



Thomas Hall
(The Author)

THE HISTORY OF PRESBYTERIANISM

IN

EAST CAVAN

and a small portion of Meath and Monaghan

by

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"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own, my native land!'"

P R E F A C E



This little book has no pretensions. It is a plain matter-of-fact recital, perhaps in some particulars too minute. But this very amount of detail may be somewhere of practical service, and even add to the historical value of the subject under consideration. It is, therefore, necessarily a compilation of material, not taken at random, but carefully gathered from many sources - political, social and ecclesiastical; from State Papers, historical calendars, Church records, old manuscripts, and books of reference stored in our great Public Libraries. Indeed, whatever might help to make clear, under judicious selection, the story of Presbyterianism in East Cavan has been drawn upon - as far as has been available.

I have been largely assisted by the ready and hearty access given to me by the Presbyteries of Monaghan and Bailieborough to examine, and take notes from, the old Minute-Books of those respective Presbyteries, to whom I now tender my best thanks. With these, I desire to couple the names of a few gentlemen who kindly strengthened me in similar ways:- Rev. Dr. W.J.Lowe, Assembly Hall, Belfast; Mr. J.W.Kernohan, Presbyterian Historical Society; Rev. William Auld, Coransary; Rev. W.P.Lowe, The Rectory, Bailieborough; The Librarians of Trinity College, Dublin; of the Royal Irish Academy; and of Armagh Library; and also to Dr. P.W.Joyce, M.R.I.A. for permission to make use of roots, prefixes and affixes from his "Irish Names of Places." To all of these I give my thanks.

If this venture should assist in giving our people generally a better and a more systematic knowledge of our past history, it would be a clear gain from whatever aspect received. If it should also help to inspire those who are the natural guardians of our Presbyterian records - local and general - to take a greater interest in their preservation, and leave them, not to the tender mercies of a possibly unsympathising generation, who might eventually throw them into the hands of the spoiler, which often follows from want of judgement, then no one will be more pleased than

T. Hall.

Derrynure, Bailieborough,
January 20th. 1912.

BOOKS CONSULTED

Annals of the Four Masters
Archdall's Monasticism
Harris's Hibernica, 1747
Burnet's History of his own times
Calendar of Patent Rolls
" " State Papers - Ultonia
" " Carew Manuscript
Hamilton Manuscripts
Killen's Ecclesiastical History of Ireland
Reid's History of the Presbyterian Church in Ireland
Latimer's " " " " " " "
Hamilton's " " " " " " "
Macaulay's History of England
Clogy's Life of Bishop Bedell
Neal's History of the Puritans
Shirley's History of Monaghan
Depositions - M.S. after the Rebellion of 1641
Adair's True Narrative
Ingram's Two Chapters in Irish History
Records of Synod of Ulster
Ulster Visitation Book - M.S. 1622
Gilbert's History of Affairs in Ireland
Temple's History of the Great Rebellion
Brek's Ecclesiastical Register
Ireland under Elizabeth and James I - Spenser and Davies
Withersee's Memorials of Presbyterianism
Loyalty of Presbyterians - Kirkpatrick
and numerous others.

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CHAPTER I

INTRODUCTORY

It has been often asked what the story of our Presbyterianism in East Cavan was; where did it begin, or was there a beginning at all? To whom are we indebted for its introduction, extension and preservation? How was it introduced? These are questions, never answered, because never understood; and for these we shall endeavour to reveal an answer. But it may be premised that our Presbyterianism owes its origin, firstly, to the imagination of Scottish settlers at the time of the Plantation of Ulster in the reign of James I; and, secondly, to that of an Ulster-Scottish colony during the Second Plantation, under William III, immediately after the Revolution.

For our purpose, this story would not be even fairly perfect without, at least, tracing in as concise a manner as possible the earlier appearance, resources and peculiarities of the ground over which we shall hereafter tread, in order the more fully to give the readers some idea of the great contrast between what once was with that which now is. A little of its past social and political life, and of the stirring events that led onwards, cautiously but surely, to its present position, cannot be out of place.

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In the year 1599 the Lord Lieutenant, Earl of Essex, in passing northwards to quell the rebellion of the Earl of Tyrone, stayed for a little while at Ardraccon, the Seat of the Bishop of Meath, near Navan, where he held a Council to consider certain urgent matters. The position of Cavan came up for particular attention; and the question arose:

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"Whether it was fitt to place a garrison in the Brenny (Cavan) or not? and if in any parts of that country, where was the fittest place? It was concluded that no garrison could be placed there. First, because both about 'the Cavan' and betwixt it and Kells, the country is all waste, so as there is nothing beyond Kells to be defended nor to relieve the garrison.

for Secondly, because all the County of Cavan
 is so far within the land and hath no port
 or navigable river nearer than 'the Dredagh'
 (Drogheda) so as all the victuals that are
 small sent to a garrison there must be carried on
 garrons' backs, which will be very difficult
 and subject to a great deal of hazard;
 type 'the Pale' (Dublin, Meath, Louth and part of
 Kildare) being not able to furnish men and
 carriages, and the rebels in those quarters
 (i) being very strong."

Cavan was made a county in 1584 under the
 vice-royalty of Sir John Perrott, and was given the
 name of the chief town within its boundaries, namely,
Cavan (the hollow). This was the residence of Sir
 John O'Reilly, the head of the clan O'Reilly at that
 time. Up to this settlement of the country, the
 lands of Cavan were considered as part of Connaught -
 its people being closely affiliated to Connaught proper.
 They were also allied to them in their mode of living,
 government, customs and wars: all of which contributed
 to make them one people. This was acknowledged in the
 report of the Earl of Sussex in 1562: "O'Reilly's
 country is taken to be within Connaught; but because it
 lieth fitter for another government and bordereth upon
 the English Pale, I leave it out of the government of
 Connaught." (ii)

When formed into a county, it was divided into seven
 baronies, namely: Loughtee, Clansmahon, Tullyhunce,
 Tullyhaw, Tullygarvey, Castlerahan and Clonkee; and
 placed for the purpose of government among the counties
 of Ulster.

The lands being then all common property - or
 only with a mere nominal ownership - and the inhabitants
 being accustomed to a more or less wandering character
 of living, they never accumulated any wealth, nor had

(i) Carew M.S.S. III, 321. (ii) Calendar of State Papers

they any settled habitations. Their only substance consisted in cattle which, like the patriarchs of old, they moved about from one district to another. As to tillage, this at best was but a moiety, as the husbandman had no security for a second year's crop, his own and his chief's custom making everything insecure, both of whom desired nothing but free liberty of acting. Neither of them entered into any covenant, either for fencing or building - therefore, from this source, no wealth arose. (i) All this became a great barrier to social, economic and religious progress. The population was small and destitute of most of the comforts of life. Whenever wars and disturbances arose, the whole clans were bound to follow their chiefs to battle. (ii) Anciently, the chief lordship did not follow as a matter of right, or in a regular line of accession, or in any one branch of the principal family. On the death of the Chief-Lord, a successor was elected in his room, but he was usually one in close relationship with the reigning family, and so chosen on account of his military prowess and other approved qualities. (iii) There were no roads, only beaten tracks that converged towards the centre of authority. Where woods intervened, the natives knew the paths through them; where rivers interrupted, they crossed at a shallow place called a ford. Lakes were avoided, also mountains and bogs, as much as possible.

The chiefs were represented as living in castles, but these were only the head or superior chieftains, and most of those castles were only such in name. True, they were of a more permanent structure than those of the lower rank. They were usually of stonework, square and high, somewhat after the model of the early Normans, and we read of such as Muff, Cloughouter, Tullyvin, Ballinacargy, etc. They were built for strength and defence,

(i) Spencer, Pages 87, 421, 121.

(ii) " " 41, 187.

(iii) " Page 42.

and without ornament, no attempt being made at decoration or any modern convenience. Most of the Cavan castles have almost entirely disappeared - Muff has just recently vanished (1910), leaving scarcely a trace behind. What may be called the 'barbarism of civilization' had much to do with their destruction. (i)

Although the earthen forts, so common through the whole of Clonkee, were not built by the modern race of people, nor indeed even by the Danes, to whom they are often attributed, yet they were largely availed of, even down to four hundred years ago, (being easily defended and well-sheltered) not only as dwelling-places in times of necessity or danger, but also for the safe keeping of their cattle. In these forts, a whole tribe could rest secure, hidden and unmolested. The huts of the natives in those early times were usually round, made of wattles and plastered with clay, each of which was supposed to be quite sufficient for the ordinary wants of a family. (ii)

There is another kind of dwelling-place worth noting, and very common in our county, and a safe retreat in time of danger, namely, the 'Crannoge.' They were also used on occasions up to 320 years ago. They were ~~a kind of~~ artificial islands built in lakes and morasses, on a foundation of piles driven firmly into the bottom of the lake or morass: upon these cross-beams were firmly pinned; and, on top of all, stones, clay, and other materials were piled high enough above the water to keep them from being flooded. Round this, a lot of short stakes were driven down, pointing outwards, leaving but one opening, which was only known to the owners or frequenters of it. On this they built their wooden houses, and so lived in perfect security. A number of what appear to be natural islands in our lakes would, if explored, be

found to be in reality Crannoges, and from which may yet be dug out many valuable antiquarian curiosities. The Crannoges in Barnagrōw-Lake may be taken as examples; and we also read of those of Lissanisky at Carrickmacross, Loughouter, etc. (i)

The progress of English authority in the county was of a slow movement, but by degrees it was increasing in power. Many circumstances contributed to this. The old landmarks, that for centuries had defined, in unmistakable terms, the social, moral, and political life of the county, were slowly but surely, being upraised, and a new series of artificial but powerful structures were just as cautiously being cast up, which were destined to safeguard the interests of new dwellers, and also to improve the conditions of the old. Yet, side by side with these, still remained many of the characteristics of the old forms. The first great act was the surrender of the lands and tribal authority of the native chiefs, under a general specified compact, to the English sovereignty, to receive (for them and their heirs for ever) the same again from Queen Elizabeth's hand. This was in 1568; but it was not until 1584 that the final touches were given to the arrangement.

In the Carew M.S.S. of 1568, Queen Elizabeth thus writes to the Lord Deputy: "Hugh O'Reilly has surrendered his estates by the agency of his son, John, to be granted to them again." In the Irish State Papers of 1583, we find in a letter to Walsingham: "The bearer, Shane O'Reilly, deserves more than ordinary commendation for the good government of himself and country He lives by industry after the English manner, speaketh the English tongue, and maintains no thieves." In a short time was drawn up an 'Indenture' conveying over said lands and receiv-

(i) Journal of Royal Society of Antiquaries, 1893, pages 27 - 43, and 1894, pages 111 - 112.

ing again, in exchange, the fee-simple of four baronies. A further arrangement was made by Sir John Perrott in 1588.

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"I sent for Sir John O'Reilly and all the chiefs of that country, and by persuasion caused them to yield that the country of the Brenny should be made a county called the County of Cavan, where I placed both Sheriff, Justice of the Peace, escheaters, feudaries, chief-constables and all such-like officers; and then I divided the country by Indenture into five parts, leaving thereof three baronies unto Sir John O'Reilly, one barony (Clonkee) unto Philip O'Reilly (brother of Sir John); one barony (Castlerahan) unto Edmund O'Reilly (uncle of Sir John); and another to Caher Gare O'Reilly and other gentlemen of the O'Reillys." (1)

Although the country was thus brought into a well-defined arrangement under the several heads of the old families, yet still the English authority was little more than nominal. It was impossible, all at once, to supplant the tribal system with all its native peculiarities and customs for a new and more practical system of local authority. The popular, and, we may say, the natural leaders, were still at variance, not only among themselves, but also with the new office-bearers. Property was still liable to incessant rapine. Discontent and a natural distaste for innovations led to an increased uncertainty as to the results of this new movement. The pictures that might be drawn of the state of Irish society at this time must be very dark indeed. Spencer has unfolded to us much of the curiosities, the practices, as well as the dangers of Irish life; and Carew has given us a complete insight into the relations between the English struggles for supremacy on the one hand and the Irish resistance on the other;

(1) State Papers, 1588.

all of which fails to inspire the reader with admiration. No touch of fresh colour came to relieve the gloom that hung over all, or to help the people to assume a form of social security. Tyranny, wars, bloodshed, internal feuds, as well as external raids, were still prevalent. The minor chiefs all seemed to react against the results that had already been attained.

Nothing but the lapse of years could at all lessen the old spirit in which they had been trained - and yet that very system was one of the most abject slavery. They were so accustomed to living in uncertainty that they failed to realize that anything else could be congenial to them. They did not know, or seemed to forget, that the government of England, with its series of practical laws, was, in the end, much less tyrannical and more sympathetic than anything they had already known. Sir John Davies says: "In his (the Deputy, Sir John Perrott's time, the law was never executed in these new counties by any sheriffs or Justices of Assizes, but by the people, left to be ruled by their own barbarous lords and laws." (i)

However we may look upon the policy of the governments of Henry VIII or Elizabeth towards Ireland, and on the attitude taken up by them, we cannot admire either its wisdom or its effects. Yet, after all, it is not by Acts of Parliament or the uneven temperaments of kings that a new nation is made or an old one improved. These, no doubt, have a power and exert an influence in directing the line of action, but the real work is elsewhere done. The design of all legislation is for perfecting the well-being of the community as a whole. But the ideas embodied therein are not always carried out successfully. If legislation tends to unnatural oppres-

(i) Spencer, page 329.

sion, it is just so far a mis-government. Some of the Acts of these two reigns certainly bore the ugly aspect of coercion. But such in any form, or by whosoever wielded, is an ignoble contrivance, and very often succeeds in defeating its own purpose. But of all the aims of coercion, that directed against personal and religious freedom is the most base and deserves the most severe censure. It is not the King or the governors, or the Parliament or the Magistracy, which makes a country prosperous: it is the people themselves by labour, honesty, uprightness, faithfulness to God, to self, and to the world. All the laws in the universe will not bring prosperity to man without diligence in business, sobriety without practising temperance, or protection for those who are determined to be ungovernable.

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CHAPTER XI

THE PLANTATION OF ULSTER

A few years pass, and now a far-reaching and important undertaking appears on the page of Ulster history. King James I succeeded to the throne in 1603. The attempts of the preceding monarchs to establish peace and security were, at best, but petty experiments, and resulted more in retarding than in advancing (i) national prosperity. King James I, with the Scotchman's shrewdness but not the Scotchman's caution, approved of a project drawn up by the Privy Council and laid before him, for the "Division and Plantation" of Ulster's escheated lands in the six counties - namely, Armagh, Tyrone, Londonderry (then Coleraine), Donegal, Fermanagh and Cavan. This movement has usually been named "The Plantation of Ulster." It seems to have been approved of in 1608.(ii) In the history of our country, there are few events that have ever played so decisive a part in determining the building of such a structure on the foundation of a doubtful stability. The risk was great; the builders doubtful, and yet the result was highly prosperous. The Plantation of Ulster has been studied by many minds and sketched by many pens, but however or by whom it is viewed, the fact remains that it still stands as a prominent landmark in Ulster progress.

In the reign of Elisabeth, Hugh O'Neill was a man of great tact and force of character, and played a great part in controlling the public movements of all the northern chiefs. Being brought up at the Court of Elisabeth, he had imbibed a good deal of social refinement as well as the policy pertaining to the peculiar mode of royal living. As he was a man of comely appearance and fine expression, he gradually gained the favour of the maiden Queen; but, being of a proud and restless disposition, and true to the natural instincts of his race, he could fight for Elisabeth on one day and join

(i) Spenser, pages 275 - 329. (ii) Harris, pages 53 - 82.

rebellion against her on the next. Under one or every pretext, O'Neill's duplicity drove him to a restless endeavour to mix himself up with all the abettors of internal warfare, and then led him again to take shelter in the clemency of the Queen. In every fray and even incursion, he was supported by his ally and neighbour, Hugh Roe O'Donnell. They were powerful, for and against Elizabeth, but ill-fortune ultimately overtook them both. O'Donnell fled to Spain and died there in 1602; and Hugh O'Neill gave in his submission to Lord Deputy Mountjoy at Mellifont in 1603, at the very close of Elizabeth's reign. This submission was the more important in that it left himself, his titles, his lands and, in reality, everything to the tender mercies of the new Sovereign.(1) Macaulay thus puts it:-

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"But, during the 16th century, the English power had made great progress. The half-savage Chieftains who reigned beyond the Pale had submitted one after another to the lieutenants of the Tudors. At length, a few weeks before the death of Elizabeth, the conquest which had been begun more than 400 years before by Strongbow, was completed by Mountjoy."

By Elizabeth's successor, James I, O'Neill seems to have been received into favour. He restored to him his title, Earl of Tyrone, and gave to Rory O'Donnell, brother of Hugh Roe, the title of Earl of Tyrconnell. But more troubles pressed upon them; and, to make an end, the two Earls - Tyrone and Tyrconnell - with some members of their families, took their departure from Rathmullan, Lough Swilly, on September 14th, 1607, in a ship bound for Spain, and thus departed for ever from their native land. As most of the great chiefs of Ulster were implicated with O'Neill and O'Donnell in these enterprises, a great quantity of land became forfeited and passed into possession of the crown:- as the O'Doughertys of Inish-

(1) Hawerty, Chapter XXXIV.

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oven, O'Cahans of Londonderry, Maguires of Fermanagh, O'Reillys of Cavan, etc. (i) This event was, therefore, the starting point of the Plantation project. Of course, different eyes look upon the matter from different stand-points, and thus form varying conclusions - we only speak of the matter as we find it. The idea was courageous, but not extraordinary, far-reaching, but not disappointing. A new era was about to come, and a new class of workers to appear, not for the purpose of conquest, but to make a living. But transformation, of necessity must be - for the world itself is expanding. There is no such thing as standing still, but the basis of all progress should be determined in the path of right, and the building up of a people on the lines of a strict fidelity to what is just. We can seldom quarrel with the advance of thought in life's progress, if that advance is directed by the superior spirit of good, so as to keep in control the latent evil that lies hidden in everyone!

The arrangements for carrying out this great undertaking were entrusted by the King to Sir Arthur Chichester, Lord Deputy. He was not to act in an arbitrary manner, for certain rules were arranged for his guidance. With him were associated a Board of Commissioners to whom was given the defining of boundaries, the naming of Precincts, the nominal survey of the lands, the approximate portions to be planted, and the duty of separating the lands, which had formerly been church property, from the other parts, etc., etc. They were to enquire, by all lawful means, what lands, tenements, castles, customs, and rights, had fallen to the King, either by attainder, forfeiture, grant, or by any other way whatsoever. (ii)

They divided the lands of every county into certain definite divisions called 'Precincts,' and each

of these again into 'Proportions,' according to the amount of land available for settlement. The portions thus to be distributed were to be of different sizes - 3,000 acres being the largest. This estimate, or approximate survey, does not include bogs, mountains, moors, or any parts presumably useless or waste that might lie within the several Proportions; so that the number of acres registered works out at only about one-sixth of the actual area.

The applicants or grantees were called 'Undertakers' and were (i) English or Scotch, (ii) Servitors, and (iii) natives. The head rent to the King was to be at the rate of £5 - 6 - 8d per 1,000 acres, arable measure. Every Undertaker of the first-class, English or Scotch, was bound to build for himself a castle, with bawn attached, within two years from the date of his letters patent. He was to provide and preserve a quantity of arms for defense, to plant a competent number of English or Scotch tenants upon his lands within two years, to reside himself upon his Proportion for at least five years, or provide a suitable substitute, and to take the 'Oath of Supremacy.' (1)

But there were also certain privileges attached to the special rights of each Undertaker, such as:- they had the power to erect their Estates into Manors; to hold Courts-baron twice every year; and to sub-let and grant Freeholds to approved under-tenants upon certain terms. They were given the power to export farm produce and local merchandise free of custom for the space of the first seven years, and to import from England or Scotland:

S p "All Victuals and Utensils for their Households, Materials
M F and Tools for Building and Husbandry, and Cattle to stock
a i and manure the lands aforesaid without paying any Custom
l n and manure the lands aforesaid without paying any Custom
l t for the same, for the space of five Years."

(1) Harris, pages 64 - 69.

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Market towns also, as far as possible, shall be erected for the:-

"Habitation and settling of Tradesmen and Artificers; and that there shall be one Free School at least appointed in every County for the Education of Youth in Learning and Religion. That there shall be a convenient number of Parishes and Parish Churches with sufficient Incumbents in every County; and that the Parishioners shall pay all the Tithes in kind to the Incumbents of the said Parish Churches; and to limit and bound out the Precincts of the several Parishes wherein they may observe the ancient limits of the old Parishes and to Assign to the Incumbent of each Parish a Glebe after the rate of threescore Acres for every thousand Acres within the Parishes in the most convenient places, or nearest to the Churches." (i)

In connection with this concern in the matter of providing for the religious endowment of the Parishes, the following report of the Commissioners regarding Cavan may be interesting:-

"The state of the lay possessions being discovered, we did not omit to inquire of the number and value of parsonages and vicarages, of the reparation of the churches, and of the quality of their Incumbents. By which inquisition we found that the greatest number of the Parsonages are impropriate unto two great Abbeyes lying within the English Pale, viz. the Abbey of Fore in Westmeath, granted to the Baron of Devlin; and the Abbey of Kells, whereof one Gerald Flamyng is farmer. To the first of these, 14 parsonages within this County are impropriate, and to the other, 8; besides these are two or three more belonging in like manner to the Abbey of Cavan in this county, being now in possession of Sir James Dillon. As for the vicarages they are so poorly endowed as ten of them being

united will scarce suffice to maintain an honest minister. For the churches, they are for the most part in ruins; such as were presented to be in reparation are covered only with thatch." (i)

As it was found that some of the monastery lands had been lost to the churches concerned, authority was given to the Commissioners to make strict inquiries concerning the same, and to make restitution where necessary by a re-grant for the benefit of the said churches. Thus it was that, when the whole re-arrangement of the Parishes was settled, the present Globes in connection therewith were made, as a special grant, for the support, etc. of the Incumbent.

But the progress of the Plantation was slow. The task was not easy; the changes completed were vast, and the programme dangerous. Whereas the larger part of the original Undertakers was English, yet a goodly number was made up of Scottish noblemen. These noblemen brought with them, as a necessary consequence of their covenants, many of their Scottish friends and neighbours, who became Freeholders and Leaseholders. (ii) Chichester, writing to Salisbury in 1610 says: "The Scotchmen came with greater post," (than the English) "and better accompanied and attended, but it may be with less money in their purses." (iii) They were brave men, strong in their hopes, and fearless. They realised that they were leaving home and kindred, and going to a strange land to encounter every obstacle. Nothing could have upheld them but the indomitable pluck of the Scottish character. Thus was laid the foundation of a common-wealth, united together by the ties of kindred and religious sentiments, which was destined to make Ulster a land of prosperity for generations after. They may, of course, be called adventurers; but the term is neither a misnomer nor disreputable; they may be spoken of with sarcasm, but it is a sarcasm at which they can well afford to laugh.

(i) Spencer, p.377 (ii) Harris (iii) Hill's Plantation, p.21.

The country now becomes a little better organized, property more secure, and the law more clearly defined. The change was not immediately visible; old prejudices still remained and had to be broken through; yet, on the whole, it resulted in a betterment that remains to this day. The difficulties attendant on the enterprise taxed fairly their courage through their first experiences.

The Commissioners passed through the counties and mapped out the Proportions. Although these early maps of 1609 are models of neatness and show a great command of the artist's power, yet they are very far from being accurate; but, no doubt, they effectively served the purpose intended. The Commissioners divided Cavan into seven 'Proportions,' corresponding to the Baronies already named. These, they sub-divided into 39 'Proportions' - four of which were in the Barony of Glenties, and with which we are more immediately connected.(i) These four Proportions were allotted to Scottish Undertakers. One of the conditions insisted upon as attaching to the several grants - as already stated - was that these should re-grant their lands to incoming settlers brought from their own countries. The four original Scotchmen were William Bailie, John Rolleston, William Dunbar and Lord D'Aubigny.(ii) But the estates of the three latter were soon sold to three brothers of the Hamilton family, sons of the visar of Dunlop in Ayrshire. Sir James, the elder brother, had already received large possessions in the Ardes, Co. Down. He was a man of great parts, in especial favour with the King, and seemed determined to make the most of the opportunities presented then in Ulster. He is thus referred to in the "Hamilton Manuscripts:"

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Print "Sir James Hamilton of Killyleagh and Bangor, Co. Down, Knight, Sergeant-at-Law, and Privy Councillor to King James, the First; created by patent, dated at Westminster

(i) Harris, page 73. (ii) Harris, page 58.

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ster, 4th May, 1622, Viscount Clancuboye; died 1648, aged 84; buried at Bangor, Co. Down. He was noticed by King James and his Council as one fit to negotiate among the gentry and nobility of Ireland for promoting the knowledge and right of King James's interest and title to the crown of England, after Queen Elizabeth's death. He was called to keep a public Latin School in Dublin, with whom James Usher, afterwards Primate of all Ireland was his first scholar."

He purchased from Lord D'Aubigny his whole interest in 3,000 acres in Glankee, with all the appurtenances of waste lands, rights, and commonalties, etc. connected therewith, and appointed his brother, William, to look after his interests there. (1)

It is necessary to revert a little in the matter of time to a few of the circumstances connected with the previous Plantation of portions of Down and Antrim, especially as it bears on the Presbyterianism of East Cavan. Sir James Hamilton had risen to his position by the mere powers of his intellect and the force of his character. He had some a few years before the time of the general Plantation settlement to obtain extensive lands in N.E. Down, side by side with Sir Hugh Montgomery, another Scotchman, and almost within sight of his native Ayrshire. No sooner had they received their letters patent, and obtained possession, than they sought the assistance and companionship of some of their countrymen to come over and occupy a new land. The call was responded to. Like all emigrants, they looked but for hardy toil; yet this can never be despised, and the men who work for a living are the men who, of all others, can claim the applause of posterity. These, the first immigrants of the Presbyterian Scottish race, came with the firm determination of living, not in splendour, but perhaps in compara-

(1) Hamilton M/S.

tive comfort. A somewhat similar grant to this was made to Sir Arthur Chichester in South Antrim - and thus was founded the great Presbyterian populations of these two counties. (1)

With them, it was not a matter of sudden impulse or vague curiosity, neither was it one of promised wealth nor great rewards. It was one of an experiment, and a costly one, thought out and accepted as a stake in a doubtful game. The possibility of failure being as likely as success entered, no doubt, into the calculation. They well knew that, having once arrived at their destination, they would find it difficult to retrace their steps. A lively imagination might play a weighty part; but most Scotchmen are of too practical a nature to be guided solely by imagination. The contest became keen, and, in many cases, desperate and disappointing. But, all the same, many scored as best players do. Their design was not that Protestantism might be advanced; they never thought of that; yet they desired to preserve, if possible, their own religious convictions. Who and what they were has been variously interpreted: the probabilities regarding them may incline in either way - good or bad. But it is hard to believe that they are justly chargeable with every sordid trick that goes to make up a plague-spot in human nature. Certainly one motive impelled them here, namely, they hoped to escape the oppressive tyranny to which they had been subjected in their own country. They were typical of the very men who resisted the imposition of the 'Articles of Perth,' and applauded the rough-and-ready arguments of Jenny Geddes. And it is just doubtful if the same spirit that led them to risk their lives on the cold hills of Ulster would animate many of us to do the same under similar circumstances, and come out of the ordeal with as clean hands.

(1) Reid, Chapter I, Pages 84-89.

(i) "Loyalty of Presbyterians," Pages 160 -165.

Are we to expect that men of those times - or of any time - were all men of piety, rectitude, probity, and religious reverence? Are we willing to shake our heads and throw out sarcastic sneers and upbraid them with their short-comings? Are we disposed to take for granted, as truth, the statement of every proposition designed to reflect discredit upon these early pioneers of Presbyterianism in Ulster? And are we to join in excommunicating men who bore the brunt of the morning dangers of which succeeding generations reaped the benefit? Certainly, they were not men blessed with the finer touches of the moral qualities; and we do not claim for them immunity from some of the evils that disturb the happiness of families, or endanger the peace of society or of the church. If they were not correct in life and manner, we can scarcely blame them. The times, the connections, the primitive peculiarities of the country, did not tend to foster Gospel laws. It has taken 300 years of ministerial labour, backed up by evangelizing effort, and downright common sense, to educate their descendants in the closer and purer part of a religious understanding and practice; and even the best of these fail to satisfy the advanced practical theology of their nicely-exacting hypercritical critics.

It is true that the Reverend Andrew Stewart gives us a very melancholy picture of these early colonists, but, if we analyse the matter in all its bearings, the time, the circumstances, and the rigid, puritanical ideas of the writer, we may, certainly in the light of after-years, throw a charitable eye on the whole, and, at any rate, aver that they served their time, resisted the oppression levelled against them, but spurned the name of rebels. (1) Bred in the lonely glens, nurtured on the open moor, forced to worship God, with their sheep, on the mountain-tops, in critical conditions, and under penal

(1) Adair, page 313. Neal, Chapter I, pages 378 - 500.

CHAPTER II (PAGE 11)

disabilities, we dare not speak of the religion of such men with sarcasm, nor of their characters with reproach. Even Macaulay acknowledges that they were, in many ways, superior to those of the 'mother country.' (1)

For the particulars connected with the Plantation of East Cavan, we must have recourse to the mass of State Papers of the time of the Stuart Kings. In the year 1618, some eight or nine years after the grants were made and perfected to the several Undertakers, Nicholas Pynnar was commissioned by His Majesty to make a general survey of the whole and report upon the progress of the Plantation, which is named: "A Brief View and Survey made at several times, and in several Places, in the several Counties within named, between the first Day of December, 1618 and the 29th Day of March 1619, by Nicholas Pynnar, Esq., and others, etc., etc."

At that date, Pynnar found in the Barony of Clankes, the following Undertakers making progress, viz. Sir James Hamilton, John Hamilton, William Hamilton and William Bailie.

(1) Macaulay, Chapter I, page 391.

I

SIR JAMES HAMILTON

This gentleman had purchased his Proportion of 3,000 acres from Lord Aubigny, the first patentee. This was known under the name of the Proportions of "Keneth and Cashell," the former consisting of 2,000 acres, and the latter of 1,000 acres. Keneth is the present town of Kinnea, near Knockbride; and Cashell retains its name, and lies near the main road between Shercock and Coctahill.

"Upon this Proportion there is built a very large strong Castle of Lime and Stone, called Castle Aubignie, with the King's Arms cut in Free-Stone over the Gate. This Castle is five Stories high, with four round Towers for Flankers, the body of the Castle fifty Feet long, and twenty eight Feet broad, the Roof is set up, and ready to be Slated. There is adjoining to the one End of the Castle a Bawne of Lime and Stone eighty Feet square, with two Flankers fifteen Feet high. This is very strongly built, and surely wrought. In this Castle himself dwelleth, and keepeth House, with his Lady and Family. This Castle standeth upon a meeting of five beaten ways, which keeps all that Part of the Country."

The castle, thus referred to, stood in the townland of Liadrumskeagh, somewhere in the present town of Shercock. It was for a time called "Castle Aubignie" from the name of the first patentee, another Scotchman. Pynnar found already here 41 families of "British Birth and Descent," 16 of whom had received portions as Freeholders and Leaseholders of from 48 to 480 acres each. He also found that 36 of the "Heads of these Families have never taken the Oath of Supremacy;" and that upon these lands he found "good Tillage and Husbandry according to the English manner."

+ Capital letters and spelling are retained.

A See Appendix A.

(II)

JOHN HAMILTON

John Hamilton, 1,000 acres. This Undertaker was a brother of Sir James, and had bought his lands from the original patentee, John Rolleston. It was originally named by the Commissioners, the "Proportion of Killoleghan," but shortly afterwards got the name of "Coranary," from the townland where the castle was built. Pynnar thus describes it:-

"Upon this Proportion there is built a Bawne of Lime and Stone eighty Feet Square, and thirteen Feet high, with two round Towers for Flankers, being twelve Feet le Piece in the diameter: There is also begun a Stone House, which is now one Storie high, being forty eight Feet long, and twenty four Feet broad, besides two Towers, which be vaulted and do flank the House. There is also another Bawne near adjoining to the former Bawne, which is built of Stone and Clay, being one hundred Feet square, and twelve feet high; and in that Bawne there are begun two Houses of Clay and Stone, the one to be eighty Feet long, and the other sixty, and each to be twenty Feet in breadth. There is also a Village, consisting of eight Houses joining to the Bawne, being all inhabited with British Tenants. Also a Water-Mill and five Houses adjoining to it."

He also tells us there were here settled 15 families, who had all taken the "Oath of Supremacy." Two of them were Freeholders, having 120 acres each, the others 40 acres each. The castle was built near the site of the present Castletown House - the Estate being called the "Manor of Coranary" or "Hansborrowe;" the latter in honour of his father, the Rev. Hans Hamilton. He reports (B) "good Tillage and Husbandry after the manner of England."

(B) See Appendix B.

LII

WILLIAM HAMILTON

William Hamilton, 1,000 acres. He also was a brother of Sir James, and for a time the Manager of his Estates. He had bought his Proportion from William Dunbar, the first Patentee. The name given to it by the Commissioners was Dromucke, but afterwards it was changed to Skeagh - Dromucke was the original name of the townland of Drumousclin.

"Upon this Proportion there is a Bawn of Lime and Stone being eighty Feet square, with two round Towers for Flankers, and two Stories high, vaulted, the Wall itself being thirteen Feet high. Within the Bawn there is a House of Lime and Stone thirty six Feet long, twenty Feet broad, and near to this Bawn there is a Village consisting of five Houses, being all British families."

The castle referred to was in the townland of Skeagh, most probably close to the little lake, where some years ago were the foundations of a strong building. From this, the Estate was called the "Manor of Skeagh." Pynnar reports that here he found 14 families, and that twelve of these had taken the "Oath of Supremacy." There were two of these Freeholders of 120 acres each; the remainder being Leaseholders and cottagers. Good tillage, as before.

(G)

(C) See Appendix C.

IV

WILLIAM BAILIE

"William Bealie, Esq., holdeth 1,000 acres Tonregie." Pymmar thus describes what he saw:-

"Upon this Proportion there is a Bawne of Lym and Stone ninty Feet square, with two Flankers, and in one of the Flankers there is a Castle in building which is above the first Storie; and the length of it is thirty Feet, the breadth 22 Feet, being Vaulted; there is another House at one of the Corners, which is twenty Feet square, and Vaulted, being but one Storie high. In this, himself with his Wife and Family are now dwelling."

The total number of families there were ten, all of whom had taken the "Oath of Supremacy" - these ten families numbered twenty-eight men armed. Six of them were Freeholders and Leaseholders of from 48 to 144 acres each. Good tillage, as in the other cases. (1)

At another Inquisition held in Castle Aubigny in 1629 to investigate progress, we find that in the case of the Manor of Cerranary, there were two Freeholders thereon, viz. David Barber and David McCullagh; that + "there is one weekly market kept within the said towne of Cerranarie upon the Satturdaie and two fares yerelie upon the 6th of May and the 26th of October. It will be more fitt and convenient for the inhabitants and to the furtherance of the Plantation thereabouts to have the latter kept upon the 11th of November, there not being any fayre upon that day within 10 mylls of the towne."

This Inquisition further saith that John Hamilton had leased to Alexander Davyson and Jeannet his wife the pole of land called Glasdruman, in 1619, for their lives; to Alexander Anderson three-fourths of the pole called

(1) Harris, page 75.

Knockmelesty (Knockmelosset) for 21 years. Other Leaseholders were:- John Wylie, the pole of Kinlecrew; John Musgrave, the pole of Balaghan; John Finlay and Patrick Finlay, the pole of Tullylurgan; and Robert Taylor, the pole of Latsibelgidan, now reduced to plain Latsey.

This John Hamilton had purchased lands at Monellan, Co. Armagh, and now named (after him) 'Hamilton's Bawn.' He died at Killyleagh in the County Down in December, 1639, and was laid in a vault at Mullabrack, County Armagh. He was M.P. for County Down in 1639, but died shortly after being elected. He left the Coranary property to his eldest son, Hans; who sold it afterwards (1) to his younger brother James - of whom we shall hear more.

One condition of the Plantation required that every Undertaker should take what is called the "Oath of Supremacy." This aimed at ascribing to the King all power, both in Church and State, as supreme ruler. This law extended to all the Freeholders, Leaseholders, etc. We find it stated in 1629:-

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"Neither the said John Hamilton, Alexander Davyson, Jeannet his wife, Alexander Anderson, nor the said several other persons before mentioned, did take the 'Oath of Supremacy;' and so the said John Hamilton, the proviso and conditions, did break, whereby the said Manor, proportions, and lands, unto the late King James, his heirs and successors, did escheate and come."

The Undertakers, similarly liable, fearing that this omission would result in a general confiscation of their lands, joined in a petition to Charles I in 1626 for re-grants, offering to pay a fine of £30 for every 1,000 acres. To this, the King consented, with the additional proviso that in the new re-grants, the original head-rent should now be doubled. To this, we find Sir James Hamil-

(1) C.P.Rolls and Ultonia.

ton, Sir Richard Hadsor and William Bailie, agreed, took the oath, and came under the offered terms. So, also, John Hamilton received again his Proportion under the name of the "Manor of Coranary," with all its appurtenances, etc., at the annual rent of £10-13-4, with all the privileges attached thereto.

At this Inquisition, it was found that Sir James Hamilton had sold his interest in the above 3,000 acres, to Sir Henry Pierce in 1622, consisting of 60 townlands. In this, a number of Freeholders and Leaseholders were then settled - as Richard Hadsor, John Kennedy, John Hamilton, James Pennycook, Richard Lighterfoot, Edmond Stafford, James Stewart, George Steele, John Locke, etc. The lands were erected into a Manor, called 'Piersecourt,' a name still in existence at Shercock. In the year 1624, a licence was granted to Sir Henry Pierce to hold at Castle Aubigny, one weekly Monday market and two fairs, one on Whitsun Monday and Tuesday, and the other on October 18th and the following day, for ever, with a manorial court and the usual tolls and customs. Rent £1 sterling. (1)

Thus far had the Plantation arrangements progressed in Clonkeo. The Undertakers were endeavouring to carry out their engagements, but at an enormous cost. The settlers, too, had taken up their Portions, whole townlands, but under extreme difficulties. They were now very much isolated, and this tended to destroy that spirit of progress that they might otherwise have expected. They may have had determination, but their finances were small; and, if they had little capital, they had, no doubt, perseverance. This beginning was limited, but it was real. There was thus a small nucleus of families widely scattered over the Plantation areas of Clonkeo.

The 'Castles' of the early Undertakers differed much from the modern type. They were usually of a very simple

(1) Ultonia. Calendar of Patent Rolls.

construction, compact, and with all the later luxuries omitted. At the same time, they were very strong, the walls being thick and framed for defence as far as the possibility of the circumstances would allow. The size and shape were determined as much by the peculiarities of the site as by the caprice and means of the owners. They usually had projections at the corners, commonly called 'flankers,' containing loop-holes for defensive purposes. What a pity it is that all these old buildings, so peculiar in their construction, should have been so entirely destroyed! To each of them was a 'Bawn' attached, an enclosure surrounded by a strong wall, built as solidly as the castle itself, or the 'house,' as Pynnar sometimes calls it. This was a place of safety for the cattle of the owners; and, as the 'house' itself was usually towards one corner, the bawn was thus closely allied to our modern term 'farm-yard.' As property became more secure and the circumstances of the owners improved, these primitive buildings were pulled down and new ones of a more pretentious kind were erected in their place; or in some more convenient portion of the demesne; but often the old bawn was left standing, and for many years served its original purpose. But, as a rule, they have all shared the same fate as everything that has served its time. (1)

But there is one portion of Clankee not yet touched upon, namely, what is known as the 'Cabragh Estate,' which for the most part lies in the parish of Enniskeen in the very eastern corner of Clankee on the boundaries of Monaghan and Meath. This did not, in one sense, come under Plantation conditions, and was, therefore, omitted in the Survey. In the instructions to Sir A. Chichester as to their proceedings, Captain Garrett Fleming is named "to be respected, who had bought land from the natives," and that he had "begun a civil Plantation already, which has done much good in that country and had settled and built himself a castle of late, to his great charge, in a wild place called Glanphynagh (Enniskeen) in the O'Reilly's country, otherwise called the County of Cavan." (11)

This Garrett Fleming, being in the service of Queen Elizabeth, was granted some lands in Cavan about the year 1587, and formerly pertaining to the lately dissolved Abbey of Kells in Meath. These were the "ballybetaghs of Ballinacabbry (Cabragh), Ballydonnerie (Dunares), Ballinmoyegh (Muff), Ballioghlie (Balloughly) and Ballyglanagan (?)." To these he added some purchases, all forming a nucleus out of which the present property has expanded. In 1608, he petitioned the Commissioners on their journey to Cavan for a re-grant of said lands from King James; this was sanctioned "in consideration of his faithful services in the past and to be done in the County of Cavan." The old Cabragh Castle must have been built about this time; the description of which is thus given by Carew in 1611. "Captain Fleming, 500 acres; a small bawn with two flankers and an Irish house with one dwelling in it. A house of lime and stone, very strong." (1)

Garrett Fleming was the son of the Baron of Slane, on the Boyne, a member of the great Norman family of Fleming, whose ancestor, Richard le Fleming, was one of the Norman adventurers who came over to Ireland with Strongbow in the reign of Henry II. (ii)

How far Garrett Fleming furthered the interests and extended the work of the Plantation, we have very little means of knowing. But that he really did make an effort, in compliance with his condition of grant, we may reasonably conclude. He did not come under the general conditions of the Plantation under King James, but rather followed these of Queen Elizabeth, which left him a much freer hand and a wider scope. We may, therefore, consider that his main idea was to make the best terms he could with the natives, who were glad to be freed from the excessive tumults in which they had been hitherto accustomed to live, and so to settle down in comparative comfort.

The following letter from King James to Sir A. Chichester regarding Fleming will make the whole matter clear:

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"Warrant, at suit of Captain Garrett Fleming in consideration of his faithful services and pains and losses sustained in the late wars in Ireland, to accept a surrender of the dissolved monastery of Kells, and the tithes and rectories thereto belonging, held by him for fee-farm. Also the lands of Glanhina (Kenniskeen) in the county of Cavan, and all lands of his own purchase, and to regrant the said monastery and rectories and tithes which he holds in fee-farm; as also the residue of the tithes of same which he holds of the king for years, of the value of £10.10. to be henceforth held all in fee-farms at £15, and Glanhina (Kenniskeen) and all the lands held of the crown at the former rents, and to be held as of the castle of Dublin, in free and common soccage, Westminster, 20th April, in the 8th year of our reign."

