Termon lands implied that the church also supplied hospitality and a certain level of basic medical care to those who were ill.

In the late twelfth century various groups originating in Wales and southern England, but usually described (misleadingly) as Anglo-Normans, invaded Ireland. They succeeded, within a few decades, in conquering the eastern and southern flanks of Ireland, but they never lost sight of a conquest of the whole island of Ireland. King Henry II made grants of lands that had not been conquered, on a speculative, 'go-and-get-it' basis. Such a grant was made in 1186 of much of modern Counties Cavan and Leitrim, and in the following years attempts were made to take the territory. It bordered on the north of Meath, already under Anglo-Norman control. There is no evidence of what type of reception the invaders received. They had an advantage in terms of equipment; the Norman knight was well-armed, protected by a near total covering of armour, and his means of transport was a large, heavy war-horse. In fact, knight and horse formed a veritable fighting machine; its size and novelty could brow-beat an enemy into submission. Once they had arrived, they built forts of the 'motte and bailey' type that we have met elsewhere, consisting of a steep, earthen mound surmounted by a wooden tower, with a lower flatter appendage of earth, the whole surrounded by a deep ditch. The example at Relagh Beg is very fine, even though part of the motte has been quarried away and the ditch filled in.

[Top](#) ↗

This was the initial form of fortification used by the Anglo-Normans throughout Ireland. It could be built in a hurry and it wasn't intended to last. Once the territory had been subjugated they moved on to another area. If they had stayed, and the site was strategic, it was replaced by stone structures, but the Anglo-Normans didn't stay in Breifne long enough to get to this stage, for they had been driven out by the 1220's. The land was too poor and wet for them anyway.

On the Ulster Plantation map of c. 1609 a roofless church is shown at Moybolgue. By 1620 it had been taken over by the Established church and was in use for divine Service. In the immediate aftermath of the outbreak of the 1641 Rebellion the church was taken back into Catholic hands, but the secretary of Phelim O'Neill, Fr O'Mellain, mentions that it was burned in 1646. It was attacked again in 1651 during the campaign of Colonel Barrow. A piece of folklore associated with this event tells that the bell in the church's tower began to peal without any human assistance so as to warn parishioners of the approaching troops. It then leap out of the tower and flew through the air, ringing as it went, until it dropped into a nearby lake.

In the years after the Rebellion the church passed back into Protestant use. There then developed, for much of the eighteenth century, a very humane accommodation of traditions. The protestant, specifically Anglican congregation was very small, and so only part of the church's nave was restored and roofed. In a corner of the unroofed portion of the church the Catholic parish priest Fr. John Garrigan or Gargan (c.1649- after 1730) was allowed to hold a Latin school. The rector here for much of the early eighteenth century was William Brooke, father of Henry, the dramatist and journalist, and grandfather of the yet more illustrious Charlotte, both of whom we will meet again shortly. The need for Fr Gargan's teaching cut across religious barriers, and his pupil's were said to have numbered the young Thomas Sheridan, future head master of Cavan's Royal School, confidante of Dean Swift and grandfather of dramatist Richard Brinsley Sheridan. This was not a mere rumour, for the author of the volume *Brookiana*, published in 1780, prints a dialogue he had with Dr Sheridan's brother, a man of 90, still perhaps being fanciful when he recalled those days of his youth when even 'the very shepherds spoke Latin'. The elderly Sheridan sighed that the study of Irish had been neglected, though the daughter of Henry Brooke (the subject of *Brookiana*) was to make a far-reaching contribution to its eventual revival.

Irish was still the language of this area until well into the nineteenth century. One of the first teachers

of Irish at St Patrick's College Maynooth was a native of the parish, as was Dr Farrell O'Reilly, Roman Catholic Bishop of Kilmore (1800-26), who is buried in the graveyard at Moybolgue.

Of the original church site all that remains is a ruined two-storey building with a number of windows, some blocked up. This stood to the south of the nave of the church, and it is thought to be a sacristy, or a priest's dwelling-place. On the north side of the nave are the remains of some crosses, which may have been gravestones or simple wayside crosses erected along roads. Two of them have dates, but they are very hard to read. One is dated '1684' and the other '1686'

No Mean Village

By Liam O' Ceallaigh

"Baillieborough is a very mean village in the same barony" (Clonkee).
Sir Charles Coote in his Statistical Survey of Co. Cavan prepared for the Royal Dublin Society, 1801.

"I know of no town more neglected or which has better capabilities than Bailyborough." (Ibid.)

The story of Bailieborough goes back to the early years of the 17th century. In 1610 William Bailie, a native of Ayrshire, was given a grant of 1000 acres in the proportion of Toneregie, now Tandragee, in the Barony of Clankee in Co. Cavan. Under the terms of the grant he was required to enclose a demesne of 350 acres. On this he was to build a bawn and within the bawn to erect a strong house or castle. He was also required to settle upon his estate a number of families of English or Scottish extraction. He was further required to establish fairs and markets, and also to establish courts for the administration of the law etc.

In the Pynnar (Survey of 1619) we are told that William Bailie had taken possession of his lands in Cavan and that his castle was in the course of erection. It was also reported that a number of Scottish families had been settled on the estate. At a commission held in Castle Aubigny (Shercock) in 1629 to enquire into the progress being made by Bailie and the other grantees in the area in carrying out of the conditions set out in the terms of their several grants it was found that William Bailie had his castle completed and was living therein together with his wife and family, and that 28 British families had been settled on his estate.

William Bailie had two sons, William and Robert. William was educated in Trinity College, Dublin, and was later ordained a minister. He served as rector in a number of parishes in Co. Cavan. In 1644 he received the degree of D.D. and two years later he was made bishop of Clonfert. His brother, Robert, entered the army. In 1640 he was reported as having command of a troop of Scottish soldiers in Cavan.

During the rising of 1641 Bailie's Castle was attacked and captured by a body of Irish soldiers under Colonel Hugh O'Reilly. They held the castle and its inmates for a month and then departed carrying off a large number of cattle and horses.

William Bailie, senior, died about 1648 and his son, William inherited the castle and estate. The bishop had one daughter, Anne, who married James Hamilton, third son of John Hamilton of Coroneary Castle, and on the bishop's death in 1666, Bailieborough Castle and estate passed into the hands of the Hamiltons. James Hamilton's son Henry, succeeded his father. He was M.P. for Cavan, and during the Jacobite war he took the side of King William and was killed at the siege of Limerick. His successor was his son, another James Hamilton, of whom more later.

[Top](#) 

During the years that the Bailies lived in Bailieborough Castle, a small hamlet or village grew up in Lower Drumbannon, near where the Castle River emerges from the Castle Lake. The houses were likely built of timber or mudwall and roofed with thatch. Later in the century, the Hamiltons demolished the village and had it rebuilt in Upper Drumbannon, overlooking the Town Lake. It is likely that this was the village that Sir Charles Coote wrote of in his survey in 1801.

In 1720, James Hamilton was granted a charter for the holding of fairs and markets on stated dates "in Newtown, alias Bailieborough" but he seems to have had a change of mind, for in 1724, he sold his castle and estate at Bailieborough and went to live on his estate at Hamilton's Bawn in Co. Armagh.

The new owner of the Bailieborough estate was Major Charles Stewart of whom we know very little.

His son, William Stewart, was High Sheriff of Co. Cavan, and later M.P. for the county. On his death, his son, another Charles Stewart, a Dublin lawyer, succeeded him. He, in turn, became M.P. for Cavan. He had the reputation of being a good landlord. He was killed in a street accident in Dublin in 1795, and his estate passed into the hands of his nephew, Thomas Charles Stewart Corry of Rockcorry, Co. Monaghan. Mr. Corry was a minor when he inherited the Bailieborough estate. He never took much interest in the estate. In 1814 he sold out to Colonel William Young of Loughgall, Co. Armagh.

Colonel Young was a man of considerable wealth, and he wasn't very long in residence in Bailieborough Castle when he decided to plan and develop a new town at Bailieborough. He began by laying out the present Main Street to its present width. Previous to that time what is now the Main Street, was merely a continuation of what we now refer to as the Institute Road. In 1817 he arranged for the building of the Courthouse in its present position and in the following year arranged for the erection of the new Market House at the top of the main street, to replace an old market House which had stood at the centre of the Main Street between the present post office and the Northern Bank.

Soon the modern town of Bailieborough began to take shape as new houses were built on each side of the newly laid out Main Street. A number of these houses still show the date of their erection over their doors. Colonel Young was knighted in 1828, and died in 1835. He was succeeded by his eldest son Sir John Young, whose wife was a daughter of the Marquis of Headfort. During Sir John's political career he held many positions of importance under the various English governments. At one period he was Chief Secretary for Ireland, and at a later period, Governor of Canada. He later received a baronetcy and took the title of Baron Lisgar. He retired from active politics in 1870, and died in 1876. During his retirement he practically rebuilt Bailieborough Castle. Lady Lisgar died in 1895, and after her death the estate went into Chancery. It was later sold to the tenants under the Ashbourne Act.

[Top](#) 🏠

The Castle was sold to Sir Stanley Cochrane, who later sold it to his nephew, the late Mr. W.L.B. Cochrane, a well known Bailieborough solicitor. In 1910 the major portion of the demesne was sold to the Forestry Section of the old Department of Agriculture. In 1915 the castle and about 100 acres of the demesne were sold to the Marist Brothers from Athlone who required it as a Juniorate for their Order. Three years later the castle was accidentally destroyed by fire. Portion of the Castle was rebuilt in 1920, and the work of the Juniorate was carried on in the new building until 1936 when the Brothers decided to close the Juniorate and return to Athlone. They sold the land and buildings to the Forestry Division of the Department of Lands and a few years later the remains of the once beautiful castle were sold for demolition purposes, and today nothing remains but a heap of rubble covered with briars and undergrowth.

During the period from 1830 to the end of the century many important buildings were built in and around Bailieborough. St. Anne's Church was built in 1835, when the Rev. Philip O'Reilly was P.P. of Killan. The Parochial House was built shortly afterwards. The new church replaced an old building known to the older generation of Bailieborough people as "the thatched chapel". The present church of Ireland was also built in 1835, though it wasn't opened for public services until 1848. Like St. Anne's it also replaced an older church which had been built about 1760.

Following the passage of the Local Government Act and the Poor Law Act through the British Parliament in the eighteen thirties the old workhouse was built between the years 1839 and 1843, on a site close to the Town Lake. It was originally intended to provide accommodation for about 600 inmates, but it is on record that during the Famine years it often had to accommodate up to 1,500 hungry and fever stricken inmates within its walls. It served Bailieborough as a local hospital up to 1920, but it always bore the stigma of the Workhouse.

Trinity Presbyterian church, on the Virginia Road, was built in 1887 to replace an older Church which had been built in the townland of Urcher in 1770. The Methodist Church was built in Adelaide Road in 1835. The Northern Bank on the Main Street was built in 1874, and the Bank of Ireland or the Hibernian Bank, as it was then called, was built in 1927.

[Top](#) 🏠

In a report, written by the Rev. John Gumley, the rector of Bailieborough, in 1814, it was stated that there were then two schools in the town, one for Catholics and the other for Protestants, and each had about 50 scholars, all of whom were taught reading, writing and arithmetic. It is likely that both these schools were absorbed into the National School system following the enactment of the Education Act of 1831.

Bailieborough Central Model School was built in 1848 on a site donated by Sir John Young as he then

was. The two schools mentioned above were closed and the pupils, Protestant and Catholic, were transferred to the new Model School. At the same time the building known as the Model House, and also a head master's residence, were built on a site on the Kells Road. Attached to the Model House was a farm of 48 acres. The Model House was originally built as an Agricultural Training School, and six or eight students were boarded there and were given instruction in the theory and practice of Agriculture under the direction of a qualified instructor. In addition to the students of agriculture, a group of pupil teachers were boarded in the Model House.