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Following this, there was a further Warrant enabling him "to hold a court-leet and view of frank pledge at the castle of Glanhys in Cavan Co. twice in the year, with a Tuesday market there, and a fair on the 1st August and two days after to be held for ever." (1)

The religious features of the Plantation possess no very prominent qualities. All the records of the times tell us there was not one of the old Hospital Churches of Clankee but was more or less in ruins in 1609. The settlements of James I gave a certain motion for the care of the professed religious interests of the new settlers; but until the Revolution there was very little material progress for the better. In 1612, there were only two churches in the barony that had any manner of divine service, viz. Moylebegue and Drumgoons. (1) In 1622, George Creighton

(1) C.P.R. James I.

(11) Ecclesiastical Register.

was Incumbent of Lurgan and Moybolgue, and Alexander Comyn was vicar of Killan and Knockbride - both of these remained until the Rebellion. Moybolgue is represented as being in reasonable repair, all the others are in ruins. (i) The settlers were too few to be of much consequence.

With a keen eye, King James well calculated the Irish Plantation problem, and also the danger he ran in drawing hard and fast lines round the religious scruples of the new-comers, and so wisely determined not to risk too great an adherence to any penal policy. The ruling authorities here in Ireland were ordered "to deal moderately in the great matter of religion." Of course, the whole church organization was but in its infancy, and had not yet developed into a complete definition of what was the legal course for the proper carrying out of the royal theory of a reformed Church. Consequently, the arrangements made in Ireland for active service in church matters were made independent of the inquiry as to what were the special wants of these new settlers.

Though educated as a Presbyterian, King James in turn became a vigorous defender of what he regarded as the true ideal of a State Church, modelled upon the lines of civil government in theory and practice. The Puritans he despised and laughed at, and yet decidedly feared. At the Hampton Court Conference he declared, when petitioned for the tolerance of dissent:

"I will have none of that; I will have one doctrine, one discipline, one religion in substance and ceremony."

His was no policy of endearment, but that of shrouded coercion under the guise of discipline. (ii)

(i) "Ulster Visitation Book." (ii) "Loyalty of Presbyterians,"
Armagh Register. pages 151 - 155.

But the King decided that in this new Plantation, his will regarding the maintenance of his own authority should have free course. Consequently, when he invited large numbers of Undertakers and others to take up waste lands, he laid it down as a condition that they should all be liable to take the "Oath of Supremacy." This, in conjunction with the "Act of Uniformity," aimed at bringing all the subjects of a great realm under complete subjection to a sovereign's mandate in Church and State, and was levelled at Roman Catholics and Presbyterians alike. He desired that this settlement of the country should coincide with the promotion of strictly defined Parishes and Parish Churches, with Incumbents endowed by the State, and that this should suffice for all the religious necessities of all comers. (i) He calculated that there should be no objection, in any, to embrace the opportunities offered. But, in reality, there was no such amount of strictness then in this respect as afterwards took place. To insist on closely guarded lives was impossible; a certain latitude of action on either side was necessary. Besides, in those times ministers imbued with Presbyterian principles, coming from Scotland, were freely admitted, with very little question, to the State-erected churches of the Plantation districts, and allowed to exercise their ministerial duties in their own way, until finally ejected in 1661. (ii)

All the same, the Plantation prospered. The conditions of settlement were fairly well attended to. The local authorities were unable, at all times, to insist on the accurate letter of the law in all points. Indeed, the Scottish settlers seem to have everywhere progressed far better than the English portion; and Clonke is quoted more than once as being much forward as an example

(i) Harris, page 65. (ii) Adair: Introduction.
Neal's History I, page 369.

of thrift and good management. Carew says:

"Many English do not yet plough or use husbandry, being fearful to stock themselves with cattle or servants for those labours. Neither do the Irish use tillage, for they are also uncertain of their stay; so by these means the Irish use grazing only, and the English very little; so were it not for the Scottish who plough in many places, the rest of the country might starve."(1)

But the obstacles that lay in the way of any systematic course of agriculture were very great. The plans adopted by the natives were so primitive that the new-comers had to strike out on lines of their own; but the portions tilled must have been small indeed. Grazing, therefore, was nearly the only course available, at least for some years. Yet we have every evidence that tillage rapidly progressed, especially as population increased, and the means of doing the work advanced along with it. The old quern or hand-mill was gradually abandoned, and water-mills were built in various centres. These were a decided change. Pynnar mentions many places where they were erected, or were being erected, in his time. Markets for the sale of cattle and farm-produce were being gradually introduced. This, too, was a necessary accompaniment for the progress of civilization, and political and domestic economy.

But in Clonke, the early days of Presbyterianism were the days of small things, but things that were afterwards to grow big and hardy. They were things to which the days of future generations but added a new lustre and a healing vigour and a pleasing prospect. The one main fact that stands out prominently, taken according to the natural course of events, the design of the grants, the social feeling, and the trend of history, is that these immigrants were mainly Scottish and Presbyterian. And there we leave them.

(1) Carew M.S. Vol.V. page 423.

CHAPTER III

THE REBELLION OF 1641

It is no part of our design to recount many of the events of this unhappy time, save what may help to illustrate and make clear its relation to the work in hand. The connection between the Rebellion and the first settlement of the country is principally embodied in the series of State Papers, preserved in Trinity College, Dublin, and named "Depositions." These were taken immediately after that event, and are in Manuscript. In order to read them accurately, a good knowledge of local names of persons and places is necessary, as well as some familiarity with the writing of the times. To these Depositions other State Papers may be added, as well as the works of authors who wrote their accounts during, or immediately after the time of the events: as Clarendon, Borlase, Temple and many others.

As the 'Plantation' left the country, so the Rebellion found it, except inasmuch as it had advanced in the meantime. The population had increased; farming had improved; and the general aspect of the country had become much brighter. How far, therefore, did this internal convulsion affect the Settlers' portion of the population? It is certain that this element of the people was small and widely scattered. This circumstance in itself was sufficient to diminish their power to withstand the mistaken zeal that urged the framers of this last resort to take up arms. They found themselves, in a moment, in the centre of a deadly crisis. Judicious action on their part was incapable of restoring either order or security; and they felt that their only hope lay in seeking safety by flight. Everyone seems to have striven to find a refuge for himself. As a rule, at first, the Settlers had gathered in little villages close to the castles of the Undertakers. Afterwards, as

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the country became more settled, they moved gradually outwards into their respective allotments. They thus became much mixed with the natives, who would appear to have lived with them on the most friendly terms, and assisted them in every possible way. Thus we find them at the outbreak of the Rebellion. (1)

The year 1641 carries with it a name more or less familiar to all students of Irish history. If this sorrowful event is not more known, the want can scarcely be regarded as a great loss, and perhaps may be attributed to the length of time which has since elapsed, and to the general intrusion of other and more important matters.

As to the cause of its origin, there are many and conflicting reasons given; but, whatever may have been the main object, it bore fruit far exceeding the intentions of its original sowers. It was not the idea of peasants, neither was it that of fanatics, but of others more interested. The good effects of the 'Plantation' were as much conspicuous among the native Irish as they were among the settlers. The first condition of prosperity in a country is the feeling of security of property and a recognition of the value of law and order; which the Irish themselves prized.

But the Rebellion, for the time being, upset everything. For many years there was scarcely a lull to trouble. The early colonists came as farmers, as farmers they had to live. They had little to recommend them; and yet with a fixity of purpose, they prepared the way for other generations to succeed in. From the beginning they were rigidly dealt with; and this increased as the country became more settled, and their relatives, with the first proprietors, passed away.

(1) Carew. Temple 23 - 28. Adair, Chapter V.

CHAPTER III (Page 3)

But the natives also had very much fallen in with the new order of things, and that with a far greater aptitude than their chiefs and ancient masters. The latter had parted with clanship and authority, privileges and power; the former had gained freedom from inherited feudal bondage. They had gained the protection of a powerful State; they had formed ideas of new agricultural modes; and thus they were gradually improving in condition and manner of life. Only one tie bound all together - religion; and yet there was little more for them in that than a haphazard toleration. But yet there was one thing partly external to the common people, viz. the deep-seated hatred borne by the old chieftains and their descendants to the English. They were willing, therefore, to embark on any outlandish scheme that gave them excitement, with the hope of ultimate gain. Every agitation added new members to the feigned role of the discontented; and these were stimulated, too, by the wily influence of outsiders. The inborn tribal nature of the people led them to follow the disruptive portion of their countrymen. Political moves are easily managed and maintained; and as the Irish were then, as now, an excitable and kind-hearted race, "easily moved to tears or to laughter, to fury or to love," it was not hard to put a face on the trend of their social feelings so as to allure them to make common cause with their hereditary leaders.

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But they seem not to have intended to achieve their purpose by deliberate bloodshed; this was an accessory, not a pre-conceived part of the plan. (1) The apparent design appeared to be to so harass the settlers by an arranged plan of universal robbery that they would be compelled to leave the country, and thus the natives would regain their forfeited ascendancy.

(1) Burnet, page 25, Adair, Chapter V.

But evil passions once raised are hard to control. At first, the Scottish were leniently dealt with - the greater fury falling upon the English. And though great excesses occurred, yet through all the history of the time, we find a line of kindness cropping up here and there to lighten the troubles of the strangers. (i) Warner says:- "Through the humanity of Philip O'Reilly, many were sent under convoy to the English quarters; so that, in Cavan, fewer and less horrible cruelties were exercised than in any others in the province of Ulster." (ii) The evidence, also, of the Rev. George Creighton of Lurgan (Virginia) reads more like a story of romance than one of sober fact; but it goes to show that on the outbreak of the rebellion, the great body of the settlers fled for their lives. As Virginia was the outlet from most parts of Cavan towards Dublin, they naturally hurried in that direction; and Creighton gives his own testimony as to their appearance and suffering on their journey. He testifies to the attention that was paid by the rebel leaders to much of his intercession on their behalf, and of the fruits thereof. The following is a short extract:-

"Upon Wednesday (after 23rd of October) the people of Newtowne (Newtownbutler in Fermanagh) came to Virginia, very weary and faint. It was late in the afternoon and had rained; and this Deponent called the Colonell, Richard Plunket, to come to the door and look upon the fruits of this war. He wept, and said Rory Maguire had undone them all. --- The next great number that came to us were the people of Ballyhaise; how many there were, he remembered not; but after them came the people of Belturbet - they were reckoned to be above 1,400. The last were the people about Cavan, and the inhabitants of Din (Denn)." (iii)

(i) Clogy, pages 203 - 208. (ii) Killen.

(iii) Depositions - Cavan.

Up to the present, the Settlers had made rapid progress; and must have amounted to a goodly number. They had built dwellings, possessed cattle, horses and sheep, oats and other farm produce. They were living among the people and suspected no evil. But the morning of the 24th October broke upon them, bringing fire and sword. The country was in a flame. We can readily imagine the state of danger in which they now felt themselves. They did not know, at first, the meaning of the unusual movement; but soon they found themselves in the direst extremities. One matter was in their favour in Clankce; those here were mainly Scottish, and, as such, they partly escaped the great antipathy that the people of some other districts suffered. Scotland at this time was being very sorely oppressed, and, consequently, the Irish were inclined to sympathise with them. This circumstance gave them a feeling towards milder measures; but it did not last long. (1)

Few more pathetic stories could be told than that told by Mr. Clogy, the son-in-law of Bishop Bedell of Kilmore. He relates carefully the sufferings of that good, old man in the last few months of his life, and of the heroic defence made by those who had fled to the castles of Sir James Craig and Sir Francis Hamilton, near Killyshandra, and of their march away towards Drogheda under a complete guard of rebels and Scottish soldiers. Bishop Bedell was a godly man, kind in action, evangelical in doctrine, simple in worship, and a decided antagonist of every form of Laudite innovations in church services. When he was made prisoner, they declared that he would be "the last Englishman who should be put out of Ireland," and Clogy tells us that "he was the only English-

(1) Temple, pages 78 and 154.
Clogy, page 173.

CHAPTER III (Page 6)

man in the County of Cavan that was permitted to stay under his own roof." His house became a place of refuge for great numbers of the poor, distressed people, who had lost all their personal property. On his account they were for nearly two months permitted to remain there unmolested, until he was removed to the castle of Cloughouter on December, the 18th, where he was strictly confined. He was afterwards permitted to repair to the house of Denis Sheridan, minister of Kilmore, on the 7th of January, which they permitted to be used as a sanctuary by those who pleased to take refuge with him; but he died there in semi-captivity on the 7th of February, 1642. They loved him while he lived, and they mourned him when he died. (i)

On the outbreak, the Settlers were surprised in their own houses, and their means of defence were soon exhausted, while opportunities of escape were cut off. At the beginning, the rebels mainly contented themselves with carrying away their cattle, goods, household property, etc., while the owners were made prisoners and kept under complete restraint. The arrangements made by the Government for the protection of the country were very weak indeed. (ii) Charles I had his hands full of trouble at home. He and his Parliament were not at one as to the best means of carrying on the authority necessary to the welfare of the constitution. It was even generally asserted by the rebel leaders that what they did was with the permission and by the authority of the King. But, however extensively circulated or however fully believed at that time, there seems to be no real proof that the King was accessory to it. That the Queen approved of the project, though not on the lines by which it was carried out, there is little doubt. (iii)

(i) Clogy, pages 180 - 216. (ii) Temple, page 119.
(iii) Burnet, page 25 and Clogy, page 172.

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In the western part of the county there were two small garrisons, one of fifty men in Cavan under Captain Robert Bailie, son of William of Bailieborough, the other under Captain Richard Ryves in Belturbet; but their ability to withstand attack was very little. Captain Ryves had to surrender at once; and the arms were given up to Philip O'Reilly, who turned out 1,500 persons and sent them towards Dublin. Neither was Cavan defensible; and Captain Bailie's troop had to take to the county jail, as the strongest place at hand, but yielded on the 27th. (i) The strong castles of Sir James Craig and Sir Francis Hamilton were made places of refuge for all who could attain them. The rest of the country made no defence. In these castles there was a measure of safety for a few months; but 4,000 people had to be fed, and this could only be done through great watchfulness against the enemy everywhere encircling them. But, as the strength of the rebellion increased, the only means available appeared to be to starve them out. A double barrier was now drawn around them, and their food supply entirely cut off. Sickness, too, did its deadly work, so that 180 persons died, including Sir James Craig and his wife. (ii) At last they came to an agreement with the leaders, who spared their lives, but gave them orders that they must depart out of the country altogether. They were permitted to take with them as much of their personal effects as they were able to carry. Also a safe protection was allowed them to whatever port lay nearest at which they could embark. They determined, therefore, on going to Drogheda, which place was strongly held by a garrison. (iii) The direct road from Cavan lay through Virginia, Kells and Navan; but they were prevented from taking that way by the utter ruin that lay along the whole line of route. Mr. Clogy tells us that "all was desolation and ruinous heaps,

(i) See Rev.G.Creighton's testimony, page 38.

(ii) Gilbert - Jones' Relation. Clogy, " 218.

(iii) Clogy, Page 240.

no inhabitant left in that rich land, which was a woeful spectacle." They were, therefore, compelled to take a more circuitous way, but one which promised them a better maintenance upon their journey.

The following is Mr. Clogy's narrative:-

"So on the 15th day of June, 1642, we marched away, above 1,200 men, women, and children; .-.-.-. a sad company of poor people as ever were seen together; yet all rejoicing in the Lord for our enlargement at last. About 2,000 rebels accompanied us according to the articles of our agreement. The Scots had about 300 horse, some of them well-appointed for our guard also, under the conduct of Sir Francis Hamilton and Sir Arthur Forbes. Major Bailie had his foot company of Scots that lay at Cavan and had made their escape in the night to those two castles with all their arms. The country had orders to bring us provision for money, which they did in great plenty. The first day, being Wednesday, 15th June, we marched to Cavan; the 16th we encamped at Leragh; the 17th at Coranary; the 18th to a mountain beyond Peroy (Pierscourt, Shercock) 4 miles; the 19th at Mr. Dilwyn's house, 3 miles (about Kingscourt); on the 20th we lay at the same place; the 21st we marched 6 miles; on the 22nd Sir Henry Pichborne, the Governor of Drogheda, with Capt. Gibson met us with a party of horse and foot within 10 miles of this garrison of Drogheda, and conducted us safely within, by the good hand of God upon us. The rebels that conducted us, took solemn leave of us, being sore afraid at the sight of our English forces; they hastened away, having kept us seven nights in the open fields, without anything under or over us but what each of us carried about us; yet they offered us no violence, but were very civil to us all the way; and many of them wept at our parting from them that had lived so long and peacefully among them as if we had been one people with them."(1)

(1) Clogy, Pages 240 - 244.

(The above quotation to be in small type)

At Drogheda, some of them took shipping for Scotland or England, from which they never returned. A large number went towards Dublin, where they were kindly treated, as far as circumstances would allow, living as best they could until quieter times arrived. We have a direct confirmation of Clogy's narrative in the "Ormond MSS." in a letter from the Lords Justices to His Majesty's Commissioners, dated July, the 4th, 1642. After reciting thanks for the gift of £1,000 for the relief of some sufferers who had fled to Dublin, they say:-

"And now that a thousand pounds is almost laid out, and that our numbers of those kind of poor daily increase by the coming of about 800 or 900 of those who all the while were preserved in Sir Francis Hamilton's and Sir James Craig's castles in the County of Cavan .." (i)

Thus departed in various times and ways, the most of the Settlers who entered during the years of the first Plantation. How many were allowed to remain or how many returned (if any), we have no means of relating; but that all did not depart we know from the "Depositions," and also from the fact that in a few years after, in the time of the Commonwealth, there was an independent congregation in Killeshandra. (ii) And we know from Adair that in 1645 numbers came over from Scotland to Ireland. (iii) There is every probability that when the first rush was over, the return of some may have been affected. Years of trouble poured over the land; want, waste and sorrow held their sway. The dire effects of the Rebellion proved fatal to the strangers. Those who escaped had to leave behind them all their little stores of property. For a long time there was no idea of a fresh start being made. The country was moved to its very centre during the succession of wars that were then initiated, and at the quelling of which Cromwell was the ruling spirit. Under him, order was very much restored, and property a little more secure; and though he made Grants in Clankee, yet we have little evidence of an immigration thereto.

(i) Ormond M.S. (ii) Reid, p.14. (iii) Adair, p.13.

CHAPTER IV

FROM THE REBELLION OF 1641 TO THE REVOLUTION OF 1688

On the whole, these were a series of troublous years for the Irish Presbyterian Cause. The long course of conflict that originated in the Rebellion was disastrous to the inner social life of the country. The policy of Charles I did not tend to make matters better. At once, his leanings towards an excessive stretch of the royal prerogative, so dear to the Stuart Kings, was displayed. This led him to an unwarranted interference in the internal affairs of Scotland, which awoke troubles that never healed. The basis of its religious constitution was Presbyterian and Calvinistic, but the royal power was brought to bear upon them with all due formality to introduce the ecclesiastical machinery of the model. Almost at once he gave himself over to the teaching of the wily and aspiring Archbishop Land. Cunning, arbitrary, and suspicious, Land had not only grown into the most foremost advocate of the basest Protestantism himself, but his whole demeanour tended to bring the King and Church into the same state. Burnet speaks of him as being "learned, sincere and zealous, but hot and indiscreet, eagerly pursuing matters mischievous." (i) He was, in fact, a prelate who left untried no force of will nor stretch of ecclesiastical power to vitiate the very essence of the Protestantism of England. Charles was not able to cope with the difficulties which he was thus being drawn into. Disasters followed him with an increasing velocity. Scotland had got into a ferment; England was threatening; and Ireland was overrun with sedition. (ii)

M/S ref.
hard to read.

(i) Burnet I, pages 11 - 30 (ii) Neal, page 573+
Neal, " 432 - 453

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In religion there was now a complete clash between Puritanism on the one side and Prelacy on the other, and a dividing of the great powers that should always have been united to resist the encroachment upon Reformation principles. (i)

We, as Presbyterians, are not called upon to make light of the policy of Charles I, which so grossly thwarted the rights of his subjects as to drive them into rebellion when every suggested effort for deliverance had failed, and which only ended at the scaffold. All the same, this infringement of one of the greatest rights of the constitution we must deplore, and always did so. It was not alone in the regal government of the country that he erred, but also, in what was as serious in consequence, the religious. Gruff in his temper, despotic and uncourtly in his manner, he repelled every effort made to bring ease and toleration to the majority of his subjects. (ii) And though we frown upon the determined attempts to coerce Presbyterians by the favourites of Archbishop Laud and Charles, yet we cannot shut our eyes at the equally unchristian spirit displayed in some of the acts of the Long Parliament. (iii) The profession of a righteous toleration in any individual or body of men, who have no power of becoming intolerant, is always open to grave doubt. Nothing but the downright sense of the true spirit of the ordinary justice due from man to man, will prevent a majority oppressing those over whom they have power. "Religion, liberty, and property" were alike made the playthings of this unscrupulous waste of authority. But the reaction was rapid. On the one

(1) Neal, Chapter IV, Charles I.

(ii) Neal, " II, page 309.
Loyalty, pages 170 - 175.

(iii) Neal, Chapter II, pages 208 - 282.

side was the Long Parliament, mainly Presbyterian, who would desire to treat with the King by constitutional methods; on the other, the leaders of the extremists urged, and would only be satisfied with, a root and branch purgation. (i) And while we are no advocates of the idea that a king could have a secret treaty with one portion of his subjects against another, still there is this much to be said for kingly craft in Charles' heaped-up troubles, that there is just the possibility that he may have at least winked at the movement that ended in the Irish Rebellion of 1641, in order to relieve himself for the time being from the pressure brought to bear upon him at home. (ii)

The disruption between the King and Parliament brought decided changes. Charles had failed in his endeavours to hold possession of the popular favour. Puritanism, in the shape of Independency and Presbyterianism, now became largely universal. The influence of Cromwell almost overstepped the bounds of reason. Religious zeal grew apace. The Solemn League and Covenant was accepted in its simplicity by the English Puritans as well as by the Scottish Presbyterians. The Irish settlers had Puritan leanings, while their dislike of the rough measures against the King, gave them a motion towards the Royalist side. It was, therefore, not without reason that Cromwell, in the height of his power, should aim at enfeebling the Royalist supporters on this side of the Channel as well as on the other. Even for a time, Charles trusted to the fidelity of the Presbyterians against the unhappy outbreak of the Rebellion. He even sent Commissions to several

(i) Loyalty, pages 197 - 219. (ii) Macauley I, p.53.

noblemen in Ulster to raise forces to help quell the insurrection, as Lords Montgomery and Clandeboyne in Down, and Sir William and Sir Robert Stewart in Donegal. These, for a while, were a great power in the hands of capable men, and certainly served to check in their own districts the overflowing ardour of the rebel leaders. (i)

Cromwell had certainly a most difficult task to accomplish. The political side of his government was scarcely more hazardous than the religious. He had fought for toleration against Charles, and, to a large extent, he inclined to giving toleration himself. Although an enthusiast and Independent, and a Puritan, in the largest sense of these terms, yet this did not hinder him from being kind and even generous to those who honestly differed from him. (ii) As months passed by, the aspect of affairs in Ireland began to assume a new appearance. Cromwell, indeed, had little love for the Presbyterians as such, but these discouragements lasted but for a while. As Protestants differing but slightly from his own best friends, his mind and action turned towards them; and, instead of raising against them an angry hand, he befriended them in the best possible manner. Under him, the country gained a reaction into prosperity that had been denied it for many years. New grants were made, of which Clankee and Tullygarvey came in for their share. Large tracts of land, forfeited in the late rebellion, were now distributed to his officers, and these were made the basis of another plantation. Towards the last

(i) Adair, page 86.
Temple, " 62.

(ii) Neal I, page 380.

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years of his rule, peace had once more come to the country. The Presbyterian ministers, who had fled in the reign of Charles I, returned and became again settled, many outlying districts being filled up. Before his death, the number of congregations in Ulster had increased from 30 to nearly 89. (i) But we are not at all the defenders of that half-usurped policy of Cromwell which led him into some unjustifiable excesses. In many ways we must regard him as a mighty man who fell in for work in a perilous time. The Irish Roman Catholic and the Scottish Presbyterian alike came under the control of his iron will. His name became great in every European nation, and he compelled it to be respected; for seldom, if ever, had England's power been so feared as it then was. He had many good qualities, and for these we are disposed to overlook some things decidedly doubtful. If we admire him in his forwardness in preserving many of our constitutional rights, we cannot follow him in the excessive harshness he showed in some of his executive duties. (ii)

The accession of Charles II to the throne in 1661 came with the hearty goodwill of the Presbyterians. He had professed himself as such in Scotland, and, of course, their hopes rose upon that understanding. But, although he pretended great love for them, the discomforts that followed the profession of non-conformity hovered in the distance. His previous promises were but as mockeries. In Scotland the very life of the country was threatened, their freedom shackled, and their patience gone. (iii) In Ireland

(i) Adair, Chapter XII. Killen, II, page 125.

(ii) Burnet, pages 48 - 54.

(iii) Burnet I, pages 91 - 95 and 126 - 133.

it became but a struggle for existence, and yet the country still kept up the increasing prosperity that followed the twelve years' war and the settlement under Cromwell. Everything became improved, and a general return was made to industrial habits and their reward. The settlers in Cavan were still few; but we have no record of their power or position. In more northern counties, the tide of progress was comparatively large. There still remained the same zeal and confidence of spirit now as in the past. Though their ministers were deprived of their public liberty of preaching, for a time they found means of doing so in secret. The people among whom they laboured, loved them. Their congregations were not lost; even all the ordinances of religion were, by some means, kept up; and the worshippers increased more and more. For nearly thirty years, it was then, if ever, that Presbyterians can point with pride to the emblem of their Church - "The bush burning, but not consumed." (i) After a few years, the government of Charles found that these people were not inclined to disloyalty, and therefore relaxed its extreme severity, and in a little time they were permitted to act more openly. Their position so far improved that the King, through Sir Arthur Forbes, gave the ministers a small annual bounty of £600 as a recognition of their former services. This they acknowledged with letters of thanks for His Majesty's favour. (ii)

But if the policy of the reign of Charles II towards Dissenters was bad, that of James II was infamous. No amount of persecution was too much for them. Hidden spies traced their footsteps; open enemies made mockery of their wailings. Every obstruc-

(1) Adair, pages 288 - 304. (ii) Loyalty, pages 382-385

tion was by turns tried, and every indecency towards them practised. The privacy of their homes was outraged, their property confiscated, and their very oaths turned into ridicule. To be a nonconformist was equal to an act of deadly treason, to be punished accordingly. The very courage of the Puritan was now humbled, his tongue silenced, his religion laughed at, and his position as a citizen ignored. In order to save life and religion, the blessings of freedom had to be abandoned. "No faith with heretics" seemed to be the keynote of the royal administration. The 'divine right of kings' was now put in operation with a vengeance. Soon it ceased to be Puritanism alone that was to be checked, but the principles of Protestantism as a whole. The 'rebel demagogues' would have to pay for all. The power, that for a hundred years had overawed the world, was now made the laughing-stock of nations. It was not a matter of religion any longer, it was one of life and death. The best positions were taken from them, and the King's most prudent counsellors dismissed. (1)

Instead of healing any animosity that existed between the two races - Saxon and Celt; instead of awakening feelings of trust in his attention to the claims of both parties; instead of governing with a strict impartiality to establish love and goodwill among the divided ranks of his Irish subjects - and all these he could have done - he rather strove to advance the one at the expense of the other. Not contented with depriving the Presbyterians of the small amount of grant made to them by Charles II, he, at the instigation of his Irish favourites in May, 1689, in an Irish Parliament, packed for the purpose by Tyrconnel, was compelled to sign an "Act" that with one

(1) Macauley I, Page 328.

fell swoop contemplated a re-distribution of all the land-grants made in Ulster at the Plantation and of those in the "Settlement" under Cromwell and Charles II. And however we may blame him in others of his weak bendings to an interested coterie for purposes of social and religious favours, we must pity him; for he resisted with all his might until he was unable to hold out any longer. He was well aware that the proposal would only help to exasperate the Protestant owners of landed property, and who, he believed, might be friendly to him. This, he felt, would react also on their co-religionists in England, and who were already far enough estranged from him. (i) Such a policy was only capable of coming to one conclusion, that of rousing the whole Protestant portion of his subjects in one loud cry against him. (ii) The corruption that lurked in the head of the State sank into studied baseness in his deputy, Tyrconnell, a man whom no meanness could shame nor iniquity reproach, and whose blasphemous tongue overawed every approach to decency - to whom he had handed over the practical approach to Ireland. Without the King's knowledge, he had deliberately and without cause, rendered vacant nearly all the positions of trust and emolument in the country and filled them with others of his own choosing. Judges, law officers, magistrates, officers of the army, bailiffs, etc. etc.; all were gradually supplanted. And even in what is called King James' Parliament in 1689, he had so secretly managed the matter that only six Protestant members were sent forward. (iii)

(i) Ingram, Sec. III and IV.

(ii) Macauley I, Page 396.

(iii) Ingram, Sec. III.

But James was keen enough to observe the suspicion arising in the mind of the nation, and made every effort to dispel it, as it especially affected the interests of his Protestant subjects. He courted them; he cajoled them; he gave them fair promises; he pretended friendship; but, in the midst of all, he was betraying them. But suddenly he changed. He decided that he would take into his own hands the remedy for every evil. A "Declaration for Liberty of Conscience" was published, which professed to be an easement from the disabilities under which his subjects laboured from a religious point of view. The Irish Presbyterians immediately took advantage of it and openly resumed their wonted religious exercises. (i)

Very shortly after, the landing of the Prince of Orange was announced. James' double dealing had hastened the advent of more advanced ideas of personal and public liberty. No sooner was the announcement made certain than the Presbyterians took measures to be among the first to throw in their lot with William. (ii)

When the Prince landed at Torbay on the 5th of November, 1688, the country was nominally in the peaceable possession of King James. But this was only apparent. An undercurrent of distrust in the Government had rapidly spread with the accession of every additional act of Protestant persecution. The most divergent interests otherwise, were here united. Whig and Tory alike felt reluctant to throw off their avowed loyalty. The memory of the fate of Charles I still resided in many minds; and all seemed to be un-

(i) Burnet, page 466.

(ii) Loyalty, " 394.

willing to be the means of harsh dealing towards his son. But the dangers were daily increasing. The surge of discontent was rising and threatening a terrible explosion. Could a revolution be averted? The answer taxed the capacities of every mind. William's risk, too, was great. He well knew that failure would certainly result in the wholesale loss of innumerable lives and properties. England was writhing in secret disaffection; but Ireland, as a whole, was one with James; the Roman Catholic population would not desert him. This he well knew. Scotland remembered the inhuman sufferings of the Covenanters under Charles. Protestant Ulster manfully emerged from its long lethargy, and with one voice shouted for William. (1)

But if it were risky for the Prince of Orange, it was much more so for the Protestants of Ulster. Almost with a prophetic eye, they saw the star arising in the east. James had been slow in promising concessions, slower in granting them, but quick in recalling them again. Tyrconnell - 'lying Dick Talbot' - the ready tool of a trifling monarch, showed his lack of prudence by the most petty acts of tyranny, and ended by the betrayal of his master. On the other hand, William declares his own firm determination to engage in the decided defence of the Reformation principles, coupled with a complete return to all the privileges conferred by a free Parliament. On his arrival at Exeter, the country became thoroughly aroused on his behalf, and there, at the fore-front of his march, the flag was unfurled that bore the ever-memorable legend, "The Liberties of England and the Protestant religion I will maintain." Cheshire, Lancashire, Yorkshire,

(1) Reid II, page 355. Loyalty, page 394.

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Devonshire, Norfolk, Oxford, all followed quickly to his standard, and then, too, were first heard the rousing strains of the new march "Lillibulera." Noblemen and peasants, farmers, merchants and manufacturers, swelled the ranks. James fled and William entered London peaceably. He called a Convention of the Noblemen, Lords and Bishops of the Kingdom. These put before him the celebrated "Declaration of Rights," which was accepted by him. The rights of "personal security, personal liberty and of private property, were claimed by the people and admitted." (1)

By this time, Ireland was just getting into the throes of a death struggle of race against race. Tyrconnell, in the absence of his chief, ruled supreme. One post of vantage after another was taken and occupied by him at the first rush. All the towns and castles of the north got into his hands, and the affrighted inhabitants of Ulster left all and fled to Derry in trembling, as to another 'City of Refuge.' Soon they were face to face with the Irish levies. Lord Antrim and his Redshanks were at the Waterside: the gates were closed at the suggestion of the Rev. J. Gordon of Glendernot, and the ever memorable siege of Derry was begun. Enniskillen, also, had run the risk of breaking with James. Both of these towns had refused to admit the regiments sent against them; and now vengeance was declared. Crum Castle, between Bel-turbet and Enniskillen, withstood the shock of Lord Galway's Irish forces; and four months afterwards it sustained another siege by General MacCarthy, thus well assisting Derry and Enniskillen in the defence of their common interests. The soldiers, sent by Tyrconnell, now rushed northwards; the country was laid waste; famine appeared in the near distance; the houses

(1) Macaulay. Burnet II, pages 496 - 510.

of suspected persons were ransacked; every disorder was practised; protection was no more; and desolation was widespread. The people of Cavan, who had not forgotten the troubles of 1641, fled as one man to Enniskillen, and whole towns were left in ruins. (A)

(A) "The Gentlemen of the County of Cavan, about the 20th of March, the Weather being very strong, and the Ways extreme deep, scarce passable, in a most distracted and confused manner, deserted their Country, and fled to Inniskilling; telling us that they had received positive orders from Colonel Lundy so to do, leaving the most part of what they had behind them: and the poor People, in a most starving and deplorable condition, thronged into our Town, filling all Corners full, so that there was above 200 families forced to get into the church, the Sessions-house and the School-house being likewise filled. + + + + + But when we had fully pryed into the Reasons of the County of Cavan Gentry so deserting their Country, being a good Party of Men, and having several Strengths that they might have held out, we found that it was more out of fear of a Party under the Command of Lord Galway, that had marched into their Country, than anything else that had brought them off, altho I believe they had a Letter from Col. Lundy to that purpose."

In the midst of all, the dignity of a ruler was reduced to the growls of a madman. James, when he arrived in Dublin, as a last resort would go himself and bring to obedience the northern recusants and reduce to ashes the rebel city. But, when he reached it with the Jacobite army in April, demanding admittance, he was answered by a volley from the bastions and the defiant shout of "No Surrender." James was mistaken; the affront was deadly; and, chafing with the shame of rejection and the danger of remaining, he rapidly returned to Dublin. Meantime, William was still arranging his affairs in England, and Schonberg had not arrived. Tyreconnell's packed Parliament then assembled and were ready for anything. (i)

(i) See (Witherow's "Derry and Enniskillen."
McCormick's "Enniskillen Men.")

But ways must be found to counteract the ardour of the Williamites. Would toleration do? Then had he not already promised a free and full measure of it in his late "Declaration for Liberty of Conscience"? Would a promise of pardon for those forward expressions of disloyalty bring these 'Northerns' to a sense of their indiscretions? Perhaps he fancied it might, but it must be done in his own time and way. He was but a tool in the hands of a wily and plausible fanatic. This Parliament hurried the King to further ruin. An Act was rapidly passed, notorious in its history and far-reaching in its intentions. It aimed at the wholesale condemnation of all who were known, or suspected to be, inclined to assist the Prince of Orange. The King was rather unwilling to sign it; but he felt himself between two fires, and his Parliament would suffer no delay. This was called the "Act of Attainder," by which all the property of those proscribed became now forfeited. It was intended to strike terror into the mind of every colonist in Ulster. (i) Derry was still vigorously defended; Enniskillen was not only still holding out, but its defenders were making themselves felt in the surrounding counties. Save these two places, no others were able to make a stand. The words of the preamble of this Bill tells its own tale:

s "Be it enacted that the persons herein after
n named, being persons who have notoriously joined
a in the said rebellion and invasion, and are in
l the actual service of the Prince of Orange against
l your Majesty, every one of them shall be deemed
t and are hereby adjudged and declared Traytors and
y convicted of High Treason and shall suffer such
p pains of death, penalties, etc., respectively, as
e in cases of high treason are accustomed."

(i) See Ingram, Sec.II.

The following are a few of the names of County Cavan landed proprietors whom we find in this list: Henry Hamilton, Esq., 'Ballyborea;' Danil Hudson, gent., Manor of Skeagh; James Moore, gent., Tullyvin; John and Robert Maxwell of Farnham; Thomas Coote of Cootehill; James Anderson of Killyshandra; Robert Sanderson of Castle Sanderson; Thomas Newburgh of Ballyhays; Francis White of Redhill; Henry Waldron of Cavan; Thomas Ash of Ashfield (County Meath); Robert Clements of Rakenny; Charles and James Mortimer of Mullhasey (Mullagh); Thomas Butler of Belturbet; Thomas Cooch, Esq., of Cabragh; Joseph Pratt of Kilmacrott; Benjamin Pratt of Killeter and John Aungier (clerk) of the vicarage of Lurgan (Virginia).

Had James succeeded, or had William been defeated, the Protestant cause in Ireland was now done for ever. We can easily guess the dire result of all this. The estates, castles, properties, etc. of all the settlers of Ulster would have been thus forfeited, and a return made to all the former conditions of things. (i) Consequently, the general movement in a common cause arises only from the nature of the premises. What might be expected from men who upon the one side were threatened with utter extinction and on the other hand had the promise, if not the largest probability, of a new prosperity? Their movement was one of self-preservation, and was like the continual flow of a mighty wave rolling towards the shore. A common danger threatened them; a common bond united them. Their very lives hung in the balance. These circumstances, together with the expectation of full, religious freedom, decided the Ulster Protestants in the course they had taken.

(i) Harris's Life of William III.

The actual position of the Presbyterians of East Cavan during all these years is obscure, and can only be judged by indirect evidence. As to their numbers, spirit, holdings, successes, etc., no decisive story is available. So, likewise, with the exact form of their religious worship, if any, or of its nature, or how it was regulated or dispensed - there being no documentary evidence to decide. But we do know that arrangements had been previously made for a regular ecclesiastical maintenance; but this during these years had become inoperative to a large extent. And, again, it is certain that during the reigns of Charles II and James II some immigrants came in here as elsewhere. But the circumstances that crippled the progress of the Presbyterian interests in other places were here also, and, if at all put into force, must have acted with a far more powerful effect. Indeed, we have every reason to conclude that all the Protestant settlers here were contented to partake of what was put before them until better times should arrive. Certainly, for a good while, all must have worshipped at the same altar, as their bones lie together in the same hallowed ground. The endeavour made at the time of the Commonwealth to induce settlers does not seem to have met with much success: and it was not until their numbers had considerably increased that they found themselves able to provide a separate religious foundation.

The parish churches then, wherever in use, were of the most dismal order, and usually served by non-resident clergy, some of whom drew the incomes attached to two or more parishes, and did their religious duties by deputy or not at all. One thing, at least, is certain - that appointments to churches in East Cavan were regularly made from the 'Plantation' onwards, with the exception of the period between the

Rebellion and 1665, during which time we find no trace of any, a fact proving or helping to prove, the utter waste made by that unfortunate upheaval, thus acting so disastrously on the population, and apparently most so in Clankee. But it is also true that when these appointments were again resumed, the same person was returned as for different parishes at the same time. This can be accounted for by acknowledging the probable dearth of duty done, or to be done within them.

In the Hearth-money rolls, we find the names of Robert Bailie and Robert Hamilton as residents in Kilcolhie and Coroneary respectively in 1664, a fact that tends to show that a small colony was again beginning to become apparent in these Plantation areas. From this forward also, we find traces of gradual growth, not numerous, but real, through the succeeding years of the reigns of Charles II and James II.

Soon after 1664, we find that Eber Burck was appointed to the Incumbency of Lurgan; in 1669 Patrick Maxwell was instituted over the four parishes of Killan, Knockbride, Moybolgue, and Killinkere or Mullagh; in Drumgoon, not till 1681, by the appointment of Michael Arnott; and in Kildrumsherdan, William Cunningham became vicar in 1682; thus showing that, about these dates, the country had begun to recover. The custom of appointing one person to do the work of two or more parishes was then not only permissible under the circumstances, but largely necessitous. And, even at the Revolution, Andrew Charleton is returned as being rector and vicar of Killan, Knockbride, Moybolgue, Killinkere, and Kildrumsherdan; but from this onwards the pluralities cease. (1)

(1) See the "Ulster Visitation Book" and the Armagh Register M.S.S.

Under such conditions there could have been little progress in religious matters, or to the comfort flowing from the growth of wisdom taught by wise counsellors. The whole energy of both clergy and laity must have been directed towards the management of their temporal affairs. These appointments were made and maintained by the State, and Presbyterian settlers were expected to fall in with them or suffer for their obstinacy. But men who had to fly for their lives, or who had braved the insult of laws made for the very express purpose of their oppression, were scarcely in a fit state of mind to believe the promises held out to them by a faithless king. For what were such as the Test Act, Conventicle Act, Act of Uniformity, etc., but the result of the working of a principle under which the 'divine right' was to be maintained. Such a condition in the history of England ever gave rise to the most serious events. The Civil War, the death of Charles I, the Restoration, and the Revolution, are all easily traced to its influence. Vast upheavals of society, broken agreements, spiritual decadence, and continuous turmoils, are all evidences of the excessive insistence upon this "divine right of Kings." (1) At the same time, such laws grossly increased these difficulties that tended to close up the avenues towards that brotherly fellowship that should ever be kept open among all classes of professing Christians. The idea of a divine authority for any separate and recognized course of action is not in itself wrong; but when this is united to a belief that every other similar institution and all its subordinate parts should be brought under the control of the same power, it becomes a dangerous theory, and culminates in as dangerous a practise.

(1) See Burnett "Loyalty," Neal, and Macauley.

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In a great constitution it is necessary, if different constituent parts are to be dealt with evenly, honestly, and with a due recognition of an equal right all round, that there should be ways discovered for this without disturbing anyone's religious convictions. The unhappy divisions that separate the great Churches of the Reformation have been increased, rather than lessened, by much excessive legislation in that very direction. There is no reason why in everything not interfering with the substantial vitals of our common Christianity and our separate religious feelings that all should not unite heartily in upholding every lawful object and every stronghold of Protestantism for the common good. Every movement whose effect may tend to act as increasing our mutual jealousies and disturbing our friendly relations should be looked upon with doubt, as if coming to infect with a poisonous virus our inherited constitutional privileges. If we have received ideas of the great fundamental Bible truths, and of the construction, discipline, and worship, of the Christian Church founded thereupon, we should endeavour to preserve them carefully, but allow to our brother, who may differ from us, the same freedom.