These were young men who intended to become teachers and did their studies and practice teaching under the guidance of the Headmaster. The Agricultural School closed down in the early seventies and later when the new Training Colleges were established in Dublin and other centres, the Model House was closed down and afterwards became the residence of the Principal and the farm was taken over by the landlord, Baron Lisgar.

In 1875 a school for poor children was opened in a house in Thomas Street, but was closed down after 10 years. It was usually referred to as the Ragged School. St. Anne's Boys' and Girls' School were built in 1886, and they continued in existence until 1958, when new schools were built on an adjoining site.

After the Vocational Educational Act became Law in 1930 a Vocational School was established in a portion of the Old Workhouse building. Three years later this school was transferred to the Model House on the Kells Road. In 1965 a new Vocational School was built on the same site. Lourdesville, a secondary school for girls and run by the Presentation Sisters, was opened in 1964. Boys were admitted to this school at a later date. In the early seventies, when it became obvious that the two existing schools were inadequate for the growing young population without extension or replacement, the Department of Education proposed a Community School to replace both. Following protracted negotiation

Who were Cormac of Cormac's Hill And Benen of Drumbannon?

By T. J. Barron

The purpose of the following notes on the history of the immediate background of the Bailieborough district is not meant to be definitive. It is merely to provoke discussion and glean more information about our fifth century roots. We are all aware that historical proofs are extremely difficult to produce where documentary evidence is so sparse. The evidence now printed is the result of my own study of our history for many years. If these notes provoke further study of the beginnings of Christianity in East Cavan. I shall not have laboured in vain.

Very little is known about what was happening in our district in the fifth century, or in the twelfth century, yet I believe there are clues in our place names and oral tradition, which may help to connect our countryside with the main course of Irish history.

Persistent Folk Memory The commonwealth Survey (1652) has the townland of Lisnalee marked as church land; this record indicates that there must have been the site of an ancient church nearby. Our first quest is to find where the church was situated. Ancient church sites are extremely persistent in folk memory, and survive in our place names for many centuries, even after nearly all visible evidence of their existence has vanished. The same can be said of their founders, whose names live on in our townland names, such as Tullylorcan and Corrakeeran. We may never know who Lorcan or Kieran were, though there is some tangible evidence that they and the churches they founded did exist in early times. Our own Drumbannon is a case in point, as we shall see. The earliest form of the name, I know of, is in the Plantation Survey of 1609. There it is recorded as Drom Benan.

Tanderagee Motte A mound in Tanderagee has come down in tradition as Tullach-Chaislean, meaning Castle-Mound. It has been identified as an Irish motte of the Norman period, built by an Irishman, in imitation of the Norman defensive structure, of which the motte of Moybolgue is a good example - the only difference being that the Irish motte did not require an enclosure at its base. It has been observed that mottes usually have a church nearby, so it is likely that our predecessors had a local church in the twelfth century. Can we penetrate to the origin of that church? I believe we can.

Drumbannon Let us return to Drom Benan of 1609. The ruined Church of Ireland church on Drumbannon is of comparatively recent origin going back only to the early 1700's. There is some evidence that it was erected on an ancient church site. Like Moybolgue, Knockbride and Killan, it had

a "mixed" burial ground, for the Catholic poor from the local workhouse were, I have been told, interred there as well as the Protestant poor. So it must have been regarded as consecrated ground down the centuries. Had an early cleric called Benan or Benen something to do with church site? We must try to find an answer to this question. Patrick and Cormac In a recent paper in Guth Agus Tuairm (1983) I have published evidence that St. Patrick the Briton, who wrote our first great historical document, called The Confession of St. Patrick, installed a local cleric called Cormac in a new church on Corleck Hill north of Skeagh Lake, about the year 462. In the year 474, the tribe called the Ui Niallain, to whom Cormac belonged (ref. 1), migrated to North Armagh, and in 478 Cormac became "the first bishop to sit in Patrick's chair"(ref. 2) on Ard Macha. Cormac, of our local Ui Niallain, was evidently a local cleric in our area, before Patrick and his royal patron Conall, son of Niall of the Nine Hostages, decided to mop up the pagan gods, for which our highlands were noted. Then the great pagan centre, called by one of our historians,(ref. 3) the heart-pulse of Celtic Ireland, situated on the Corleck - Drumeague hills, was put in charge of Bishop Cormac of the Ui Niallain by Patrick of the Confession.

[Top](#) 🏠

Cormac's Hill Can we probe into the background of Bishop Cormac? I believe we can. How did it happen that a local man of the Ui Niallain happen to be a Christian cleric, when Patrick visited East Cavan c. 462? We all know that the hill, on which Bailieborough Castle was erected around 1620, is still called Cormac's Hill. This Cormac can have been no ordinary man to have his name so remembered. We have already seen that it was an Irish custom to perpetuate the memory of an important ecclesiastic by naming his seat of operations after him. So it is likely that Patrick found Cormac a cleric on Cormac's Hill, or perhaps, attached to Benen's church on Drom Benan, fro Benan appears to have become bishop of Armagh in 458, (ref. 4) having succeeded Sen-Patrick, the first bishop of Armagh.

Cill a Chollaigh But there is further evidence to help us. When William Bailie erected his castle on Cormac's Hill, it was known as Kilcolhy in the 1609 Plantation Survey. I have consulted O Donovan's Letters, written in the 1830's, when he visited Co. Cavan in connection with his work for the Ordinance Survey. He tells us that he found Kilcolhy of the Plantation Survey, pronounced as Cill Colaigh by Irish speaking people, and admitted that he was not certain as to the spelling or meaning of Colaigh. Evidently Colaigh was an archaic work whose meaning was lost. Today scholars recognise that "The Three Collas" of the fifth century meant Three Princes, sons of Niall of the Nine Hostages. We have found that one of them; Conall was a contemporary of Bishop Cormac, and indeed his patron. (ref. 5) So Cormac's cell on Cormac's Hill was known as The Cell (or church) of the Prince, alias Cill a Chollaigh, which closely resembles the Cill Colagih heard from native speakers by O Donovan in the 1830's.

Prince Cormac's Home Fortunately we have not far to search for the probable home of Prince Cormac, for on the eastern side of the Castle Lake; there are the remains of a great Dun, probably the seat of the local king of the Ui Niallain. Now let us return to Benen of Drom Benan to whom Cormac must have been indebted for his Christianity. We are told that Benignius, called Benen in Irish, was an Irish boy from Cashel district, adopted by Patrick, evidently Sen-Patrick, who preceded Patrick of the Confession. Benen is described as Patrick's psalm-singer, (ref. 6) and may have, at first, acted as Sen-Patrick's interpreter. We know little of Benen's movements in Ireland, but there is a record that he was bishop of Armagh form 458 to 468, where he succeeded Sen-Patrick, and is described as the second bishop of Armagh. So sometime before Benen's appointment to Armagh in 458, he must have established his church on Drom Benan, today's Drumbannon. We can easily imagine that the conversion of the local king's family would have been one of Benen's first objectives. When Patrick of the Confession arrived c. 462 he found the makings of a bishop in Prince Cormac, and installed him as bishop on the site of the ancient gods of Corleck and Drumeague. For fifteen centuries Cormac's name has clung to Cormac's Hill, where Bailie built his castle around 1620, and where United Irishmen met with defeat in 1798. Doubtless Benen and Cormac had like-minded successors who kept their names alive for many centuries.

This, at least, is my theory of how Cormac's Hill, alias Cill a Chollaigh, and Drumbannon, alias Drom Benen, got their names.

[Top](#) 🏠

Summary Cormac of Cormac's Hill was, by birth, a prince of the Ui Niallain, and probably born in the dun, now called Porter's Fort in the forest beside Bailieborough. When still a boy, he came under the influence of Benignius, called Benen in Irish, who evidently had a church on Drumbanno, alias Drom Benan. Evidently Cormac was granted land by his family, which is still called Cormac's Hill, and his house became known as Cill a Chollaigh (the Church or Cell of the

Prince). Benen succeeded Sen-Patrick as bishop of Armagh in 458, and left Cormac in charge of his tribe, the Ui Niallain. Patrick of the Confession visited East Cavan c.462, to abolish the idols there, and placed Cormac as bishop of a new church on Corleck Hill, till then a pagan centre of great importance. In the year 474 the Ui Niallain, with their bishop Cormac migrated to North Armagh, and after driving out the Ulaidh, Cormac was made first Abbot of Armagh, and Patrick, whom they found in fetters, (ref. 7) was granted the hill known as Ard Macha (the height of Macha) for his church. This he resigned in 478, and Cormac then became "the first bishop to sit in Patrick's chair". In 493 Cormac retired to his native district and died there in 497. (ref. 8)

As was then the custom, when a saintly man died, Cormac was enshrined at his church on Corleck Hill ... This shrine gave the district a new name viz, Crioich an Ernaidhe, which means the Territory of the Shrine Grave. An obvious corollary to the foregoing notes, is that the Patrick who died in 361 cannot have been the Patrick who baptised Conall, one of the Three Collas, in 462: and was found in fetters in Armagh, by his friends Bishop Cormac and King Daire of the Ui Niallain, when they drove the Ulstermen from Armagh in the year 474. obviously Patrick of the Confession was the Patrick whom our ancient records state died in 493.

References

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William James Patriarch of a Great Irish-American Family

The James family were probably the most intellectual American family of the nineteenth century, starting with the arrival of William James from Cavan Ireland in 1789 until death of his grandson Henry James the novelist in 1916. The man who would be known as William James of Albany was born on a 25 acre tenant farm in Bailieborough Co Cavan Ireland in 1771. The James family produced oats, potatoes, and flax for the making of Irish linen. William James made the most of the slim educational possibilities available to him in Ireland at that time, William James prided himself on his elegant script, and was mildly interested in reading literature. William had an educational push for intellectual betterment.

The rebellion of the American colonies against England in the 1770's sent a tremble of excitement through the tenant farmers of Ireland. Astute Irishmen with ideas of political independence from England were to hasten matters after the decisive defeat of the English at Saratoga in 1777. The English however felt it strategically wise to prevent rebellion locally in Ireland by easing restrictions. The repressive laws in Ireland at that time were eased, rules were modified for the recruiting of Irish of all religions into the English army for the American war.

For young William James conditions in Co Cavan Ireland remained uncertain at best. Seeing no satisfactory future in Ireland, and inspired by the outcome in America. William James packed his few books and clothes, and pocketed his small amount of money and left Ireland for America. The first place

William James visited was Saratoga where General John Burgoyne surrendered to the colonists. That visit lead to William James settling in the nearby village of Albany. By the time of his death forty three years later, William James had turned the small amount of money he left Ireland with into one of the largest fortunes in the young United States of America.

In 1793 William James was working in a dry goods store in Albany as a clerk. In 1795 he opened his own store dealing in farm produce and dry goods, and two years later he opened a second store in the dock area for the procurement of goods. By 1805 William James was running five business establishments in Albany and one on John Street in New York City. He also had built himself a tobacco factory. These were noted events in Albany a settlement with less than 4000 people in the 1790's.

William James decided Albany was a great location for trade, with the Mohawk and nearby Hudson river flowing through the woodlands 140 miles south to New York City and the Atlantic Ocean. Many events at that time contributed to the wealth and growth of Albany, and William James was involved in most of them. In 1797 Albany became the state capital of New York. Privately constructed toll roads were built connecting the rest of the state with the capital. A sense of importance entered Albany's atmosphere. In 1803 New York State Bank opened in Albany and William James was a director. The bank was capitalized at \$460,000. In 1807 Robert Fulton's sidewinder steamboat made the trip from Jersey City and docked in Albany in thirty hours. The trip from New York City to Albany by coach took three days. Now commerce between Albany and New York City expanded rapidly. William James led the way shipping wheat, flax, timber, and seeds down the Hudson River to New York City to his agent there James McBride. William James bought his own docking rights at the bottom of Greenwich Village, and many of the consignments arriving there from Albany, were shipped on the Dublin Packet to Ireland.