CHAPTER V

THE REVOLUTION AND THE SECOND PLANTATION

Years of doubt, perplexity and storm, pass, and the cloudy certain rises. The progress of the Revolution had been rapid and complete. This was no sooner a certainty than the unoccupied lands of Cavan, as of other places, were taken up by a gradual influx of new settlers. These were the immediate antecedents of many of the families of our own days, and unto these has descended much of the spirit of the old thrift and independence.

The unsteadiness of purpose shown by James II was too much for the English Protestants, who were Puritan at heart. His promised easements unfulfilled, his regular overturning of the ancient rights of the nation, and his undoubted obstruction of the sacred laws of life and property, gave the basis for a

(1) loud and long grumble. The movement in William's favour rapidly spread. Born and brought up a Calvinist and Presbyterian, his sympathies were not confined to one party, but free liberty was expected to be accorded to all. His was to be a policy, not only of toleration, but of civil and religious liberty to every subject alike. His own private ideas were opposed to the long list of harsh measures against Protestant dissenters from the days of Queen Elizabeth.

The Revolution was quickly accomplished in England. The declaration of William's policy drew to his banner the bone and sinew of the country. He was most liberal-minded; and upon that liberality of sentiment he determined to reign, and to relieve every burden that was borne. One of the first things that passed the English Parliament in 1689 was the "Bill of Toleration." This gave the king great satisfaction. Some

(ii) proposed that the Act should be only temporary, but this was rejected. In Scotland, too, a measure became law that gave to its people the legislative authority of Presbyterianism being

(iii) made the basis of the Established Church of Scotland.

(1) Burnet, Pages 513 - 520

(ii) Burnet, Page 530. Neal II, Page 632

(iii) Macaulay's Essays, Pages 340 - 341

The wonderful union that for nearly two centuries had subsisted between Church and State appears now to be somewhat broken. But the bond was still there, though perhaps a little less tightened. Natural progress had carved its way through the shapeless mixture of creeds and controversies, dogmas and traditions; through formalism and vitality, through lines of settled Anglicanism and Scottish discipline, to flow in the nobler and more healthy channels of social and spiritual activity. The revolution and the softening sentiments of King William seem to have acted as an equaliser to a larger extent than anything that had gone before. And, if a thorough connection between the great branches of Reformation Protestantism was not effected, it was because that prejudices, old and disturbing, had more or less hindered such amalgamation. (iv) And yet we can scarcely blame them. If the lines of Christian legislation had largely lengthened, so also with them did the more universal knowledge of biblical literature, the reasoning powers, and the growing sacred hold that every particular church had upon its own adherents.

With the greatest zeal King William favoured every movement for toleration during his administration; but in Ireland his special wishes therein were obstructed by parliamentary formalities, deep-seated prejudices and constitutional difficulties, hard to eradicate. While the English Parliament fell in with the liberal wishes of the king, the Irish Parliament was disposed to hold on as heretofore, and objected to give facilities to place nonconformists on a satisfactory basis. Such a course of lawgiving had the effect of throwing back to a large extent every advance made to soften the jealousies and (v) narrow the breaches between the great branches of Protestantism.

Forty or fifty years of serious trouble were now past. Was the whole a dream? Old men who had remembered the days of Cromwell, Charles II and James II, could scarcely believe their present position. Young men who had heard their fathers tell them of the horrible times of 1641, and a few succeeding years, thanked God and took courage. Hope had now once more got above the horizon. What, therefore, was the real effect of the Revolution upon the country from a Presbyterian standpoint?

The knowledge of the religious feelings of the Prince of Orange had preceded his coming to Ireland. Tyrconnell had terribly abused his authority. The spirit of the people had been broken; the good news now stirred them up again. Those congregations that had been left vacant in the late years were now longing for the return of their old ministers. The people that had remained steadfast were little better than languishing. Many of their little meeting-houses were roofless; obstruction, linked with allurements, had almost finished its work.

The first visible signs of the new regime were the Relief of Londonderry and the landing of William at Carrickfergus - the former on the 30th July, 1689, and the latter on the 14th of June, 1690. The whole country beamed with joy; it was no wonder. For years the Protestant settlers had borne the weight of every ignominy. Men had grown old before their time; their fortitude had been lost; and their very names despised. Congregations again began to gather their scattered remnants, and were openly meeting to discuss their future prospects. Their absent ministers returned; services became open, and their churches were repaired. The result of this new order of things had become so great that in 1691 the first Synod sat as a Church court in the town of Antrim. This consisted of thirtytwo ministers and twentyone elders - and was the first of its kind since 1661. The fears that heretofore so apparently upset them now gave place to a warmth of feeling (vi) and the vigour of a new birth.

The King set his mind on being the defender of the rights of a grateful people and of the fundamental laws of the realm. His desires might be said to centre in the hope of a full conciliation between contending parties of every class of citizens. While striving to uphold the true interests of the nation as a whole, he felt the necessity of not penalizing anyone for the reasonable profession of his religious opinions. He was not only tenderly inclined towards the Presbyterians, but he honestly strove to make their religious freedom the keystone of their independence. He would not act as an arbitrary

sovereign, yet desired that his Government and Parliament should, as far as possible, coincide with him in relieving every outstanding grievance. But recovery is not always easy, especially if wrong ideas have taken possession of the (vii) popular mind.

When the interests of Protestantism generally had been trampled upon; when the liberties of the Presbyterian portion had been continually refused; when the Roman Catholics had suffered unquestionable strokes of ill-fortune; it was certainly a universal relief that a man of his temper should attain the helm of State. At the same time many of the old Penal Laws stood in the way of a thorough improvement. The whole effect is thus well put by Macaulay: "For the authority of law, for the security of property, for the peace of our streets, for the happiness of our homes; our gratitude is due under Him who raises and pulls down nations at His pleasure, to the Long Parliament, (viii) to the Convention, and to William of Orange."

From this time, therefore, the general progress of the Church advanced. The removal of their religious penalties and their civil disabilities resulted in an entire change in the social life of Ulster. King William was desirous at once to acknowledge the hearty welcome accorded to him by the Irish Presbyterians. They had sent three deputies to meet him in England shortly after he landed there, viz. Colonel Arthur Upton and the Revs. John Abernethy and Patrick Adair. They presented to him an address from the ministers in the North of Ireland in the names of themselves and people. This, the King very graciously replied to in a letter addressed to the Duke of Schomberg in which we find the following:

S("We do recommend to you, in a particular manner, the
m(said Ministers and their Congregations, Requiring you to give
a(them that Protection and Support that their Affection to our
l(Service does deserve; and to show them all fitting Countenance,
T(that they may Live in Tranquility, and Unmolested under our
y(Government."
(ix) P(e(

This is an evidence of the kindly feeling he had towards the Presbyterians in the North of Ireland. This address was followed by another when he arrived in Belfast, presented by the Revs. Patrick Adair, Archibald Hamilton, and William Adair. In his answer to this, he was pleased to grant to the said ministers for themselves and their brethren, an annual grant of £1,200 for their subsistence: "We do hereby, out of Our Royal Bounty, give and grant unto them the Sum of Twelve Hundred Pounds per Annum, to be paid by Quarterly Payments, the first Payment of Three Hundred Pounds Sterling to begin upon the 24th day of this instant, June, and so forward." This was not given as a bribe to enlist the people in his cause, for they had done so before this, but as a token of his (x) favour, and as assistance in their awakened prosperity.

Whatever Presbyterianism might claim in the past, it became now a spirited existence. The whole country was ready to welcome a new and a large addition of Protestant settlers. On the success of the Revolution and the confidence of the people in their feeling of social order, men began to see that now they felt safe. We are therefore not surprised that numbers arrived to occupy the waste lands of Cavan, as elsewhere, at a mere fraction of rent. As before, some came directly from Scotland, but the greater part from the more northern counties, as Down, Armagh, etc. The Presbyterians of these counties, during the past fifty years, had not been wiped out as those of Cavan had been; for amid all their discouragements they had progressed. One authority tells us that eighty thousand settlers entered Ulster during the few years from 1690 to 1694. (xi) And many were brought over by the invitation of the landowners themselves. By this time, a number of Congregations were being organized through all the northern counties, and in Cavan among the rest. These people had been trained to active industry and were content with common fare, living by hardy toil, and feeling (xii) it no burden.

(x) Loyalty, Page 397

See Witherow's "Memorials, etc. II," Page 176

(xi) Killen II, Page 172

(xii) Loyalty, Page 557

The incoming of new settlers, and the grant made by the King as a Regium Donum, resulted in many of the former congregations being again built up. The civil state of the country getting into a more healthy position, large additions were made to the existing Protestant population, and more especially in Cavan, Monaghan, Armagh, etc., and other more remote districts. In Dr. Reid's History is given a list of the existing Presbyterian Congregations in 1689, and from this we find there was not one in Monaghan, only one in Fermanagh - Enniskillen, and only one in Cavan - Killeshandra; but the minister of the latter, the Rev. Samuel Kelso, was in Scotland. The next we hear of Killeshandra is in 1697, when they desire (xiii) supplies: but they got no minister until 1705.

In this connection, it is remarkable how many congregations had got into working order between 1689 and 1720. The attendance at the meetings of Synod may be taken as a fair test and show a remarkable progress. They are: 1691 - 32 present; 1698 - 57 present; 1703 - 77 present; 1710 - 98 present; and in 1720 - 118 present: while the absent members number from 12 to 26 for those several years. The only congregation, which in any organized form, existed in 1689 in Monaghan and Cavan, was Killeshandra; then followed Monaghan in 1697; Ballibay in 1698; Stonebridge in 1700; Breakey in 1703; Drum in 1704; Glennan in 1713; Bailieborough in 1714; Castleblayney in 1718; (xiv) Cootehill in 1721, and Ballyjamesduff or Oldcastle in 1721.

The gross result of the troubles of the past fifty years had told terribly on the whole country, and perhaps nowhere more pointedly than in East Cavan. A good deal of it had exchanged proprietors - partly through the 'Acts of Distribution' and 'Settlement,' and partly through purchase. This brought a corresponding unsettled condition all round. There was thus little of the land cultivated - and that very poorly. After the Revolution, the owners threw out every inducement to incoming Scotch and English. Large drafts of Ulster-Scotch from the more northern counties came southward and settled upon the accumulations of waste land in all parts of the country.

In this way, very much of the parishes of Killan and Knock-
bride were peopled, and some small portions of Enniskeen,
Killinkere and Drumgeon. Many of their descendants are
still to be found on the same lands and bearing the same
names. That the general principles here outlined are so,
we conclude:-

- (i) Family history and traditional references bear a ready evidence.
- (ii) The early owners or landlords were mostly Presbyterian) and favoured their incoming. and Protestant)+
- (iii) The former religious difficulties had very much disappeared, and therefore they were no longer afraid of incurring liabilities on that account.
- (iv) The Scottish words, phrases, rhymes, songs, food, customs, and other Ulster and Scottish peculiarities and individual traits of character are still apparent and remain among the people as evidence of their general origin.
- (v) Present appearances and traditional testimony tell us that the former representatives of our oldest families invariably bore the impress of their origin in physical appearance, boldness in the outline of features, herculean build, manly bearing, strong constitution and durability of fatigue - all of which shows that they inherited the characters of a well-developed race.

The hope of bettering their condition was the main principle underlying their immigration. But no matter what might be the reason, they felt their peculiar difficulties and helped one another in the same. They were permitted the free exercise of their religion, as evidenced in their immediate endeavour to provide for themselves the opportunities of Christian fellowship. They cleared the land by degrees of shrubberies; they drained marshes, built houses, made fences, and generally put the country into an appearance never before known. Some of the proprietors for a time lived among their people, rejoiced in their welfare, assisted them in times of depression, worshipped with them at the same altar, and usually acted towards them as a friend.

But it was not that the hills of Clanksee, as of Ulster generally, were endowed by nature with natural fertility in excess of the lands of other counties. In reality, the soil was not only naturally more unproductive, but it was much harder to cultivate and more inaccessible, rocky and hilly. But, somehow, these adventurers - call them what you will -

were of sterner quality, of a thriftier disposition, and of a more industrious nature, than what perhaps they have ever got credit for. If they had not been so, they never would have stayed here. They were determined to succeed; and to this is owing much of any worth that may be attached to them. Whatever may be their present comforts, if any, they have not been made by Parliamentary Bills, Landlord favouritism, or by any acts of doubtful expediency, but to a steady management of business in farm, merchandise or manufactures. As new citizens of a land akin to that from which they sprang, they have upheld the one as they revered the other.

The Presbyterian story of East Cavan from this time forward is very much centred in that of the growth of the various congregations that have arisen therein since the Revolution, and which gave a clear indication of the progress made. But in this, as in everything else, is revealed the truth of the proverb: "The course of true love never runs smooth." The alleviating legislation of William III, if not a cure for every ill, was the foundation of a policy of brotherly kindness and charity that has gradually extended itself until the almost perfect freedom of our own times. For a long time the settlers were too few to assert themselves or make advance in religious movements; and no doubt many succumbed to the inevitable.

CHAPTER VI

CONGREGATIONAL HISTORY

SECTION I

BREAKEY, now ERVEY

This congregation takes its place in the very first rank of the post-Revolution erections in the midland and southern counties of Ulster. The story of the grant and settlement in the Parish of Enniskeen and the neighbourhood of Kingscourt has already been noted. The following additions may be of interest:-

When Gerald Fleming got his first grant in Clankee, it was by virtue of his position as a Servitor to Queen Elizabeth, and so held it under the ordinary conditions of Knight-Service. Consequently, under James I, a renewal of his tenure became necessary, and was made under somewhat modified Plantation conditions, without very much disarranging the state of affairs in which Chichester found him. He is given credit for what he had already performed; and apparently there was no desire to disturb his well-begun settlement on the basis of a 'civil plantation.' This did not then consist of very much more than the encouragement of an orderly growth of opinion and settled life among the natives themselves, who gladly accepted the new advantages held out to them. Fleming's own position thus became more like that of a 'Lord of the Pale' than that of a 'Plantation' Undertaker. Thus his fealty was the real determining point of his grant, according to the imposed conditions. Hence in 1641 his son, Thomas, had no individual scruples of conscience in allying himself with the other Anglo-Irish gentlemen of the Pale in their endeavours, in the great Rebellion, under pretence of aiding King Charles I. While his family relations and social interests brought him thus in contact with the most restless of the disquieted abettors of the disturbers of the Pale, his matrimonial alliances

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linked him with the fortunes of Lord Maguire, one of the chief conspirators. No wonder, then, that we find Thomas Fleming taking his position in the secondary rank of the disaffected, and so risking his name and property in the advancement of a popular insurrection. The struggles of two generations were thus lost in one blow, and Cromwell scattered nearly all that those two generations had gathered.

Every disturbance of national or social progress is sure to act unfavourably on many private and individual interests. The great Civil War was no exception. The clash of arms was scarcely over when property, titles and rank became dependent upon the will and the word of the 'Lawgiver.' The lands of Thomas Fleming were divided among some of the officers of Cromwell's army; and in the Books of "Settlement and Distribution," we find their names with their townlands attached. Among them was Thomas Cooch, who received Cabragh, Corney, Cortubber and others. His name is also found in King James' "Act of Attainder" in 1689, and as 'of Cabra.' We also find him listed as Sheriff in 1664, and 'Justice of the Peace' in 1684. With these Cromwellians as owners, some of the soldiers of inferior rank may have settled here, and who laid the foundation of a Puritan settlement in Enniskeen. How far this had progressed, or in what special directions a Presbyterian or Puritan colony developed, we are now unable to decide. But there are certain forward and patent facts that we do know. When the Revolution had been accomplished, and the commotions, incident thereto, had subsided, there is a decided evidence forthcoming to show that a rising spirit of self-assertion in religious matters here came into operation. What were the special sources of this movement, or what the influences by which it was guided, or its extent? We can only point to a reasonable probability. But whatever scattered Settlers there were, they

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must have been numerous enough to act, and so come to a common understanding as to the possibility of carrying out their ideas in this respect. They must have furthermore considered themselves warranted to endeavour with feelings of love strong enough to have a preacher after their own mind.

But among those who held a rather more prominent position in the social scale in this part of the country, at this very time, we distinguish at least two. The first of these is Mr. Thomas Ash, who appears to be a grandson of Sir Thomas Ash who got large grants of land round Mullagh in the time of the Plantation, and whose family seat was at Ashfield, Co. Meath, and from whom, no doubt, it received its name. This Thomas Ash was M.P. for the County of Cavan in the years, 1661, 1692, 1695 and 1703 - and in each of which years he is named as 'of Ashfield, Co. Meath.' (1) It is, therefore, probable that he was instrumental in not only encouraging Settlers in that direction, but also that he interested himself in the erection of a Presbyterian congregation at Breakey on his own lands and almost at his own door.—The second gentleman was Mr. Andrew Kerr, second son of John Kerr, a Scotchman that came to this country in 1688, and settled in County Monaghan, in the parish of Aghnamullen, in a place called 'The Eight Tates.' His second son was the above Andrew, who is named as 'of Newcastle in the County of Meath,' and which lies along the railway line between Kingscourt and Kilmainham Wood. He died in 1720 and left a son named William, also 'of Newcastle.' The presumption, therefore, is that these two gentlemen had used their influence for

(1) Harris, page 75 "Murerum Publicorum." (First word illegible

N.B. Andrew Kerr got the grant of Newcastle and adjoining lands - Ballinalurgan, Mullaghboy, Cordovey, etc. in 1704.

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the increase and comfort of Scottish and northern tenants on their lands. The Kerr family for a long time took a material interest in the progress of Presbyterianism. Another branch of the family bought a large estate in the neighbourhood of Newbliss. His name occurs in Dr. Reid's History. (1)

We must here premise that the early histories of the Congregations of Bailieborough, Coraneary, Carrickmaclim, and to a smaller extent, that of Shercock, are intimately bound up with that of Breakey. For about twelve years, all these were more or less inseparably linked together. When Breakey is first heard of in Presbyterian history, it is in connection with Kells, as 'Breehy and Kells.' The probable reason for this may be that a number of Presbyterian families had settled in the direction of Moynalty and Kells, and that for a time they desired to join with the people of Kingscourt for a minister of their own. This idea was successful but for a while; for very shortly afterwards, we find them drawing off from the arranged compact, most probably through some powerful pressure, either political or religious, or a mixture of both. There was thus a decided flank movement made upon the little array of Presbyterianism. The ranks must be broken by all and every means; and a combination of united forces were bound to achieve what they were unable to accomplish with a fair front and a forward movement. The people of Kells, therefore, drew off their adhesion and betrayed the friends they had promised to support. The remainder had to stand alone or proceed with the assistance of others in another direction. Their trouble began early. The infant congregation, as the first-born child of the Presbyterian interest in East Cavan, had a hard struggle to pull through. But among them were some good men -

(1) Shirley's History.

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Kerr, Nesbit, Boyd, Fleming, McFerran, McWhirter, etc., and these kept the flame alive, as a light in a dark place; and the little building in 'old Breakey' became the centre of spiritual edification for a century. Surely a "little one became a thousand, and a small one, a strong nation." (1)

The erection in Breakey was almost on the boundary line between Meath and Cavan, but in the former. It lies on the old road between Kells and Kingscourt, and about three miles from the latter. It was a scattered congregation at best. Cavan and a little of Meath contributed their respective portions. When records have been lost, when old families have disappeared, and when the Presbyterian centre has somewhat shifted, it is very difficult to find local information for the case in hand. But these were early colonists who, like many others, came to make the best of present opportunities. If they came, they brought their Presbyterianism along with them; but it was hard for them to hold it; yet their social wants and their everyday necessities did not wholly set aside their religious principles.

We first heard of this congregation in 1700, only ten years after the Revolution, when 'Brechy' or 'Dartry' or 'Drum' are to be supplied by the Presbytery of Tyrone. They had supplicated to be taken under the care of the Synod until such time as a minister should be allowed them. At the next Synod in 1701 'Brechy and Kells' earnestly desired a minister; but this, for some reason, the Synod could not grant, but recommended them to the Presbytery of Tyrone for supplies; and thus, for so far, they had with them the sympathies of the Synod. In 1702, Mr. Hugh Grier was their Commissioner, declaring their great want and their desire that the Gospel should be planted among them in an orderly way. Their services and

(1) R.S.U. Minutes of Monaghan Presbytery, etc.

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ordinances had been irregular owing to sundry circumstances common to young congregations. Their petition was successful; for the Committee, to which it was referred, recommended that 'Brechy and Kells' should be 'planted' with Mr. John Lee, and "appoints the Presbytery of Stonebridge (Monaghan) to install him as soon as Possibly they can in an Orderly Way." Mr. Hugh Grier had been authorized to promise for his support, £20 for the first year, £25 for the second, and £30 for the third year; but as this was not considered sufficient for his maintenance, the Committee recommended that such portion should be given Mr. Lee out of the Regium Donum as would make a competent stipend until Breakey's ability should improve. They also "desire Mr. Lee to visit that people as soon as convenient." He had been minister of Larne, Co. Antrim. At this meeting, also, there was a re-arrangement of Presbyteries, whereby a new one was erected, to be called the Presbytery of Monaghan, and to which Breakey was to be attached. There were now nine Presbyteries: Down, Belfast, Antrim, Tyrone, Ardmagh, Monaghan, Coleraine, Londonderry, and Convoy. It is remarkable that the attendance of elders at these early Synods very nearly equalled that of the ministers, so great an interest did they all take in the work of the church and their obligation to it. No man seems to have questioned his duty, nor grumbled at the dangers, fatigues or expenses incurred therein. (i)

In pursuance of this arrangement of the Synod, the Monaghan Presbytery, at its meeting in Killeshandra on August 25th of the same year, received as Commissioners from Breakey: Messers Hugh Grier, John Nesbit and Patrick McFerran, who gave their bonds for the amounts specified in the Synod for the stipend of Mr. Lee. They also reporter that they expected a "farm of 60 plantation acres at 2/6 per acre, and to plow and sow the farm for the

(i) Records of Synod of Ulster.

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first year, and other necessary accommodation" for Mr. Lee's encouragement amongst them. On October, the 7th, Mr. McFerran again met the Presbytery in Monaghan, who told him that they were willing to instal Mr. Lee as soon as the Congregation gave them intimation of their readiness: Mr. Humphry Thompson of Ballibay to perform the service. (1)

The matter remained thus until May 11th, 1703, when Mr. Thomas Rea appeared before the Presbytery in Longford from Breakey and presented a supplication from the Congregation, and complained that they were not aware that they should have to give notice to Mr. Thompson. The Presbytery now heard the offers of encouragement presented, not only from Breakey, but also from Coraneary, which latter now comes in as a separate factor to be taken into consideration. They also deferred their action till next meeting, and appointed Mr. Thompson to "go to Coroneary and take an account of their affairs and take bonds for their performances, and that Mr. Lee should preach a Sabbath to the people of Coroneary before next meeting." Although the Presbytery does not register the fact, yet from the Records of Synod, we find that Mr. Lee was installed on May 12th, 1703, the day after the meeting in Longford.

At the meeting in 'Inniskilling' on July 27th, 1703, we have the following remarkable entry, which we give in full. "Mr. Thompson was at Coraneary and took bonds for securing £10 and 25 barrels of oats yearly to Mr. Lee; and Mr. Lee was there and preached a Sabbath since last meeting. Commissioner now from 'Breghy' is John Hathorn praying that Mr. Lee's family may be brought up, and that Coraneary may be joined with them, and do their proportion in repairing houses and drawing turf for Mr. Lee. Also from Coraneary, James Moore

(1) Minutes of Monaghan Presbytery, 1702 - 1712.

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supplicating that Mr. Lee may be allowed to them every third Sabbath. Mr. Lee desired to think the matter, submits to Presbytery. The Presbytery allows Breakey one half Mr. Lee's time, and one fourth part to Coranearny, the other fourth to be applied as the Presbytery think fit. Two thirds of the amount of transport charges to be paid by Breakey and one third by Coranearny - bonds to be brought in from Breakey as Coranearny had done."

Here, therefore, we have the formation of the Congregation of Breakey; but to it there is another appended and to receive a portion of the services of the same minister, and who contribute their share to his stipend and other necessary expenses. The district comprehended in the latter, Coranearny - roughly speaking, would lie between the Loughanleagh Mountains on the one side and Drumgeon River on the other, and from Shercock to Killinkere, with Bailieborough in the centre - Coranearny itself being near the western side. That well-known 'Plantation' name was evidently taken as suitable to define the whole district over which the second portion was distributed.

But troubles soon come. In one month after the installation of Mr. Lee, the Congregation sent Mr. John Nesbit to the Synod, who complained that the promises of £10 made by the 'people of Kells' would not be contributed at all, and that, therefore, they were unable to pay the promised stipend, and desired the Synod to take the matter into consideration. This having been done, they judged the case as very sorrowful, and considered the only thing they could do was to loose Mr. Lee again from the Congregation, through the Monaghan Presbytery, and that Mr. John Nesbit should inform that people of the Synod's judgement.

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But that order did not take effect. The Presbytery met in Kinnaird (Caledon) in October of the same year; and although there was no Commissioner from 'Breaghy,' yet Mr. Lee informed them that "his family is brought up to 'Breaghy' and they are repairing the house for him." The Presbytery express themselves satisfied with his account, and appoints that congregation to go on with their reparations and finish the work before the next meeting, and bring in their bonds for securing Mr. Lee's maintenance.

In February, 1704, Mr. Patrick McFerran, 'Elder from Breaghy' says they "are in arrears, £13 at Candlemas last, and Coraneary £3 in arrears." The Presbytery desires a list of their people and their payments.

When the next Synod met in June, there was a much more favourable aspect on all these matters. The Presbytery reported on the present appearances and what had been done, saying they found good reasons for not carrying out the Synod's order, "that people being brought upon some better times, and therefore they continue his relations provided the Synod perform what it promised to him." The Synod approves their conduct. This seems to have been the great deciding point. Perhaps, having now to face the loss of their minister, so recently placed over them, they were evidently moved to preserve those relations in time, by special promises of encouragement, and thus warranting the Presbytery to act in their favour.

At a meeting in Cavan on August 15th, 1704, Mr. Hugh Grier was a Commissioner from Breakey, and Mr. Andrew Anderson from Coraneary, promising the payment of arrears due. The Presbytery appoints them to give in their 'bonds' to Mr. Thompson for the mainten-

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ance of their minister for the ensuing year, and all arrears to be discharged before next meeting. But their difficulties are not yet over. In August, 1705, we find Mr. John Nesbit, junior, from Breakey, declaring the illness of Mr. Lee, and bearing a letter from himself, desiring "supplies for Coraneary, by reason of his indisposition." Mr. Kelso of Drum was appointed "to preach there one Sabbath, and to convene the people on a week-day and take an account of their affairs, and to stir them up to duty to their minister."

We hear no more until October, 1706, when a letter was sent to the Presbytery from Mr. Lee, desiring to be freed from attending the Coraneary portion of his charge, owing to ill-health. But the cause was not thus lost. The greatest extremities are only opportunities for special blessings. Mr. Thompson of Ballibay and Mr. Fleming of Stonebridge had been commissioned by the Presbytery to visit and report upon the state of Breakey and Coraneary and their present positions and relations. Accordingly, at a Presbytery meeting on July 1st, 1707, the deputies say that Breakey had got into much arrears; but as to Coraneary "that one Mr. Hamilton proposes for Mr. Lee's ease, that a meeting-house be built at 'Baillie-borrow'" - to which he promises his liberal assistance, also to contribute to his salary in that place 40 shillings per annum above what Coraneary has promised." Here, therefore, is a big move made by Mr. James Hamilton, son of Henry, for the building up of a congregation at Baillieborough. The offer was accepted; for at the Presbytery meeting on August 12th at Monaghan, Mr. Thomas Ferguson being the Commissioner from Coraneary, it is recorded that "the Presbytery, considering the proposal of Mr. Hamilton as to a meeting-place at 'Bealyborough' for the use of Mr. Lee, do concur with the major parts of the people of Coraneary and appoint them to settle a meeting-house at 'Baillie-borrow,' and that they bring a discharge for stipend due to Mr. Lee. (i)

(i) Monaghan Presbytery Minutes, 1702 - 12.

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At the meeting in Monaghan on July 6th, 1708, a new feature is introduced. Mr. Joe Park is commissioned from Breakey, and declares "their diligence in the Presbyteries' orders," and saying they expect the people of "Carrick (Carrickmacross) to join with them according to ability." That they also think it hard that the Presbytery should keep them strictly to their bonds. The Presbytery arranges that a member is to preach at Carrick on Sabbath, and also meet with that people on a "week-day to receive their promises of support, and to exhort them to join with 'Braiki.'" The member deputed was Mr. Baptist Boyd of Aughnacloy, who reported to their meeting in Drum on August 17th that he had "preached as desired at Carrick" and advised them to join with Breakey. He refers the further account to Mr. Robert Richey who appears from Coraneary, and who desires supplies, etc., and who hopes "that in a little time, they'll be capable to give in subscriptions to the Presbytery in some measure encouraging." The Presbytery is pleased and grant supplies:- Mr. Lee, Mr. McGachin of Drum and Mr. Humphry Thompson of Ballibay. The deputies from Breakey were Mr. Hugh Grier and Mr. John Wilson, elder.

In October, 1708, Mr. Michael McCleary comes to the Presbytery as Commissioner from Carrick desiring supplies. Mr. Thompson reported that he had preached there and had a considerable auditory. Further supplies granted. In the April meeting, 1709, Mr. John McCleary is Commissioner, "producing lists of the promises which amount to £14, and that they have given Mr. Higinbotham one pound for his four last Sabbaths' work." At the June meeting, from Shercock and Carrick appear Mr. John Gibson supplicating frequent supplies. He says they gave Mr. Higinbotham 20 shillings, and Mr. Wilson 20 shillings. At this meeting a Committee was appointed to get funds for supplies, etc. They were John McCleary, Thomas Clements,

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William Pollock and John Allen. The Presbytery adds the name of John Gibson "provided these men have certificates from the congregation to which they formerly belonged; otherwise, other men be chosen in their room." This is a striking commentary upon the truth of the progress that is being made at this time in the settlement of the country, and the accession of fresh additions to their numbers. In the collection of these funds, certain names are put forward, with the proviso that they possess certificates from their former congregations. Mr. John Gibson is not one of those comparative strangers, but was added, no doubt, on account of his being well-known in the district represented.

At another meeting in August, John Nisbet and Patrick McFerran appear from Breakey, but without clear discharges as to arrears. As to Carrick, John Wilson appears for them. Mr. Humphry Thompson reported "he had convened these people on a week-day and that they had agreed upon a place for building their meeting-house, called Tonnadrool. They have paid supplies. Mr. Magachin to write to the people of Shercock to carry on the work in conjunction with Carrick." John Bell comes in October and John Oliver in November requesting supplies, and also for an ordained minister to baptize children. In February, 1710, John Richey made a similar request. Mr. Fleming, of Stonebridge, is desired to give them a week-day. It would appear, therefore, that a strong movement was now around Carrickmacross and Shercock.

On April 4th of the same year - 1710 - a Visitation Presbytery met in Breakey, the first of the kind ever held in East Cavan. At this meeting, long statements were made as to their inability to meet the demands of the Presbytery for payments to Mr. Lee. Mr. Nesbit, senior, said he had given the Synod a full account and they now

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looked upon themselves as no longer obliged to pay more than £10 per annum for the future. At this Visitation, Mr. Lee preached "on y^e 3rd Chap^r of y^e Canticles, 1st part of y^e Chap^r". His discourse was considered and approven and his being called in y^e usuall questions were propos^d to him to all wh^{ch} he referrs to y^e peoples' account of this. Y^e session were called in and y^e ordinary questions put to y^m gave satisfying answers as to y^e minister's Doctrine life and conversation," but not to some other things. The Presbytery was not satisfied regarding their Account books and enjoin them to be more careful for the future. "The Presb^y enjoyns y^m to gett y^m drawn up more fully and better order put y^m into a book and admonished y^m for y^e taking more care in this matter." Other details, too numerous to mention, were gone into regarding the inability of the congregation to increase their payments. The whole matter is now referred to the Synod. At the Synod it was reported that Mr. Lee's health was failing. The Monaghan Presbytery are desired to assist Mr. Lee as much as possible. Next year his case is again renewed; and his inability to labour among a "people so scattered" causes them now to supplicate the Synod's assistance for the support of a minister. The Synod determines that under all the circumstances Mr. Lee should "be loosed from Breakey by the Presbytery of Monaghan at their first Sed^t; his great Craiziness rendering him incapable to undergo the Fatigue of all Ministerial Dutys there." They also arrange that Mr. Lee should get a double portion of Regium Denum for life. (1)

From the year 1707, when the offer of Mr. Hamilton was made regarding a meeting-house for the Bailieborough and Coranearry section of Mr. Lee's charge, and accepted by the Presbytery, we find no further mention of his connection with that people. From henceforward, supplies are proved for them.

(1) Monaghan Presb. "Minutes" and "Records of Synod of Ulster."

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Following this, we have a series of applications made to the Presbytery from Carrick, Shercock, and Breakey, all wanting supplies - the Commissioners being John Ritchie, John Newell, John Park and Alexander Davidson. The Presbytery desires that the people of Shercock do make provision for the entertainment of supplies, and also attend to the payment of their premises. At the Presbytery meeting in Clogher on May 22nd, 1711, the whole business concerning Breakey is transferred to the Synod. John Ritchie desires supplies for Carrickmacross, and stating they had paid and lodged their supplies. Mr. Thompson is to supply Bailieborough once. At the next meeting in July, Mr. Plunkett is appointed to supply Shercock and Breakey. At another meeting, Shercock is to have five supplies and Breakey, six. At another, Shercock is to have six and Breakey, one. In August, 1711, Michael McCleary was from Carrick, showing their desire to unite with Bailieborough. The Presbytery said that "nothing can be done in that way until there be a perambulation; and that both Breakey and Bailieborough do take lists of all their people with their promises, which they are to bring in as soon as may be; which, when they do, the Presbytery will give both congregations all due encouragement." Here, therefore, we find Bailieborough coming in as a recognized, established congregation; and that the people of Shercock and Carrickmacross are considering to which of them they should unite themselves.

In the September meeting, 1711, Coransary and Shercock have become united in one petition, presented by Mr. Edward Sharpe, desiring supplies. Mr. Wilson is to give them two Sabbaths. In October, Mr. John Ritchie again represents Carrick; and the Presbytery desires that they should put the former appointment as to perambulation into operation between them and Breakey; and

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they appoint Mr. Wilson to supply Shercock two Sabbaths; Mr. Magachin, one; Mr. Plunket, two; Mr. Fleming, one; and Mr. Lee, two. In the February meeting, 1712, Shercock is again to be supplied. Messrs. Hugh Hudson and Rowland Chambers come from Breakey, asking a Commissioner to perambulate their bounds. Messrs. Humphry Thompson and Samuel Magachin are appointed to meet at Shercock on Tuesday come a fortnight, being the 3rd of June, and to adjourn to time and place as they shall see cause. Mr. Magachin to preach at Shercock, and Mr. Thompson at Cabragh when they go there." The appointment was not carried through. On enquiry by the Presbytery, it appears that Mr. Thompson met the Breakey Commissioners at Shercock, but Mr. Magachin came not. His reason now given was that he had received an express from 'that people,' meaning Bailieborough, that "Mr. Hamilton was not come home, without whom they would do no business." The people of Shercock gave the same excuse. This Mr. Hamilton was evidently their appointed Commissioner, and was Mr. Hamilton of the Castle, Bailieborough. The Presbytery admonish Mr. Magachin for not attending to the appointment. In June, 1712, Mr. Hudson brought the whole case concerning Breakey before the Synod, whereby he showed that, owing to the falling off from them of Kells, they felt themselves unable to hold to their original agreement with Mr. Lee, thereby becoming in arrears towards him. The Synod advised that Mr. Lee should take the sum of £20 as a full discharge of all that might be due to him. At the Presbytery meeting in Drum, the Commissioners from Breakey were Messrs. Andrew Kerr and Hugh Grier, who desired assistance in getting up the £20 to be paid to Mr. Lee. They are told that this must be paid before anything could be done towards this settlement. From Shercock came John Meneely and John Francis, supplicating supplies, and that advice may be given them in order for their planting. On October 12th, there was a Presbytery meeting at Caledon,

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when Mr. Alexander Davidson came from Shercock, praying for an ordained minister to baptize children, and asking the Presbytery to draw up a call to Mr. Robert Thompson, as also that every third supply should be at Carrickmacross. The Presbytery "considered the several proposals submitted; but as they had not yet provided a farm or accommodation for a minister, they think they are not in readiness for that affair; but that when they take care to have these things done, the Presbytery will cheerfully encourage them." (1)

At the Synod of 1713, Mr. Humphry Thompson and some other members of the Monaghan Presbytery desired the Synod's opinion of "Mr. David Sim, a probationer whom, they say, one of their vacant congregations had a mind to call." The character given him was "he is a man of prudence and learning." This refers to the rising congregation of Bailieborough and its connection with Mr. Sim.

At the Synod of 1714, Mr. Patrick McFerran was again from Breakey and strongly pleaded for the renewal of the Gospel ordinances, promising a stipend of £20 and 10 barrels of oats, and desiring to have a call made out for Mr. Patrick Plunket, and the settlement to be made speedily, as some of their people were threatening to leave them. This, no doubt, refers to those who were about to join the new congregation of Bailieborough. The Presbytery was desired to take up the matter, and that every assistance should be given them. Mr. Plunket did not come to Breakey, but was ordained in Glennan, May 11th, 1714.

Mr. Lee died October 29th, 1717, and his tombstone lies in old Breakey churchyard: Its inscription is written in Latin, and is now scarcely legible. The

(1) Minutes of Monaghan Presbytery, Vol. I.

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hand of decay is making rapid progress in defacing its lettering. If some good friend would have another, more in keeping, erected in its place, with the original inscription renewed, if possible, it might prove a source of interest to some future historian and Presbyterian antiquarian; if not, the changes indicated are but preparing the way for a total loss of identity, and tend to obliterate every trace of Presbyterian occupation. (i)

In 1718, Mr. Patrick McFerran and Nathan Nesbitt were Commissioners from Banbreaky, representing the weak condition of that congregation, and desiring assistance to support a minister. The Synod promises a double portion of Regium Donum; and Mr. Arthur Maxwell, a gentleman connected with Drumbo, Co. Down, promised to give them a guinea a year to assist them. But it was not till 1721 that they got again settled. Mr. William Patton was ordained there on December 7th. We hear very little of the congregation or Mr. Patton until 1736, when he got a call from Lisburn. The Breakey people seem to have been unwilling to part with him, and sent Mr. Henry Cooke to the Synod in Dungannon to plead their cause. Mr. Patton seems to have been well-liked, even outside of his own communion, as a letter was presented to the Synod signed by several magistrates and gentlemen of the Established Church in the County of Meath, desiring that he might not be removed. The case occupied a good deal of time in debate, but the call was sustained. Breakey is once more without a minister. In 1737, the congregation is referred to as "Banbreaky and the Poles," thus showing the connection between these two districts.

At the December meeting of the Presbytery, 1738, Mr. Henry Cooke appeared and asked for supplies, particularly naming Mr. David Hutcheson; granted. Mr. Cooke again appears in February, 1739, desiring a call to be

(i) See Appendix E.

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drawn up in favour of Mr. Hutcheson, promising as stipend £20 and 20 barrels of oats per annum; granted. In April, Messrs. Henry Jackson, Abel McClure and Adam McKibben appear, producing a call regularly drawn up and signed, and desired its formal presentation. They also say they have a farm in view: and that the gentleman who owns it offers to abate £5 per annum from the rent, if taken by the minister. In the meantime, they will provide accommodation for Mr. Hutcheson. The Presbytery commend their zeal, and bid them bring in their lists of their people and their promises. This is done in 1739 by their deputies, Messrs. Adam McKibben and William Shields, and who say they hope that in a few years, they will be self-supporting. They further say they expect £5 per annum from Carrickmaclim, but that they cannot promise more than 25 barrels of oats, and also that they expect a farm of 50 acres for £14 per annum: Mr. Hutcheson to supply for the present. The matter is again put forward in the Synod in June by Messrs. Boyd and Armstrong, Commissioners. The Synod grants their request, promising a double portion of Regium Donum.

In the Presbytery meeting in Killeshandra on October 2nd, 1739, Messrs. John Boyd, John Greer, Roger Cox and James McK.....y were deputies from "Breaghy and the Poles," desiring the ordination of Mr. Hutcheson as soon as possible. Mr. John Oliver came from Carrickmaclim district, wishing the Presbytery to give them at least one-third of Mr. Hutcheson's labours, as they had joined with their brethren in the call to Breakey, and promising £8 and 8 barrels of oats per annum; and also supplicating that Shercock be their place of meeting within their own bounds. Mr. Hutcheson accepts the call; and the Presbytery determine that with respect to the application concerning Shercock that it is inexpedient, as that place is within the bounds of another congregation - this refers

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to Bailieborough. At the meeting in November, Messrs. William Kerr and John Boyd promise to pay the full amount promised Mr. Hutcheson, if not otherwise done. Mr. Hutcheson was ordained in the same November. Mr. Hutcheson was only a few years with them; he removed to Monaghan in 1744. They were again some time without a minister until Mr. William Fleming was ordained in 1748. He also was a licentiate of the Monaghan Presbytery, and remained in Breakey until 1767, when he removed to Corboy in Longford. Mr. Fleming lived at Ashfield during at least a part of his ministry. After him they seemed to have had no difficulty in getting a pastor, as Mr. William Moore was ordained on June 22nd, 1768, at 'Banbreakey.' In the Synod of 1783 there is an allusion made to a bequest of £100 to the Widows' Fund by the late Mr. Kerr of Newcastle, Co.Meath, but not paid. When inquired into, it was found that the Executors of Mr. Kerr seemed to be unwilling to do so. The Trustees were to be made acquainted with it. This was Mr. Will^m. Kerr, son of Andrew, who died in 1777. In 1804, we find the congregation registered as "Ervey and Carrickmaclim." Perhaps it was about this time that the site was changed from Breakey to Ervey, as it would also correspond with the date of the present meeting-house. Mr. Moore was minister of both places. For a time he lived near Kingscourt, and died in 1811. There is now no trace of the old Breakey church-building.