William James's Irish origins set him apart from the new merchants who were beginning to dominate Albany. They were mostly Dutch and English in the beginning of the nineteenth century. William James was something of an outsider, and was not listed in Albany's social directory until twelve years after its launch in 1817. But William James was determined to overcome this by further expansion of his commercial interest with other Irish-American families in New York State.

Elizabeth Tillman the first wife of William James died in childbirth after giving her husband twin boys in 1779. In 1798 William James married his second wife Mary Ann Connolly from Co Armagh Ireland. There was evidence that Mary Ann may have been the real love of William's life. But she too died at childbirth, She was twenty years old. Her father Bernard Connolly was a well to do merchant with a 600 acre farm in Mohawk New York. Bernard Connolly's brother Michael dealt extensively in New York land, and his business partner was the prosperous Ebenezer Stevens.

William James now thirty two married Catherine Barber whose grandparents were from Co Longford Ireland. Catherine was a stronger woman than William's first two wife's, and gave birth to ten children, eight of whom survived. Catherine herself outlived William by twenty seven years. It was a great benefit to William James that his third wife's family owned the Albany Register, a weekly newspaper which William James would regularly announce some new venture.

In 1802 William James was naturalized as a citizen of the United States of America. In 1818 he handed over management of his commercial business to his twenty two year old son Robert James, which only lasted three years with the death of Robert at twenty five.

William James would no longer devote his time to his chain of stores or his import and export business. He would put that in the hands of one of his sons in Albany, and James McBride in New York City. From now on he would concentrate on matters of finance and investment, and while continuing to serve as director of New York State Bank, he became vice president of Albany Saving Bank it opened in 1820. In his official duties he oversaw the granting of loans, the negotiation of mortgages, and he entered real estate in an enormous scale.

William James owned the land Columbia College was built on in Manhattan, he acquired buildings and land all across the state, in Troy, Utica, Rochester, Buffalo, and he was the virtual owner of Union College in Schenectady. But the most amazing deal came in 1824 when he bought the village of Syracuse. It was not much of a village, 250 acres of marshland and fever infested swamps, it was enough to make an owl weep to fly over it. But it contain salt and William James bought it for \$30,000. The vast under taking of making Syracuse livable was carried out by the newly formed Syracuse Company of which William James was President. The Syracuse Company cleared, drained, graded, built buildings, and sold lots. The Syracuse Company loaned money to newcomers so they could establish themselves. By 1830 they had sold 320 lots at \$620 each. It was a superb capitalistic project.

William James also bought the Saratoga Salt Company, which produced 400,000 bushels of salt a year. To get some idea as to the kind of money William James was making. It was said that by 1846 \$3,500,000 had been paid to New York State in salt taxes alone, and William James was president of

all these companies, and he was a persuasive tyrant, it was said when William James came to town things went as he wished.

His son Henry James Senior as he would be known as when he became father of the geniuses, was born to Catherine Barber, William James's third wife. Henry attended Albany Academy, where Joseph Henry the great scientist was at that time a young science teacher. Young Henry James had a habit of joining the young teacher in experiments. One of which was flying balloons made from muslin which was powered skyward by a fixed ball of hemp soaked in turpentine and ignited. The balloon rose skyward until the balloon caught fire and burned out. Then the hemp ball crashed to the ground, where it would be kicked around by the boys until it extinguished. One day the ball was kicked into the hay loft over the stable, Henry James climbed into the hay loft and began stamping out the fire, he had earlier got some turpentine splashed in his pants, and his right leg caught fire. He was rescued but received severe burns to his leg. During the months that followed he was confined to bed. He underwent two amputations without anesthetic. by the time this sixteen year old left the hospital he had lost his right leg to a point above the knee. It was his father William's reaction that stayed in Henry's memory all his life. His father's anguish at the sight of the surgeon's knife cutting into his son's leg was such, that Catherine James was hard put to stop her husband from attacking the surgeon. The display of his father's tenderness and compassion give young Henry an exalted sense of his affection, and at that moment obliterated the sense of paternal apathy. If we take a look at William James of Albany in 1827, we see a big well built man, clean shaven, with healthy Irish looks, cold black eyes not easily forgotten, black hair, self centered, entrepreneurial, organized, humorless, possessing an extraordinary power to attract.

In 1828 Henry entered Union College in Schenectady, twelve miles north of Albany on the Mohawk River. Union College offered at that time the finest education in New York State. However Henry spent most of his time partying with his fellow students who helped their crippled classmate around campus, until later in the year Henry was fitted with a wooden leg. and was then able to get around on his own. Henry got his zest for life back, and lived it in a style that angered his father. He ran up bills all over town, the taverns, bookstores, tailors, and he charged it all to his father. Henry received a letter from his father's financial accountant Archibald McIntyre, "I consider you on the very verge of ruin" and instructed Henry to spend no more money without his father's approval. Some of his family considered him already lost. Within a few weeks Henry fled from Union College, moved to Boston and got himself a job with a newspaper. Nonetheless after a few weeks Henry was persuaded to return to Union College. William James influence was not restricted to Albany, it was felt at Union College where young Henry was enrolled. William James was one of the two men that were the Board of Trustees, William James held the mortgage on Union College for its entire valuation.

In 1823 William James was a leading citizen of Albany and he was elected chairman of the Committee of Citizens of Albany, at the opening of the eastern section of the Erie Canal when the first boat sailed through. When William addressed the crowd at the opening ceremonies, William James said, "The canal was a work that sheds luster on the United States, bearing the stamp of the enterprising spirit and resolution which declared our Independence". This thought led the migrant from Kurish, Bailieborough, County Cavan., to make known the advantages of the New World Freedoms for all. He continued, "With the perpetual example of despotism of wretchedness in the Old World before our eyes, we may look forward with a well founded hope that neither tyrannical aristocracies nor intriguing demagogues can ever succeed in corrupting our citizens or blighting our liberties".