On the death of Mr. Moore, the united congregations sent deputies to a meeting of Presbytery in Bailieborough, in July, 1811. They were, from Ervey, Messrs. James Dyas and Joseph Armstrong; and from Carrickmaclim, Messrs. David Hunter and Joseph McKee; and requesting the congregations to be supplied in the usual manner. At the next meeting, it is desired to have Mr. R. Winning on trial for four Lord's Days, and that a member may be appointed

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to take the minds of the people concerning him. At the meeting in February, 1812, Mr. Sheils attended from Ervey and reported that a unanimous call had been drawn up for Mr. Winning, and desired that he might be their constant supplier. In June, Messrs. James Dyas, James Sheils and John Fleming came as Commissioners from Ervey, and Mr. David Hunter from Carrickmaclim, to ask the Presbytery to proceed with the ordination of Mr. Robert Winning. He was ordained on June 9th, 1812, over the united charges. Mr. Winning continued as minister of Ervey until he resigned on 13th December, 1842.

But Ervey was not long vacant. Mr. James Armstrong, a member of a family that had long enjoyed the confidence of the Presbyterians of East Cavan, received a call and was ordained on 22nd June, 1843. Mr. Armstrong resigned through ill-health, and died on July 20th, 1868. Mr. Joseph Armstrong granted a lease in perpetuity of the premises on which the Presbyterian church of Ervey stands, and defrayed all the costs himself connected with the same. It should have been stated that we find there was a further bequest by the above Mr. William Kerr of £5 as a perpetual annuity, and made payable as a first charge on the lands of Leinster, then the property of the Nesbit family, and secured by the Encumbered Estates Court, and which goes to the Stipend.

The next minister was the Rev. John Wilson, who was installed here on June 4th, 1862, and who had been ordained by the Presbytery of Athlone in 1858. Mr. Wilson was a good minister, a zealous worker, manly in form and speech, fervent in prayer, careful in expectation, and devoted to his work through his whole life. He died in April, 1892. The following short extract of the Presbytery's message of sympathy to Mrs. Wilson

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speaks for itself: "We mourn not for him who is only gone before; but we mourn for you who have lost an affectionate husband, for his congregation which has lost a faithful and devoted pastor, and for ourselves who have lost a warm, kind-hearted and obliging brother."

On the death of Mr. Wilson, a call was presented to Mr. Samuel J. Bennett, a licentiate of Belfast Presbytery, which Mr. Bennett accepted, and was ordained on April 5th, 1893. Mr. Bennett is a great favourite, kind-hearted and considerate towards young and old, a pleasing preacher, attractive in delivery, and filled to overflowing with the Gospel. Cheerful and gentle in disposition, he ever tries to make prominent the happy side of every subject.

The history of the Congregation of Breakey or Ervey has thus been traced through a period of 211 years; not that it may be set forth as an example of all that is great and good, but as one where the early Puritan principle, united with Presbyterian polity and discipline were found in full strength in East Cavan settlers. It has grown up almost distinct from the usual course of new erections - and that in a far-away corner of a lowly land. There were here an isolated people, simple in manners, social life and fortunes, almost entirely unknown to the outer world, without the training required to achieve great things, and without the keen sagacity that can see mighty things in the distance. Scattered here and there through a large area, few in number, and without the accompaniment of any great wealth to command attention, they could feel that their lonely life in East Cavan had one great want, and that, they determined to have rectified. When we think of the spirit that

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influenced Hugh Grier to ride to the town of Antrim in 1702 to lay the case of their necessities before the Synod, we must certainly admire the bravery of the man and the anxiety of the people who sent him there. They were evidently men earnest for what they considered right, and energetic to have it done.

But as to their own particular religious outlook, some examples had been already set them - and all quite recently: as Killeshandra, 26 miles; Stonebridge, 28 miles; and Ballibay, 20 miles distant; Breakey was determined not to remain behind. With those people nearer the centre of motion, those of the manors of Bailieborough, Coraneary, and Pierscourt, were also closely allied in kindred, companionship, and religious sentiments. Discouragements and allurements no doubt crowded round all of them, but the cause of right principle, and integrity, must ever triumph. The influence of the Hamilton family on the side of the latter, like that of Ash and Kerr on the former, was found to be a powerful lever to break down obstructions, and to help to raise materials for a rapid progress.

The thanks of the Church as a whole are largely due to the careful preservation of some of the old Minutes of the Presbytery of Monaghan, and for the privilege extended for their examination - especially of those early years, whereby we become acquainted with so many of the names of those good men of Breakey. But beyond this little register, we know nothing of these people. Of where they severally lived, how they fared, what were their social positions, we are alike ignorant. We only know they were men liable to like troubles as we have, but without the delicacies of living, the conveniences of travelling, or of dwellings, the ornamental, the special, or the grand, that their representatives in

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these later generations have become accustomed to. Some person of local knowledge and research, perhaps might be able to pick out from among the intricacies of modern civilization some definite traces of the older inhabitants. But had they failed, the Presbyterianism of East Cavan would have been thrown back for many a year. Such men, humble though they may have been, deserve not to be left "unwept, unhonoured and unsung."

This, therefore, is the dawn of that Presbyterian organization of East Cavan that was afterwards to extend itself almost indefinitely. The threatening clouds, that portended times of wrath and fruitful storms, became scattered by degrees, and a genial day broke forth in all its brightness.

All honour to old Breakey!

For elders of Breakey - See Appendix D.



Lord Lisgar

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1st BAILIEBOROUGH AND 2nd BAILIEBOROUGH

1st BAILIEBOROUGH OR CORGLASS

The connection between Bailieborough and Breakey has already been indicated. The district of Bailieborough and Coraneary, taken as a whole in 1703, was identified with the application of Breakey for a minister, as proved by the reference thereto in the Presbytery at Longford on May 11th. They were then regarded as distinct from the people of Breakey, but evidently united with them in this joint application. The matter thus remained for a few years only, until Mr. Hamilton made an offer for a separate congregation at 'Bailyborrow' in 1707, when the Presbytery advised them to accept said offer, and settle upon a convenient place for the erection of their new house. This was done in the townland of Lisgar, about 2½ statute miles from Bailieborough, and about 3 from Coraneary on the old road, and almost in a direct line between these two centres. Bailieborough now becomes a distinct factor in the general movement. From this forward, until they qualified themselves for a minister of their own, they received constant supplies from the Presbytery. We must not suppose that the people of these two districts ever made any regular attendance for worship at Breakey; the roads were too bad and the journey too far. (i)

The Rev. Patrick White, senior, often told from the pulpit, when speaking of these early days, that before the meeting-house was built at Corglass, the people of that district were wont to meet for worship "in a barn in Rakeevan;" and Mr. McCollum says in his "Highlands of Cavan" that the Presbyterians of the Manor of Bailieborough met in the Castle of Bailieborough, thrown open to them by the then proprietor, Mr. Hamilton. (ii) Both reports are most likely perfectly true. Mr. White, being

(i) Presbyterian Loyalty, page 552.

(ii) Highlands of Cavan, page 279.

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brought up in the immediate neighbourhood of Bailieborough and Rakeevan, had every opportunity of hearing the current traditionary stories of their early settlement.

(A) These early Presbyterians of East Cavan may have been - some of them at least - of the very men whose fathers or themselves had assisted at the siege of Derry, or joined with McCarmick and Hamilton at the defence of Enniskillen. Wherever they came from, they were the descendants of those who, during the years succeeding the Great Rebellion, came under the unlovable series of persecutions in the different phases of that term, until the advent of William III gave a new impetus to the Presbyterian cause, and in no place more decided than in East Cavan.

When they set about the work of a separate existence, they did it with no mean half-heartedness, and accomplished it. As a rule, they had no wealth further than what their own hands made for them. They had no power or influence in high places, and were but a little band at best, depending only on their own energy and the blessing of Providence. Among them, there were no great men, no rulers or lawgivers, none with money in a bank, none to lord it despotically over his fellows. But what they lacked in greatness, they had in perseverance, in honesty of purpose, and sincerity of action. Indeed, they might truly testify in their own experience the truth of the saying made by Charles II, that "Presbyterianism was not a religion for gentlemen."

The first minister of Bailieborough was Mr. David Sim, already referred to, ordained by the Presbytery of Monaghan on March 25th, 1714. In the absence of authentic records of the ensuing years from

(A) See Note A, Chapter IV.

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1712 - 1738, wherein, if available, we might have found more of the inner struggles of the congregation, it is almost impossible to trace much of Mr. Sim's connection with Bailieborough and Coraneary. We only have left to us the "Records of the Synod of Ulster," and these, so far as they refer to Cavan, are very meagre in substance. But that Mr. Sim was a man of worth, we have good reason to conclude. He must have immediately set about the organization of this new congregation in an admirable manner. He seems to have been neither lazy nor dilatory. The constitution of the Presbyterian Church recognized in the government the position and duties of a ruling eldership in every congregation; also it was part of the duties of minister and elder to attend Church Courts. That this was honourably attended to by Mr. Sim, we know from the evidence of the above 'Records.' In the course of his ministry in Bailieborough, he never was absent from a meeting of Synod but once, and each time he had with him a representative elder; and that time the Synod met in Londonderry. These elders were evidently appointed immediately after the formation of the congregation, and all seem to have taken their turn in order with their minister. The names of such men are worthy to be recorded. (1)

Of the names of seven elders who are listed as such with Mr. Sim, four of them, during the struggles for the erection of a congregation at Breaky, took an active part in its promotion, and, immediately after the formation of Bailieborough congregation, were among the first elders in that place. Although we have no certain way of identifying them, yet no doubt the descendants of some of them are in the country still; and, likely, there was here fulfilled the old recommendation that an elder should represent each section of a congregation.

(1) See Appendix.

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At that time, it was made up of the scattered Presbyterian dwellers in a large circle of, at least, 10 miles in diameter, embracing much of the districts of Bailieborough, Shercock, Coraneary and Killinkere.

From these small beginnings have spread through East Cavan and a small portion of South Monaghan, other congregations, as newcomers increased and the population of the districts warranted. Each of these has had its own special troubles peculiar to itself, and at the same time shared with the others in what was common to all. Legislation has had its effect - sometimes for better, sometimes for worse - in modifying the otherwise even tenor of their ways. Landlord proprietorship had also vast power in fostering or marring the brightest hopes of the people. Emigration - perhaps unnecessarily fostered - has made sad havoc in every direction, and has sometimes carried away the very best members, and the most promising of the young of both sexes. Defections, too, brought about and submitted to, from one reason and another, have broken the ranks and left the remainder to make the best it could of the journey through. But all these are common to every Christian Church and congregation. It is a wonder any are left!

But when we come to think about the theology of these early pioneers, or of their acquaintance with Biblical literature and systems of religion, there is certainly here a grave matter of doubt and perplexity; yet we would fain believe that if they were deficient in the interpretation of leading Calvinistic doctrines, they made up for it by a natural ability within them of distinguishing that which was right, and they followed it as best they could. We must not suppose that they were all good men as critics would have them, or that they carried with them any exceptional traits through

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their everyday life better than those of other men. No! they were just as we see men in our own day, men of common rank and condition of life. But there were some living principles of good within them, as became the sons and grandsons of "the men of the moss-hags." If their life was one of toil, it was also one of power. The stories of other days lay deep within their memories, and urged them on to contend for truth and freedom of opinion, as their fathers had done before them. None could forget the petty oppression they had suffered, and which, instead of subduing their spirit, had but inspired their determination. If the practice of church-going was hampered, let us charitably assume that their moral life was quickened. Education, certainly, had done little for them; and the paths to knowledge were not only few, but hard to travel in, even when found. Religious training, too, as we understand it, was often wanting; but the simple affections bestirred them to action in smoothing out their lonely lives.

On Mr. Sim's settlement here, progress became apparent. And, as church privileges became more available, no doubt a large accession of promised adherents were added to the list. The one naturally acted upon the other. That the congregation of Bailieborough has always been to the front in loyalty to the cause of Calvinism in doctrine, and to Presbyterianism in constitution, we have an early proof. The 'Non-Subscription' controversy was just then beginning to unsettle the peace of the Church by some objecting to sign the formula of an assent to the 'Confession of Faith' on entering into the ministry. A good number in the Synod would fain arrange a compromise to satisfy the conscientious scruples of objecting brethren. Others feared that, if any change were permitted, a door would thus be opened for the preaching and the advance of

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every error. The matter was becoming most serious when the whole debate came to a climax, on the presentation of memorials from 17 congregations through their ministers and elders, praying that "all the members of the Synod and all the inferior judicaries of the Church may be obliged to subscribe the 'Westminster Confession of Faith' as the confession of their faith." Among the rest was the supplication from the session of Bailieborough by Mr. Sim, minister, and Mr. Alexander Davidson, elder, in the name of the congregation. Thus early in their history (1721) this congregation stood up manfully to defend the purity of their principles against the attacks of "the friends of liberty." Mr. Sim's connection with Bailieborough was severed in 1724, he having received and accepted a call from Carlow, and which was sanctioned by the Synod. The congregation was vacant for a little over two years, when Mr. William Wilson was ordained on 20th December, 1728. Mr. Wilson was a good attender of the meetings of the Synod; but only on two occasions was he accompanied by an elder - in 1732, by Mr. Robert Thompson, and in 1735, by Mr. Richard Sharpe. Mr. John Boyd was a Commissioner from the Congregation at this Synod also, prosecuting an appeal from a sentence of the Presbytery of Monaghan. We are not told its nature; but it was referred to the sub-Synod of Armagh to hear and determine. Mr. Wilson died on 11th November of that same year. (1)

Bailieborough is again vacant for a considerable time; and during part of this interval we are supplied with a few items from the Minute Book of Monaghan Presbytery, 1736 - 41. In 1739, three deputies - Messrs. William Hamilton, John Brown and Richard Sharpe - are sent to the Presbytery supplicating for supplies. But, before their request is attended to, they are asked to state what they

(1) "Records of the Synod of Ulster."
Witherow's "Memorials, etc."

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had done in the payment of arrears due to Mrs. Wilson. Their answer is significant. They say that, owing to many of the congregation going to America, they were unable to get more than £12, and that they still owe £8, and promise to bring a clear account the next time. Emigration has done its part from the beginning.

In April, 1739, the matter is again brought on by Mr. James McCullagh as deputy, but he promises to have it attended to before the next meeting. The Presbytery, hereupon considering the situation, now appoint commissioners to take up all arrears in the various districts. In the Manor of Bailieborough they appoint Messrs. Hamilton, Leary, and James Gibson; for Shercock, Messrs. Hamilton, John Sims, and Hugh Moore; and for Coraneary, Messrs. Hamilton, Richard Sharp, and John Brown. This Mr. Hamilton seems to have been very energetic in these years, as he is mentioned again in conjunction with Messrs. Richard Sharpe, John Foreman, Robert Pollock, John Boland, Matthew Wilson, James Gibson and Robert Carson in the same matter of arrears. In 1740, another deputation from the congregation is sent to the Presbytery, consisting of Messrs. John Davidson, Richard Sharpe, James McCullagh, James Gibson, Thomas Sharpe and John Carson. They complain that the exact amount due cannot be made out, but promise to pay Mrs. Wilson £20 before the first of May. However, that must have been soon settled, as we find that in April, 1742, Messrs. John Gibson and †..... Gilmore came to the Presbytery supplicating that Mr. Hugh Mulligan, a licentiate of the Monaghan Presbytery, be continued as their constant supplier, and his ordination hastened. There is also reference to a letter from Commissioner Stewart to the same purpose. The Presbytery desire their clerk to write to Mr. Stewart and let him know their minds regarding Mr. Mulligan's settlement there - this Mr. Stewart is most likely to be the successor of Mr. Hamilton in the Manor of Bailieborough. Mr. Mulligan was ordained on July 27th, 1742.

† Name illegible in M/S.

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In the same year, 1742, an incident is recorded that throws a little light upon some circumstances connected with the congregation. A supplication was presented to the Synod complaining that two townlands had been taken from Bailieborough and joined to Oldcastle and elsewhere, and that as "they were thus weakened, they desired that they should be relieved from paying any of the Fund until these two towns should be returned to them; and also that the arrears due by one of them, viz. Aghnacloghfin (now Cleffin) may be paid." This, the Synod agrees to, but recommends Bailieborough to pay to the Fund as they are able. This shows that the people of Cleffin were then attached to this congregation. The other townland is not named.

We are also favoured with the particulars connected with the ordination of Mr. Mulligan, and which are worthy of notice. Some preliminaries were first gone through regarding edict, perfecting bonds, etc. as to languages, theses and Subscription, according to order of Presbytery. The Presbytery now felt itself clear to proceed with the ordination. "Public proclamation was then made at the doors of the meeting-house" so that objectors against the ordination might have an opportunity of being heard. Mr. Ambrose of Kinnaird preached from 2nd Cor. II. 16. Mr. Hamilton of Ballyjamesduff put the questions, and then Mr. Mulligan was set apart in the usual manner by "imposition of hands and prayer, ordained a minister of the gospel, and then Mr. Hamilton having given the exhortation, the work was concluded by prayer, and Mr. Mulligan received as a member of the Presbytery."

In the year 1748, the Monaghan Presbytery was divided - one part to be named Cootehill. At that division Bailieborough was left to Monaghan Presbytery

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as before. But in 1758, the congregation being vacant, Messrs. John Gibson and Robert Anderson were sent as deputationists to the Synod at Lurgan, desiring that their congregation should be disconnected from Monaghan and added to Cootehill. Granted.

The congregation was vacant until 1761, when the Rev. Alexander McKee removed from Drum to Bailieborough, and was installed there on May 4th. Mr. McKee died here on the 13th of the same month, being only nine days minister of the congregation. The next was Mr. John Mathewson, who was ordained on February 10th, 1762. The two Presbyteries were again united in 1763. Mr. Mathewson resigned on October 3rd, 1780; and Mr. Robert Montgomery, a licentiate of Tyrone Presbytery was ordained on June 5th, 1781.

Mr. Montgomery seems to have been a man "faithful in business, serving the Lord," and devotedly attached to the duties of his ministerial office, and zealous alike to the external as well as to the internal interests of his people. He was a regular attender at the meetings of Synod, usually accompanied by an elder; and in this he very much resembled Mr. Sim of 70 years before. In himself, he set an example of conformity to recognized Presbyterian institutions, and sought to inculcate the same on the minds of his office-bearers, and through them on the minds of the people. As a token of the respect in which his brethren of the Synod held him, we may instance one - "Though then a young man, they returned his name as one of those worthy to be chosen as Moderator in 1787, and again in 1790."

In the year 1795, the present church was built on the site, and most likely on the same foundations as the former one. The ground-plan has been re-arranged a

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little since then, for we remember being told that there was originally a door in each end. Mr. Montgomery's name was placed over the old door in the front, the jambs of which were massive cut-stone blocks, without any portico. We find also that in 1801 he got a new manse built which cost the sum of £207.9.9. Mr. Montgomery died on January 1st, 1803, leaving a wife and children. Some of his descendants are members of the congregation still.

In the year 1798, Mr. Montgomery did not go to the Synod held in Lurgan. What course he took in those perilous times, we have no precise means of knowing. The rebellious spirit was not outwardly manifested in the district, and never reached any height. But many traditional traces of it are still current in the memories of old men who heard the tales from their fathers - fireside stories being still told of dismal preparations and hair-breadth escapes. No doubt, Mr. Montgomery's cautious spirit and wise counsel enabled him to keep himself free, and to impress the same on the minds of his people.

After the death of Mr. Montgomery, Commissioners from the congregation met the Presbytery, desiring supplies and the hearing of candidates. In August, Mr. John Kelly appeared, asking for Mr. John Kelso of the Presbytery of Route; and again in November, Mr. Robert Smyth was deputed to ask for Mr. Kelso to be appointed constant supplier. The accounts of the debt due to Mrs. Montgomery regarding the building of the manse had, in the meantime, to be settled. They found the amount still due to be £160.14.6. The expenses of building offices were now added to this; for which, on the arbitration of two valuers, a sum of 30 guineas was allowed, and the amount of the whole secured by a bond.

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Mr. Kelso was ordained on February 7th, 1804. In 1805, Mr. John Jones was with him at the meeting of the Synod in Cookstown. He died on March 23rd, 1810.

We may now pause and look back a little. A period of 100 years has passed over the congregation - times of anxiety, weakness, and doubt. Let us not imagine that things were favourable - far from it. Their difficulties were much increased by the backwardness of the times in which they lived. All the same, they deserve the best record, both as to ministers and people, we are able to give them. And poor is the spirit that cannot give a word of acknowledgement of the obligations we are under to those who serve us well.

The modern go-ahead system of procedure was scarcely then admissable in the case of new erections or of vacancies in existing congregations, on account of the difficulty of travelling, or other circumstances arising from internal causes. But it is wonderful to think of the faithfulness of these ministers of East Cavan, generally separated as they were from one another and living in the midst of a little people as one of themselves, without wealth or luxury, yet carrying with them that mighty sense of duty that influences every honest man in a position of responsibility. It was nothing to them to travel 20,40,60 miles, often in the depths of winter, in order to fulfil an engagement of supplying a pulpit in turn, or meeting in Presbytery or Synod as a Church court. In most cases, they rode over the old roads that ran straight on, forded rivers, crossed mountains and lonely moors, in beaten tracks with scarcely a shelter on the way, or a decent inn where they might refresh their weary bodies. But so it was. These were the men who lived in sympathy with what was good and useful, and whose hearts went out alike to

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all, speaking gently to the erring, admonishing the weak, encouraging the young, and supporting the strong; as ministers, thoroughly sound in doctrine and in the practice and discipline of their Church, not as meddlers in dangerous peculiarities that never tend to the edification of souls. All high Collegiate scholarship is right enough in its own place, and we must admire the man who is so constituted, and who certainly must find the level of his peculiar gifts somewhere. But, as a rule, these men of the 18th century were not endowed with exceptional faculties, but simply lived with a fellow-feeling for all to whom they had the opportunity of expanding the truth, as they themselves had learned it.

At the meeting of the Presbytery in May, 1810, Mr. Patrick Gibson was present to request that the minds of the people be taken, and should they see fit to have a call drawn up for Mr. Patrick White, then a licentiate of the Presbytery of Bangor. In Cookstown, in June, Mr. John Jones supported a unanimous call, through the Presbytery, in favour of Mr. White, and desiring that he should be appointed constant supplier. In August, Messrs. John and Patrick Gibson were deputationists to Ballibay, requesting Mr. White's ordination as soon as convenient. It was then fixed for August 28th. At the ordination, Messrs. John Gibson and Robert James represented the congregation, promising Mr. White £20 annually as stipend, and the use of the farm held by his predecessors, to come into his possession on February 1st next. Mr. White was to pay £50 of the debt incurred and due for the building of the manse. (i)

During the whole of his ministry, the congregation was very large. About the year 1850, the failure of the linen business, the almost complete loss of the

(i) Deciphering missed out in M/S.

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potato crop, and the pressing necessities attendant upon the insufficiency of supply for the wants of an overgrown population, began to tell upon the country as a whole, and resulted in driving away many families to America and elsewhere. The Presbyterians of Bailieborough and East Cavan, generally, came in for their full share of these troubles. Mr. White's work was not thus lessened, but rather increased, and, at the same time, embarrassed by the pecuniary difficulties that had to be encountered.

During these later years, he was still hard at work in his Classical Academy of Collegiate Preparatory School. Here, not only his own family, but numbers of the young men from East Cavan - even some Roman Catholics - took advantage of the opportunity offered. Several were afterwards admitted to the services of the ministry, and became good working members of the General Assembly.

The Rev. Patrick White was the second son of Mr. William White of Pottle, Bailieborough. He was early dedicated to the work of the Church. Opportunities for acquiring a sound education were then few, but he seems to have attained most of the acquirements of a first-class scholar. He received his M.A. degree at the University of Glasgow. Trained in hard times, he was a man of mighty spirit. Born on a country farmstead, he was well acquainted with all the joys and sorrows of a farmer's life, and thus became well fitted for becoming the minister of a rural congregation. His talents enabled him to grasp much of the intricacies of a school-boy's career; and, although not powerful in science, yet he loved its beautiful truths. Being quite a young man when ordained, he was ready to throw the whole weight of his powers into the work before him, and

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he did it with an earnestness few could excel. There are many in the congregation who still remember him well. His fine deportment, his well-developed forehead, his commanding voice, and his manly bearing, well fitted him for the position to which he was called. His long practice afterwards in his own academical boarding-school contributed largely to give him a high place and a rising power in the affairs of the Church. His earnest attention to all the details of his ministerial calling enabled him to raise his congregation to a high state of efficiency, which has never been lost. His pulpit work flowed from a fund of scriptural knowledge, put into language plain and telling, without many technical encumbrances. The truths of scripture and Calvinistic theology were dear to him, and he expounded both with a fervency and a fluency that brought conviction to every hearer. In these matters, his was no superficial knowledge; and he brought his powers of mind to the elevation of both pulpit and pew. He had a voice, clear and vigorous. His prayer was solemn, slow, and well-considered, with chosen words and thoughtful expression. His explanations of psalm or chapter were clear, and filled with the best ideas of a well-gifted mind. While his hearers were perhaps, as a rule, incapable of criticizing the structure of sermons or the formation of sentences, they well understood that there was such a thing as firstly, secondly, etc.; and could well see that there was some magic power in his words that bade them admire the man. And, perhaps, his sermons were his best efforts; these were never taken at random, but carefully chosen to illustrate some particular topic, to defend some prominent doctrine, or to enforce some practical duty. So, too, they were often special - the Law, Justification, the Sabbath, Home-training, etc., every subject as one, and in its turn: but no matter what the theme, the same earnestness ran through all.

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When the congregation was wide-spaced, in order to overtake to some extent the wants of those who could not regularly attend the morning services at Corglass, Mr. White instituted a series of Sabbath-evening services in several districts among the people, and for their convenience - as at Cleffin, Stonewall, Drumad, etc. These were always well attended, and have been kept up until the present, though, perhaps in some cases, the localities are somewhat changed.

As a Presbyterian, he was one of the most conservative in firmly holding and exhibiting, to a listening people, the peculiarities of old paths. He felt that there should be no double-dealing with Reformation principles. These, he defended with all the powers of his mind, as being the realities that have stood the test of time. No wonder that those who received their first lessons from such lips, and heard the thundering eloquence with which he unfolded them, would afterwards be zealous in preserving them, and would feel grieved if they should be disfigured or thrown aside.

Mr. White was never forward in politics, but held firmly to the principle embedded in every man - "let no man take thy crown." He was beloved of Roman Catholics, towards whom he always had the tenderest feelings, and with whom he lived on the most neighbourly terms. He never ranked himself with those who were 'lukewarm' to what made for the best interests of all classes. He could see before him, not with the special eye of the partisan, but with the broad light that shone into every corner, and which helped to unite him with every class and condition of men.

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In his time there were no Sabbath-School arrangements such as we now know them, either in the Church generally or in the several congregations - his was one Bible-class, taught by himself. It was a sight to be remembered to see him entering in the morning, flinging down his gloves and, perhaps, an overcoat, and at the same time, without any ceremony, glancing all round him and shouting out in such wise - "John! what is Justification?" or "Jane, can you tell me what is meant by Original Sin?" The Shorter Catechism always gave him a ready opening and a text-book for every subject and every doctrine. For Bible exposition he usually chose some particular book, according to what he thought most suitable for the time being. This, he went over consecutively and carefully until finished - matters historical or practical usually treated side by side with doctrinal subjects, just as they occurred. Memory comes of how he stood debating, clearly at first, then questioning afterwards all about Nebuchadnezzar's great image in the plain of Dura, or of the bondage of Israel in Egypt, and their ultimate deliverance and settlement in Canaan. At this, he had large maps hung on the wall to which he had recourse, to impress upon them the situation of the countries, cities, rivers, provinces, etc. concerned in the lessons. There were then no annual examinations, no reward books, no Sabbath-School excursions or fête days, nor special parties on their account. All was primitive, but none the less effective.

Early in the history of the congregation, one of the Hamiltons, James, the son of Henry, of Bailieborough Castle, gave them the present townland of Corglass, to be as a manse-farm for the use of their minister - this was about 1720 - 1724, intending this as a species of encouragement to his Presbyterian tenants, both of

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the then present as well as the future, and that they might have a minister of their own. For about 100 years, this was occupied rent-free, until about 1818 when Sir William Young raised the question of title. This gave rise to a very expensive law-suit for its defence, which Mr. White took on in the name of the congregation, with the approval of the then Synod of Ulster. To save this church property, it was necessary to take every precaution as to the best counsel then available, these were Counsellors Deering and Haire as conductors of the case, with Sergeant Burton as extra Special. The trial was in Cavan, and resulted in a virtual verdict in favour of Defendant. The grounds relied upon was a copy of an old draft Deed made by Mr. Hamilton, but the original was lost. The Court ordered a lease to be given in favour of the congregation in like terms of that Deed, granted in the name of three Trustees and renewable for ever. The original Trustees were Rev. Dr. Horner of Dublin, Rev. George Hay of Londonderry, and Mr. Robert James of Bailieborough. In the year 1839, the two latter gentlemen having died, they were replaced by the names of Rev. James S. Reid of Belfast and Mr. Moses Cox of Lisball. Since then, it has been renewed several times. The names of the Trustees at present are Rev. Dr. W.J.Lowe, Belfast; Rev. Dr. J.D.Osborne, Dublin, and the minister of the church for the time being.

In the year 1828, the Synod met in Cookstown and Mr. White had the honour of being elected as Moderator. In that year, the great controversy between what is usually called the Orthodox party in the Synod and those who were suspected of Arian principles came to a climax, which ended in freeing the Synod as a whole from the taint of suspicion, and in the formation

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of the "Remonstrant Synod." Mr. White had another token of the confidence of his brethren of the General Assembly in 1854. His name was at that time returned along with that of Dr. Hamilton for the Moderatorship of that year. Mr. White gracefully withdrew his name in favour of Dr. Hamilton.

When the great movement of the Revival of 1859 had reached Ballymena and its neighbourhood, Mr. White was stirred within him to have a share of its influence. He was enabled to obtain the services of two or three young men for the opening meetings, the present Dr. Heron of Belfast and Dr. Workman of Newtownbreda. They were cordially received, the people joined most heartily with their minister in giving them a sympathetic welcome. The first meetings were followed up by a series of continuation services, which lasted nearly all through the harvest. His own sons in the ministry came occasionally to the assistance of their father. The attendance became even greater as the days went by. All sitting-room available was occupied. No doubt much good followed; but, like other efforts of the kind, there were many excesses, failures and defections. These are always inevitable.

The October Communion Sabbath was a special high day. Mr. White had provided many helpers. All inside space was occupied, and the graveyard had to be used for a series of overflow services. It was most impressive, and certainly a day of great things. The movement at Corglass was carried on to Corvalley, Ballyjamesduff, Kilmount, and other places. The individual effects of the Revival were felt in many a home. Many a heart was made light, and many a tongue was loosened for the cause of the Gospel message. Weekly prayer-meetings were begun in various districts, and some of



Patrick White
1785 - 1862



His Wife Jane Moore
1793 - 1862

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them were kept up for several years afterwards. An inclination arose for a right and thorough understanding of God's word, all wishing to become acquainted with the truth, yet watchful lest any should be carried away with every wind of doctrine.

Before parting from Mr. White, the following short extract may be given from a speech of his at a meeting of Synod in Dublin in September, 1833, especially as it brings into close contact, the man and the place. He said, "It just occurs to me, the father of the late Lord B in the Irish Parliament said of the County of Cavan, of which I am a native, 'it is all acclivities and declivities, without the intervention of a horizontal plane; its hills, all rocks; its valleys, all bogs; and its inhabitants, all savages.' Amongst those who were then designated 'savages,' the Gospel, previous to the year 1724, was preached; the tree of Presbyterianism was planted in Corglass, watered by the dews of heaven, it sunk its roots deep; spread its branches wide, until nearly 400 families in my own immediate district have taken shelter under its boughs."

Rev. Patrick White died on January 17th, 1862, full of years and honour. At that time, the Presbytery of Bailieborough was made up of a number of good men, worthy, all of them, and wise in their generation, fit to compare favourably with the best of their brethren of the inland Presbyteries of Ireland. Their very names are still held in reverence and as household words in many a home. They were:-

Revs. P. White, 1st Bailieborough
William Bell, 2nd "
John King, Bellasis
James Clarke, Seafin
Thomas Gibson, Corvalley
John Parr, Corlea
Randal McCollum, Shercock
James Armstrong, Ervey
William Hogg, Ballyjamesduff.

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A few lines from the Presbytery Minutes, recording his death, tell distinctly of the man:- "He speaks by his integrity of principle; by his kind and amiable disposition; by his piety, which was uniform, but void of ostentation; and by the zeal which he always evinced for the temporal and spiritual welfare of First Bailieborough."

In closing this notice of Mr. White, we must mention that he gave to the ministry of the Presbyterian Church in Ireland, six sons, namely:-

Revs. William of Downpatrick;
James of Carrickfergus
Verner Moore of Donaghmore, Liverpool,
and London;
Patrick of Scotstown, 1st Bailieborough,
and Liverpool;
Thomas R. of Loughmourns, Athy, and
1st Bailieborough;
Vere E. of Newtown Hamilton, and Corvalley.

On the death of Mr. White, a unanimous call was presented to his son, Rev. Patrick White, junior, then minister of Donaghmore, Newry. He heartily responded to the people's choice, and was installed here on March 18th, the same year.

Rev. Patrick White, junior, was a fine preacher. He inherited much of his father's ability, eloquence, and wisdom. His zeal for the good of his congregation could not be excelled. Fluent in language, engaging in conversation, polite in society, and a general upholder of his father's work, he soon gained the esteem and confidence of his people. He had the frankness of an original thinker, and the even flow of a prophet of mature years. He seldom lacked the power of drawing towards him the minds of his hearers and raising them to a height of enthusiasm in whatever theme he touched upon. This was assisted by his fine

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powers of expression and his ready command of suitable terms naturally flowing from a well-balanced mind. In few cases was he ever dull; and when he preached, he did it leaving the impression that the subject had been carefully considered. He was lucid in the pulpit, loyal to his Church, a master on all ecclesiastical matters, and, while he was true to his own principles, he had a heart overflowing with love to all classes of professing Christians. As a platform-speaker, he was equally effective, and never failed to score his share of the applause so freely and bravely given in a Bailieborough assembly.

The influence he wielded for the better and the love he ever showed for his people's welfare, won their esteem and encouraged them to do their part in every good work. His course of procedure was more of loving advice than of stern or unseemly authority - his known good judgement in most matters being the key to his success. The Sabbath School was then organized on much the same lines as it is at present. The whole business of this department rapidly increased. In this work, he solicited the influence of the parents towards the encouragement of their children - a response to which was seldom wanting. To the young themselves, he spoke and acted as a parent. Arrangements were made for carrying through the best endeavours of all concerned, the details of which he conscientiously encouraged. He was himself thus left free to attend to his Bible Class which advanced steadily. Indeed, it may be truly said that in this work during those years, the influence of the late Revival was largely felt. There seemed to be then no trouble in getting the young people to not only attend in large numbers, but to listen earnestly to the Gospel call. A spirit of earnestness pervaded everything; while a deep sense of the importance of biblical and

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spiritual instruction helped to stimulate the teachers, and, through them, the children. No enterprise could take on so generally, and yet so modestly, as Sabbath-School work did then in Corglass. There was little semblance of form without the reality, or flashes of light without the brightest sunshine. As a teacher, Mr. White was one of the most loving and earnest, and yet the most interesting of instructors. No matter what might be the subject-matter otherwise, he never omitted to impress upon teachers and scholars the great importance of the Shorter Catechism. Many years have passed since then, but the fruit remains. (1)

Mr. Patrick White was also a great Temperance advocate, and did all in his power to advance the cause, both by precept and example. His efforts therein certainly bore fruit. He took up the cause, feeling its importance in every social community, even when its advocacy was unpopular. He stood out boldly to do what few were inclined to do, and levelled his great weight against the unruly passion, and succeeded. His agreeable manner and his innate good temper stood him in good stead in every difficulty. On the removal of his brother, Rev. V.M.White, from Liverpool to London, Mr. Patrick White was invited to Liverpool in his brother's place on October 7th, 1873.

The late Rev. Thomas R. White, then minister of Athy, accepted a call from the congregation, and was installed on February 18th, 1874. In his time, the present manse was built. Mr. White was a man of the most cheerful disposition; if troubles came, they were heartily dispelled. He was a fluent speaker with a ready memory to recall a quotation, a text or a story, to assist the subject in hand. He was very fond of

(1) See Appendix F.

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theological topics and handled them with the skill of a master and never failed to comment upon every feature of the subject; at the same time, his creed was one of the most evangelistic type. He welcomed all who differed from him with a brotherly love and as partakers of the same Gospel call, yet was ever prepared to defend every attack upon his Presbyterianism. His mind was well stored with general intellectual research of biblical study, and no portion was beyond his systematic endeavour to throw some special interest over it or a steady flow of light upon it. On occasions, if theological difficulties cropped up, he was not afraid to test their peculiarities or to endeavour to remove obstructions in the way of a clearer exposition. The necessary parallelisms would be drawn upon, the meaning of the original resorted to, the views of standard authors consulted, and other devices taken advantage of, to make clear the points he wanted to illustrate. Intense love of his subject and a certain picturesqueness in his way of handling it, wrought within the hearer a kindred feeling of love for the man. His evangelical teachings were bright and definite; his little tit-bits of philosophy were like fancy pebbles gathered by the shore and treasured up for use on special occasions; his historical allusions, often plucked for effect, were such as tended to attract, if they did not convince.

In his general congregational work, his customary heartiness stood well to his help. He gave every encouragement in times of depression, spoke kindly of those who strove for the best and ridiculed the idea of ultimate failure, brushing aside every obstacle, and, in that hearty, cheery way that was natural to him, brightened everything with a smile or

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a lively anecdote. Like his brothers, he was ready, at a moment's warning, to acquit himself creditably, either in the pulpit or on the platform. In the latter position, he had a ready wit which he could use well to the discomfiture of his critics or for the support of his friends. He attended well to the Sabbath School and his Bible Class, which he assisted in every possible way. He died after a short illness on January 25th, 1906.

These three members of the White family were, therefore, ministers here for the long period of 96 years. They bore a noble part in the history of the Presbyterian Church of East Cavan through many of its vicissitudes, and were held in the highest esteem by all who knew them. They were not very prominent as leaders, but they were good workers, and their very names in Presbytery or Synod carried with them a feeling of worth and respect. They stood firm upon the good, old ways, and taught their people to endeavour to do likewise. We must now part company with them; but their names shall last long in remembrance.

The next and present minister is the Rev. Joseph A. Magill, ordained 30th May, 1906. He, too, is a member of a family long well-known in Irish Presbyterian history, and is bound to be a true representative of all that is worthy to be admired. He is a splendid preacher, eloquent, effective and painstaking, and a determined foe to evil and to error.

At the time the manse was built, there was a loan of £300 sought for and obtained from the Board of Works for that purpose, to be repaid as principal and interest, half-yearly. For a long time this lay as a weighty burden on both minister and people. When Mr.

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Magill became minister, he proposed that an effort should be made to clear off in a bulk sum what still remained of this debt - about £100. With the ready assistance of all the friends of the congregation, he organized a Bazaar and Sale of Work, the proceeds of which, it was hoped, would clear off this debt. It was held in September, 1907, in Bailieborough Castle, kindly lent for the occasion by W.L.B.Cochrane, Esq., solicitor. This effort raised over £170, which paid off the Board of Works and left a good balance, which went to execute extensive repairs of the manse, office houses, etc. Rev. Dr. Heron of Belfast came to open the Bazaar, and expressed himself as highly pleased at being allowed the opportunity of revisiting the congregation where, as a young man, he had been at the time of the Revival.

To go back a little, the gallery was erected in 1833; the church was painted in 1838 by James McDonald at a cost of £27, and repaired in 1852. In 1856 a good deal of repairs was executed by Thomas Mulligan. Stoves were installed in 1858. The schoolroom and stables were built in 1863; James Martin, mason: Sexton's house in 1871, by Francis Biggins, mason. Again, extensive repairs in 1877. And, within the last few years, the whole church, manse, schoolroom, and church property generally, have been renovated at a cost of over £700.

If the congregation of First Bailieborough has had a long history, it also has a good record. Worth has been added to it as well as years. The energy displayed by minister and people has ever conduced to its prosperity. One thing is worth noting. The inward feeling of progress has acted in urging many young men of the congregation to give themselves to the work of the ministry. Rev. P. White, senior, did much to encourage that direction of thought by his Academy, where he taught for several years. Many were prepared there for a College or University education, to be largely found in later life not only in the pulpit, but in various important life-businesses. (1)

(1) See Appendix G.

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CORGLASS

I

They tell us 'tis a queer old place, old-fashioned, stern and cold,
There's nothing neat or pretty here, but ugly, rough, and old;
There's nothing you would like to see, or nothing you would hear,
But's better seen and better heard in other places near;
They tell us we're behind the times, that we are much too slow;
We want a little brushing-up, and bid us hurry so -
But oh! we cannot bear such hints; we cannot let them pass;
For much too dearly do we love the very name - Corglass!

II

They tell us there's a finer style of buildings here and there,
With steeples, pillars, corridors, and deckings 'rich and rare';
They tell us that our worship is uncommon, dry, and cold,
Not suited to the gay and grand who live in silks and gold;
They tell us we must hurry and endeavour to go through
With all the innovations and do as others do -
But - we see the breakers onward that must wreck the ship, alas!
So we're safe along the good old ways that circle round Corglass!

III

They tell of sermons they have heard in places not a few,
And how their very hearts were stirred by other preachers too;
But oh! the same old gospel that was preached so long ago
We have it still, and feel its thrill, and love to have it so.
We are not those silly cowards who would change the good old plan
For all the nice attractions that are offered now to man;
We find a simple happiness around us as we pass,
For though 'tis old 'tis real gold - our altar at Corglass!

IV

We love the tender voices as they gather round us here,
The early spring of honest worth, to Presbyterians dear;
We hail the hearty, cheery face that's brave in what is true,
But yet repels what's false and vain as all the loyal do;
And while we cherish fondly all we meet from day to day,
We cannot but remember those in other lands away.
And who, where'er they wander now, or through what climes they pass,
Look back with honest pride upon the friends at old Corglass!

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CORGLASS

V

Oh! sweet are all the glories of the lands we've travelled through,
The quiet peace of woodland, and the joyous mountain blue;
We have climbed among the heather where the hill-tops reach the sky,
And we've heard the cuckoo shouting from the beeches, passing by;
We have walked through beds of daisies in the green fields far away,
And reclined by rustling waters on a lovely summer's day;
But - the streams have purer water and the fields, a greener grass,
And the cuckoo's shout is clearer from the woodlands near Corglass!

VI

Oh! grand are Antrim's vales and hills and Belfast's busy town,
And grand the festive beauty scenes of loyal County Down;
Old Derry boasts its stubborn walls that turned aside the foe;
Fermanagh men may praise the name of good men long ago;
We've trod old Tara's halls, and crossed the Boyne's historic flood,
And gladly by the wavy shores of lordly Shannon stood;
But grander far than all the scenes e'er trod by lad or lass
Is to us the rural beauty of the country round Corglass!

VII

The same old hills we travel now as were theirs in "auld lang syne,"
When our fathers hung around them in the midst of gloom and shine;
And when their troubles pressed them sore, they rallied in their might
And struggled for the good old cause, their covenanted right;
They shrank not at the dangers of penury or death.
But bravely held their own for their freedom and their faith,
We love to honour them - these men of every clime and class
Who unfurled the old blue banner on the green hills of Corglass!

VIII

And while we think on former times and these brave men of old
That gathered round that standard when the days were piercing cold,
Let us rejoice that still it stands and flutters ever so,
Unsullied as when planted here two hundred years ago!
And while we mourn departed friends that gladly helped us through,
We've other faces gathering round, and other voices too:
So, as the old are passing, and the new friends round thee pass,
Oh! may that unstained banner still be ever thine, Corglass!

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SECOND BAILIEBOROUGH

formerly locally known as Urcher
now as Trinity Church, Bailieborough

In the early days of Presbyterianism in East Cavan, the districts of Corraneary and Bailieborough were united, as already indicated, as a separate portion of the congregation of Breakey, under Mr. Lee, until they had an acknowledged standing of their own about 1708; although they did not get a separate minister until 1714. Their joint independence then lasted until the formation of the Seceding Congregation of Corraneary in 1763, by the ordination of Mr. John Craig. From the history of Corraneary, we find that the Secession Congregation of Bailieborough must have been formed about 1770 and put under Mr. Craig's care. At this time the Secession congregations were fast increasing in numbers. The case of William Wade shows that Corraneary and Bailieborough were closely allied, and acknowledged as such by the Secession Synod. On the death of the Rev. Francis Carlisle in 1811, these two congregations became distinct charges.

The first minister of the separate congregation of Urcher, or Bailieborough, Secession Church was the Rev. William Bell, ordained February 1st, 1814. He was a native of Tyrone, whose family were strict secessionists. He received his early preparations for the ministry at the Collegiate Academy of the Rev. John Rogers of Cahan, Co. Monaghan. Mr. Bell was certainly no ordinary man, being very tall and of a powerful frame, but he had the temper and quietude of a child. The depth, the pathos, the solemnity, and the comprehensiveness of his prayers in public exercises, were beyond description. His life and manner seemed to be a nearness to God, wide in its range, and noble in its symmetry, living true to his profession, his Church and his people. He was an almost regular attender at Church Courts, where his good sense, conscientious action, and solemn demeanour, gained him the respect

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of his co-presbyters. To these meetings he was usually accompanied by one of his elders.

During Mr. Bell's long connection with the Secession Synod, he was a close co-worker with his neighbouring fellow-presbyters, Revs. Samuel Crookshanks and James Clarke of Seafin. He seems to have been energetic in the routine of Presbyterian business and in every work that seemed to him as the straight-forward course of duty. Unmixed with politics, he was free to devote himself to all the finer touches of the Christian life of a minister of the Gospel. He was a weighty power in the minds of his people for his thorough devotedness to the cause of truth; and the earnestness with which he attacked error gave him a hold upon their affections that was steadily seen to show itself in every department of his ministerial duties.

When the union between the two Synods was consummated in 1840, Mr. Bell and Mr. Clarke united with the great majority, and thenceforward became members of the General Assembly. New associations now called them to work in a common cause, but neither ever swerved from the conscientious course of pulpit procedure and church discipline that had originally characterized them. They were both regular attenders at the Church Courts, where, no doubt, their wise and measured counsel contributed in no small degree to make progress of business to flow along easily, and the Church's gain to be so much the greater.

But years were passing, and Mr. Bell had well earned the privilege of resigning the active duties of the ministry with every honour; and Mr. Thomas Johnston, a licentiate of the Belfast Presbytery, was chosen as assistant and successor. He was ordained on October 22nd, 1863. Mr. Bell died on June 3rd, 1869. His funeral sermon was preached by his long-tried friend and co-presbyter, Rev. Samuel McCollum.

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Heretofore the congregation had no manse for their minister; but in that same year they felt the propriety of making an effort to supply that want. The Church and Manse Trustees made them a grant of £100, and the people did their part well, so that in due time a commodious house in beautiful surroundings and with every advantage of situation, was erected. The date of the lease is 30th September, 1869, and the original trustees were Messrs. James Ryder, Corlurgan; John Henry, Drumacarrow; Thomas Gilmore, Farthadreen; Robert Williamson, Drumhilla; and William Burns.

The Presbyterians of Bailieborough and near vicinity, up till about the year 1873, had no place of their own in the town for the purpose of holding evening services or other necessary church work, but were dependent upon the good nature of some town friend who might lend them the use of a store, barn-loft, or similar convenient room, where often large congregations were preached to on Sabbath evenings by the ministers of First and Second Bailieborough alternatively. Some remedy for this state of matters became both necessary and urgent. After being spoken of for some time in both places, a united and determined effort was made; funds were collected, a site obtained, and a suitable and neat building erected in a good situation in the east end of the town. This was named "The Institute," and was held jointly by the two congregations, and for a good while served its purpose well.

The old church-building in Urcher had, for a long number of years, led a life of usefulness. At least 100 years had now covered it with a hoary antiquity. Its old stone walls and homely architecture were true representations of the simple ideas of the past. Three or four generations had gathered there, listened to the Gospel with

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as much earnestness, and acted their part with as true a zeal, as any other members of any similar church. But, as years went by, the congregation began to feel inclined to have a new church-building built in the town of Bailieborough, and made a movement for that purpose in 1882, but this was not put in execution until 1887. A site was given to them by Sir Alec Broome, Esq., J.P., just a little outside the town on the Virginis Road. Here they built a tasteful church, truly testifying to the zeal and business capacities of this old congregation. There is a lease in perpetuity - the first Trustees being:-

Messrs. Thomas Williamson, Lear;
John F. Gamble, Bailieborough;
Richard Clarke, Carnagarve;
James Buchanan, Drutamy.

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BALLYJAMESDUFF, BELLASIS, SPAFIN, AND SHERCOCK

A short sketch of the history of the congregation, written by the late Rev. William Hogg, formerly minister there, throws some light upon the matter. Mr. Hogg was well acquainted with the traditional stories of the district, his family being prominent settlers, and who, no doubt, assisted in encouraging and preserving the Presbyterian interest in their neighbourhood. He tells us that the few Presbyterians of that district first met in a little place a short distance north of Billis Bridge, and that they had services there by the ministers of the new congregation of Bailieborough - this, therefore, would be something like a mission-station - and that, after some short time, to suit the convenience of some members who came from the direction of Oldcastle, the place of meeting was removed to a site granted by a Mr. Tuite, in the townland of Rasuddan, about one mile south of Ballyjamesduff, towards Oldcastle. Dr. Killen says that Mr. Nathaniel Glasgow was ordained 'at Oldcastle' in 1721; but this is not recorded in the minutes of the Synod of Ulster. Perhaps this date would correspond with the movement of the centre from Billis Bridge. But in 1726, we find the congregation mentioned. Two commissioners appeared at the Synod - Messrs. Thomas Wilson and James Hunter - who said that they represented 40 families united into a congregation 'at Oldcastle,' and desired the assistance of the Synod in carrying on the work there; they, promising to give £11 and 20 barrels of oats annually as stipend. The Synod promised to assist them. Mr. James Hamilton, formerly of Killeshandra, was installed here on May 15th, 1733. From this on, we find but little trace of Mr. Hamilton, except a few times as being present at the Synod. He died on his homeward journey from Synod in August, 1756.

For a time, from this forward, the fortunes of the congregation are varied and unsettled, with little

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difficulties cropping up here and there. We find Lord Farnham interesting himself in their favour by writing to the Synod in 1757, desiring its assistance in their present circumstances. In the next year, 1758, a supplication was presented by Mr. James Henry from the congregation, "setting forth the weak state in which they had found themselves." It is called Ballyjamesduff in the minutes of next year when Mr. William Sprott was installed here on May 16th, 1759. The same petition is presented this same year also, by Mr. John Brann, and resulted in a further grant of £10 per annum from the Fund.

Up till 1777, the congregation had usually met for worship at Rasuddan. Mr. Hogg tells us that for some reasons, the kindnesses hitherto shown them by the proprietor of the soil there were now withdrawn, and henceforth they were subjected to many petty 'annoyances.' These increased from sundry directions until "the state of things became intolerable." They were, therefore, led to seek a more peaceable place to build a new meeting-house. Mr. Sprott, therefore, makes an application to the Synod for assistance to help them to build a place of their own. This was favourably considered; and it was resolved that as soon as Mr. Sprott and his congregation should obtain a lease of a plot of ground for the purpose from Lord Farnham, the Monaghan Presbytery are authorized to act in the matter. The Commissioners - Messrs. Alexander Henry and Robert Rogers - next year reported that they had now received a lease of the necessary ground, and desired that the orders of the last Synod should be put into practice. This erection was the old meeting-house on the Virginia Road. Mr. Sprott died on April 20th, 1789. He was a very good attender at the Synod, and in 1779 was accompanied by James Stafford, elder. (i)

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In the year 1788, there was a slight division in the congregation as to the appointment of a successor to Mr. Sprott, which was referred to the Synod by the Monaghan Presbytery. This, happily, did not require any action to be taken by them, as commissioners from both sides had agreed upon calling Mr. Samuel Kennedy, a licentiate of the Presbytery of Tyrone. From this time forward, the congregation seems to have progressed very favourably. Mr. Kennedy was ordained on March 4th, 1790. He was a striking example of the earnest power and pathos of the Presbyterian ministers of more than a century ago. Hard-working and painstaking, and having the charge of a scattered congregation extending from Oldcastle to Killinkere, his ability to manage it was shown by the energies and qualities of his disposition. Becoming infirm, he was obliged to give up the active duties of the ministry, and Mr. John King was ordained assistant and successor on May 3rd, 1826.

Shortly after this, the people of the northern portion of the congregation felt inclined to have a separate house and minister of their own. This eventually was permitted, and Mr. King received charge of the same, resigning the congregation of Ballyjamesduff. He was succeeded there by Mr. Hutcheson Perry in 1834; Mr. H.R. Gilchrist, 1837; Mr. E. Pollock, 1837; Mr. William Hamilton, 1839; and Mr. John Ritchie, 30th September, 1840. Mr. Kennedy died in June, 1842; and Mr. Ritchie on March 10th, 1855.

At a Visitation meeting of Presbytery here in 1797, it was made known in answer to an inquiry that there had been no regularly ordained elders "since Mr. Kennedy's residing in that congregation, nor could the Presbytery learn anything satisfactory concerning such ordination

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previous to his coming." They now urge their duty in that respect. During Mr. Kennedy's time, the little church in the 'Deer Park' "was repaired, raised higher, slated, and seated with the pews of the old Lurgan church."

After the death of Mr. Ritchie, the Rev. William Hogg, then of Drumkeeran, accepted their call and became their minister. Mr. Hogg was no stranger to the people of Ballyjamesduff. Brought up in their midst, he was well acquainted with their troubles when they had them, and with their successes when they followed. He was a student in the new Presbytery of Bailieborough from 1842, and was licensed by them on December 23rd, 1845. He received and accepted a call from Bandon in April, 1847, was installed in Drumkeeran by the Bailieborough Presbytery on May 29th, 1851; and was installed in Ballyjamesduff on May 30th, 1855. Mr. Hogg was a good business man, energetic in whatever he set his mind to, and advanced the interests of his congregation to the best of his power. In the year 1856, they desired to have a new church in the town of Ballyjamesduff. On their application to Lord Farnham, he not only gave them a site, but also a lease of the ground for ever, at the rent of £1 per annum, and, in addition, promised them a subscription to their building fund and an annual donation to their stipend of £5, thus again proving their good friend. The Trustees of their church-property in 1858 were Messrs. James Morrow, Hugh Porter, Hugh Williamson and William Coote. Mr. Hogg and his people felt the influence of the great wave of Gospel light that swept over most of the congregations of East Cavan in 1859. He accepted the appointment of Assembly's missionary to New Zealand, and resigned his congregation on July 21st, 1863.

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Following him was the Rev. R.H. Clarke of Ballyhobridge, who was installed here on December 11th, 1863. In Mr. Clarke's time, the congregation made a great effort in the building of a fine new Manse. The Church and Manse Fund Trustees gave them a grant of £100. Lord Farnham again came to their aid and gave them a lease, bearing the date of 13th March, 1871. The Trustees were:- Messrs. John Morrow, Thomas Morrow, Samuel Kennedy and James Byers. The Manse reflects great credit on both minister and people, and will be a lasting memorial of their unanimity in upholding all the best interests of Presbyterianism in their midst. The following is a short extract from the minutes of Presbytery relating to the death of Mr. Clarke:- "We feel it due to our departed brother to say that it was mainly through his instrumentality that Lord Farnham made the liberal grants he has done to the congregation of Bellasis, Ballyjamesduff, and Seafin; and that by his persevering efforts he has left to the congregation an excellent Manse, offices, and glebe." Mr. Clarke died on February 20th, 1883.

The next minister was the Rev. Robert H. Boyd, a licentiate of the Ards Presbytery, and ordained here on August 1st, 1884. Mr. Boyd was a young man, bright, comely, and affectionate, fully alive to the mighty duty devolving upon him. He helped well to keep up the good name of that old and interesting congregation. He died, after a lingering illness, on December 7th, 1904, greatly regretted by all who knew him. He was succeeded by the present minister, Rev. Samuel Gourley, ordained on July 6th, 1905.

The congregation of Ballyjamesduff, like all the others, has had the usual difficulties to encounter, and some of these began early. Many adverse circumstances contributed to block their upward progress, and often these

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were obstacles over which they had no control. These troubles were not confined to emigration, defection, or other causes, which are common to most Christian churches. They seem to have had some matters entirely peculiar to themselves, which very much tended to abate their zeal and break their faith in the guiding arm of Providence, if it had been easily done. But they were men of a manly spirit and a worthy determination, and kept their ground under every deterrent.

The Rev. James Byers of Nevada, America, licensed in 1896, and Rev. William Smyth, Mountmellick, 1896, were brought up as members of this congregation.

For elders, see Appendix D.

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Ballyjamesduff, Bellasis, Seafin, and Shercock

BELLASIS

The Presbyterian colonists of this portion of Castlerahan were nearly all connected with the congregation of Ballyjamesduff, and, perhaps, more especially during the ministry of the Rev. Samuel Kennedy. The first we find of the new erection is from a report made by the Presbytery of Monaghan to the Synod met in Cookstown in June, 1833. They there state that they "erected the society of the Bellasis into a congregation in the month of May; and that on June 4th, the Rev. John King, with the unanimous sanction of the Presbytery, resigned the pastoral charge of Ballyjamesduff; and that on the 21st instant he was installed into the newly-erected congregation of the Bellasis." The new congregation showed their appreciation of Mr. King's services as assistant to Mr. Kennedy by thus inviting him to become their first minister.

The work of building a new church was Mr. King's first great business; and during the time between his installation and the time when this was finished, he proved a model business man in church work and church development. No trouble seemed to him to be too great, and no toil too laborious. Always ready to give a helping hand, he soon found that his services in Presbytery work were abundantly desired, and as willingly given. As an evidence of the forward interest taken by the people in their new position, we find that at a Visitation in 1843, they were returned as having five elders; and also that they had two students intending for the Ministry, one of whom was afterwards the Rev. William Hogg of Ballyjamesduff.

Mr. King was for a long time clerk of the Presbytery, and also of the Synod of Dublin, positions which he

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BELLASIS (Contd)

filled with credit to himself and to his church. He was a beautiful writer; and the books, which he kept, remain as interesting evidence of his superior penmanship, and of the neatness, accuracy, and patience, with which he entered every detail of Presbytery work. He was also a good accountant, and a thorough classical scholar. For several years, he kept a private classical and general preparatory school, where a good number of young men were well grounded in an advanced education that stood to them well in after life. Whatever he did, was well done, and he felt in earnest in all to which he put his hand. He combined with all this, his fidelity as a Presbyterian. He was well grounded not only in the doctrines of Calvinism, but also in the practice of evangelical religion: he never lost sight of their great fundamental value in the upward progress of the Church of Christ. He admitted no impurity to defile the one or to besmear the fair face of the other. His sermons were models of pastoral counsel, Gospel truths, theological niceties, and consistent orthodoxy. No innovation took his fancy, and no evil escaped his censure. While he lived, the Presbytery had a faithful worker; his congregation, a zealous pastor; and Presbyterianism, an unswerving advocate. Whatever was true was to him what was right. He never swerved from the path of duty or of constancy to faith. He was a zealous theologian, and preached as if theology was his chief study; and few men could vie with him in his closeness to what he knew was the law of the church. Mr. King died on November 24th, 1876. The following short extract from the Presbytery minute regarding his death speaks for itself:- "For the neatness, the fairness, the accuracy of his minutes, the extraordinary regularity of his attendance at our Church Courts, and the honesty of his deliverances on all questions, we, as a Presbytery, shall ever revere his memory."

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BELLASIS (Contd)

Following Mr. King, the next minister was Mr. John Aiken, a licentiate of the Strabane Presbytery, ordained March 15th, 1877. Up to the present, the congregation felt themselves under no necessity for a manse and farm, as Mr. King had provided a comfortable residence for himself. But now they took steps to provide a suitable place for building on, when such could be got. Mr. William Macaulay gave them £100 for that purpose. The manse is held by deed for ever, dated 30th April, 1883. The first Trustees were:- Messrs. Samuel Hogg, Robert Jamieson, James Watson, and Thomas Macaulay. Mr. Aiken died in November, 1890. The following is an extract from a minute of Presbytery:- "They desire to put on record their experience of Mr. Aiken's kind and brotherly spirit, his faithful ministerial services, and his zeal for the temporal good of the congregation, as seen in the valuable church-property acquired during his pastorate."

After Mr. Aiken's death, Mr. J.C. Moore was ordained here on July 8th, 1891. He received a call from Scone, in Scotland, which he accepted, resigning the congregation of Bellasis on July 11th, 1905. Mr. R.J. McFarland became minister here on March 1st, 1906.

The late Rev. William Hogg of Ballyjamesduff, Mr. Charles Hogg, licentiate, Rev. Robert Kennedy of Myroc, Rev. Thomas Byers, Isle of Arran, Scotland, were brought up as members of Bellasis congregation.

For elders, see Appendix D.

Ballyjamesduff, Bellasis, Seafin, and Shercock

S E A F I N

This congregation takes its place in the general interest that attaches itself to most of those of East Cavan. Though it may not boast of great things, yet it is not behind in maintaining, in its own way, the quiet flow of Presbyterian loyalty. We are here face to face with some of the problems that had to be solved in the progress of church extension. Before the year 1830, there was no congregation in a large district lying, more or less, between those of Corglass and Urcher on the one side and Ballyjamesduff on the other, a distance of 8 - 10 miles. In this, a goodly number of Presbyterian farmers resided, who were nominally connected with the three places above-named. But distance to them did not "lend enchantment to the view," and so they desired to have a settlement of their own more advantageous. We have already seen in our notice of First Bailieborough that in 1742, that congregation made complaint in Synod that two townlands had been cut off from it and united to Oldcastle - as under circumstances, Presbyterians were then wont to do. One of these was Aghnacloghfin (now Cleffin) which lies about half-way between Bailieborough and Ballyjamesduff. Round this centre, gradually gathered a number of Protestant settlers, encouraged, no doubt, by the thoughtful indulgence of the Farnham family. Whatever number there may have been in 1742, they had a period of 90 years to wait before they obtained relief. True they were a little better off after the Secession congregation of Urcher was formed, as that place became easier of access to many of them.

But still the desire to have a settlement of their own apparently remained, and gathered strength as years went on. Whether or not they made advances to that effect to the Synod of Ulster, we are unable to discover; but how their want was met, what steps were taken, and how they

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eventually succeeded, we are not left to conjecture. If it bears a little of the romantic, it is none the less valuable.

In March 1827, a petition was presented to the Secession Presbytery of Monaghan met in Ballibay, signed by 21 persons, "from a place in the County of Cavan called Seafin, for a supply of sermons, which was granted." Mr. Mullan was appointed to preach there for the first seven Sabbaths, Mr. Fay to succeed him until a meeting of Synod in Cookstown on July 3rd. In July, the request is renewed, when Mr. Crookshanks, Mr. Bell, and Mr. Lytle are appointed to preach to them seven Sabbaths. Appended to this is the note that "Mr. Fay was allowed 8 shillings per Sabbath for 12 Sabbaths in the above place, with 12 shillings for horse hire." In 1828, they renew their petition, and also at several meetings up till March, 1830 appointments were made for the continuance of preaching. In February, 1830, it was reported that Mr. Crookshanks and Mr. Bell had drawn up a call to Mr. John Macaulay, but, as no commissioners from Seafin had appeared to support it, the consideration of same was deferred. In March, another petition was submitted, praying that the call should be presented; but a protest was also given in, signed by 12 individuals, desiring another moderation - commissioners for and against being now heard. The Presbytery decided neither to sustain the call nor to grant another moderation, but to supply Seafin as usual.

In 1830, Mr. James Rogers was licensed, and appointed to preach in Seafin four Sabbaths, and, following him, Mr. Nesbit for six Sabbaths. In April, 1831, Mr. James Clarke was appointed to preach two Sabbaths; and these people are encouraged to contribute "to pay

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necessary expenses there." In May a petition is presented for supply, and Mr. Lyttle and Mr. Bell are appointed to moderate a call in June. This seems to have been done in favour of Mr. James Clarke; for on June 15th, Mr. Clarke is appointed "constant supplier, and that he should be ordained among them." The call was sustained and accepted. The ordination was appointed for the last Tuesday in November; and on account of the want of sufficient accommodation, the services were to be held in Bailieborough (Urcher) meeting-house. Mr. Clarke was ordained in Seafin on November 29th, 1831. There were present: Mr. Ball of Bailieborough and his elder, Mr. Joseph Edmonstone; Mr. Crookshanks of Coransary; and Mr. Rankin of Monaghan. Mr. Rankin preached from Matt. XIX. 30; Mr. McAllister defended, and put the questions, offered up the ordination prayer, and gave the address to minister and people. Mr. Crookshanks again prayed, and all adjourned to Bailieborough for dinner.

Mr. Clarke was a man of the most retiring disposition, never forward in Presbytery work, but painstaking in every other part of his ministerial duties. His son, William, was a young man of such promise, and passed creditably through his college course. His father, having obtained leave to retire from active service, was desirous to see his son succeed him in the ministry, and the congregation waited upon him for some time. When licensed, he was ordained there as assistant and successor on July 26th, 1869. But he was not destined to live long among them; he died a few months afterwards, deeply regretted.

Shortly after, an unanimous call was given to Mr. James Mickelly, who was ordained there on October 20th.

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SEAFIN (Contd.)

1871. Mr. Miskelly was found to be a man fully alive to all the true requirements of the Church, and to the responsibilities of his office. A regular attender at her courts, kind and obliging towards his co-presbyters, he spared no pains in forwarding every necessary means for promoting the good of the people at large, and of upholding what he considered the correct interpretation of doctrine and Presbyterian practice. In March, 1879, he accepted a call to Armaghbrague, Ballibay Presbytery.

On the 31st of December, 1879, the Rev. Patrick Hay, of the Omagh Presbytery, was installed here. Mr. Hay was a worthy minister. His very appearance was venerable. His solemn and earnest prayers, his distinct delivery, his impressive reading, his deep and sonorous voice while speaking, and his correct and precise explanation of Biblical truths, impressed his hearers and gained for him the esteem of all who had the privilege of hearing him, and called the memory back to the early days of the Ballieborough Presbytery.

Mr. Hay's successor is the present minister, Rev. George Limerick of Magee College and Limavady Presbytery, who was ordained here on February 6th, 1895. Mr. Limerick preserves in his obliging disposition and unobtrusive manner all the best traditions connected with Seafin. The congregation is not large; but Mr. Limerick and his people are as true as ever to the natural instincts of Presbyterian progress. From it have proceeded the Revs. William Clarke of Seafin, Samuel Lundie of Greystones, William G. Lundie of Keady, and Joseph Lundie of Queensland.

For elders, See Appendix D.

Ballyjamesduff, Bellasis, Seafin, and Shercock

SHERCOCK; LOCALLY, GLASLECK

It is not until the year 1835 that we find the Presbyterians of the neighbourhood of Shercock erected into a congregation. We have already seen that about 100 years before this, they made some attempts, in conjunction with Carrickmacross, to have a minister jointly among them; but, through various causes, this idea was unsuccessful. One of these - and perhaps the most powerful - was that Carrickmaelin became by itself united to Breakey, and thus was dissolved any connection that might otherwise have arisen between it and Shercock. After this, the greater portion of these people became united to Bailiebrough and Coransary. However, we must allow them every honour; for they, also, true to their natural instincts, were determined to have their share of gathering blessings. It is plainly evident that not a few of the same class of settlers, as we have already become acquainted with, had then become fixed round that centre. It may be remembered that in the time of Pynnar's Survey in 1619, there were 41 Scottish families settled on Sir James Hamilton's lands. And though, as in other places, the Rebellion was the cause of these being cleared off, yet the after-movement towards Clackee in the reigns of William III and Anne, was towards this, as towards other districts, pretty general. The Hamiltons, and those who afterwards represented them, gave every encouragement to families coming from the earlier settled counties and districts, who had already attained a knowledge of Irish life and Irish soil. One feature standing out prominently is that the same family names found here are very numerous through some of those other counties. What a pity it is that almost all old congregational and family records are lost! We have scarcely anything remaining to convey direct intelligence regarding those early settlers, except of those who may happen to be included in

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whatever still remains of Presbytery or Synodical minutes. Carelessness, emigration, and wilful negligence, have much to answer for in this respect.

At the meeting of the Synod in June, 1835, the Cavan Presbytery report that they had "licensed Mr. R. McCollum on the 24th instant," and in the Synod of 1836, they report that on "the 3rd of November, they erected the Presbyterians of Glaslie into a congregation, to the charge of which they ordained Rev. R. McCollum." The church was built a short time afterwards.

Mr. McCollum was a learned, and, in many respects, a most remarkable man. He was a good preacher, thoroughly Calvinistic, and defended fearlessly, with all his ability, the truths and practices that had made the name 'Presbyterian' distinctive and respected. He disliked every interference with that which carried with it the reverence and the weight of years; and if he ever found himself attacked, he felt fully equal to the task of defence. He was a Conservative in both religion and politics, and was never afraid to show it. He acted as a prominent figure in all the work of the Presbytery for a long period, and was ever ready at a moment's call, and his lively sallies often provoked many a smile. The simple Gospel truths alone were not his ideal of exposition; for he often travelled into the depths of science, and endeavoured to make his people acquainted with the public features of the stirring times in which they lived. In many things, he was fine in expression, especially when he got fully into his subject, when his deep, full voice resounded among an attentive people. He often lectured upon some special themes of a religious bearing, or upon some prominent subject of the times, in which, perhaps, he was known at his best. As a lover and defender of individual liberty and governmental protection

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of life and property, he had few equals. In his lectures, he often referred to the troublous times of Presbyterians long ago, and, whether right or wrong, predicted for them similar experiences in the future.

Although his manner was naturally impulsive, it was usually tempered with sound common-sense and good nature, often amounting to self-sacrifice. He had many friends, and yet was not wholly free from the ungracious attacks of practical grumblers; at these, he merely laughed. In eccentric moments, he could scarcely refrain, even in his best efforts, from carrying his eccentricity into the Sabbath-School or pulpit. He regularly taught his Bible-Class, to which he often invited adults and heads of families. On one occasion, while conducting the examination of a large Sabbath-School by orders of Presbytery, he suddenly broke off from his main subject and, with a merry twinkle, turned to one of the older members with the questions, and asked them how they would explain to him the story of the 'Witch of Endor.' Another time, while lecturing in his own church on some subject of the times, he would frequently allude to some important 'crisis' which he seemed to think was impending, when, with his hands in his pockets, he, now and then, would break into moderate laughter. He would talk politics, ethics, mathematics, and quote Latin - and all with the most apparent ease. No subject seemed too weighty for him, and no difficulty insurmountable.

He was a great admirer of Dr. Cooke, of whose life, he wrote and printed a short sketch. Of a literary turn of mind, other pamphlets followed. He also wrote the "Highlands of Cavan," a book which, in its way, is

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most interesting as to local description and historical associations. It included fine sketches of rural scenery, interspersed with racy traits of national character. At his death, he left the congregation a small bequest, the interest of which was to be applied to the assistance of the stipend. He died on November, 29th, 1874.

The late Rev. William Bell of Bailieborough and he were always firm friends, though no two men could be more dissimilar in appearance, method, or expression. Amongst his co-presbyters, he was an isolated specimen of such that was great, yet grotesque; strange, yet attractive. He taught his Bible Class with the ability of a professor, yet with the simplicity of a child.

The congregation was but a short time vacant. A call was presented to Mr. Thomas Martin, a licentiate of the Dromore Presbytery. He was ordained on June 1st, 1875. Mr. Martin was a kind man, beloved of everyone, modest in manner, sociable in disposition, and well-suited for the work of a country congregation. He was never very forward in Presbytery work; but what he did was done heartily and well. He died on October 13th, 1889, after a long and painful illness.

Mr. George Brown, a licentiate of Dromore Presbytery, succeeded Mr. Martin, and was ordained on September, 12th, 1890. Mr. Brown was obliging, careful, exact, neither very prominent nor too retiring. He was not long here when he received a call from 1st Ballynahatty, which he accepted. He had well-gained the hearts of his people in Shercock congregation, who showed their appreciation of his merits by sending a deputation - Messrs. William McLoughlin and Robert Aikins - to the Presbytery, expres-

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sing their wish that he might still be retained among them. He was loosed on February 6th, 1892. But the congregation was not long vacant, for Mr. D.J.Gordon was ordained here on October 18th of the same year. Mr. Gordon received a call from Scarva, which he accepted on March 21st, 1894.

The next minister was the Rev. J.A.Boyd, a licentiate of Lismavady Presbytery, and a worthy representative of Magee College. He was ordained here on August 14th, 1894. Mr. Boyd was a young man, full of life and determination, and made for active work. He felt that he did not come to lie dormant; there was still work to be done, and it must be accomplished. Up to the present, the congregation had no manse for their minister; and Mr. Boyd was here but a short time when he and his people set about providing one. They had a piece of ground of their own, quite close to the church, and upon this, they determined to build. In this work, Mr. Boyd was largely influential in providing the funds necessary for such an undertaking. But not only was the manse itself completed, but also all the necessary set of out-offices. His general taste, too, was largely displayed in the arrangement of lawn and gardens, planted with beautiful flowering shrubs and fruit trees - all of which will long remain as a mark of Mr. Boyd's energy and business capacity. As a preacher, he could claim kinship with the best expositors of evangelical doctrine. His language and style were both pleasing; and he had the art of at once getting his hearers interested in his theme. He was one, hearty to meet with, pleasant in conversation, conversant with most present-day subjects, and willing to give information, wherever sought.

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They have a lease of their church property, renewable for ever. The manse Trustees are:-
Rev. J.A.R.Boyd, William Aikin, Robert Aikin, Alexander Orr, and Robert E. Gray. Date, 1896.

Mr. Boyd was loosed from Shercock on July 7th, 1906, having accepted a call from Dromore, Co. Tyrone. He is now minister of Naas, Co. Kildare. Shortly afterwards, they gave a call to Mr. John Craig, a licentiate of Glendernot Presbytery, and also of Magee College; ordained on November 7th, 1906. He was a young man of most promising parts; but his time here was to be very short. He only preached a couple of times when he took ill. This proved to be a lingering illness, and ended in his death on March 22nd, 1907. The present minister is the Rev. Francis Moore, ordained July 15th, 1908. Mr. Moore is well-liked, a good visitor, amiable in character, and sociable in his disposition, and will help much to uphold the best traditions of the congregation.

For elders, see Appendix D.



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CORVALLEY, CORLEA, AND KELLS

These congregations, though not exactly in East Cavan, are so closely united with it in their history and religious intercourse, that they can equally claim recognition in this story.

Although we know little regarding the Plantation of South Monaghan, we are not left without a clear indication of the source from which this colony, like most of the others, had sprung. In Mr. Shirley's 'History of Monaghan' is the following:- When speaking of Carrickmaclim, he says, "Here, besides a burial-ground, are the ruins of a Presbyterian Meeting-House, rebuilt in the year 1839, in the townland of Ardragh. In 1695, this townland, with twenty others, was rented by Mr. George Maxwell, a middleman, who seems to have brought a colony from Scotland with him, the ancestors of many of the tenants in this neighbourhood."

Already has been noted the close connection that once existed between Breakey and Carrickmaclim, and the immediate desire of the latter people to have a share of the Gospel ordinances that were growing around them. No doubt, their surroundings were strong barriers resisting their endeavours in that direction. All the same, they persevered until they fell into the line they had marked out for themselves. The sturdy Scotchmen of Farney were not to be overthrown by the usual buffetings under similar circumstances. It is to such men as the Olivers, the Lundies, the Nelsons and the Aikens of those early days that our Church is indebted for much of the life of the present, and who still aspire to preserve the old realities of a former generation. The hard-headed, energetic sons of toil, who first raised the banner of Presbyterianism around the old meeting-house of Carrickmaclim, deserve the very best recognition possible, and to be ranked among our Ulster worthies. We hail them as friends of religious

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freedom and onward progress, and rejoice in the mighty spirit that has still upheld them in the paths their fathers defended.

We may reasonably say that from the very first mention of the relation of the people of Carrickmaclim to Breakey, that a series of supplies, more or less connected, were kept up here by the Presbytery. But a definite understanding was reached in Mr. Hutcheson's time that they should be joint partakers with Breakey of that minister's services, but with a separate place of meeting. Their first idea was a corporate union with the Sharcock district for a separate charge there; but this, the Presbytery disallowed as the latter was "within the bounds of another congregation." The union of the two congregations under the name of 'Ervey and Carrickmaclim' continued down to 1832, when Mr. Winning resigned the charge of the latter. Henceforward, it was separate and independent. In the August of the same year, Mr. Thomas Gibson was licensed to preach, and on December 4th was ordained to the charge of Carrickmaclim.

Mr. Gibson was a member of a family long connected with the congregation of 1st Bailieborough. He was tall and straight, with a decidedly Scottish cast of features. He had a deep and powerful voice that spoke with an emphasis and a peculiarity of depth of tone not easily surpassed. He was as powerful in pulpit-work as he was expressive in manner, and, like all those of the old school, explained the morning psalm and chapter; while his services were a blending of evangelical language with the niceties of theological discussion. His solemn well-moulded prayers attracted those who listened to him, with a fonder, closer reverence; and there was something

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within him that drew the respect of all. As a man, he adhered to established principles, loved his church, and sympathized with whatever was destined for its advancement. In the year 1859, when the whole Presbytery of Bailieborough was, more or less, influenced by the wave of Pentecostal fervour, no congregation felt the power of the special grace more than that of Mr. Gibson and his people, and which became an incoming blessing that was determined to remain.

In the Synod of 1840, a memorial was read from some members of the Congregation of Carrickmaclim, praying the Synod that, as the site of their meeting-house had been changed to Corvalley, the Presbytery of Cavan might be directed to sanction the erection of a new congregation on the old site of Carrickmaclim. Messrs. George Thompson and James Bell appeared in the matter as Commissioners, and were heard. It was moved and agreed to "That the Presbytery of Cavan be directed to deal with the memorialists to induce them to select Carrickmacross as the site of the intended new congregation." This entirely fell through. In Mr. Gibson's early charge, the present church was built in a pleasant valley on the main Carrickmacross to Shercock road. Mr. Shirley gave them £10 annually as a donation to the stipend. Mr. Gibson resigned in 1863. The congregation then gave a unanimous call to the Rev. V.E.White, then of Newtown Hamilton, who was installed here on April 8th, 1864.

Mr. White was the youngest son of the Rev. Patrick White of 1st Bailieborough, and a young man, gentlemanly in appearance, reserved in manner, modest in deportment, and deep in understanding. His sermons were specimens of much careful thinking and preparation, but almost entirely of the simple, evangelical type. He never rose to heights

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of great eloquence, nor ever sank to unattractiveness. There was a character about them that made the listeners think, and gather the meaning so simply declared. He was critical, but not so much as to make his criticisms displeasing or burdensome, and evidently thought carefully before he hazarded an opinion. Owing to ill-health, Mr. White was allowed to resign and the congregation to choose an assistant and successor in June, 1869. The choice fell on Mr. Robert J. A. Moore, a licentiate of Coleraine Presbytery, who was ordained on July 2nd, 1869. Mr. Moore resigned in 1872.

The next minister was Mr. R. T. Simpson, a licentiate of the Ards Presbytery. He was ordained here on May 24th, 1872. While here, Mr. Simpson was regarded as a hearty, thorough-going gentleman, zealous in his work, true to his principles, and evidently destined for a more extended sphere of labour and influence. Up to the present, the congregation had much felt the need of a manse; and, as the late Samuel Stevenson, Esq., M.D. had made them a bequest of nearly £300 for that purpose, both minister and people thought it wise to endeavour to provide one. The Trustees for this bequest were Rev. Robert Black of Dundalk and Mr. Richey Lundie. A loan of £250 was got from the Board of Works; and with these and many private subscriptions, they were enabled to erect a handsome and commodious building, well-situated, and a credit to the congregation. The site is held by a lease in perpetuity: the first Trustees being Messrs. Richey Lundie, William Lundie, and Nathaniel Eakin. The Presbytery, at its sitting in March, 1875, "record their pleasure at the noble exertions they have made in erecting a Manse, and Mr. Simpson's untiring efforts for that purpose." Mr. Simpson was beloved by his people. Strong in his

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ideas of what was correct in the doctrine and discipline of the Church, he lost no opportunity of taking the part of what he believed to be right in every emergency. His loss was felt on his acceptance of a call from Dungannon in 1878.

Rev. William Fearon, formerly of Ballinglen, Co. Mayo, was installed here on February 28th, 1879. Deep religious principles were never more conspicuous in the life of a young man than they were in William Fearon. He seemed to be the very essence of all that was noble in spirit, manly in expression and beautiful in life. His knowledge of mankind in general, his innate liberality of sentiment, and his buoyancy of manner - widened in many respects by his short sojourn in Ballinglen - enabled him to throw the whole weight of his powers of intellect into the work now before him. Thrown among a good-natured and intelligent people, it was no wonder that the closing of his brief pastoral work in Corvalley was mourned by all. He received a call from 2nd Strabane, which he accepted, and was loosed from Corvalley on September 12th, 1882.

The congregation was then vacant for nine months, when Mr. Josias Mitchell was ordained there on July 24th, 1883. Like Mr. Fearon, Mr. Mitchell - a member of a family long-connected with the district - was well-known. Nice in manner, pleasing in conversation, and full of the freshness of a college-life, he soon gained the good-will and confidence of the people. All too short was his stay here, for, on November 2nd, 1885, he accepted a call from Drumlee, Co. Down.

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Following him, on March 16th, 1886, Mr. Samuel Duncan, a licentiate of the Derry Presbytery, was ordained here. Mr. Duncan proved himself to be a man of many parts. He was a good scholar, sound in his Biblican interpretations, and thorough as a Presbyterian. For a good number of years, he was Clerk of the Bailieborough Presbytery, and, during that time, was most attentive to all the various duties devolving upon him. Regular in attendance, and careful in the dispensing of the laws of the Assembly, he was always found to be an accurate resort under every difficulty. Between 1890 and 1893, Mr. Duncan was able to get a Manse debt of £180 entirely cleared, together with a renovation of their church. The Presbytery congratulated the congregation on the results of their efforts in these directions. Mr. Duncan accepted a call from Killucan on September 1st, 1908; and Mr. James Graham was ordained here on January 19th, 1909. Under him, the congregation is not likely to lose much of its old significance. Alert in his duties, watchful regarding the usual growing wants, and in his work blending wisdom with cheerfulness Mr. Graham seems destined to carry even further still the message to old Carrickmaclim.

For elders, see Appendix D.

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CORVALLEY, CORLEA, AND KELLSCORLEAoriginally Ballytrain or Ballatrain

The first we hear of this congregation is at the Synod of 1816. The deputies are not named; but they present an influential memorial in the name of over 100 families in the vicinity of Ballatrain, who live "six miles from any place of worship under the care of the Synod." They desire supplies of preaching, and state that they are willing to pay £50 of stipend, if erected into a congregation. The Synod agrees to the general principle of the memorial, and refer the matter to the Presbytery of Monaghan to make inquiries as to the whole circumstances of the case, and report at the next meeting of the Synod. But at the next Session, the Presbytery had no report, and, therefore, that business had to be dropped for the present.

The prayer of this memorial does not seem to have progressed very rapidly, though it began with great warmth; for it was not until 1824 that we find the application granted and Mr. Matthew Adams ordained to the charge of "the newly-erected congregation of Ballytrain on May 11th last." It preserved the name Ballatrain until the year 1835, when it received its present name Corlea. Mr. Adams became separated from the congregation in 1833; and Mr. John Parr was ordained there on December 24th, 1834; and, at the same time, the name of the congregation was changed.

On the death of Mr. Parr on February 14th, 1878, the congregation gave a call to Mr. James McKee, a licentiate of the Carrickfergus Presbytery. He was ordained here on July 19th, 1876. Mr. McKee remained but a short time, having accepted a call from Lowtherstown, and was loosed on February 5th, 1878. He was succeeded by Mr. James Knox of the Donegal Presbytery, who was ordained on

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CORLEA

July 23rd, 1878. In November, 1881, Mr. Knox removed to Alt. . . . , and Corlea became once more vacant. But this was shortly remedied. Rev. Alexander was installed on March 21st, 1882. On account of a protracted illness, Mr. Milligan was obliged to resign the active duties of the ministry on January 2nd, 1889. He died in April, 1893.