Then James lapsed into a typical Jamesian moment, he said that he had not originally grasped the enormity of the project. However he had signed a petition in 1816 with Archibald McIntyre, urging the legislature to vote for building the canal. "But now I feel an emotion, Something like been born again partaking in the opening festivities of this day". James's oration which took more than an hour to deliver, exemplified the gains the canal would bring, and the greatness of the country in which such an accomplishment was possible.

In his later years William James became as much respected for his charitable activities and participation in public life as for his financial exploits. He was on every civic committee and showed up at every important event. He died December 19th 1832 a few days short of his sixty first birthday.

LOCAL HISTORY

The Courthouse and Bridewell

Bailieborough Courthouse was built in 1817 by Colonel William Young a director of the East India company and landlord of the Bailieborough Estate. At the rear a Bridewell was built in 1833 for the use of the inhabitants of County Cavan. It contained five cells and two yards, with separate day rooms and yards for female prisoners.

According to Griffiths Valuation of 1856, the Annual Valuation of rateable property was £7 – 15 – 0 and was exempt from rates.

In 1817, Col. William Young arranged for the building of the Courthouse & Bridewell in Bailieborough. It was a plain building of three bays, two stories, it had small paned windows with painted stucco and with dentil course. The Bridewell was a holding place for the accused to be kept until sentencing. It was an unusual situation with the jailer and his wife living upstairs and the prisoners in the cells downstairs. There was one cell kept for women offenders so it appears that there were less women offenders than men. For the upkeep of the Bridewell Mr. Brady was caretaker.

The name Bridewell first applied to a royal palace located near St. Bride's or St. Bridges' Well in London. The Bridewell in London was given to the city by King Edward VI for use as a workhouse. Rebuilt in 1668 after the great fire of London the Bridewell was used as a prison from 1729. By the 19th century Irish Bridewells were small local prisons designed to hold those charged with offences until the courts could deal with their cases. They also held convicted prisoners until their transfer to county jails and those serving very short sentences.

The Irish Constabulary was established by Act of Parliament in 1836 as an armed force whose members wore the uniform of the Rifle Brigade with a cavalry division. Small bodies of three to five men were stationed in towns and villages throughout the country, their principle duties being to preserve the peace, escort prisoners and enforce government notices and proclamations. In 1843 the strength of the constabulary amounted to 9,043 of whom 304 were cavalry. There were particular problems in law enforcements in pre-famine Ireland. This was because Magistrates and Senior police officers were perceived to be alien in political outlook and religion to the mass of the people. Thus, as Dr. J. Anthony Gaughan has point

“The law did not command people's respect and they regard it as something against which they had to match their wits”.

The widespread crime in Ireland was also of course a product of poverty and distress. The authorities punished what today would be considered 'petty offences' with severe prison terms or transportation.

[Top ▲](#)

The human misery of the great famine of the 1840's overwhelmed Irish institutions, and the prisoners were no exception. In desperation the starving and destitute deliberately committed offences in order to be sent to gaol where at least they would be given food and shelter.

The state of Irish prisons in the early 19th century was extremely poor. The Inspector General stating that the county gaols were 'for the most part scenes of filth, fraud and vice.'

The Bridewells were no exception, some being described as 'literally black holes or dungeons' with 'no registry of inmates, on food or inspection.'

The prison act in 1826 closed a number of Bridewells and introduced proper regulations:

'Prisoners must undergo medical examination upon admission. They must be obedient and respectful at all times. They must not gamble, swear or smoke and so on .

The Prisoner's Day

Outlined below is the routine of a county gaol, the regime at Bailieborough Bridewell would have been similar but slightly more relaxed.

6.00 a.m. - Prisoner's day begins
(7.00 a.m. during the winter)
cleaning and other duties were performed until 9.00 a.m.

9.00 a.m. - Breakfast - 8 ounces of meal and 1 pint of new milk.
The prisoners were exercised in the enclosed yards and made to Perform work such as carpentry for men and needlework for women to assist in the up keep of the Bridewell then there was a period of relaxation for two hours during which time all unnecessary speaking was to be avoided. Work then continued until dinner.

4.00 p.m. - Dinner - 1 lb of bread and 1 pint of new milk.
Then work continues until 6.00 p.m.

8.00 p.m. - Prisoners locked in their cells for the night.

The day was regulated by the ringing of bells.

During the 1840's the ideology which governed the prison system became more rigorous, demanding that prisoners be kept in their cells throughout their entire sentence on the ground that this would make them docile, lonely and amenable to religious instructions, training and improvement.

[Top](#) 

The Keeper

No Bridewell Keeper could be appointed without a satisfactory certificate from the Board of Superintendence of the county gaol. To obtain this he had to be able to write sufficiently well to keep the register of prisoners and the accounts. He had to understand the prison rules and regulations and both he and his family must have 'habits of cleanliness' . to gain experience he was required to work for a period as a turn key in the county gaol.

Magistrates

Magistrates or Justices of the Peace were local notables appointed by government on account of their political reliability, wealth and status. In addition to Justices of the Peace there were a smaller number of stipendiary or resident magistrates in each county who presided over the Court of Quarter Sessions. Prior to 1827 proceedings were somewhat arbitrary and irregular, but an Act of Parliament that year regulated magistrates' conduct. It required that there should be a Clerk of Petty Sessions available to enter judgements in a register and ordained that there should be a printed table of fees in each courthouse. The act was designed to ensure that justice was uniformly, speedily and cheaply administered.