But soon a message from 'The Route' made its way into South Monaghan in the person of Mr. D.B.Knox, who was ordained on November 26th, 1889. Mr. Knox soon became very popular. He was a pleasing preacher and a man of learning, and was not alone acquainted with biblical truths, but was also well-versed in science and literature. His sermons were usually characterized by a plainness of diction as well as a profound knowledge of all the variations of his subject. He was clear in exposition and argument; and while, on the one hand, he often rose to heights of eloquence, yet, on the other, his plainness was sure to bring his hearers with him. But Mr. Knox was not destined to remain in Corlea. In his time, they were enabled to make extensive repairs to their church-property and to build a new school-house. He resigned the congregation on July 31st, 1900. He is now the popular minister of Whitehead, and general editor of the "Irish Presbyterian."

The Church and Manse are beautifully situated on one of the Ballytrain series of lakes, on the upper waters of the Annalee river.

The late Rev. Robert Black of Dundalk and Mr. William Primrose, licentiate, were brought up in this congregation.

For elders, see Appendix D.

CORVALLEY, CORLEA, AND KELLS

KELLS, CO. MEATH

Already it has been shown that 'Breakey and Kells' were linked together in their efforts in the first days of Breakey congregation. But that compact was soon broken; and we hear no more of Kells for a long time. In the year 1848, a Mr. Hall of Rockfield wrote to the Presbytery of Bailieborough desiring that it should provide preaching there. Mr. McCollum was deputed to go to Kells for that purpose, and was well-received. There was little more than an occasional service until 1865, when the Rev. Patrick White reported that he had visited Kells and preached to an audience of nearly 100 people, and recommended the Presbytery to establish a Sabbath evening service with the object of having it ultimately erected as a missionary station. In 1866, an application on those lines encouraged the Presbytery to arrange for a series of services, which were well attended. This was continued for two years. The Board of Missions was then approached for their favourable consideration of the facts therein, and for the grant of a missionary for Kells; and Mr. Robert Moore was appointed.

At the February meeting in 1869, Mr. Moore and Mr. Benjamin McCabe appeared as deputies in support of a memorial, and stated that the work was much hindered through the want of proper accommodation for the numbers attending - it may here be stated, in passing, that this congregation owes very much to the active efforts of Mr. McCabe, who was himself a zealous Presbyterian from the historic neighbourhood of Ashfield and Drum, Co. Monaghan. He was unchanging in his efforts in this matter, in order to gather together in one the few scattered Presbyterians in the vicinity of Kells - the Sabbath School, they said, was promising well; and 18 families had promised £23 annually of stipend, and also the Marquis of Headfort would make a grant of building-ground for a church.

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KELLS, CO. MEATH

They sent a memorial also to the April meeting, praying the Presbytery to have them erected into a congregation. The ordinance of the Lord's Supper was administered there in May. Mr. James Maconachie, now of Belfast, then a licentiate of the Route Presbytery, was their first minister, ordained November 30th, 1869. Thus was inaugurated in Kells, the beginning of a new era in the life of a people, almost completely isolated from their co-religionists in East Cavan. They have again asserted their independence after a period of almost 170 years. It is true that they are but a little flock, but spirited. They are liable to many discouragements; and, as they lie on the utmost frontier of Ulster, this little congregation deserves all the sympathy and kindness that their stronger friends are able to supply. They have now a neat church and a comfortable manse.

But Mr. Maconachie had further work to do, yet scarcely more important. He was called to Castleblayney in a couple of years, amid the deep regret of his devoted people in Kells, who sent to the Presbytery Messrs. McCabe, McCullagh, and Henderson, to plead their cause. The following short extract from the Presbytery minutes shows the esteem in which he was held by his co-Presbyters:-
"In his pastoral relation to our infant church in Kells, he was indefatigable in labours, exemplary in demeanour, the very illustration of prudence, careful in preparation, and popular in his pulpit services; and in every department of ministerial life, meriting the esteem and confidence of his attached flock." (December 20th, 1871). During Mr. Maconachie's ministry, the church was built. The Trustees were Rev. Robert Black, Rev. Richard Smyth, Moderator of Assembly, and Messrs. J. McCullagh, John Henderson, and Benjamin McCabe, the lease bearing the date, 1871.

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Mr. Patrick W. White, licentiate of Downpatrick Presbytery, accepted a call to Kells and was ordained there on October 31st, 1872. Mr. White is son of the late Rev. William White of Downpatrick, and, therefore, both son and grandson occupied the same manse. He is now the popular minister of Stonebridge, an old and long-distinguished congregation. During Mr. White's time, he did much to remove the remainder of the debt incurred in building their church. He accepted a call to Strangford on December 28th, 1877. The congregation was then vacant for a year, when Mr. Alexander McClinchie was ordained on December 31st, 1878. In August, 1881, he was transferred to Cremore. After him, Mr. H.H. Moore of the Belfast Presbytery was ordained there on October 17th, 1883. He remained for about two years, having accepted a call from Hilltown, Co. Down on June 6th, 1885.

The congregation was now vacant but for a short time, when they presented a call to the Rev. William Fearon of Strabane, which he accepted, thus returning once more to his native country. He was installed on September 2nd, 1885. Mr. Fearon was the active instrument in procuring a manse for their minister. He spared neither general diligence nor personal trouble in endeavouring to promote the work he had taken in hand. Mr. Fearon was well-known as a young man of the most endearing tenderness, of an amiable disposition, and of a fine address in public speaking. He set his mind to work for Kells, and did it both in speaking and writing. His carefully chosen advocacy of all things evangelical, together with his world-wide loving kindness, served him now in good stead in getting, for the congregation, a beautiful manse - his people helping him with all their ability. It was with them (just as

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it is at all similar times) when good work is to be done, some one will be found to do it. The Trustees were Rev. William Fearon and Messrs. McCabe, Herd, Porter, and Smyth - the lease bearing the date, 1892. Mr. Fearon died, after a long illness, in February, 1893. The following is a short extract from the Presbytery's tribute to his memory:- "Mr. Fearon's warmth of heart, his simple uprightness of character, and his unfailing readiness in every way possible to assist his brother ministers, made him beloved by them all. He was devoted to the work of the Lord in his own congregation of Kells, where he left behind him a visible monument of his energy in a new and handsome manse."

The next minister was Mr. George Woodburn, M.A., ordained July 11th, 1893. But the people of Kells were not long privileged to enjoy the services of Mr. Woodburn. He was appointed Professor of Logic, etc. in Magee College in September, 1895. Mr. S.D.Irons followed, being set apart on December 5th of the same year. He removed to Drumquin in January, 1904. The present minister is the Rev. James Mitchell, installed on July 20th of the same year. Mr. Mitchell seems to be a favourite with his own people, and with the people of Kells generally. Being far separated from the rest of his co-Presbyters, his position there is no sinecure, and our cause by him is well-defended and supported.

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CORRANEARY, 1st and 2nd COOTEHILL, AND KILMOUNT

CORRANEARY (SECESSION)

The same type of farmers that were the bone and sinew of the present life of other portions of Clanksee and East Cavan generally, were here also from the early days of the Second Plantation. Their very names testify to their Scottish origin. In their own times and way, they exerted a power not inferior to the best men and in the best days of far more favoured localities. Though lowly born, and bred in no high style of art, like all others of their times, yet where great things were required, according to their own ideas, they showed themselves willing to undertake them. As early settlers, they were subject to the same troubles common everywhere, and felt the press of outside dangers and inward fears, and were harassed alike by the hand of penury and the want of the conditions necessary for rapid progress. But those innate natural products, the instinct of social and Christian fellowship, together with the steady pursuit of a definite purpose, came with them and have not yet left them. The Sharps and the Sandersons, the Browns and the Ritchies, the Irwins and the Andersons, the Gambles, the Bells and the Fergusons of those days, and many other names equally dear, deserve that tribute of praise that a grateful posterity should accord to all good men and true. We cannot pass by such cases of secluded worth without considering for a moment what their lot was in the early days of the 18th century. We owe much to these, and to all others equally diligent in introducing and upholding our Presbyterian interests among the hills of East Cavan. It may be that "with their names no bard embalms and sanctifies his song and history;" yet, all the same, the work of all such, deserves to be recorded, that the present, as well as future generations, may see what their fathers have done.

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The people of Corraneary have always maintained an honourable position in the Presbyterianism of East Cavan. At the very outset, as we have seen, they took an active part in moving for a share of the responsibility of inviting, and providing for, the maintenance of the new minister at Breakey, with the expectation of a portion of his services. Henceforth they had supplies from the Presbytery and became a living people. But the united church buildings being authorized at Corglass, a congregation being formed there, and a minister appointed, threw back the Corraneary people as a separate congregation for a few years only. After the erection of Bailieborough district into a separate charge in 1714, they continued to form a large and important portion of that congregation.

Towards the middle of the 18th century, the Secession branch of the great Presbyterian family began to make rapid progress in Ireland. Several circumstances had contributed to this, some of which are traceable to the internal affairs of the Irish Presbyterian Church itself. The failure of Presbyteries in Church extension, unhappy divisions in large congregations, the growing laxity in the religious life of the people, etc. (1) led to the rapid advance of Secession congregations. The movement seems to have spread rapidly. The first ordination in Ireland, under the direction of the Associate Presbytery of Scotland, was that of Mr. Isaac Patton at Lylehill, near Lisburn, on July 9th, 1746. But the erection of a Seeding congregation at Cahang, near Ballibay, prepared the way for a general accession of strength to that forward progress in Monaghan and Cavan. On July 23rd, 1751, Mr. Thomas Clarke, a licentiate of the Associate Presbytery of Glasgow, was ordained there in a field belonging to Mr. William McKinley.

(1) See "Records of Synod of Ulster" - Newbliss, Page 361.

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adjoining their new church, as, owing to the vast crowds assembled, no convenient indoor accommodation could hold them. This was followed by Newbliss in 1754, Castleblayney in 1755, Corraneary and Cootehill in 1768, and Bailieborough about 1700. Following Dr. Clarke, Mr. John Rogers received and accepted a call from Cahans, signed by 193 persons, and was ordained there on June 3rd, 1767. At that service, the Rev. John Craig of Corraneary preached. Mr. Rogers was a member of an old and respected family, which we find as early as 1730 prominent in the congregation of Drum, and from which the present writer is descended. He was distinguished while in Cahans as the father of the Secession Synod; and his Divinity School (or rather College) there was attended by many young men who afterwards became eminent in the Church. (1)

Through the kindness of the Rev. William Auld, we are brought into direct connection with the relation of the story of the early days of this congregation, as taken down by Thomas Tate of Rathfriland, July 18th, 1825, from the recollections of his father, James Tate, who was brought up in the congregation, and was well acquainted with the whole matter. The main features of this are worthy of record. As early as 1755, the people of Corraneary district made application to the Burgher Synod of Scotland for services of preaching. Dr. Clarke of Cahans, after his ordination there, like Paul, went everywhere preaching 'the Word,' and visited them often; so also did Mr. John McCaulay and others. "Their preaching at first was held in the house of Stephen Rowan of Drumbinnis, and afterwards occasionally at Joshua Ferguson's of Killycloghan, and at John Cooke's of Tullylurkin, but mostly where the present meeting-house now stands." Before Mr. Craig, their first minister, was ordained, they fenced in the

(1) See "Witherow's Memorials, etc.," Pages 85 and 247.

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ground and built their house, which was then thatched by James Blair, James Tate himself assisting in the work. "Mr. Craig was ordained in the joint congregations of Cootehill and Corraneary" about the year 1783. His ordination was held in a meadow belonging to Mr. Robert Jordan on the east side of Market Street, Cootehill. Dr. Clarke of Cahans, Mr. Thompson of Newbliss, Mr. Beattie of Drum, Mr. Kerr of Ballygonoy and Mr. Magill of Clennanees, were the ministers present. The stipend promised by Coraneary was £15 and oats; Cootehill promised £10; and, as for oats, they would not be worse than Coraneary. Mr. Craig continued with them in this way for about five or six years, and then gave up Cootehill and took charge of Bailieborough every third Sabbath." In both these places they soon raised their stipend to £20 and £15 respectively. "In the year 1791, the old meeting-house of Corraneary was taken down and a new one built on the same site, but larger. The new house was built by George Mahood and F. Davidson. At first it was covered with black oak shingles by William Snoddan, carpenter, but afterwards slated in 1848." In 1791, when they became determined to rebuild, they approached Lady McCartney, the then proprietor, to ascertain the terms of rent, etc., when she kindly told them that she did not know what she should charge them for a piece of old consecrated ground, so long in their possession:" and so it remains, and is held free of rent ever since. Mr. Craig continued with them as minister until 1792, when with his family he emigrated to America.

Mr. Francis Carlisle was ordained as his successor on September 23rd, 1793, to the joint charges of Coraneary and Bailieborough, where he acted as pastor until his death in 1811. Mrs. Carlisle was long known as

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a zealous advocate of Total Abstinence and Band of Hope Societies, at a time when very little attention was paid to that phase of Christian working in many of our churches. Yet, she went on steadily, and helped to lay a good foundation for its further extension in a few years following. The death of Mr. Carlisle severed the close connection between Corraneary and Bailieborough branches of the Secession. There were now two vacancies.

After Mr. Carlisle's death, Mr. Samuel Crookshanks was ordained to the pastoral charge of Corraneary on March 23rd, 1813. He was just like many of the ministers of his time - plain, but real, and desired neither the polish nor the adornments of modern life. In the work for which he was set apart, none could be more zealous, and few could go through with it with a more thorough conscientiousness.

We know from the old Session Book that at this time, the congregation was very large, having increased much in the last forty years, so that Mr. Crookshanks had succeeded to the care of a people, having before him all the conditions necessary for good work. He was apparently of sound practical understanding, and well-suited for the care of a congregation of farmers, who were determined to make the most of their opportunities. Their minister could give them advice in spiritual matters and encouragement in their regular labours.

His pulpit services were well-attended, and carried through with all the care usual in those times and places. He neither lacked energy nor ability in his work, and was true to the principles which he professed. It is related that he made a practice of occasionally

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taking some particular Book of the Bible or Testament and going through some explanation of it, chapter by chapter; and he also did the same with that of the morning psalm.

After the death of Mr. Crookshanks, the congregation remained vacant for about two years, when the present Rev. J.W.Gamble of Lisburn was ordained there in 1865. Mr. Gamble belonged to an old 'Plantation' family long resident within the bounds of the congregation - the name is given in some volumes of Scottish records relating to the Plantation as 'Gemell.' Mr. Gamble early showed that he was determined in the preservation of the Presbyterianism of this old congregation. Although a young man when he took charge, he gave of his best in applying himself to the special work of the ministry then put in his hands. With a fine tone of voice, pure accent, distinct delivery, and affable manner, he failed not in securing the affection and general confidence of his people. From Coraneary, Mr. Gamble accepted a call to Cootshill in 1874.

The present minister is the Rev. William Auld, ordained here on August 10th, 1876. Mr. Auld has done good work since he came to Coraneary. Painstaking and earnest in duty, he has taken every opportunity presenting itself to bring the congregation into a high state of efficiency. Straightforward and cautious in all his relations with the people as their minister, and keenly alive to all their best interests, he labours among them not only as their pastor, but as a man and a friend. The beautiful manse that he has been instrumental in building, remains as a token of Mr. Auld's remarkable diligence. Many other later improvements, even on a large scale, have been made in order to make everything

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around them comfortable, and in accordance with the most shaste, and yet most durable, ideas of church workmanship. Quite recently, they made a general renovation of their church, including a new system of heating - and everything done in the best style.

At the time of the Union in 1840, the congregation of Coraneary was one of those that refused to amalgamate with the Synod of Ulster, and has remained so ever since. The church, manse and surroundings, are in a charming situation, lying in a romantic and almost hidden valley, near the site of the old manor-house of Coraneary, and about midway between the thriving towns of Cootehill and Bailieborough, by the old road. The very seclusion of the place, the soothing influence of the murmuring of the river, and the natural blending of the colours of foliage, water and sky, make a picture perfectly delightful in its presentation - the veritable type of many a pleasing Ulster scene.

The Revs. J.W.Sharpe of Moneymore and J.W.Gamble of Lisburn are living representatives of the Presbyterianism of this old and distinguished centre; while the Revs. Samuel Kelly of Tullamore and Alexander Brown of Colmacell, Ayrshire, long passed away, having finished their course, are also to be added to the Roll of those brought up in Coraneary.

But we have a valuable record of the inner history of this old congregation in a well-preserved Minute-Book of the Session, which gives a special light upon the work done here. The intrinsic value of this

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old book is very distinct, and is well worthy of a detailed notice in itself. It may be regarded as a typical example of the careful presentation and the antiquarian value of a congregational register. Surely, it is time our office-bearers, generally, should revert to their responsibilities in this matter, so important to our Church's onward progress. The knowledge of what we have been doing in the past, is just as useful as any other matter connected with our present work. There is no use in making entries if the registry books are lost. It should be one special right of our office-bearers to see that the written evidence of their existence is carefully preserved.

This book exhibits a good deal of the peculiarities of a country Presbyterian congregation in the 18th century, and is now 145 years old. By long and successive handling, it is much time-worn, but most of it is perfectly legible, showing good writing all through, though much defective in spelling and in the use of capital letters, a character by no means uncommon in writings of those times - and even this increases its interest. It has been carefully copied, and thus made permanent for another 150 years.

On a fly-leaf at the end of the book, the following title-page is carefully written: "The Session Book With the Records of Bap: and Marrages anno: domo: 1765: Wrot By Ms Elias Rutherford."

The first portion of the book contains a miscellaneous assortment of money entries, Sabbath collections and numerous payments, but without any orderly arrangement. With groups of these is usually connected the name of an elder, as if each of these in turn became

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responsible for the entries for a time. The items of expenditure are given, with due regard to notice of balance on hand, such as "paid out by Robert anderson to a window £0 - 1 - 10d; more to Jon ball for repairing the house £0 - 5 - 8d." etc.

The second portion of the book contains a few pages of notices of marriage ceremonies, nearly always stating that the contracting parties had been "regularly proclaimed" - which then was the prevailing rule at Corraneary; an infraction of which was punishable by censure, etc. For example:- "Samuel Martine and mary pearcy was Regularly proclaimed and married may the 5th, 1769 By y^e Revd. John Craige." "James Brown of the cong. of banbreaky and Marg^t Blar of this Congⁿ was Regularly proclaimed at Coranarsy Meeting house and Married May 18th, 1773 by y^e Rev^d John Craig."

Another portion contains records of Sessional meetings, usually with a very full detail of all the circumstances attending them. There were a good many elders, and as a rule they attended well, their names being always recorded. Their deliberations, with only a couple of exceptions, seem to have been unanimous, and that in apparently difficult cases. Discipline was very strict; and where breaches of church rule occurred, the delinquents received ecclesiastical censure. In the year 1778, we have the signatures of three members of Session - Robert Anderson, Joseph Sharp and John Gilbreath. These show writing comparing favourably with similar signatures of the present day. Elias Rutherford was Session clerk.

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The fourth portion of this book contains a registry of baptisms; these, as a rule, are well attended to, having dates, names of parents and children and ministers. There are numbers having the same surname, but, unfortunately, except in two or three cases, the townlands are not given. If this had been done, it would have made the book most valuable as a record for tracing accurately many family histories. This omission could have been very much rectified 100 years ago; now it is impossible. The first entry runs thus:-

"1764, Sanderson, Joseph had a child baptized by the name Edward, June 26th;" but the minister's name is nowhere attached until 1769: the first entry to which it is put is "Martin, John Martin, Catrine Wallace his wife Margret second child Born November 23rd. Bap^d January first By John Craig."

Connected with this is another little book, unbound, and containing a continuation of the baptisms only - the two extending through a period of 46 years. In that time there are 922 baptismal registries, which prove that the congregation then must have been large. After Mr. Craig left Corraneary, and before a new settlement was made, baptisms were performed by Revs. John Riddle, John Rogers of Cahans, and James Rankin. In this connection it may be noted that on a strict analysis of these entries 301 families are represented; of whom Sharp numbers 23 families; Irwin, 12; Brown, 11; Bell and Sanderson, 10 each; Ferguson, Hoey and Huston, 7 each; Anderson, Barron, Gibson, Martin and

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McWilliams, 6 each; Harrison, Johnston, McFadden, Moffit, Richey and Teate, 5 each; Crookshanks, Lundy, McKiven, Rea, Smyth, Wiggins and Willy, 4 each; Adams, Barnett, Gamble, Gilbreath, Kelly, Kernaghan, Vogan, McLoughlin, Stewart, Montgomery, Wallace and White, 3 each; the remainder making either 1 or 2 each. Among the children baptized, the name John occurs 115 times, James, 67, and William, 64 times. Among the female children, Mary occurs 78 times, Jean, 77, and Margaret, 57 times. There are only two double names in all.

The last baptism performed by Mr. Craig was on May 19th, 1793, and was that of Elizabeth, the child of Andrew Armstrong and Isabella Sharp. From that to August 17th, 1794, the other ministers, already named, performed these duties. Rev. Francis Carlisle is first named in this work on September 25th, 1794. Mr. Carlisle became the minister of the united congregations of Corraneary and Bailieborough (Urcher). In the year 1782, we find an entry referring to "William Wade, formerly an elder in Ballyborough where Mr. Craig usually supplies, having come to live within the bounds of the Corraneary congregation, the session agreed to take him into Corraneary session." This was done accordingly.

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CORRANEARY, 1st and 2nd COOTEHILL, AND KILMOUNT

FIRST COOTEHILL

At the time of the Plantation, the progress of settlement made in this portion of Tullygarvey does not seem to have advanced with the same rapidity as that of Clankees. When Pymmar made his report, he found John and Thomas Ash having a Proportion named Drumsheil; but little had been done. Upon it there was a "Bawne of Clay and Stone, and another of Sodds, 120 feet square; but all inhabited with Irish." This was afterwards erected into the "Manor of Ashfield;" thus receiving the Grantee's own name. It was a grandson of the same Sir Thomas whom we find at Breaky in 1702, as already noted. The district of Ashfield has since developed into one of the most flourishing portions of Cavan. No doubt, the special encouragement given in the era of the Revolution acted as a strong incentive to the progress of a new Plantation as in other places. Pymmar also tells of the "Manor of Tullyvin" granted to Archibald Moore, who was dwelling there at the time of the Survey. There were four English families; the remainder of the Estate being planted with Irish.

But, as in other parts of Cavan, it was not until the years surrounding the Revolution that the real Plantation of this district was begun. In another large portion of the neighbourhood of Cootehill, grants were made in the Cromwellian settlement to the Coote and Dawson families, but forward progress was slow until towards the end of the 17th century. And, as in Clankees, the greater portion of the names occurring are unmistakably of Scottish extraction. In King James' Bill of Attainder, the names of Thomas Ash, Thomas Coote, James Moore, and Captain Richard Dawson, are given among those marked for the force of Tyrconnell's arguments.

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FIRST COOTEHILL

That South West Monaghan and the districts of Ashfield and Tullyvin were peopled with some Presbyterian families, about the same time as portions of Clanke, we have some fair conclusive evidence. The erection of a congregation at Drum, which became the Presbyterian centre of a wide district here, speaks for itself. They were supplied with preaching in 1697 and 1698; and again in 1700 the Presbytery of Tyrone was enjoined to supply "Brachy and Dartrey until they be planted with a Minister." Dr. Killen records that they must have been formed into a congregation even before that. Mr. Hugh Kelso was ordained, apparently as their first minister in 1703.

The first that we hear of a congregation at Cootehill is at the Synod of 1718 when an appeal is brought up by Captain Robert Hamilton, Robert Moore, and Archibald Vance, from part of the congregation of Drum, against a decision of the Presbytery of Longford. The people of Cootehill and neighbourhood had up till now formed part of Drum, and from the circumstances of the whole matter it would appear that they had made out a case of separate existence for themselves, and the Presbytery had acceded to their request. This, the congregation of Drum resisted, as tending to weaken the remainder so much that they felt that they should be unable to support a minister. The deputies from the Cootehill portion were Messrs. Hugh Calderwood and David Alexander, who supported their claim at the Synod. It was finally determined to maintain the decision of Presbytery as being "more for the Interest of Religion and of that part of the Country, that Cootehill be erected into a distinct congregation," and ordered that a Commission should meet at Drum to settle all outstanding difficulties between the two places.

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FIRST COOTEHILL

Next year the matter came up again by a supplication from Drum and some from the Manor of Ashfield "through Messrs. John Armstrong and Alexander Lawson, commissioners," praying that Cootehill should be rejoined to them. The Synod resolved to adhere to its former decision. For some time this seems to have had a weakening effect on the congregation of Drum and its minister, Mr. Samuel Magachin.

The first minister of Cootehill was Mr. Andrew Dean, a licentiate of the Presbytery of Longford, ordained here on October 9th, 1721. Mr. Dean seems to have been an active man, attending to the spiritual wants of this new congregation up till 1740. He was a very good attender of Synodical meetings, etc., during which time we have the names of five of his accompanying elders. Mr. Dean died in 1760. The congregation was vacant until 1766, when Mr. Thomas Stewart was ordained on April 22nd. It is most likely that this long vacancy was largely instrumental in encouraging the rising influence of the Secession interest in Cootehill, which at this time was rapidly increasing in strength in Monaghan and Cavan. In 1763, Mr. John Craig had been ordained over the united congregations of Coraneary and Cootehill.

We have little information regarding the people of Cootehill during the long pastorate of Mr. Stewart. Becoming unable to continue his ministerial work, he was succeeded, as assistant and successor, by Mr. John Johnston, ordained on February 2nd, 1806. Mr. Johnston was only a short time in Cootehill, having accepted a call from Tullylisk, and was installed there on October 1st, 1811 (1)

(1) Records of Synod of Ulster.

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FIRST COOTEHILL

To Mr. Johnston succeeded Mr. Robert Campbell, ordained on December 8th, 1812. At his ordination, Messrs. Alexander Bell, James Graham and John Harris represented the congregation. Mr. Harper preached, and Mr. Morell of Ballibay gave the charge. On February 26th, 1828, the Presbytery dissolved the connection between Mr. Campbell and the congregation of Cootehill, and on the same day they ordained Mr. James Bones to the ministerial duties. Mr. Bones was a good worker, as evidenced by a statement made at a Visitation Presbytery in 1848 that he held stated district services within the bounds of the congregation at Ashfield, Cohagh, Aghnamullen, Leaghan, Drumgreen, and Drumsillagh. Becoming infirm, he was allowed to resign, and Mr. J.R. McCleery was chosen, and ordained as assistant and successor on September 27th, 1870. A short time after the Union, 1st Cootehill was placed in the Bailieborough Presbytery, and remained so until transferred to the Cavan Presbytery in 1856.

The ministry of Mr. McCleery was marked by the building of an entirely new church on the original site inherited by them so long. Through the united exertions of minister and people they were able to provide for themselves a graceful and serviceable building, which for a long time will remain as evidence of their business capacities and good taste alike. We need never have fear for our church so long as our people are willing to put forth their best energies in the services of religion as well as in their own private affairs. It was opened free of debt by Dr. Porter, Queen's College, Belfast, in 1876. Mr. McCleery accepted a call to Dromore in 1880.

The succeeding and present minister is the Rev. W.M. Henry, a worthy representative of the best of those who have gone before him. He has been the active instrument in the erection of a beautiful manse in a splendid situation. All these things show zeal in a righteous cause and a living vitality in the Presbyterian people of Cootehill and its vicinity.

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For elders, See Appendix D.

CORRANEARY, 1st AND 2nd COOTEHILL, AND KILMOUNT

SECOND COOTEHILL (SECESSION)

As we have already seen, the congregation formed a portion of the united charge of 'Corraneary and Cootehill,' at the ordination of Rev. John Craig in 1763. This union existed but for a few years, as related by James Tate, when it was relinquished, and Bailieborough taken up by Mr. Craig instead. We know nothing further definitely, until we find the name of Rev. John Marshall in the beginning of the last century. There was a vacancy in 1821. This was proposed to be filled with Mr. Josias Wilson, who received a call there, but shortly afterwards accepted a call to Drogheda, and from thence to Belfast. They next gave an invitation to Mr. William Little, who was ordained on September 18th, 1822. Mr. Crookshanks preached from Rev. VI.10. Mr. Little was the immediate successor of Mr. Marshall. Mr. Little's last baptism was on July 9th, 1863.

Mr. Little's successor was Rev. John Auld Mageennis who received and accepted a call there, and who had been minister of Kilmount. He seems to have been installed about the beginning of 1864. At the Union of Synods in 1840, 2nd Cootehill joined with the majority; but on the installation of Mr. Mageennis, a slight divergence of agreement arose, and a portion of it again returned to the Secession Synod. The two portions of the congregation reunited in 1870, and obtained Rev. John V. Moore as their minister. He demitted the congregation in 1873; and in 1874, Rev. J. M. Gamble became their minister, being installed in Cootehill on August 10th, 1875. Cootehill became vacant on the installation of Mr. Gamble in Lisburn in 1880. Shortly after that, Rev. William Auld of Corraneary was assigned, by appointment of Presbytery, the special care of the congregation as a separate charge, performing all the duties, and preaching there on Sabbath evenings at 4.30 p.m.

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For elders, see Appendix.

CORRANEARLY, 1st AND 2nd COOTEHILL, AND KILMOUNT

KILMOUNT

Perhaps no better example of the usual course of Church extension can be given than that of Kilmount. The idea did not originate in the indulgent overflow of either public or private generosity or the sympathetic attention of Church authorities in order to supply the felt wants of a people. Here the scattered Presbyterians of an isolated district, living from 3 to 5 miles distant from their nominal place of worship, and feeling the want of many of the comforts attending regular church services, Sabbath School teaching for their children, and other incidental circumstances connected with their own particular situation, became desirous of satisfying those wants by an effort to have a separate erection of their own.

In the case of new congregations, the special details of each may be very various, but the underlying principle is always the same, namely, the desire of a people to have the ordinances of Christian worship instituted among them in a regular and systematic arrangement, with all due attention paid to convenience and other accompanying circumstances. Very often this must be so, or other dangers arise quickly detrimental to the peace and progress of the Church at large. Caution must be judiciously exercised or the binding cords will be broken, affection by degrees lost, and a scattered remnant will gradually dwindle until all contact is finally severed. The want of courageously attending to the lawful requirements of a people in their endeavours in such matters, perhaps not very flush in the means of forwarding their own desires, has often resulted in disaffection, schism, and, eventually, loss. This, Presbyterianism cannot afford. But here it would seem that when the Presbytery was approached, it assisted the people in whatever way it could.

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KILMOUNT

The progress of this movement at Kilmount was very much advanced by the timely and permanent incoming among them of the late Mr. Edward Cranston, as the new owner of Leaghan mills. It was also encouraged by services held there by the late Rev. Thomas R. White, then a licentiate, during the time of or immediately after the Revival of 1859. Mr. Cranston was naturally a business man; and previous to this had been an active worker, and a zealous member of the congregation of 1st Bailieborough. He was, therefore, fully prepared when he came to Leaghan to unite heartily with the Presbyterians of that district in their contemplated project. Possessed of a hearty flow of spirits, with zeal, tact and perseverance, he gave the best of his spare energies to forward the cause. The people themselves were most enthusiastic. They well knew they would reap the benefit, and applied themselves in every possible way. They made up for every other want by energy and earnestness.

The minutes of the Cavan Presbytery point out that in "August, 1860, a memorial was presented, signed by 59 heads of families residing in the district of Cornasans, entreating the Presbytery to supply them with preaching, and to take steps to have them erected into a congregation." The memorial was received, and a committee appointed to hold a meeting in the locality, and to inquire into the whole circumstances of the case, etc. This meeting was held in the open air in a field adjoining the house of Mr. Joseph McFadden of Leaghan. This is reported as being a large assembly, and that they were largely in favour of a new erection "on the ground of inconvenient distance from any Presbyterian place of worship, and the desirableness of having a convenient place which the aged and the young might have the privilege of attending."

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KILMOUNT

It appeared that there were 50 heads of families prepared to unite here "promising £37 of stipend, and engaging to raise £150 towards the erection of a place of worship." The Presbytery unanimously resolved to encourage them in their new undertaking. So it was here as elsewhere, when work is to be done, there are also willing workers to be found to do it. Funds were gathered wherever they could be got until the building was roofed, at which stage it had to remain for some time.

The first minister was the Rev. John A. Magennis, who was ordained here on March 11th, 1862, at which time the congregation was named Kilmount. Mr. Magennis was removed to 2nd Cootshill a few years afterwards. Next came Mr. Campbell, who left for Australia in nine months. Mr. Crawford came in 1865, stayed one year, and then went to London. In September, 1866, Rev. D.H. McMurtry, formerly of Ballywalter, was installed here, but left in 1869. Their course was, therefore, not a smooth one so far; and yet, though they have had their depressions, they have borne them bravely and never faltered in their allegiance. Like good men, they trusted in God and took courage.

But a brighter light comes upon the picture. Mr. John Greer, a licentiate of the Belfast Presbytery, was ordained there on June 30th, 1869. From this time, everything seems to have progressed with them. Mr. Greer saw their position at a glance, and resolved to do his best to improve it. Nor was he disappointed. Up to this time, their meeting-house had remained without regular pews, and had only an earthen floor. But Mr. Greer put himself to work out their betterment. He became not only the instrument in getting the church floored, pewed, and other minor details done, but he set about and succeeded in the erection of a manse and out-offices. He died in March, 1893.

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KILMOUNT

The next minister, and the present one, is the Rev. F. McClelland of the Belfast Presbytery. Mr. McClelland in his turn has been forward in promoting the welfare of the congregation. He has spared no pains in putting everything in order, getting a Government debt of £150 removed, and other necessary details worked out. The people are as true as ever to their own cause, and in many ways show the same enthusiasm as they did forty years before. Small in number as they are, yet many good men and true to Presbyterian interests have been sent out from among them to do their part in other lands. At the Guild examinations of the past two years in connection with the General Assembly, the pupils of Kilmount, under the wise and judicious directions and encouragement of Mr. McClelland, have succeeded in being so successful as students that they were fortunate enough to carry off two gold medals, a fact which speaks volumes for their general energy and efficiency.



CORRANEARY, 1st AND 2nd COOTEHILL, AND KILMOUNT

ADDENDA

Shortly after the Union in 1840, supplications came from several centres to the Presbytery of Bailieborough for supplies of preaching, and that the necessary steps might be taken to form them into congregations. These requests had to be dispatched with care, according as circumstances would permit. Among these were those from Killucan, Loughsorne, Ryefield and Kells. The latter place does not seem to have been largely prosecuted, and so, for the present, fell through. Good reports came from Ryefield - Munsterconnaught - and urgent memorials that "a minister might be settled among them as soon as possible." Supplies were appointed. A deputation also, consisting of Revs. White, Bell, King, McCollum, and Ritchie, were appointed to wait on the Marquis of Headfort for the purpose of obtaining a site for a place of worship. Shortly after, Mr. White, a licentiate, reported in February, 1845, "that his preaching was well received." But in April, it was found that some members, who had signed the memorial for a Presbyterian church there, had now changed their minds, and that there was little hope of success. The Presbytery could only express their sorrow; and so the idea had to be abandoned. There was no further movement from Ryefield since.

The case of Killucan was different. In November, 1843, a memorial was received, praying that the Presbyterians there might be supplied with a series of services, and be formed into a congregation. Mr. Bell was appointed to go there, institute inquiries, and make out a poll list. This resulted in Mr. Henry S. McKee being ordained there on August 14th, 1844. Messrs. Ramage, Millie, Maxwell, Gibson, Moore, and McCullough, appeared as commissioners, and requested the Presbytery to proceed with the ordination, they promising a stipend of £35 per annum. In August, 1846,

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ADDENDA

the following elders were ordained:- Messrs. James Maxwell, Robert Millie, G.W.Ronaldson, and John McCulloch. The congregation then consisted of 29 families. At their first communion, they had 22 communicants, at their third, 40. The Presbytery recommended that preaching should be established at Edenderry and Castlepollard.

As to Loughmorne, a memorial was presented to the Presbytery, from Tassagh, in August, 1846, by Messrs. James Martin and Robert Parks. They desire the Presbytery to have them erected into a congregation. But the Bailieborough Presbytery desire to consult with that of Ballibay in this matter, and to unite with them in choosing a site. The future congregation was to be called Loughmorne. This meeting was held in Ullinagh Schoolhouse on September 15th, 1846. The memorial was signed by 66 heads of families, promising to pay a stipend of £43. A site was selected in the townland of Ullinagh, on the farm of Mr. James Martin. In the meantime, they had given a call to Mr. John Dougan. On March 2nd, 1847, the Presbytery of Bailieborough met in Corlea meetinghouse for the ordination of Mr. Dougan. Messrs. Patrick Mitchell, Henry Jackson, James Martin, John Lees, William Hagan, and Dr. Stevenson, presented themselves as a deputation, and requested that the Presbytery should proceed with the ordination; which was done accordingly. The first elders were Messrs. John Lees, James Cumming, Patrick Mitchell, William Hagan, and John McBride, ordained on April, 26th, 1849.





William James
1771 - 1832

BAILIEBOROUGH

We may glance for a moment at what was the aspect of the country towards the beginning of the 17th century. The continual wars that had desolated the land in the latter years of the reign of Elizabeth II had left waste very much of the land, even of the best portions. The native inhabitants were poor and scattered; while every stroke of stubborn fortune only made their burdens so much the weightier. Most of Clankee was close and impenetrable, the natives alone knowing the available paths, so surrounded by obstacles that no strangers could find their way. The people themselves were not supposed to clamour wildly for a change of their social position; and had no experience of the results flowing from certain laid-down influences: and yet no amount of indirect juggling with their natural excitable temperaments could prevent them from understanding the difference between security of interest and incomplete protection, should such be put before them, and which is the very first requirement (i) of progress. They had been used to the plainest food, clothing, and household requirements, and little of the arts of civilized life; and therefore could scarcely be averse to any change likely to bring them a little better comfort. Their continual wars, raidings and tribal conflicts, scarcely ever gave them a moment's rest. In such a course of life little improvement could be expected, and just as little desired. There was no education among them, if we except the clergy, who united in one the offices of priest, physician, scribe and patriot. But even among the people there were some who were acknowledged as owning a remarkable skill in the healing art and who, for most of the commonest diseases, had their own specific remedies. These, their women usually concocted from the very commonest herbs; some remnants of which skill have even descended to our own times, and are still practised (ii) as opportunity offers.

In the first Plantation scheme, as already stated, one of the Grantees in Clankee was William Bailie, who received the nominal one thousand acres. Pynnar, in his

(i) See Spencer, Page 332 - 342.
(ii) " " Page 421 - 430.

report, confines himself merely to what had been done up to the time of his Survey in 1619, but the subsequent Report, made at the Inquisition at Castle Aubigny (Shercock) in 1629, gives a little further information, which is to be found in the volumes of Patent Rolls, and the "Carew Manuscripts." One of the conditions necessary for receiving these Grants was that each Grantee should take the Oath of Supremacy. But we find that, when relating the circumstances of a few years back, the Commissioners declare that "Neither Sir James Hamilton, Sir Richard Hadan, nor William Baillie, did take the oath, and so compromised their claims, and thus their grants reverted to the King." But we also find that now Baillie, like the other Scotch undertakers, accepted the terms (1) of the offer of King Charles II and paid the fine. The result was that he received a re-grant of "The castle, manor, and lands of Kilcolhie, alias Baillieborrowe, the pole of Tonregie, and other lands in the Barony of Clankee, containing by estimation one thousand acres. The premises were created into a manor, to be called the Manor of Baillieborrowe, with power to create tenures, court-baron, court-leet, and to impark three hundred acres, pursuant to the conditions of the Plantation."

The same inquisition tells us also that "there is built upon the pole of land called Kilcolhie, alias Baillieborrowe, by the said William Baillie and his assigns, 1 bawne of lyme and stone, and within the said bawne 1 Castell or fair capital mansion house, also of lyme and stone. The houses are all vaulted below, with a staircase and flankers for the defence of the same. . . . There is since the time of the said settler's patents the number of 15 English-like houses planted and inhabited with British families within the premises."

The terms of the Grant to William Baillie are thus: "King James was, on the 8th year of his reign, seized . . . of that Proportion of land, by the general survey of all the lands within the County of Cavan lately taken, called the small Proportion of Tonneregie, lying within the Barony of

(1) See Chapter II

Clanchie and County aforesaid, and of all the lands within the several towns following, that is to say, Drombinis, being two poles of land; Lisballagh, 1 pole;

Dirrymore, 1 pole; Lier, 1 pole;

Tirenemucklagh, 1 pole; Toneregie, 1½ pole;

Pottle, 1 pole; Lissegar, 1 pole;

Corbollie, 1 pole; three-fourths of the pole of

Rakenan lying next adjoining unto Toneregie;

Aghenallen, 1 pole; Drombenan, 1 pole;

Dromkeragh, 1 pole; Kildolhie, 1 pole;

Galboly, 1 pole; Lissenalsk, 1 pole;

Litry, 1 pole; Fasseragh, 1 pole; half of the

pole called Trougher; and one-twelfth of the pole of

Dromreany lying next adjoining to the pole of

Letry; and the half pole of Tullybricke, with all

their rights and appurtenances

and the said late King, by his letters patent, bearing date 6th of August in the 8th year of his reign, did grant unto William Bailie, Esq., by the name of William Bailie of the realm of Scotland, the said Proportion, with all the said poles of land, etc. to have and to hold unto him, his heirs and assigns for ever, in fee and common-socage by fealty

(i) only, and by the yearly rent of £5. 6. 8d sterling."

It may be observed that the arable areas of these townlands are given in 'Poles,' a pole being 24 acres, a County Cavan measurement at the time of the Plantation. From this one fact may be easily inferred the general appearance, as deduced from the low financial estimate of the land value of these vast 'grants' in Clankes at that time; and which can easily be made the basis of comparison between the present and the past. What an appearance the country must have then possessed when whole townlands could only show about 24 acres

(ii) of what could be adjudged as arable.

It will be seen from an analysis of the above that they agree very much with the present townland names; but still there are some discrepancies existing - these we hope to remedy.

(1) See "Calendar of Patent Rolls: Ultonia."

(ii) Harris - Pages 62 - 64.

To those who are locally acquainted with the district the following attempt to define, according to the means of knowledge available, the relations existing between the ancient and the modern names, may be interesting; and to which is added their meanings according to the basis of the derivation-roots of Dr. Joyce. Some of these names have been slightly or wholly changed, and a few have been added since; but a little critical investigation will make all clear. It may be premised that mountainous lands were not included in the thousand acres, but thrown in as waste ground. It must also be remembered that when the Commissioners came to survey and map out the various names to be included in the several grants, they received these from the natives themselves. In that Survey they found that every separate hill, knock or hillside, had a name peculiar to itself and given to it from the Irish language. To settle what should be the registered map-name, it was necessary to choose some particular one of these, more prominent than the others, to be the name from henceforth. The others connected therewith (1) were also registered as subdivisions of the greater.

But these maps of 1609 are bad guides for determining the boundaries or the accurate size or position of the townlands. They seem to be drawn in a kind of general way, without any real tracing of the delicate lines intended. They were apparently drawn by looking round the neighbourhood from some chosen standpoints, and not from any accurate survey. These maps are therefore only helps in the matter, and yet are a good assistance. There is no real pretension to accuracy in them so far as the present boundaries are concerned: neither is there in their defined contact with one another, nor in their relation to the points of the compass - the lakes and rivers are especially bad and unreliable. The mountainous portions are only indicated by mountain tracings, containing no names. Besides, the map-names sometimes differ slightly from the registered names of the Patent Rolls or their modern equivalents; but this is easily accounted for by differences of spelling. So that to determine the correct modern form it requires a careful comparison between many spellings of the old - but modern usage has often changed the form to its hurt. As the Bailieborough grant lies along the

(1) See Patent Rolls - Ultonia.

base of the Loughanleagh range of mountains, we find the following townlands map-marked as running backwards into them, viz., Drombinis, Lisballa, Pottle, Tirenamucklagh, Tullebricke and Rakenan. In the following analysis, carefully constructed, the meanings of the modern and former names are given in parenthesis.

But to account for the changes that have arisen we must remember that there has ever been a tendency to shorten old and difficult Irish names by dropping either the prefix or the termination, or both. This is crossed by another natural tendency so as to adapt the old spelling and pronunciation to modern usages, giving some change likely to soften the name to one of an easier flow of utterance. To these is added another extensive custom which has long been in operation, namely, the entire changing of the old by another totally different, but not less expressive than the original: and often of dividing a large area into two or more smaller ones, with new names attached. The settlers themselves have made the most of these changes. Continuous transformations have thus by degrees been effected, whereby it becomes sometimes difficult to identify these various relations. The Irish names were given from some outstanding prominent quality, appearance, or special feature, connected with the place, and therefore became to a certain extent a guide to the correct form.

<u>Name(s)</u>	<u>Meaning</u>
Drombinis	
Drombynis	The hill-ridge of melody
<u>Drumbinis</u>	
The latter name is now only used locally. In the Patent Rolls it is given as consisting of two divisions,	
Moltelagh	Abounding in peaks or summits
Gartinennan)	Field of the birds
<u>Gartaaneane)</u>	
The former of these is lost, and the latter retained as the name for the whole.	
Lisballagh	The fort of the road or pass -
Lisballa	no doubt in old times referring to
<u>Lisball</u>	the path connecting two distant centres

<u>Name(s)</u>	<u>Meaning, etc.</u>
Dirrymore	
Derrymore	The great oak wood
<u>Derrynure</u>	The oak wood of the yew tree
Dromlume	
<u>Drumlon</u>	The bars hill or, perhaps, the ridge of the lambs. The latter name is most likely a corruption of the first form.
<u>Pottle</u>	A measure of land There is given as a sub-division the name - Dromdregan.
<u>Dromdregan</u>	Dregan's hill-ridge
<u>Dundragon</u>	This name is still retained as a separate townland, named Dundragon, which is only a corruption of the original. It lies in the centre of the old Pottle.
<u>Tollyspinck</u>	The overhanging hill - this still remains as a local term. As a small sub-division of Dromdregan is given Tollyspinck.
Lissegar	
Lissegarre	All meaning the same thing -
Lissengar	The outer or near fort
<u>Lisgar</u>	
Corbollie	
Corbally	All different forms of the same name, but somewhat corrupted.
Corwillie	The hill of the milking-place
<u>Corwillis</u>	A sub-division of this townland was named
<u>Skilgragh</u>	The rocky land, and from this is derived the modern name of Cavanskeldragh, a distinct, but small townland. Indeed, the 1609 map makes Corbollie to be very much larger than it is at present, even with Cavanskeldragh added.
<u>Cavanskeldragh</u>	The hollow of the rocky ground
Lier	
Leyre	The bend of the river - a meaning that admirably answers the situation.
<u>Lear</u>	
Tirenamucklagh	
	The district of the piggeries This name has been entirely changed. A sub-division of this townland is given as Curcus (a corcass, a marsh). The old name was dropped and this name substituted in its place under the modern form of
<u>Curkish</u>	The swampy place

<u>Name (s)</u>	<u>Meaning, etc.</u>
Toneregie	The backside to the wind
Tonregie	This was the townland used for the
<u>Tandragee</u>	name of Bailie's grant as the "Proportion of Tonregie."
Tolleycoslyn	A sub-division of it was called and was used up till a century ago under the form of Tullycastle
<u>Tullycastle</u>	The little hill of the castle (all forms meaning the same)
Rakenan	The rath of the hollow,
Raeavan	both of which latter come nearer
Rackevane	the correct form.
<u>Raksevan</u>	is the present form, merely a variation of Racavan.
Lurganbane	A sub-division of this grant-name was Lurganbane - The long white hill or the hill of the peak - and now a separate townland.
Aghenellan	perhaps Allen's field. This name dis-
<u>Aghenallan</u>	appeared, being merged into Drumbannon.
Greaghenshamrock	A sub-division of it was named
<u>Cloverhill</u>	The mountain-flat of the shamrocks, now plain Cloverhill.
Drombenan	The hill-ridge of the small peak
<u>Drumbannon</u>	
Dromkeragh	The hill-ridge of the sheep
<u>Drumkeery</u>	
Kilcolhie	The wood abounding with hazels
Kilcollie	This is the townland where Bailie's castle was built; and for a time the manor was called "The Manor of Kilcolhie" alias "Bailieborrow." The name is now transferred to the new name of
Crockmahatton	The hill of the furze bushes
Fasseragh	Abounding in uncultivated land,
Fagheragh	and designated also by Faherney,
Faherney	Shelving land, also by Fagheragh.
<u>Crockmahatton</u>	This also comes into the modern name of
<u>Colnegie</u>	One portion of Fasseragh was The corner next the wind, a name used until recently.
Galbolj	The stranger's milking place
Galbollie	
<u>Galbolie</u>	
Lissenalsk	The fort of the white thorns
<u>Lisnalsky</u>	A sub-division of this was
Greaghnamoyle	The bare mountain-flat

<u>Name (s)</u>	<u>Meaning, etc.</u>
Litry	A wet hill side
Lettre	It had a sub-division named
<u>Leiter</u>	Tollyinshin, until lately Tullyunshin.
Tullyunshin	The little hill of the ash
Trougher	A cast or a throw
Urgher	
<u>Urcher</u>	
Dromreaney	A ferny hill-ridge, was a portion of Donnaine, now Duneena
<u>Duneena</u>	The dun of the assembly
Drumreany	is now part of Leiter
Tullabricke	The spotted or speckled hill, now named Coraghy
<u>Coraghy</u>	The morassy place
	Some other names that have been added are:- Corglass, Bracklin, Bexcourt.
<u>Corglass</u>	The green hill, formed of portions of Lisgar and Drumkeery.
<u>Bracklin</u>	The speckled pool or the pool of the trout - the upper portion of the Lear river is often called the Bracklin River. This townland was the mountain- ous portion of Gartnaneane.
<u>Bexcourt</u>	A small corner of Tirenemucklagh or Curkish.

There was a Robert Bailie, and likely a brother of William Bailie, who appears to be a Servitor of Charles I, and to whom the King made a special grant, thus referred to in a letter to Viscount Falkland in 1628:

"At the humble request of our well-beloved subject, Robert Bailie, gentleman, we are graciously pleased in consideration of service done and to be done, to give and grant unto the said Robert, his heirs and assigns, for ever, the three poles of land, called Dromore, Dromecharrow, and Corlurgan, near the property of Tonneregie in the Barony of Clanchy, in (i) the County of Cavan, with all its appurtenances, etc."

In the 'Down Survey,' 1666 - 84, we find that two of these townlands - Dromore and Dromecharrow - had been granted to Thomas Cooch, and Corlurgan to William Hamilton, the latter thus passed into the Bailieborough estate.

(i) Patent Rolls - Ultonia

William Bailie had a son named William who accepted the nominal Incumbency of the parishes of Annaghgelliffe, Denn, and Templeport - by no means an uncommon circumstance in those times - and who became a D.D. in 1643. In 1644 he was preferred by the King, Charles I, to the See of Clonfert, then vacant. Bishop Bailie had an only daughter, named Jane, who was married to James Hamilton, son of John Hamilton, of the Manor of Coranearry; and thus the Bailieborough estate (i) passed into the Hamilton family.

Colonel Robert Bailie, who also was a son of William of Bailieborough, was living at the castle in 1646. On the outbreak of the Rebellion he was captain of a foot company of Scots at Cavan; a short time afterwards he is named as Major Bailie. In 1646 we find him thus referred to, which throws a little light upon the state of the country after the Rebellion. There is a petition recorded from Colonel Robert Bailie to the Lord Lieutenant, wherein he sets forth the unprotected position of the settlers' property, relating a raid made near Rabane and taking off cows and sheep, "and of 21 cows and 18 horses from your Excellency's tenants at Dennemore (Derrynure), and 6 cows and garrons+ from Proudstowne, all within the English (ii) quarters, by Collo Brian MacMahon." Here we see that this Robert Bailie was either the legal successor of his father, William, or the general agent of the estate in his brother William's absence. The Proudstowne here named was the townland of Nolagh (the proud place), which had been granted by Sir Henry Pierse to Edward Bailie as leaseholder in the year 1627.

(i) Hamilton M.S.S.

(ii) Carew M.S.S.

+ Garron - small inferior horse bred in Scotland or Ireland.

CHAPTER VII (page 10)

The first leaseholders recorded as on Bailie's Grant, were:-

Robert Taylor, Dennenure (Derrynure),
and Corbally (Corwillis);
John Stevenson, Aghenallen;
John Bailie, Lear - one half of Lissegarre
and one half of Pottle;
James Teate, Drombenan;
David Barbour, Tonneregie;
Gilbert Cuthbertson, John Hamilton
and William Rae, Lettre;
Walter Miller, the half pole of Trougher;
James Bailie, Moltelagh and Lissenalsk.

Then follows a number of natives who got similar portions. In 1629 the leaseholders had increased to 15. But according to the 'Depositions' we find in the time of the Rebellion some additional names, as

John Mitchell and Patrick Jackson, Dromreany;
Adam Bailie, Lear;
Robert Cuthbertson, Lissenalsk;
James Cuthbertson, Leiter;
John Walker, Leiter;
John Bailie, Fagherney;
Andrew Black, Galboley;
Joan Bailey, wife of Edward Bailey, Dromlon;
(i) Sergeant Major-Bailey, Kilcolhie (apparently).

From the 'Depositions' it would appear that William Bailie died shortly before the outbreak, and that Sergeant-Major Bailie, and probably his son, Robert, lived at the castle. This is most likely the same Robert who had command of a company of Scots at Cavan, and whom we find successively as captain, major and colonel.

At the outbreak of the Rebellion, the few Protestants scattered through the country fled to the castles of Kilcolhie and Pierscourt, as being the strongest places

(i) See Appendix

within their bounds. But John Stevenson in his 'Deposition' tells us that he was present when "Hugh McMulumora O'Reilly as Captain with 150 men or thereabouts came in warlike manner and took into his possession the Castle of Bailieborough within the Countie of Cavan . . . with all the goods, cattle, corn, and household stuffs which did belong to William Bailie, Esq., and then left a strong guard of countrymen to hold it. In about a fortnight after, the Castle of Pierscourt also was taken, and all the goods of William Fitzwilliam which were found in and about the (i) same, were carried off." We find from the "Hearth-money Rolls" there was a Robert Bailie who lived at the Castle of Bailieborough in 1664.

The above James Hamilton was the third son of John of Coranearry and of Hamilton's Bawn, Co. Armagh; and we are told "that partly through the necessities of the times he was drawn to the service of the war:" this referred to the (ii) troubles after the Rebellion. His eldest son was Henry, who was M.P. for the county in 1684. This Henry Hamilton proved his faithfulness to the Protestant interest by immediately enrolling himself under the standard of the Prince of Orange on his arrival in England in 1688. For this and other reasons his name was placed on King James's 'black-list' among those who came under the influence of the "Bill of Attainder." He afterwards lost his life as an officer at (iii) the siege of Limerick in 1689, for the cause of William III. He had only one son, James, who succeeded to his father's property, and owned the Bailieborough estate during the reign of King William to which large numbers of settlers began to pour in from the northern counties, partly through the universal security of property, and partly through the encouragement that Hamilton, Hodson, Maxwell, Coote, Ash, etc. now gave them. He died in 1769.

- (i) See 'Depositions' - Alexander Anderson
Jane Cuthbertson
John Stevenson
Jennet Kearns
Andrew Black
Joane Bayly

- (ii) Hamilton M.S.S. (iii) Harris's Life of William III

It was this James Hamilton that made the offer of a site for a new Presbyterian meeting-house to the Presbytery of Monaghan in 1707 (See 'Breakey') and who afterwards gave the large grant of a 'manse farm' to the Congregation for the use of their minister. The estate seems to have been sold to Charles Stewart (the elder) about 1724; for we find that in that year the above grant was confirmed between James Hamilton and Charles Stewart, and consisted of a certain portion (though unnamed) of the townlands of Lisgar and Drumkeery which was afterwards known as Corglass. This property afterwards passed to William Stewart, whose name we find registered as the High Sheriff in 1749 and M.P. for the county in 1766. His son, Charles Stewart, was M.P. in 1792, and seems to have died in that year, for we find it stated that upon his decease the Hon. Henry Maxwell of Farnham was chosen in his place. He was succeeded in Bailieborough by his nephew, Thomas Charles Stewart Corry, whose mother was a daughter of the late William Stewart. The estate was bought by Sir William Young, an East Indian Director, about 1818, and from him passed to his son, the late Lord Lisgar.

Lord Lisgar was for several years M.P. for the county, and became a favourite with the Government. As a token of its notice of his business capacities he was appointed to several successive responsible positions of trust and emolument - as Chief Secretary for Ireland, Lord High Commissioner of the Ionian Islands, Governor of Canada, and of New South Wales. A few years after his death the estate was sold to the tenants under the Ashbourne Act.

The existence of Bailieborough as a separate parish only dates from 1778 when, by Act of Council, portions were separated from the old Parishes of Killen and Moybolgue and erected into the modern Parish of Bailieborough. In order to give it a parish church suit-

able to the new circumstances we have little doubt but that the present old church was then erected. But this does not destroy the possibility, amounting almost to a certainty, that even before that another older one had existed somewhere about the same spot, which would date from sometime about the beginning of the 18th century. If there were such an older one, now untraceable, it was one of simple structure, unadorned either in workmanship or architecture.

Up till that time the Parish was named Moybolgue, as the old name, and all appointments so made. The following list of Incumbents from the Plantation down to 1798 is here given:-

George Creighton, A.M., Vicar of Moybolgue and Lurgan, 1619;
Tarentius Connyn or O'Connell, Vicar, 1634;
Manus McAulay, Vicar of Moybolgue, 1640;
Patrick Maxwell, Rector of Killan, Knockbride, Killinkere and Moybolgue, 1673;
Andrew Charleton, 1682;
William Brooke, A.M., 1697;
Ralph Grattan, A.M., 1745;
William Cosby, Rector and Vicar of Moybolgue, 1754;
John Handcock, " " " " " 1773;
John Brougham, " " " " " 1778;
John Gumley, " " " " " ,
(i) alias Bailieborough, 1798.

A grant of church and glebe lands was made in 1625:-
"To the Incumbents of Moybolgue 80 acres, arising from the pole of Lisnelew (Lisnalea), the quarter of Rackevane (Rakeevan), and the half of Greaghrew." Lewis says that the
(ii) rectory house was built in 1811.

- (1) Armagh Register, etc.
(ii) Ecclesiastical Register.

Bailie's Castle was in the position of that of the present, and in what was then called the pole of Kilcolhie. The site was carefully chosen, not only for its suitability, but for its picturesque beauty, the graceful sweep of lake and river adding much to the general effect. It is on a spacious platform on the summit of a steep declivity rising abruptly from the river side, which here bends westward. Few finer views of wood and river are imaginable than that from the castle windows. Around and adjoining are great quantities and varieties of old forest trees, some of exceedingly large size, and which help to give a pleasing beauty to the desmesne, and render it a place of quiet enjoyment. Such a privilege has been generously granted by the present worthy proprietor, W.L.B. Cochrane, Esq., Solr., to whom the people of Bailieborough and district of all ranks tender their warmest thanks. As to the castle itself the architectural changes and additions made by different proprietors have put rather an un-uniform appearance upon the whole, and thus exhibiting change after change throughout. But it is not at all improbable that some portions of the original foundations still remain. The centre portion of the present front is old, and is decidedly of a different style of building from all the remainder, and in length just corresponds with the breadth named in Pynnar's Survey.

The state of this part of the country in Plantation times is a study in itself. If the castle was built in Kilcolhie, the town itself was founded in Topregie - the townland from which the Proportion was named. Bailie was to impark 300 acres; so that the town was not intended to interfere with manorial rights. The lie of the first roads is a true indication of the early town centre, which then was about the horse-fair green. From this, three of the

very first roads diverged, i.e. to Shercock, to Cootehill, and to Cavan, and most likely one also crossed the ford towards Kells. Some, years later would branch off the broader and newer road to Cavan through the 'Old Green,' Urcher and Galbolie, and the old road over the mountain to Muff. The first from the castle to the town was over the old stone bridge, partly in the track of the present lane, but then diverging so as to strike the road to Coranearry midway down the north side of Aghenallen hill. With these, both town and country were satisfied until better times arrived. The wider and modern roads have (i) been added as later improvements warranted.

The following quaint testimony regarding Bailieborough and its people, written by the Rev. John Gumley in 1814 and given in Shaw Mason's book, is interesting:-

"The inhabitants appear in pretty easy circumstances, and the lower classes more comfortably circumstanced than in other parts of Ireland, as they have great plenty of fuel, and the most of them have cows. Their food in general is meal, potatoes and milk: they appear healthy and strong, and are all decently dressed, particularly the females when they appear abroad at fairs and markets. The males and females appear to be nearly equal in number; the latter are chiefly employed in spinning, the former mostly in agriculture."

At the same time Mr. Corry is given as residing at the castle, and Rev. Mr. Cosby at Bexcourt.

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(i) See Taylor and Skinner's Road Maps. 1783.

CHAPTER VIII

THE SOCIAL PROGRESS OF THE SECOND PLANTATION

Most of the details of the Plantation settlement were well thought over and arranged in order as a problem in geometry, and conclusions drawn as far as was compatible with the data given. But there is no problem harder to solve than the question - what will happen under certain conditions? The consequences will be various, and these alone are what we have to deal with. (The second half of this page is missing).

Certainly, when men six feet tall, broad-shouldered, red-faced, with fair or auburn hair, high cheek bones, and simple apparel, dumped their scanty store of emigrant belongings down on a bare hill-side, and then looked round them on the dreary prospect of hill and dale, now left to them to make the most of it, we are scarcely competent to envy their position, or belittle their boldness, or question the motive of their undertaking. Viewed in the broad light of the twentieth century, it seems a fit theme for reflection far more than for severe criticism, but yet it is one we fail to make clear and which very much tends to humble our overgrown notions of present-day achievements. We look upon these things, and such as these, with the eyes of a master more than those of a learner, and in a different light. Yet not without reason: because our natures have grown big by the fruitful additions of preceding generations.

We must remember they were coming to encounter innumerable obstacles. They were not coming to lie on beds of down, not to stretch their hands to receive dainties, but to endure the privations of a primitive mode of existence. The governments of Charles II and James II rather increased the difficulties of re-popul-

ating the country after the troubles of the Cromwellian wars. There was little done to favour the Protestant element of the population, and nothing at all to influence the immigration of Protestant settlers; and efforts that had been made were most inconclusive.

But most of the conditions under which the social life of a community progresses were in their case absent. Their natural development was, therefore, slow and stunted, and lacked the opportunities of increase, something similar to that which is found in many young colonies. Their struggles for existence towards anything reasonable were many; and their comfort could only advance in proportion with every little increase of those necessary conditions. Their numbers were few and scattered; this of itself left them in a state of isolation from one another; and the spirit of depression was their first early experience, which, of course, decreased as new neighbours arrived. These were of their own countrymen; and thus by degrees a common bond united them and gave them their first decided advance in sociology. And yet we dare not say they were unhappy, for, in their own way, it was just the reverse. They had few ambitions. Their minds were not distracted by the annoyance of politics. They were alike undisturbed by the overdone chorus of artificial loyalty or the senseless ravings of vacant patriotism.

The means of obtaining, and the desire of profiting by, the material elements of progress, usually go hand in hand; but the want of them did not limit their main contentment so far as it went, their ideas of life being very much bounded by their opportunities. As a rule few had money enough to make a

fair start in the world. Their means being thus limited, they, of necessity, had to begin with very simple ideas regarding the rate of increase. If money was to be made, or if prosperity was to accompany their experiment, they felt it would only be by patient toil and continual diligence. Individual labour, therefore, was a necessary accompaniment, and without it no progress could be made, and no art could supply what was left undone. "All hands to work," might well be the morning watchword. Their constant care about the simple necessities of living, which were only to be obtained by labour, pushed aside all hankerings after the luxuries. "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" expresses very much their earliest desires; all extras were but a secondary matter. But as these expanded in the ordinary course of nature, so also in proportion was their simple happiness increased. Civilization is a continually expanding process. It is almost impossible to draw a comparison between the social life of these days and that of our own. We have almost everything at our hand to further our most intricate necessities. The elements of success were with them varied and uncertain - varied, in that they were not the same in any two families or any two districts; and uncertain, in that even when rightly sought for and used, and with proper expectations, some other features, never counted upon, entered in and upset the calculations. But these failures had to be borne, and these reverses submitted to, as a large portion of their experience.

The general aspect of the country then was something in this wise. A continuous succession of high hills abounded everywhere, with their tops and

shoulders covered with large areas of brown heather, yellow furze and broom; glens filled with brushwood of every description - hazels, mountain ash, yews and holly. The lowlands were a continuous connection of bogs and morasses, with large pools of stagnant water filling every hollow - swelling out here and there into muddy lakes - where the wild willow, alder and bog myrtle grew in abundance, shooting out of the slushy mud. Here and there were patches of woody land, a general mixture of oak, birch and fir, with all kinds of undergrowth. Other portions were more open, where cattle and sheep might obtain scanty herbage, but which under careful management would yield well to skilled husbandry. But there was not a fence or hedgerow in the whole landscape - all was one unbounded prairie. Now this is all gone. So extreme was the proportion of the seeming unprofitable land in the 'Plantation' Survey that only about one-eighth of the area of each grant was accounted 'arable' - all the remainder was regarded as unproductive, and therefore thrown in with the rest. (1)

But when property became secure, numbers poured in from the more northern counties. Large tracts were taken up at very low rents, being encouraged by the representatives of the original undertakers. (ii) Difficulties began to accumulate, perhaps a little more than they expected. They had houses to build, fences and boundaries to make, lanes to cut out and render firm, and all these of the simplest type, without either architect or engineer. They ploughed, sowed oats, and planted potatoes -

(1) Harris, Page 62. (ii) Presbyterian Loyalty, Pages 449, 511.

but far differently from the way these things are done now. They had horses and cattle; but these were without quality or pedigree. There was little system in their farming operations and in their manner of agriculture; and yet they worked hard. Their expenses were kept at the lowest point possible. Every man was a worker, and every woman a housekeeper. Their food was the simplest, plenty of potatoes, milk, oatmeal, butter, and even in some cases cheese - all extras were easily counted. They knew nothing of the growth of turnips, mangel, carrots, or ryegrass. As long as the field would give a crop, it was tilled, then left in grazing for a long term of years. There were few watches in men's pockets one hundred years ago, and their jewellery was scarce. Reapers, threshers, churning machines, and other mechanical implements of husbandry, were unknown; and so also were cars, bicycles, and sewing machines.

One feature of the Second Plantation in Cavan must be noted. This was that the single grants made to these incoming tenant farmers at this time were unusually large - even sometimes whole townlands - and that at low rents and long leases, and apparently larger than they were able to cultivate. Very much, therefore, had to be left untilled, no trouble being taken with hill-tops, whole acres of furze and such like - the cattle being allowed to range most of the bounds. These farms were afterwards divided among the sons of the family, as necessity arose and population increased. And as this custom seems to have been acted upon for a couple of generations, it eventually resulted in a large growth in many cases of the same family names in the same

townlands and districts, until the sub-divisions became too small for profitable cultivation. In other cases, the original lease allowed the farm to be sub-let to under-tenants. In these cases a reaction occurred towards the beginning of the 19th century, and still further towards the middle, when large numbers were unable to live profitably, and who then emigrated to America or elsewhere. Some traces of the above custom are still plainly discernable in almost all the districts of East Cavan, these bearing to one another a close family relationship. So too, the people of any given district were nearly all on the same social level, and knew but little distinction of rank or position.

While this was so, yet along with it every movement was an uphill work, and every failure meant more than it would do now. But our aspirations have often been so poetic that they have never been found fulfilled or perfect in practice. Dreaming, ever dreaming! Thus are our days passed, and so with them; they looked for the good things that never came. Every generation had its own ideas, and rested within its own limits. Still they plodded on, some progressing, some miserably declining. Had they anything to be commended? Yes, much. They had friendliness, good nature, true-hearted tenderness, and mutual assistance in times of trouble or common danger. The great bond of brotherhood was never more emphatically displayed than here illustrated in their life-work. While they lived among one another on the very best terms, they had few opportunities of meeting together socially, except perhaps in family parties, where together they sang "Lochaher no more" or the "Braes of Belquither."

Agriculture had not yet attained any decided practical form, and was indeed merely half-experimental, half-necessitous, and therefore discouraging, showing few signs of any great results. In this, one thing was largely in their favour, which helped to make up for the want of scientific farming: namely, the almost virgin character of much of the soil. Only the open and easy portions had been at any time cultivated; the remainder remained to be brought in as opportunity served, and industry required a fresh direction. Their success, therefore, in this particular, depended much upon the fertility of the land or the absence of it; and was often the deciding factor in the problem.

The industries of the country were few and of little diversity. The linen business was yet but in its infancy; but as it grew stronger and spread further, it gradually gained a very firm footing, and encouraged a healthy tone in most parts of Clankee. Towards the close of the 18th century and the first portion of the 19th, this was an important addition to the income of almost every household, and added much to their material well-being; nearly every dwelling had a couple of looms in full working order, giving plenty of work to all the family, which did nearly all the work within itself, or with very little assistance, from the sowing of the flaxseed to the sale of the manufactured article. Beetling mills and bleach-greens sprang up at Bailieborough, and along the Annalee River and its tributaries; while frieze and drugget-weaving supplied much of the domestic apparel of the people. Cootehill and Bailieborough became extensive linen markets, the former being regarded as the great central market for East Cavan.

Some form of dwelling was necessary. The settlers had neither the means, the time, nor the inclination, to make themselves dwellings of any high order. They satisfied themselves with something of the most practical type, mere shelters for the time being, and built during the slack of other business. They were simply oblong structures in the Scottish form, with a 'but' and a 'ben' - or two rooms. But these first efforts were improved upon, and added to, as necessity required and means afforded. Every mind was wide awake; every hand was busy - even the nights were encroached upon. No internal decorations were aimed at; all was rough and uncouth. Where stone was not abundant, the building material was simply a stiff clay worked up with water till it became tough and pliable - these were termed 'mud-walls;' some of which still remain here and there. On the introduction of the weaving business, an addition had to be made to the house to accommodate two looms - this was called 'the shop.' The roofs were altogether of bog-oak, split into beams, etc. suitable for working; while the doors, window-cases, some articles of furniture, and portions of looms, etc. were made of bog-fir. The thatched covering was almost universal - even the churches were so covered. It was only through the advance of continuous success that houses of a more pretentious style were constructed. Their principal fuel was turf, of which they had great abundance; while their society lamp was a rush-light, or splinters of dried bog-fir on the kitchen hearth.

As their clothing was home-spun, there was no idea of niceties of fashion or dress looked for; indeed, much of that of both sexes was simply indes-

cribable - for everyone pleased himself or herself. We can well imagine the well-built frame, the unkempt hair, the unartistic head-gear, the half-open breast, the big waistcoat, and the knee-breeches, that bespoke the man, as with long staff he headed his cows off to the heathery bent. Even up to the second quarter of the last century he would be regarded as a substantial farmer who was possessed of a suit of 'broad-cloth' and a silk hat; while such fine dress was usually reserved for Communion Sabbaths and marriage ceremonies.

Education, too, was extremely limited. If a man could write a little, and read in a fair manner, it was looked upon as a special advantage. There were few books except the Bible - and even these were in no wise plentiful. Such were expensive, and few could purchase. A mother often taught her children at her knee to spell and read with no other text-book than a New Testament. The specimens of writing that remain to us of the beginning or middle of the 18th century exhibit little of artistic style or finish, and seem to be a mean between such writings as the "Depositions" and that of our own time. They show no regular notion of the accuracy of spelling or of the employment of capital letters - a mere random jotting down of words, with a great deal of contradictions. Schools to blame? Not at all. School-work did not generally thrive until the country became fairly well-peopled. The father, or perhaps the mother, acted the part of teacher, thus giving the first impulse, which became developed in after life: so that the rate of the progress of education depended partly on themselves, and partly on their several opportunities. The old Session-book of Coranearry is a fair indication of the educational advance. The hedge-schoolmaster did much in his own way to foster a love of learning in the

early years of the last century, and gave a kind of systematic direction to, at least, reading, writing and arithmetic. The Church Education Society also had a few schools that laid the foundation of a work that was afterwards extended in the National Education Board of 1832; the benefits of which are largely in evidence in East Cavan. The higher courses of study, in preparation for a college course for the ministry, were much assisted by the private classical schools and classes of the Revs. Patrick White, John King and R. McCollum.

The late Lord Lisgar, when Sir John Young, used his best endeavours until he got established here, one of the Model Schools that were being built in centres likely to take advantage of them. This institution has well done its part in being the basis of a thorough elementary education in all its branches. The school was opened for real work on May 7th, 1850. Mr. Alexander McDonald was the first Head Teacher. He was a gentleman who blended in one a large measure of kindness, courtesy and discipline, while lacking nothing of efficiency in his work, in the 'how,' the 'when,' and the 'where.' The first three names enrolled would seem to be most suggestive of its after development and its continual prosperity. They were John G. Moore, Esq., J.P., Dublin; Robert James, Esq., J.P., Bailieborough; and the late Philip Farrelly, Esq., Solicitor, Bailieborough.

The roads of the country have already been alluded to, especially those leading from Bailieborough. These old roads were very narrow, evidently not much designed for wheeled vehicles, but merely for walking or riding. All those which at present are classed as

'first-class roads,' and those that may be called 'connecting roads,' were then entirely absent, and have only been added as occasion warranted. Communication with other parts of the country was made on horseback. The first carts were those called 'block-wheeled.' There was also a kind of frame for farming and local purposes, and which was without wheels; these were called 'slide' or 'slipe cars,' and were very suitable for a hilly country. With these, nearly all the farming services were done, turf carried from the bog, oats to the mill, and produce to the market. Horseback work was also largely used, where no 'car' was available. Thus had the minister and elder to travel to Monaghan, Armagh, or perhaps to Dungannon or Belfast, to attend meetings of Presbytery or Synod. Thus also weddings were attended, and markets for the sale of butter or webs of linen. To weddings or to church the wife rode behind her husband, seated on a special saddle called a 'pillion;' and stories were often told of the women at a wedding alighting to allow their husbands to join in the usual 'race' to the bride's house. It is even recorded of the erection of a new meeting-house in Monaghan about 1750, that "the slates were carried in 'creals' and the sand in bags on the backs of horses and donkeys." The following humorous description is given in the "Evangelical Witness" of 1872, of the journey of the Judges to the Monaghan Assizes about 1770 - the Sheriff having to provide the conveyances:-

"A sudden frost had set in; and no man on horseback could venture to ride down Tullycorbet hill; there was no smith's forge nearer than Monaghan, and the Assizes must be opened. A 'slipe' car, without any wheels, was found, and firmly fastened on it was a 'kish,' used for drawing turf. Abundance of straw was thrown into it and two chairs; thus the representatives of majesty entered the county town."

According to the conditions of the first Plantation, a corn mill was to be erected on every Grant; and in some cases we have examples of such as in Pynnar and Coraneary. During the first years of the second Plantation a mill-wright was a good trade, and corn mills were very generally erected - each Manor having its own water-mill attached. 'Tuck-mills' for thickening frieze and woollens of all kinds were also common.

Cattle and horses were very cheap; so were the prices of farm produce low. We read that in 1629 there were two fairs in the year held in Coraneary, and two in Shercock. Supply and demand, as in everything else, are usually dependent upon one another. The present Fair of Muff on the 12th of August is most likely the representative of a festive assembly, on the same date, more than three hundred years ago. Markets for butter and other produce sprang up as the country became better peopled. As their wants were few, they required little shopping; and the gathering of such business places together formed the nucleus of a town.

The decay of the linen trade towards the middle of the last century made a decided change in the social position of the country. The money derived from the profits heretofore accruing from the labour connected with this business fell off. A large and still increasing population had filled the country. Numbers of families had added flax-growing and linen-weaving to their ordinary farming work; while many had found it their sole support, as weavers, scutchers, bleachers, etc., while some had come in as under-tenants on small portions of land. Their usual supplies now fell off, and their position

became thus precarious. But to add to the general distress, not long after came the big failure of the potato-crop in 1845 - 6. This was the first great blow that the agricultural portion of the population received; and as there was very little extra money in hand, in a couple of years the country had sunk into almost extreme poverty. A goodly number were unable to recover from this sudden burst of adversity that had now overtaken them. All the usual consequences followed. Rents were still to be paid and taxes levied, and with little to meet them, so that in many cases lands and homes had to be abandoned. Presbyterianism, as well as all the country generally, lost a large portion of its numerical strength. The consequences extended far downwards; but this, under the circumstances, was inevitable. Emigration had to be resorted to. First the young people went in large numbers; but very soon whole families had to follow. The country took many years to recover: and by that time nearly all the old leases had dropped out, and rents were raised. The people of East Cavan as a rule were industrious and frugal; but here and there many were unable to recover from their new difficulties.

In the last forty or fifty years, the population of the country has decreased to a large extent; and of this, the Presbyterians have had to bear their full share, in common with all the other denominations. This may well be observed in the statistics of all our congregations. According to the Government Returns for the year 1850, the number of families connected with 1st Bailieborough is given as 200, while at the present they are registered as 120; and a similar state of affairs is observable in all the others.

But while the population has thus decreased, great progress for the better has been made in the comparative well-being of the whole district. Systematic forwardness is everywhere apparent. As they are mainly an agricultural population, they have taken advantage of every aid that legislation, science and invention, have put in their way, for the purpose of bettering their condition. Most of the lands on the Manors of Bailieborough and Skeagh are well-wooded, which adds much to the appearance of the country generally. Farm houses and offices are nearly all of the best description, and give evidence of the characters and business capacities of their owners. Much in this way has been done within the last few years, since opportunities were given for buying out their farms under the Ashbourne and other Land Acts - all of which prove the importance of the reasonable security of property by a sympathetic government. So also, the Labourers' Act has been utilized by the Rural Councils, so that neat cottages have taken the place of most of the unsightly dwellings. Agricultural machinery and appliances of all kinds are efficiently and largely in evidence - manual labour becoming very expensive.

But prosperity is apparent in the towns as well as in the country. The one acts directly upon the other; and there are few inland towns, not possessed of railway communication, which can show such a real advance for the better in a given time as Bailieborough itself. On every hand are evidences of a general systematic progress in sightly dwellings, comfortable-looking business places, and public institutions.

The energetic spirit that characterizes the progress of some more northern towns is here also very

apparent. Its people, too, are almost perfectly free from that narrow sectarian animosity that only serves to embitter the feelings and wage war with all that is worthy of respect. Nowhere is better seen, business capacity, good taste, liberality of disposition, and general co-operation among one another, than in everything connected with their several churches and church-work, which contain as much of the ornate, blended with the useful, as fancy can inspire. Mr. McCollum thus writes in his "Highlands of Cavan," page 91, when speaking of the Presbyterians of Bailieborough and district:-

"Amid all the changes in the opinions and feelings of the political moves of this agitated age, these people have looked on in silence, and still remember whence they came; nor will they be easily seduced to give up either their political or religious sentiments." This is still true.

But one outstanding want is still apparent, not only to the people of the Bailieborough and Shercock districts, but also to all those who, for business or pleasure, may visit the country - that is, the absence of direct railway communication; and which, perhaps, through some unknown adventure, may yet be developed. But this very isolation, in this special case, has helped to preserve to these people many of their original peculiarities, and give them a tendency to that love of home, hospitality, and neighbourly kindness, that were ever part of their social characters.

But it is true with regard to the progress of advancement in East Cavan, as it is in all others, that discipline and necessity are splendid trainers

as much for the mind as for the body. The very art of conquering one's difficulties is a mighty force for adjusting what is wrong, and for gaining strength for a new endeavour. The very circumstances that made Clankée an unknown land in the days of Queen Elizabeth have partly helped to keep it so. But this very drawback is largely discounted by a greater amount of self-dependence, intellectual vigour and creative tact, universally displayed among its people. These have borne no small part in our common Protestantism, as well as in the progressive strength of the country as a whole. Though Clankée may not be in the front ranks of outward fame, yet what it possesses is real, and very much unalloyed with the baser metal that helps to make up a false coin. East Cavan has given to almost every portion of Ireland a good minister and some steady members. Every separate part of the arts and sciences, every branch of the learned professions, every department of business, has been largely represented by the sons and daughters of the population - and that not only in their own country, but in almost every corner of the world.

"Dear, wild, undulating Cavan, where the rounded hills are at random flung, like granite boulders on the slopes of Slieve Donard; if it were possible, thy sons should return again from their long rest, and endeavour to search over the hills they looked upon in 'Auld lang syne' for the furzy common where the cattle strayed, or the shady breen through which they passed, or the eerie glen where the rowan waved o'er the fairies' light, or the sunburnt rock where the children played hear the

lonely cabin door - how vain would they find the search, how strange the new surroundings, and how formal, yet painstaking, their obliging guides!

When we think of what two hundred years of planning, thinking, working, have done, we cannot but wonder how it has all come about. There is a tendency to belittle the best endeavours of past generations, and say that if we had lived in the days of our fathers, how fruitful would our lives have been in the increase of all that was wise, and great, and good; our minds would have planned better; our labour would have been more telling; our comfort would have known brighter and happier things.

No! Had we lived then, we should have been the same kind of men as they were, no better, and, we hope, no worse; simple in living, in farming, in education. If we thus calculate upon our own present superiority, in thus thinking, we are measuring the past by the present, and lose ourselves in the calculation; but, if correctly seen, perhaps the men of the past would have much the better of it. We pride ourselves upon our intelligence, our thrift, our manners, our appearance, yet we scarcely prize our advantages; and it is very doubtful if we are as zealous for the truth as these simple-minded men of long ago.

CHAPTER IX

SOME HISTORICAL ASSOCIATIONS OF EAST CAVAN

CLANKEE

Clankee, alias Clanky, Clanchie, Clanchyenagh, Clankine (the clan or people of the near-sighted man). They were the descendants of Nial Caoch (pronounced Kee) O'Reilly, slain in the battle of Moy Sleaght in West Cavan, against the O'Rorkes and others, in 1256. His descendants were therefore called the 'Clankies' or 'Clankys,' and settled in the eastern corners of the county. At the formation of the Baronies in 1579, the Commissioners of Survey named this portion the "Barony of Inniskeyne," from the old church of Enniskeen, but the name was afterwards changed to the more general term "Clankee." Indeed, the name is written in very many forms towards the close of Elizabeth's reign and the beginning of that of James I, showing the unsettled position of writing and pronunciation then prevalent in dealing with Ulster.

But of all the portions of Cavan, perhaps Clankee was the most unknown, and in all its characteristics the most extreme. The 'Clankies' were an unsettled people, the most of their property being cattle. When pressed by their enemies, they had always a strong place of refuge in the mountains in the east of the Barony. They are often mentioned in "The Four Masters," but usually as in a state of unrest in making raids or resisting them. As they lay along the borders of the rich lands of Meath, they were accustomed to making sudden night-raiding excursions and plundering expeditions, and long before morning securing their prey safely in the numerous glens of Enniskeen, where it was impossible to follow them.



THE HOSPITAL CHURCHES OF CLANKEE

It is a matter of history that in the early days of Christianity in Ireland many places became the centre of religious activity. Here good men lived lives of seclusion, and practised deeds of merit according to their own ideas, devoting themselves to prayer, almsgiving, helping the sick, the poor, and the stranger, instructing the unlearned, making peace between contending tribes, and other good offices and kindly deeds. They were the only repositories of learning in the rude times in which they lived. In these monasteries resided the scribes, the writers and compilers of the ancient histories of our country. When these failed, the writers of Irish chronicles fell with them. The destruction of thousands of manuscripts - sometimes by fire and sometimes by ruthless pillage - left a void in our story never to be filled up. The influx of the Norman lords in the reign of Henry II caused a large increase to the abbeys and churches of Ireland from the 12th to the 16th centuries. They vied with one another in erecting spacious edifices of worship, as they had done in erecting enormous strongholds for their residences, so that each descendant could point to his own ancestral abbey or abbey church. The example of the Normans was largely copied by the Irish chieftains who had the ability and the zeal for accomplishing such work.

But inside the districts embraced by these great monasteries and abbeys, there grew up among them smaller edifices, like branches from a centre stem. To each of these, two or three members from the parent community were transferred, and which thus became new and smaller centres in their several localities, but still holding connection with the original monastery from which they sprang. For their support, the petty chiefs granted lands, as had been done by the Norman

lords and Irish kings to their own erections. These churches of smaller centres were called by the general name of "Hospitals," and are the originals of most of the old churches of County Cavan.