The Courts

The Irish legal and judicial system was based upon that of England. The Supreme Courts were the Court of Chancery (presided over by the Lord Chancellor), the Court of Exchequer (presided over by the Chief Baron of Exchequer), the Court of King's Bench and the Court of Common Pleas (both presided over by Chief Justices). Together they were known as the four courts and sat in Dublin in the fine building, which still bears this name. Beneath these courts were Circuit Courts as Assizes that were held twice a year (spring and summer) in every county presided over by two judges of the High Courts. For the purpose of the Assizes Ireland was divided into six districts: the Home Circuit, the Leinster Circuit, the North-East

Circuit , the North-West Circuit, the Connaght Circuit and the Munster Circuit.

Next in the hierarchy were the courts of Quarter Sessions, held four times a year in each county by the resident magistrates. Towns and boroughs possessing royal charters could also hold special courts both civil and criminal. Finally there were the courts of Petty Sessions over which magistrates presided which were held more frequently and in a greater number of locations than the higher courts in order to deal with committals, minor civil and criminal cases, applications for licenses and similar matters.

Procedure

The following matters were considered to be within the jurisdiction of the Court of Petty Sessions: Disputes between masters and servants and apprentices, trespass of cattle, coinage of fences, burning land, preservation of game, smuggling, sale of alcohol, certain injuries to property and offences against a person. More serious offences such as murder, theft of property and livestock and the many agrarian outrages common in 19th century Ireland were the responsibility of the Superior Courts. Before an individual could be convicted at Petty Sessions certain procedures had to be fulfilled. First an information or complaint had to be drawn up, second a summons had to be issued requiring the accused to appear before the court on a specified date, third evidence had to be presented to the court and supported by witnesses and the accused had to be given the opportunity of defending himself, fourth, once both sides had been heard the magistrate would deliver his judgement, finally the 'distrain' (i.e. seizure of goods to a certain value) or imprisonment.

Outlined below are some typical crimes and the fine or sentence imposed

To give you an idea of the severity of the punishment the average person's wage before the famine was 6d a day.

- Drunkenness 2 shillings
- Breaking gas lamps £5 or 2 months imprisonment
- Assault 1 shilling or 21 hours imprisonment
- Selling spirituous liquors without a licence £2
- Keeping fierce dogs without restraint 10 shillings
- Theft 3 months imprisonment
- Sheep stealing Transported for life
- Embezzlement 7 years transportation
- Stabbing and wounding Transported for life
- Riot 3 days imprisonment
- Robbery from a person 7 years transportation

[Top ▲](#)

By this time transportation to the British penal colonies mainly in Australia was a common sentence. In these cases even once the sentence had been completed the unfortunate convicts were not allowed to return home and had to begin a new life in Australia.

Two main cases

“The Nolagh Murders in 1898”

This case was known as the Nolagh murders because it occurred at Nolagh cross on 2nd February 1898. the bodies of Mrs. King, her mother and two children were discovered by neighbours in their beds. The wife of Philip King had been residing in the house of her mother when the incident occurred. The skulls of the two adults had been battered inwards, and the baby had been smothered by the mother during the struggle. The older daughter died due to exposure and starvation. The obvious suspect was the father Philip King. He was arrested and held in the Bridewell in Bailieborough. He was then taken to a higher court in Dundalk and finally taken and hanged in Belfast on January 13th 1899 almost twelve months later.

“The horrid murder of Mrs Hinds, by the Ribbon men”

Took place in 1851, trial took place in Bailieborough during a quarter session where eight men, John Reilly, Patrick Markey, John McAllen, Andrew and Hugh Martin, Bernard Callaghan, Bernard Neil and a man called Nelson.

The Barrister addressed the prisoners commenting on the enormity of the offence, which they were convicted of and deploring the fact that these men of respectable standing in society should be placed in this terrible position by secret societies which continue to be the bane and curse of this unfortunate country. Reilly, Markey, McAllen and Andrew Martin were each sentenced to 10 years transportation to Australia and Hugh Martin to two years imprisonment and hard labour.

Bailieborough Bridewell probably assisted the authorities 35 years after 1798 had occurred, in mopping up sympathisers of the revolution and arranging their transport to Australia.

The building was closed on 31st December 1900

The History of Bailieborough

Bailieborough is a town situated 50 miles from Dublin in the scenic hills of south Cavan. This is its story.

3000 BC: Over 5000 years ago the first people arrived in this area. From ancient relics that have been yielded by surrounding lakes and bogs, we have learned that these Stone Age men were hunters and fishermen and that they led a nomadic life.

2500 BC: The first farmers settled here, clearing some of the forest to graze their cattle and sheep and to grow corn.

2000 BC: Around 4000 years ago, metal workers came here. They were adept with copper, tin and gold. Evidence of their existence can still be seen today with Wedge Gallery Grave near Skeagh Lake and an immense cairn on Loughanlea Mountain. Some of their jewellery has survived, with a very early bronze halbert and a beautiful gold collar, which are now in the British Museum.

56 AD: The most famous earthwork in the Bailieborough area is located at the ancient church of Motbolge. The moat is said to be the sepulchre of Fiakra Finnfolaidh, the Milesian king who was killed fighting the Clan Ruru of Ulster.

1 – 100: During the Iron Age, the Celts arrived. They erected raths and crannogs and had a very important cult centre at Corlech near Skeagh Lake, where they practised pagan rituals. The Corlech three-headed idol and the Relaghan wooden idol were found. They are in the National Museum.

462: Saint Patrick, Ireland's patron saint installed a prince of the tribe of Ui Niallain, called Cormac as a bishop in a new church on Kilcolhy hill (Cille Colaigh in Gaelic – the church of the Prince) north of Skeagh Lake. Up to this, the area had been a centre for pagan worship. This hill was the later site of Baileborough Castle. Cormac became bishop of Armagh after the Ui Niallain took over North Armagh. He died in 497 and was buried in his church.

800 – 900: Lawless bands from 2 local tribes joined the Danes in plundering expeditions throughout the region, they were known as the Sons of Death.

1000 – 1100: Due to the rise of another local tribe and the Norman Lords in Meath, the two lawless tribes were slowly broken and eventually wiped out.