But what was the state of religion at the time of the Plantation? In a word - roofless walls, broken alters, empty aisles. Both the social and the religious interests of the country were starved in their development for want of proper nourishment. The disturbed state of the country for so many years had made such havoc of religious zeal. Henry VIII had closed the monasteries; and Elizabeth's unwise management of the Reformation had well-nigh finished what her father had begun; thus all semblance of the outward forms of religion were almost entirely lost. In such a case, a very few years would leave these poorly-roofed buildings a complete wreck.

And so it was. The remains of a few old churches within the bounds of the baronies of Clankee and Castlerahan, with which we are more immediately connected, testify to the fact that piety had attained the form, if not the reality, of a virtue. To each of these, a grant of land had been given, according to the rules of the founders of religious houses, for the support of the same. These were called "termon-lands," or "termens" or church-lands. Over these was an officer called an "herenach," whose right it was to see that the proceeds should be devoted to the purposes for which the lands were intended. On the dissolution of the religious houses by Henry VIII, these "termens" mostly fell into the hands of those then in possession, or again became grants to greater favourites, and the churches themselves fell into decay; so that at the time of the survey of the country for the Plantation, these buildings were all reported as "in ruins." Of this class were the "hospital churches" of Enniskeen, Moybolgue, Killan, Knockbride and Drumgeon.

The division of the country into parishes was rather a modern innovation, and grew up for the necessities connected with the ecclesiastical government of the country, and the organization of Christian work. The bounds over which these old hospital churches held, or claimed to hold, jurisdiction, was the extent assigned to the modern parishes - each of which got its name from its own central church. The 'termon' lands attached were often marked by crosses, or large pillar stones, and had often the privileges of 'sanctuary' or exemption from several civil sanctions - and in some things were somewhat similar to the ancient cities of refuge. Most of Cavan hospital churches were connected with the great abbeys of Kells and Fore, Co. Meath.

At the Plantation arrangements, these endowments had to be inquired into, when it was found that most of them had been lost, or diverted entirely, from their original purpose, so that fresh endowments had to be made, or the originals restored. Following the arrangements for the parishes, fresh grants were made specially for the support of the incumbents, and which were called 'glebe-lands.' In the Book of Distribution, a distinction is made between these two classes of endowment.

ENNISKEEN

Enniskeen (the beautiful island), alias Inniskine, Enniskin. From its situation there can scarcely be a doubt but that the old church, when built, must have been almost entirely surrounded by water, or at least by a marsh. It is about a short mile south of the town of Kingscourt, in a rich valley close to the Kingscourt and Navan railway. Nothing of the church remains but what appears to be a small burial vault. The graveyard contains a great many carved grave-stones, rude crosses, and monumental shields with armorial devices, interesting to the antiquary. The parish is partly in Meath and partly in Cavan, and embraces a large portion of the Barony of Clankee, including the mountainous lands adjoining Meath and Monaghan, and is within the Diocese of Meath. (See Chapter II).

MOYBOLGUE

Moybolgue (the plain of sacks), alias Maghbolg, Monnabollog. This parish lies south-west of Enniskeen, and, like it, is partly in Meath. The name and place figure very early in Irish history, and certainly is pre-patrician. "The Four Masters" tells us that in the year 56 of the Christian era, there was an insurrection of the Attacotti against their aggressors of the Milesian race, and resulted in a dreadful battle at Magh-bolg, in which the reigning monarch Fiacha Finfoley (Fiacha of the white cow) was slain. Now quite close to the old church is the locally celebrated 'mote of Moybolgue,' a conspicuous landmark, visible from almost every direction. Whatever may be taken as the true origin of motes in general, or of individual ones in particular, there are here coincidences that almost, in this case, lead to a certainty. It was a common custom for the pre-Christian Irish to erect over their Kingly dead a stone-cist or

cromlech, and over this a conical stone-cairn or a heap of earth. The present may be a definite example. May there not be therefore the possibility that this mote is really a sepulchral mound, where these ancient people reverently deposited the body of their slain King Fiacha, as if looking over his Royal Meath? That some vague idea of the kind has been prevalent, and appears as the remnant of a legend, is to be found in the current notion that there is a "stone house in there." (i)

The old 'hospital' church is on a mountain flat quite close to the mote, and only separated from it by a 'bailey' or enclosed fort. It received its name merely as being connected with the original 'Magbolg.' It is therefore evident that the place was selected as the site of a church by a kind of natural recognition of its remarkable antiquity, as being the place of a 'cill' or ancient burying ground, and thus to be consecrated to Christian uses. No new name became attached to it, a sign that the founders considered the old the more appropriate. However, we hear no more about Moybolgue until we find it as a 'hospital church' in 1590, and with a very large land endowment, showing its comparative importance. It gave its name to the parish at the Plantation. Only the north side-wall, a few foundations, and the remains of a semi-detached dwelling house, are now visible. There are a few curious gravestones in the bounds; and the ancient stone fort stands by a grave. (See Bailieborough)

(i) See Spencer, page 117.

KILLAN

Killan, alias Kilconny, Kilcarena, Kille-tan, Killya, and numerous other forms, so that it is almost impossible to fix upon the earliest for the real meaning. We first meet with it as 'Kilconny' in the inquisition of 1590, as being one of the 'hospital' churches. It then figures very extensively in Plantation times, as also in the Armagh register. The foundations can still be made out; and some portions of the walls remain, including the two gables. There is here a very curious west-end apartment, vaulted, and originally lighted by two widely-splayed windows below. There was also a room above, lighted by one end window. What remains shows it to have been rather unique in construction, and massively built, mostly with untrimmed stones, bound together by the very best mortar cement.

It also was made the head of a parish in the ecclesiastical arrangements of King James, and endowed by him with glebe-lands, as the others. We find the following short notice of Killan in the "Ulster Visitation Book" of 1622: "Appropriator, Thomas Fleming; Incumbent, Robert Taylour; non-resident; the Cure is served by Alexandra Comyn; £20 a year for his stipend; Church not in good repair."

The following are the Incumbents of Killan parish from Plantation times to 1754: Robert Taylor, A.M., 1622; Alexander Comyn, 1625; Patrick Maxwell, 1669; Andrew Charleton, 1682; Daniel Hearn, A.M., 1726; James Cottingham, A.M., (?); Joseph Story, A.M., 1745; Ralph Grattan, D.D., 1754. This latter was the last Incumbent of the old parish of Killan. In the year 1626 King James granted a perpetual vicarage to Alex. Comyn and his successors for ever of 120 acres of glebe-land in the townlands of Agheramore (Rabans) and Agherabeg (Agharah). (1)

(1) See Archdall's Monasticon. Ersk's Ecclesiastical Reg. Armagh M.S. Also Journal of Soc. of Antiquaries for a full account.
Vol. XXXVIII, page 334.

KNOCKBRIDE

Knockbride, alias Knockabridy, Knockbredye, Knockbrid. This also was a 'hospital' church, and lay almost in the centre of the barony. The name is of doubtful origin. O'Hart asserts that the Irish name of the ancestor of the 'Brady' branch of the great O'Reilly family is variously anglicised as Brady, Bride, MacBride. Most likely this is another example where the written word has been made the origin of a false meaning for the name of the church in the minds of the unwary. Ingenious speculation, and the desire to create a religious reverence for a particular derivation, often creates meanings, as Beaufort did, where little foundation exists for them. As the sept? (.....) of the Bradys was at one time very numerous, and even important in Cavan, and as we are told that a branch of them settled in this very parish, there is just the possibility that the name means neither more nor less than 'Bradys Hill.' In the Inquisition of 1590, the name is written 'Knockabridy,' which goes far to establish the theory.

As it was found in 1626 that the vicarage lands had been converted to private uses, King James assigned the poll of Dromamuck and the quarter of the poll of Dromag for new vicarage lands. The Incumbents from 1622 were: Robert Taylor, A.M., 1622; Alexander Comings, 1625; Patrick Maxwell, 1669; Andrew Charleton, 1682; Henry Brooks, A.M., 1726; John Lowry or Lawry, 1739. The names of the later clergy of each parish are to be found in the Diocesan registries.

DRUMGOON

Drumgoon (the hill of the calves, or perhaps 'O'Cowan's Hill.') alias Drumgone, Drumdoen, etc. O'Cowan was a name formerly common enough in Clanksee. The old church is in the townland of Drumgoon, on the very summit of the hill, but scarcely a vestige now remains. The parish embraces a portion of Tullygarvey, including the town of Cootehill. Frck, in the "Ecclesiastical Register," says that in 1711 the church in this parish was out of repair and ruinous, and inconveniently situated, and as another had, with the consent of the bishop, been built at Cootehill, and enclosed with a church-yard, an Act was passed constituting said church the 'parish church and church-yard of Drumgoon.' The proprietor of the lands of Cootehill at that time was Thomas Coote, Esq., Second Judge of Queen's Bench, Ireland.

Charles I made a grant of glebe lands for this parish for the use of the Incumbent of the whole or portions of Killetee, Cran, Killylea, and Lisagoan. The 'church lands' portion was Drumgoon. The succession of Incumbents is thus given: Hugh McAeonna, 1612; Faithful Teate, 1625; James Moorhead, 1627; William Aldrich, 1633; Michael Arnott, 1681; John Singleton, A.M., (?); Peter Richardson, 1736; Howard St. George, A.M., 1770. (i)

(i) Ecclesiastical Register - Armagh Ms. Register.

M U F F

This old castle stood at the eastern base of the Loughanleagh Range, and one and a half miles west of Kingscourt. The name is a corruption of 'magh' (a plain) and is often found in other forms such as 'Mogh,' 'Moyagh,' 'Moengh,' etc. A large corner of it, including a perfect door and a window, was standing a couple of years ago, but now scarcely a trace remains. There is little now to remind one of the stirring events there enacted in olden times, except the fair annually held on the 12th of August on the historic 'Rock of Muff,' which is the representative of the gatherings for fun and frolic, business and pleasure, in the old days.

The castle was built by Conor, the son of Conor More O'Reilly, who died in 1436. We may therefore include that its erection was about that time. It was occupied by Donnell, son of John, son of Cathal, son of 'Owen-na-faesog' in 1502 - this latter was uncle of the builder. Sometime about 1600, the lands passed by grant to Garrett Fleming of Cabragh. (i)

At the time of the Rebellion of 1841, the castle was occupied by a detachment of the rebel army. On the settlement of the country under Cromwell, it was taken possession of by the Parliamentary army under General Jones. We have the whole story in the diary of Dr. Henry Jones, brother of the General - a couple of extracts may be given:

"October 14th, 1647. The Governor, with the Leinster forces, leaving Carrick-a^o-ross (Carrickmacross) on the right hand, marched into the Countie of Cavan, and came unto a place called Cabragh."

(i) "Four Masters."

M U F F (ctd)

"Friday, October 15th. The armie restinge at Cabragh, the Governor, with some horse, ridd out to the Mough (Muff), two miles from the Cabragh, a place of good strength, having four square workes about it, fortifies with four square flankers. There was a garrison of the Rebels commanded by a sonne of the Sr Thomas Fleminge of the Cabragh. It, being sumoned by the Governor, yeilded, marching out with bag and baggage. There was placed Captain Dixon, with his Troopes, and Coll. Ponsenbey's Regiment."

"The Cabragh" here is the old castle of the Flemings, some remains of which are still standing in the demesne. (1)

(1) See "Ulster Journal of Archaeology," Vol.III, p.158.

LOUGHANLEAGH

The old or first road from Bailieborough to Kingscourt passed directly over the mountain by Muff, and was a fair specimen of how roads were laid out in Plantation times. On the very summit of the pass between the two peaks, Loughanleagh and Cornasaus, was a very small lake, so celebrated for its medicinal properties that in those times it was largely resorted to for its real or imaginary qualities of healing all skin diseases. From this it got its name - 'Lochan-leagh' (the little leagh of the healing); and from the lake the name extended to the mountain-top just above it, and from that to the whole range. On the very summit of this peak there is a large cairn where the sloping covering-stone of a cromlech was made out a few years ago.

TORYBUSH

About midway between Bailieborough and Kingscourt by the main road is the romantic mountain pass and the gloomy hollow opening out in three directions, and locally known as the "Tory Bush." It takes its name partly from a venerable whitethorn growing upon the precipitous side of the mountain, and partly, as tradition has it, because this glen was said to be the safe retreat of many a lawless freebooter in his time of danger, and when civilization was at its lowest. But, however that may be, it is now a place of peaceable living and rough scenery, and only made remarkable by the views of these frowning heights and the traditions of their past.

A word in conclusion. We often looked upon the past as hallowed ground, and wondered what it was like, and dared we venture to wander in. We questioned how lived our fathers? What manner of men were they? What were their occupations? Where did they dwell? But what vast changes have been since the days of the Ulster Plantation! Manners, customs, modes of living, food, dress, ways of travelling - changes everywhere. Agriculture has undergone quite a revolution. The appearance of the country is thoroughly different. We are a new world. The very face of nature is changed. Bogs have been blotted out of existence; swamps and lakes are dried up; shaggy rocks and rugged hills have been clothed with trees; countless roads have opened up the whole country; and, in a word, 'all things are changed.'

Yes! and even religion has changed! Our very Presbyterianism has undergone modifications, for better or worse. Modern 'improvements' are so changing the face of our Zion that shortly her own children shall be unable to discern a trace of her ancient likeness! And yet, after all, we are in some things no better than our fathers, if at all so good. They were men of stern and fearless disposition. They were content with little, and 'endured that little long!' We cannot compare with them in many aspects of our lives. Enough for us to remember that times have changed, and men have made the change, and that we happen to live in these changed times, and that it is our duty to make the best use we can of them, and do our part in upholding "Presbyterianism in East Cavan."

"Remove not the ancient landmarks, which thy fathers have set."
Prov. XXII, v.28.

APPENDIX

SIR JAMES HAMILTON'S PROPOSITION

NAMES OF THE TOWNLANDS AS THEY ARE AT PRESENT

A

Annaforney, Annaghleria, Barnagrow, Carrickoreany,
Cashel, Corbeagh, Corclare, Corcolohan, Corlattyearroll,
Corlattyamman, Corleekchuff, Cornaleen, Cerraghy,
Corravilla N., Corravilla S., Coshmchuff, Crilea,
Crocklusty, Creley, Crossmahelan, Cullies, Darkley,
Derry, Doohallat, Droghabhane, Drumad, Drumaveil,
Drumcondra, Drumhillagh N., Drumlon, Druminnick,
Drumlumman, Gallonreagh, Glasleek, Killogha,
Killaliss, Killcrossbeg, Killcrosschuff, Killycleare,
Kilmacaran, Kinnea, Knappegh, Larusheen, Latteriff,
Leeks, Liantaggart, Liselagher, Lisdough, Lisdrumfad,
Lisdrumkagh, Lisnalea, Lisnadarragh, Lurganboy,
Miyduff, Mullagherd, Mullan, Mullybrack, Bolagh,
Balaghan, Shinan, Tullybrick.

B

JOHN HAMILTON'S PROPOSITION

Armore, Clearaw, Corragarry, Cerransary, Cran,
Bernakesh, Dooreagh, Druminnis, Brutamon, Gallonstra,
Glasdrumman, Killyelohan, Kilmacrew, Knockmalcesset,
Legland, Latsey, Latully, Pottle, Balaghan, Boosky,
Seoran, Tonyduff, Tonyhall, Tullyorean.

C

WILLIAM HAMILTON'S PROPOSITION

Bagliewe, Blackstep, Cappoge, Corleek, Cornanaff,
Corraveagh, Corrakeeran, Derrydaugh, Brumaneaspie,
Drumbar, Brumague, Drumhillagh S., Brumacolin,
Dunoon, Enagh, Kilmacross, Lisdoman, Monaghanosee,
Shoagh, Tattyreagh, Tonyfoyle.

APPENDIX - D

E L D E R S

Names of the Elders of the several congregations of East Cavan, as far as can be known, with the townlands in which they lived, and the date of ordination, or the year when we first find their names recorded.

BREAKEY OR ERVEY

John Nesbitt 1703	Patrick McFerran . . . 1704
John Wilson 1708	John Hutcheson 1710
Hugh Grier 1710	Thomas McDowell . . . 1749
Samuel McCarter (McWhorter) Losset . . . 1750	James Dyns, Clonturkian 1821
William Fleming, Breakey 1823	James Shiels, The Poles . 1832
Joseph Armstrong, Ervey 1823	Richard Cox, Corcar . 1843
John Fleming, Breakey 1843	James McWhorter, Boggan . . . 1843
George Archibald Descart 1858	Joseph W. McMurray, Kingscourt . 1858
Edward Clifford, Boynagh 1858	John W. Armstrong, Corrakeeran 1858
William Clisdell, Moyer 1858	

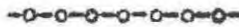


FIRST BAILIEBOROUGH

John Moneely 1715	Hugh Dobbin 1716
James Scott 1717	John Francis 1718
John Gibson 1719	Samuel Ferguson . . . 1720
Alex. Davidson 1721	John Archibald 1723
John Davidson 1724	Robert Thompson . . . 1732
Richard Sharpe 1735	Robert Elliott 1733
James Simpson, Drumkeery 1786	John Gibson, Lisball . 1788
Mr. Browns 1791	John Breakey 1787
Samuel Gibson, Lisball . 1787	Alex. Ferguson 1791
Andrew McElwain, Cloffin 1791	George McChesney . . . 1791
Patrick Gibson, Lisball 1791	Robert James, Bailieborough . 1791

ELDERS OF FIRST BAILIEBOROUGH (Contd)

John Jones, Cavanskeldragh 1791	Samuel Davidson, Drumad (?) 1790
Samuel Aikins, Drumad 1794	James Gibson 1801
Robert Smyth 1802	Robert Rusk 1821
James Hall, Corravilla 1828	Moses Cox, Lisball . . 1838
William White, Pottle --	John Kelly, Derrynure 1833
Joseph Burns, Cleffin 1833	William Kelly, Cappoge 1833
Alex. Kelly, Derrynure 1833	Robert Gilmore, Lear . 1833
Henry Gibson, Lisball 1833	Hugh White, Drumad . . 1842
William Sole, B'boro 1865	Isaac Broome, B'boro . 1865
David Eakins, Drumad 1875	George Lundie, Cleffin 1865
William Beck, Drumonselin 1865	William Jones, Cavanskeldragh 1875
Thomas Gibson, Lisball 1875	John Eakins, Drumcoery 1875
Wm. Kelly, Derrynure 1875	Richard Fisher, Pottle 1883

SECOND BAILIEBOROUGH

OR

Trinity Church, Bailieborough, Session
until the Union in 1840

William Wade 1782	David Harkness, B'boro 1830
Joseph Greer, Carnalynsh . 1824	James Gilmore, Greaghelegh 1832
Joseph Edmonstone, Kilnasola . 1827	Richard Clarke, Carnagarve . 1829
James Armstrong, Drumecarrow 1831	Young Williamson, Dunseem . . 1831
John Parker, Monaghanoose 1843	Edward Patty, Monaghanoose 1829
Andrew Moore, B'boro . 1831	Wm. Harkness, B'boro . 1831
John Wauhope, Drumecarrow 1829	Ingram Mitchell, Dundragon . 1867
Thomas Gilmore, Farthadreen 1867	Robert Williamson, Drumhillagh 1867



NAMES OF ELDERS AT CONAHEARY

Elias Rutherford, Session Clerk	1765	Richard Sharpe . . .	1767
Wm. Gilbreath, Cullies	1768	James Wallace . . .	1768
Alexander McFadden . .	1768	James McFadden . . .	1768
Robert Anderson, Knocknalosset	1768	Joseph Sharpe, Drumcondra . .	1774
James Crookshanks . .	1768	John Parker	1768
John Gilbreath, Cullies	1774	John Anderson, Knocknalosset	1778
William Wade	1782	John Martin, Greagh	1787
William Huston, Dromion	1782	Hugh Gilbreath, Cullies	1787
Robert Laundy	1787	Patrick Seaton . . .	1788
Robert Pogue, George Prancey, Killyelohan	1787	John Gamble, Session Clerk, Knocknalosset	1828
Hugh Sharpe, Drumcondra . .	1828	Abel Richey, Cullies	1825
Henry Wiggins	1825	John Wiggins	1825
George Sharpe, Drumcondra . .	1825	John Martin, Latsy	1825
Richard Sharpe, Gallonetra . .	1825	James Sharpe, Killyclare . .	1825
James Barron, Carnaveagh . .	1825	John Barron, Killyelohan	1847
William Barron, Latsy	--	John Harrison, Latsy	1847
John Gamble, Knocknalosset	1847	Samuel Brown, Cerransary . .	1847
Edward Sharpe, Killyclare . .	1847	John W. Martin, Drumcondra . .	--
James Martin, Greagh .	--	Robert Maxwell, Kilnacrew . .	1870
Thomas Gamble,	1870	James Sanderson, . .	1892
Knocknalosset		Tunnyhull	
James Bell, Greagh . .	1892	Wm. Moffatt, Latsy	1895
James Martin, Glasdrummen	1895		



NAMES OF ELDERS AT BALLYJAMESDUFF

Joseph Knox 1722	Thomas Irwin 1723
John Carson 1723	Samuel Watson . . . 1761
Thomas Kennedy . . . 1812	William Coote, Carn 1843
Thomas Hawthorne . . 1848	Thomas Watson . . . 1848
Samuel Byers 1848	Alexander Morrow . . 1848
Mark Macaulay 1848	William Byers . . . 1848
William Coote, No.2 1860	James Byers 1885
William Coote, No.3 1885	Samuel Kennedy . . . 1885

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NAMES OF ELDERS AT BELLASIS
existing in 1843

Samuel Nowell, Coranedan)	Ordained in 1848
Moses Watson, Fintavan)	
Alexander Stafford, Garrick)	
Henry Parker, Drumagolan)	
Joseph Byers, Coranedan)	Ordained in 1863
Wm. Hogg, Jnr., Fintavan)	
John Byers, Billis)	
James Byers, Billis)	
Charles Coote, Killyduff)	No date given
James Watson, Fintavan)	
Joseph Byers, Coranedan)	
Samuel Williamson,)	
Garrickoeshil)	
John Johnston,)	
Lisnanymore)	
Robert Wilson, Drumagolan)	

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NAMES OF ELDERS AT GARRICKMACLEIN
now Corvalley

David Hunter 1832	David Nelson, Corvalley . . 1843
William Lundie, Mullacrogbery 1843	Robert Oliver, Shanco . . . 1843
James Oliver, Lisnafeddaly 1843	David Lundie, Lisdrumturk . 1843
John Aikin, Shanco . . . 1872	Thomas Johnston, Carrickereany 1872
Joseph Lundie, Mullacrogbery 1872	J.J.Barton, Derrylavan . 1906
Thomas McCadam, Ardragh . . . 1906	James Oliver, Shanco . . . 1906

NAMES OF ELDERS AT SEAFIN
Seession until the Union in 1840

Joseph Edmondstone, Kilbracola)) All existing before the Union
Robert Longhead, Seafin	
James Thompson, Logland	
John Busk, Cleffin	
Adam Longhead, Seafin) Ordained in 1856
James McElwain, Kilnacola	
Joseph Burns, Cleffin	
Andrew Primrose, Beehive) Ordained in 1887
John Longhead, Tonyfoyle	
Hugh McClelland, "	
George Landie, Greaghadossan	

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NAMES OF ELDERS AT SHERCOCK

James Hall, Corravilla	Ordained in 1843
William Atkins, Dromad) Ordained in 1844
John Busk, Drumlon	
William McCullagh, Kilerossbeg)	
John Johnston, Lianadarragh	
James Orr, Gartnassane) Ordained in 1872
William McLoughlin, Kilmacaran)	
Alexander Orr, Gartnassane) Ordained in 1911
James McLoughlin, Corravilla	
Thomas R. Lindsay, Kilerossbeg)	

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NAMES OF ELDERS AT CORLEA

William Hamilton) Ordained in 1828
John McBride, Corlea) Ordained in 1843
John Wiley, Lackan	
Robert Pollock, Lackan	
James Anderson, Liscolagher	
Robert Black, Corlea	
William Ferde, Derrygooney) Ordained in 1850
William Hanna, Lackan	
John Hanna, Lackan	
Matthew Twible, Coolrin	
James Hanna (?) Lackan	Earlier
James Wiley, Tullyrain) Ordained in 1880
or Corlea	
Thomas Heetrick, Lackan) Ordained in 1880
William Cochran, Corelehina	
John Bailie, Lisceril	
George McBride, Corlea	
James R. Allen, Drumcannon)

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NAMES OF ELDERS AT FIRST COOTEHILL

Joseph McCullagh	1723	Robert Armstrong	1724
Samuel Wallace	1726	Mr. Bartley or Barclay	1728
Thomas Armstrong	1729	John Grier	1733
Andrew Boyle	1813	Robert Johnston	1816
William Jamieson	1815	William Jamieson	1847
John Berry	1847	Edward Brown	1847
Richard Brown	1847	John Brown	1847

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NAMES OF ELDERS AT SECOND COOTEHILL
Secession

Alexander McFadden	1830	James Sanderson	1830
William Jamieson	1830	Mr. Mitchell, Kilorow	1834 ?+
Thomas Lindsay, Gohagh	1834	James McCrea	1834
Thomas McCrea (?)	—	Joseph Adams	—
John Ferris (?)			

- - - - -

+ M/S rather vague here.

APPENDIX - E

Since the text was written, the Revs. S.J.Bennett, T.S.Killen, G. Limerick, and P. Moore, with Mr. J.W.McCurvey, elder, visited old Breakey graveyard, in order to examine the tombstone of the Rev. John Lee. By their united efforts and a good deal of trouble, they were enabled to recover the most of the almost undecipherable lettering. Mr. Bennett has made several visits since and has thus succeeded in rescuing from utter extinction all except one little corner, which has entirely broken away. This stone is interesting, being the first Presbyterian memorial in County Cavan. It is now placed on record for all friends of the Church at large as well as those of East Cavan itself.

It is a square standing stone, with semi-circular top; inside of the carved head is carved an open book, and round this, the words:-

"Etu quam tenui pendent mortalia filo."

The rest of the inscription is:-

"Memoriae Patriae Fratrumque Defunctorum Monumentum hoc Paucit R.L. .. Sub hoc lapide condunt Reliquae D. Joannis Leei V.D. Ministri qui Postquam Glenarzi Com Antrim Breachique Com Meath Per aliquot Annos officio suo fideliter Functus fuerat suaviter in Domino Obdormivit October 20 Ann 50 Aetatis 64¹⁰ Juxta Reponuntur Animarum Exuviae viz Gabrielis Leei qui Julii 20 Hugonis Leei qui Septem 11 Anno 1716 Joannisque Leei qui 11 Ann 1718 Obierunt quorum 1⁰⁹ 14 2⁰⁹ 16 uti vero 20 Agebat annum 3⁰⁹ (Eundem hunc prope locum Margretae Hamiltoniae quae & R J L supra dicti Uxor et M. Roberti L. qui Ejus d fuerat prius cineres deponunt illa 4 die 10^{bris} Aetatis (a)ntem 51 hic vero 24¹⁰ 9^{bris} coenam procoelestii vitam mutavit.

Mr. Bennett supplies a translation as follows:-

"Behold by what a slender thread are mortal interests hanging!"

"In memory of his father and brother departed, R.L. erected this monument. Under this stone rest the remains of D. John Lee, by the will of God, minister, who, after he had faithfully discharged his duties at Glernam, Co. Antrim, and afterwards at Breakay, Co. Meath, through a good term of years, peacefully went to sleep in the Lord, October 30th, in the year of our Era, 1717, at the age of 84 years and 10 months. Near by are laid aside the mortal vesture of these immortal spirits that have passed beyond: Gabriel Lee on July 20th, Hugh Lee on September 11th, both in the year 1718, and John Lee, April 11th, 1718; of whom the first was in his 14th year, the second was in his 18th year, while the third was in his 20th year.

Nigh the same spot repose the ashes of Margaret Hamilton, who was the wife of R.L., mentioned above. And of M. Robert Lee, who had predeceased her, she on the 4th of December at the age of 51, he on the 24th of November."

+ + + + +

A few of the names of the builders of the congregation whose memorial stones are in old Breakay churchyard, with dates of death, and ages, are given below:-

Hugh Grier,	1715,	aged 80	Patrick McFerran,	1718,	aged 58
John Boyd,	1718,	" 79	John Grier,	1745,	" 57
John McFerran,	1708,	" 74	William Reay,	1718,	" (?)

To which may be added the Dyas's, Flemings, Armstrongs, Hesbits, Reas, Moores, Wilsons, Cookes, Jacksons, Kerrs, Shells, Coxes, McKibbons, McClures, and Bennings.

In Emiskess are such names as Aikin, Love, Cowan, Wright, Leary, Armstrong, Nicholl, etc.

+ + + + +

APPENDIX - F

FIRST BAILIEBOROUGH

SABBATH SCHOOL TEACHERS

since its present attachment in 1861
with dates of serving

MALE TEACHERS

+ Still serving
! Dead

+ Thomas Hall, supt., Derrynaure	--	-	--
+ Wm. Jones, elder, Cavanskeldra	--	-	--
David Eakins, elder, Drumad and Corvalley	1861	-	?
John Eakins, elder, Drumkerry and Australia	1864	-	1881
Isaac Broome, elder, Bailieborough	1865	-	1866
Thomas McGadam, Gartnanean and Corvalley	1865	-	1866
Thomas Gibson, elder, Lisball	1866	-	1898 (A)
George Buchanan, Stonewall and Co. Down	1868	-	?
! George Chambers, Derrydamph	1770	-	1780
! James Gibson, Lisball	1873	-	1882
Robert Fearon, Bailieborough	1870	-	1875
Richard McElwain, Lisball	1870	-	1897
John Gibson, Lisball	1876	-	1897
John Brown, Drumore	1881	-	1882
John J. Gilmore, Lisgar and Australia	1883	-	?
Alexander Eakins, Drumad and America	1885	-	1887
+ Joseph Shells, Tattyrrough	1886	-	?
David Eakins, junior, Drumad	1887	-	?
Joseph Fleming, Dunoon	1872	-	1873
William Fleming, "	1891	-	1894
Samuel Jones, Cavanskeldra and America	1890	-	1891
! Joseph H. Byers, Corglass	1895	-	?
William Kerr, Lisball	18--		
+ Robert Chambers, Gartnanean	1908	-	?

(A) Note: Teacher in Lisball



APPENDIX - F
(Contd)

FEMALE TEACHERS

Teachers of Infant Class:

- : Misses Anne J. White, Corglass ? - 1874
- " Anne J. Boyd, Lisgar 1874 - 1878
- " Maggie Boyd, " 1878 - 1904
- + " Etta Hall, Drumague 1904 - ?

- : Ellen M. White, Corglass ? - 1874
- Jane Hamill, Corglass and Rooskey . . . 1884 - N.B.
- + Margaret J. Hall, Derrynure 1887 - ?
- Mary J. Gibson, Lisball 1884 - 1888
- : Maggie McCullagh, Kilerossbeg 1888 - 1888
- Hannah Burns, Lisgar 1868 - 1869
- Elisa Boyd, " 1868 - 1872
- : Lizzie Smyth, Lear 1873 - 1890
- : Maggie Boyd, Lear 1874 - 1876
- Sarah Hall, Lear 1874 - 1876
- : Elisa Burns, Lisgar 1877 - 1895
- Elisa J. Smyth, Duncena 1872 - 1874
- Sarah Boyd, Lear 1877 - 1881
- Jane Bartley, Bailieborough 1870 - 1874
- Martha Boyd, Lisgar and America 1880 - 1889
- Jane Gilmore, Lisgar and America 1882 - 1890
- Susan Boyd, Lear and America 1884 - 1888
- + Hanny Shells, Tattysreagh 1887 - ?
- Lizzie Gilmore, Lisgar 1896 - 1897
- + Lizzie Gibson, Lisgar 1897 - ?
- Ella E. White, Corglass and Clones . . . 1899 - 1906

N.B. M/S vague here.



APPENDIX - G

NAMES OF MINISTERS GIVEN TO THE PRESBYTERIAN CHURCH
WHO WERE BROUGHT UP IN THE
CONGREGATION OF FIRST BAILIEBOROUGH

In addition to the sons of Rev. Patrick White, senior,
already given in Chapter VI, Section II, are

Revs. James White, licentiate, designate to Corboy,
who died on his journey there;

Patrick and William, all sons of William White of Pottle,
the former of First Bailieborough,
and the latter of Stonebridge.

Robert Rusk, Co. Antrim

William Ryder, England

John Fisher, Carrigallen

John Parr, Corlea

Thomas Gibson, Corvalley

Thomas Parr, Drunkceeran

John Boyd, Ballymahinch

Robert Boyd, India

John R. Bartley, Tralee

Thomas Bartley, Ballycarry

William Fearon, Corvalley and Kelle

Alexander Hall, Drogheda

John J. Gilmore, Australia

Samuel Jones, California

Alexander Eakins, "

William White, No.3, Canada

Thomas R. White, No.2, U.S.A.

John Hall, Athy and Waterford.

NAMES OF MEMBERS OF COMMITTEES OF FIRST BAILIEBOROUGH

COMMITTEE IN 1833

William Cowan, Bailieboro'	William Wilson, Lisball
Walter Bell, Curkish	John Gibson, junior
Henry Adams, Bailieboro'	William Burns, Lisgar
John Williamson, "	Samuel Sheils, Tattyreagh
Cartney James "	George Gilmore, Lear
Isaiah Gibson, Drumlon	William Browne
Captain Speare, Spearvale	Samuel Jones, Cavanskeldra
James McElwain, Cleffin	John McElwaine
John Fisher, Pottle	Andrew Boyd, senior
George Hall, Corwillis	Robert Eakins, Lisgar
Thomas Hall, Drumsague	John Rusk, Drumlon
David McCullagh, Drumlon	Hugh Flaak, Iarganbane
Adam Longhead, Seafin	James Wilson, Curkish
John Anderson, Tallyreagh	James Parker, Lear
Alexander Black, Cornanaff	William Middleton, Corraghy
Samuel Stewart, Bracklin	James Brown, junior
James McCullagh, Skeagh	Thomas Cranston, Lisgar
John Hall, Derrymare	David Draffin, Lisball
Robert Bartley, Leiter	James Adams, Killan
Allan Ingram	

- - - - -

COMMITTEE IN 1857 - 1860

James H. Wilson, Curkish	William Burns, Gartnaneans
Francis Sheils, Tattyreagh	Henry James, Bailieborough
Isaiah Gibson, Drumlon	William Kelly, Derrymare
John McElwaine, Lisgar	Andrew Boyd, Lisgar
George Hall, Corwillis	Thomas Hall, Drumsague
John Anderson, Tattyreagh	Alexander Beck, Cornanaff
John Cranston, Corwillis	John Burns, Lisgar
John Hall, Derrymare	John Bartley, Leiter
John Gilmore, Lear	William Cranston, Derrymare
Benjamin Jones, Cavanskeldra	Edward Cranston, Lisgar

(Contd. on next page)

NAMES OF MEMBERS OF COMMITTEES OF FIRST BAILIEBOROUGH

COMMITTEE IN 1857 - 1860 (Contd)

David Gilmore, Lisgar	Henry Adams, Bailieboro'
John J. Maxwell, Bailieboro'	George Gilmore, Lear
David Aikins, Drumkeery	Samuel Simpson, Millmount
Dr. Johnston, Bailieborough	John Boyd, Lisgar
Wm. Jones, Cavanskeldra	



COMMITTEE IN 1901

James Burns, Lisgar	Alexander Hall, Drumsague
Thomas Hall, Derrymore	Charles Cranston, Corwillis
John G. Williamson, Lisball	Richard McElwain, Lisball
Thomas R. Gilmore, Lear	David Gilmore, Lisgar
Joseph Sheils, Tattyreagh	William Boyd, Lisgar
John Gibson, Lisball	Dr. McElwain, Bailieborough
James Hall, Drumsague	John Boyd, Lear
John McElwain, Lisgar	William Jones, Lear
George Lundie, Derrydamph	Wm. McClelland, Bailieboro'
William Smyth, Duneena	George Brown, Dromore
Thomas J. Davidson, Drumad	



HOUSE AND TOWN PROPERTY INHABITANTS
OF THE TOWN OF BAILIEBOROUGH IN 1805

John Morrison	Dr. John Wright	Wm. Cranston
James Reilly	John Gibson, jr.	William Parker
Michael Reilly	William Armstrong	Owen Doherty
Robert Dyas	John McCormack	John Cowan
Henry Cowan	Hugh Young	Robert Fisher
Charles Clarke	Thomas Clarke	Rev. Mr. Young
Abraham Dinning	Robert Ferns	Francis Reilly
Peter Brady	Hannah King	James Small
John Clarke	Thomas Adams	James Nisbett
James Morgan	Henry Hunter	Henry Haire

-o-o-o-o-

TENANTS ON THE MANOR OF BAILIEBOROUGH IN 1805
A few of these are also dwellers in the town

<u>BRACKLIN:</u>	No names	
<u>CHURKISH:</u>	Robert Dyas Hugh Young Rev. Arnold Cosby Charles Fisher William James Rev. Wm. Mahaffey James Bell John Wilson	John Neilson Bernard McCormick Rev. James Young James McCullagh Matthew Wilson Edward Dansey Benjamin Bell Matthew Wilson
<u>COBGLASS:</u>	Rev. John Kelso	
<u>CROCKHATTON:</u>	Charles Cooke Daniel Cooke William Orr John Doherty James Cooke John Kelly Michael Cooney Peter Cooney	Philip Cooney Owen Cooke Denis McCabe Brian Cooke James McDonald Andrew Cooney Patrick Cooney William Spears
<u>CLOVERHILL:</u>	No names	
<u>CORWILLIS:</u>	George Hall Thomas Gilmore	William Cranston
<u>CAVANSKELDRAGH:</u>	John Jones	Andrew Mitchell
<u>COHLJUGAN:</u>	Robert Kirkland Samuel Williamson	John Manhope Edward Hunter
<u>DEEHYNJURE:</u>	John Pogue Thomas Pogue Robert Hall Isaiah Mullen	William Pogue John Kelly John Hall Robert Pogue

(Contd)

TENANTS ON THE MANOR OF BAILIEBOROUGH IN 1805
(Contd)

<u>DEUNLON:</u>	John Gibson John McKenna Wm. McKullan	William McGaw John Stewart
<u>DRUMKEERY:</u>	William Speare Robert Simpson	James Simpson William Wade
<u>DRUMBANNER:</u>	James Reilly Robert Cowan John McCamus Patrick Smyth James Small Rev. Francis Carlisle Robert Nesbitt John Wright Edward Quinn Richard Lynch	John Gibson John Maxwell John Boyle John Cooney Thomas Soden Robert James Abraham Dinning John McKeague Rev. James Young William Parker
<u>GARTHANRANE:</u>	Peter Lynch Arthur Stewart, snr. James Stewart Widow Stewart Arthur Stewart John McKibben James McKibben Alexander Hoey John Stewart Robert Hey John Gibson, jr.	Patrick Larkin Arthur Stewart, jr. Robert Stewart Patrick Gibson Alexander Stewart Alexander Stewart John Meidam Samuel Gibson Robert Woods John Gibson, snr.
<u>GALBOLIE:</u>	Joseph Martin Andrew Stewart Archibald McKeever	William Speare Arthur Stewart Robert Stewart
<u>GREAGHNAMELE:</u>	Henry Hunter	
<u>LISBALL:</u>	John Gibson John Gibson Patrick Gibson Moses Davison	Samuel Gibson Henry Stewart William Wilson John Davison
<u>LEAR:</u>	Widow Jane Gilmore and sons William McCullagh Hugh Foreman James Hisebett Wm. Cranston, jr. Thomas Fisher James Cranston Alexander Parker Wm. Campaign Hugh Gilmore	David Gilmore Thomas Byrne Hugh Clarke Robert Carson Wm. Cranston, snr. Thomas Hall James Fisher Arthur McCamus George Brocks William Wade James Hall

TENANTS ON THE MANOR OF BAILIEBOROUGH IN 1805
(Contd)

<u>LISCAR:</u>	Robert Gilmore Thomas Gibson, snr. Mary Gibson	Joseph Cranston Thomas Gibson, jr. Hugh Gilmore
<u>LEITER:</u>	Arthur McCormick Bryan Clarke Felix Dunne William Speare	Andrew Parker Matthew Gillick Michael Dunne
<u>LURGANBANE:</u>	Abel McClure	Samuel Flack
<u>LISHALSKY:</u>	No names	
<u>POTTLE</u> and <u>TANDRAGON:</u>	William Cowan John Wilson Widow Clifford William Richey Joseph McKeever John Francie Rev. Arnold Cosby James Stewart John Gibson, snr.	George Cowan William White Henry Harrison James Kernaghan John McMullen John Mitchell John Smyth John Gibson, jr.
<u>RAKEEVAN</u> and <u>COBRAGHY:</u>	Henry Cowan George Young Abigail Young Matthew Clarke John Mitchell James Smyth Michael Coates Benjamin Bell James Armstrong Widow Armstrong William Armstrong	Archibald Mitchell Samuel Mitchell Bernard Scraghan George Bell Philip Smyth Andrew Donnelly James Bell Michael Donnell John Armstrong Martin Armstrong
<u>TANDRAGES:</u>	James Reilly Andrew Cassidy Michael Reilly Francis Reilly Samuel Ferns	James Small Henry Haire John McCormick Robert Nesbitt James Young
<u>URGER:</u>	Thomas Clarke Patrick Coyle Lawrence Nulligan Martin Simpson Terence Nulligan	Edward McPhillips Thomas Byrns John Nulligan Bartholomew Nulligan Joseph Martin

PRINCIPAL INHABITANTS
of the
TOWN OF BAILLEBOROUGH
in 1830

Henry Adams	John Brady
Thomas Chambers	Richard Clarice
William Douglas	Philip Dunne
Rose Farrelly	Peter Clarke
Patrick Flood	John Glenman
Thomas Orr	Mary Taylor
Robert Williamson	John Reilly
John O'Hare	Holly McLoughlin
Henry Higgins	Robert Heaslip
Widow Lynch	Anne Hunter
John Hunter	Cartney James
Henry James	William Cowan
Owen Clarke	Henry Maxwell
John Parr	E. McComb
A. McComb	John Walsh
Dr. Wright	Edward Hunter
Thomas Rogers	John Tully
Dr. McFadden	Thomas Farrelly
James Morgan	Edward Johnston
James Moore	James Small
Robert Small	Mary Smith
Bernard Smith	Charles Soden
John Williamson	Matthew Dancy
James O'Connor	Dr. McGahan

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