1224: The O' Reilly Clan overcame the O' Rourke to become the dominant clan of the area. But by 1256 they had fought the O' Rourke Clan again and this time they lost. Their power was on the wane.

1541: The chief of the O' Reilly clan took an oath of allegiance to Henry VIII.

1585: The chief of the O' Reilly's was selected to attend parliament in Dublin.

[Top](#) ▲

1594: The nine year war broke out. Initially the O' Reilly's stayed loyal to the crown, but eventually submitted to O' Neill and joined the rebellion.07: The rebellion collapsed and the Irish Earls left and went to France. The O' Reilly clan lost their independence and their lands were confiscated in the Plantation of Ulster.

1610: William Bailie, a native of Ayrshire was given a land grant of 1000 acres of arable land and probably about 16000 acres of bog at Tandragee in the Barony of Clankee in County Cavan. Under the terms of the grant he was required to enclose a demesne of 350 acres. On this he was to build a Bawn (fortified area) and within the Bawn to erect a strong house or castle. He was also required to settle upon his estate a number of families of English and Scottish extraction. He was also required to establish fairs and marts and also to establish courts for the administration of the law. By 1629 there were 29 British families on the estate. Their house were made of wood and covered with straw thatch.

About this time a small hamlet or village grew up on the grounds of the estate. Later in the century the village was demolished and a new village, Bailieborough was born.

1641: In county Cavan there was the siege of the Protestant population by the O' Reilly's clan. After negotiation they were allowed to retreat to Drogheda.

1654: The Cromwellian Settlement – a commission was appointed to plan the settlement of County Cavan, with all Irish to be removed by June 1656.

1691: The Williamite Plantation started and continued for 30 years. In terms of Presbyterianism it resulted in the strengthening of congregations with the erection of a new congregation in Bailieborough in the next 20 years.

1714: A Presbyterian church was built outside Bailieborough at Corglass. It was a thatched cottage, serving as both a church and a school for the young minister, David Sim, who conducted school in it for 3 hours each day from Monday to Friday. The building was surrounded by a clay fence, which had a wooden gate.

1750: Flax growing was introduced to East Cavan. During this time a small linen mill was started on the banks of a local river. A bleach green was laid out on Vale Meadow for the purpose of bleaching the linen cloth. The mill closed at the end of the century. Many years later the mill was re-opened as a woollen mill and stayed in production until 1908.

1794: The Masonic hall where Masonic lodge no 796 meets is a handsome building at the head of the main street and was dedicated on Saturday 20th September 1794. There was also another Masonic lodge in Bailieborough no. 452. The old flags of both lodges are still in existence.

[Top](#) ▲

1798: A synod was called in Lurgan as a result of the events surrounding the independence of the American colonies and the revolutionary spirit abroad in France. The society of United Irishmen was born. Mr. Montgomery of Bailieborough spoke in favour of the volunteers. Nowhere was this support more open or so great than at Bailieborough. Corglass became known as the Church of the Rebels and at the Battle of Rebel Hill outside the town, it is said that there were no less than 5

Presbyterian ministers participating. The Yeomanry surrounded the hill and about 300 were bayoneted or drowned attempting to cross the lake. Hundreds were buried in a mass grave. Those rebels who escaped were engaged at a place called Bloody Bridge. So many rebels were killed at the bridge that their blood was said to have reddened Parker's Lake. Local tradition puts the casualties at 400. They lay like sparrows on the ground. There followed executions, imprisonments and evictions of those suspected of supporting the rebellion in whatever form.

1804: Dr. Sequah used an electric lamp to assist him in extracting teeth.

1814: Colonel William Young bought the estate. He began by laying out the present Main Street. In 1817 he arranged for the building of the courthouse and in the following year arranged for the erection of the new Market House at the top of the Main Street to replace an older building. Soon the modern shape of Bailieborough began to take shape as new houses were built on either side of the newly laid out Main St. A number of these houses still show the date of their erection over their doors.

He was succeeded by his son Sir John Young, who at one period was Chief Secretary for Ireland, and at a later period was Governor of Canada.

During the period from 1835 to the end of the century, many important buildings were built in and around Bailieborough. New churches for Catholic, Church of Ireland and Methodist congregations were built in 1835.

1845 THE FAMINE: In 1839 a poorhouse was built. The Great potato famine hit Ireland in the years 1844, 1845 and 1846. Population dropped by a third between death and emigration. The Bailieborough workhouse, which had been built to accommodate 600, saw its numbers reach 1500 in the famine years.

1848: Two local primary schools serving Protestant and Catholic communities were closed and amalgamated in a new school, the Bailieborough Central Model School on a site donated by Sir John Young. On the same site an Agricultural Training School, called Model House was set up on 48 acres, where 8 students at a time were given instruction in the theory and practice of Agriculture.

1872: Edward Mc Phillips introduced a Velocipede to Bailieborough. This was a high bicycle with iron tyres and the brake was controlled by cord. A few years later Michael Rogers made an all iron bicycle, which was successfully ridden.

1874: The Northern Bank on main street was built.

1887: Trinity Presbyterian church was built, to replace an older church which had been built in 1770 a few miles from the town.

1898: Mr. Somerville the county Surveyor drove his car from Cavan to Bailieborough, on reaching Bailieborough, the first thing he did was to send a telegram to his wife in Cavan announcing his safe arrival.

1904: Bailie Central Co-operative Creamery was established. That year it received 584,062 gallons of milk and produced 210,877 lbs of butter. The Co-operative is now a huge undertaking and is now a major employer in the town.

The Bailieborough Studio was established by James A Coleman. It was at that time the largest photographic studio in Ireland.

1910: In this year the major portion of the estate was sold to the Forestry section of the Department of Agriculture. The Marist Brothers acquired the castle and 100 acres, which was accidentally destroyed by fire three years later. The remainder of the estate was sold to the Forestry Division.

1927: The Hibernian Bank was built.

