I was allowed by Mr. Thomas Crotty, Co. Registrar, to examine a series of 29 documents, nearly all parchment. They belong to the Clerk of the Crown and Peace, and are not Municipal documents. They are Oath of Allegiance Records. The first five cover the period 1706 to 1715, and the rest run from 1758 right up to 1867. The oaths were taken on various occasions—the accession of a monarch to the English throne, appointment of Mayor, Sheriffs and other officers, the appointment of Protestant clergy to their parishes, and appointment of Recorders and Portrieveres to places like Inistioge, Callan and Knocktopher, and, most common of all, swearing of Freemen of the City.

Because of the different kinds of oath, the Protestants and Catholics signed different lists. One of the early lists and eight of the later ones are Catholic lists, the rest Protestant. The earliest document gives us the Protestant or general Oath under four headings, and this remains substantially the same to the end of the last century. First the persons swears allegiance to the King and Queen; secondly he swears that he does not accept the position that princes excommunicated by the Pope can be deposed or murdered. Thirdly, he swears that he does not accept the doctrine of the Transubstantiation, Invocation of the B.V.M. or the Saints, or the Sacrifice of the Mass. The fourth part is a declaration of loyalty to the Hanoverian monarchy in England and a clear rejection of the Stuart monarchy.

The second of these documents seems to be the only Catholic list for the early period. It covers only one month—November—in the year 1709. The oath is the last part of the General Oath, i.e. a declaration of loyalty to the Hanoverian succession and a rejection of the Stuart monarchy. The list contains 27 names and is on paper, not parchment. I have not been able to find the reason for this particular list of oaths.
In 1774, almost the first step in the relaxation of the Penal Laws took place. In this year, "a measure was carried which, without bestowing any positive privilege on the Catholics, enabled them to attest their loyalty by taking before a justice of the peace, the oath of allegiance, accompanied by a declaration prescribed by law. The Catholics who subscribed this declaration solemnly renounced all allegiance to the Stuarts, repudiated the opinion that heretics might be lawfully murdered, that faith need not be kept with them, and that excommunicated sovereigns may be deposed or murdered, and denied that the Pope had, or ought to have, any temporal or civil jurisdiction, power, superiority or pre-eminence directly or indirectly within the realm.

A few years before De Burgo, the Bishop of Ossory in his Hibernica Dominicana had strongly asserted the unlawfulness of a similar oath, but now the bishops of Munster, without consulting Rome, met at Cork and unanimously agreed that the oath contained nothing contrary to the faith. They took the occasion to condemn the treatise of the Bishop of Ossory and proclaim their loyalty to George III. The Rev. Patrick Molloy, the P.P. of St. Mary's, wrote a pamphlet defending the attitude of the Munster Bishops. Actually, we would now find the oath objectionable not alone from the tone, which is insulting, but also from the point of view of doctrine.

In 1775, a large body of Catholics in Kilkenny took this, headed by Walter Butler, de jure, Earl of Ormonde, and Rev. Patrick Molloy, P.P. of St. Mary's. To explain briefly how Walter Butler, without titles, and a Catholic came to be at the head of this Roman Catholic list: When the great Duke of Ormonde died in 1688, he was succeeded by his grandson, James, as 2nd Duke. This 2nd Duke accompanied William III to Ireland, took part in the battle of the Boyne, entertained William in the castle there; later on was seriously wounded at the battle of Landen, the battle in which Sarsfield was also severely wounded and died. But on the
accession of George I in 1714, he was impeached and attainted, losing all his titles and property; but Parliament allowed his brother, the Earl of Ormonde, to purchase the estates.

James, the attainted Duke, lived at Avignon in France till his death in 1745, when he was succeeded by his brother, the Earl of Aran, who did not use any of the Ormond titles, as he did not think he had any right to them. On his death, he was succeeded by his cousin, John Butler of Kilcash, who probably was a Catholic. John also died without issue and was succeeded in 1766 by his first cousin, Walter of Garryricken, who moved into Kilkenny Castle on his accession to the Ormond estates. This is the man who signs our list. His son, John, conformed to Protestantism in 1764 and was restored to the family titles in 1791. Walter's uncle, Christopher, became Archbishop of Cashel and ruled the diocese from Westcourt, where he usually lived. Walter's daughter, Eleanor, became one of the Ladies of Llangollan in Wales.

REV. PATRICK MOLLOY

Rev. Patrick was a very prominent priest in the town. Ordained in 1752, he became P.P. of St. Mary's in 1753 and also V.G. of the diocese. When Dr. Thomas Burke, or de Burgo, became bishop, he was anxious to have St. Mary's as his mensal parish. A long dispute followed and was finally settled by terms of a settlement from Rome. Fr. Molloy lost the title of P.P., but remained in possession of the parish with title of Perpetual Vicar. He became Dean in 1772. About this time he built a new Church of St. Mary's, the predecessor of the present one, and also a presbytery, which, after his death, became the Bishop's Palace—the present house in James's Street. He was recommended on a number of occasions for the bishopric, including the bishopric of Ossory, but did not succeed.

VARIOUS OFFICES

Everyone who took office in the town was required to take the oath—mayor and deputy, deputy sheriffs, coroners, mayors of the staple and Justices of the Peace, Constables of the staple and Coroners, Wardens of the Guilds, and so
When Kilkenny was raised to the rank of city in 1609 by Charter, the duties of many of these officers were clearly defined in the charter.

The Mayor of the Staple and the Constables of the Staple were constituted by charter. "We do, will and ordain . . . that Robert Roth, Arthur Shee, Richard Raggett, etc., citizens of the City of Kilkenny, shall be one Society . . . and shall have a perpetual succession . . . by the name of the Mayor, Constables and Society of the Merchant Staple of the said City of Kilkenny . . . they shall meet, congregate and assemble themselves in the Merchants' Hall of the said Society to do in such like manner and form as the Mayor, Constables and Society of the Merchant Staple of our City of Dublin."

The staple was the place appointed by royal authority in which was a body of merchants having the exclusive rights of purchasing certain classes of goods. There is reference also to the Mayor of the Guild which, I think, means the Mayor of the Staple. But we do meet a number of Guilds, Masters and Wardens of which took the oath—Merchant Taylors, Cordwainers, Hammermen and Bakers.

Craft guilds or fraternities.—Their organisation and aims were in general the same throughout Western Europe. Officers, commonly called wardens, were elected by the members, and their chief function was to supervise the quality of the wares produced so as to ensure good and honest workmanship. Therefore, rules were made regulating the hours of labour and the terms of admission to the guild, including apprenticeship. Other regulations required members to make periodic payments to a common fund and to take part in certain common religious observances, festivities and pageants. The chief object, however, was to supervise the processes of manufacture and to control the monopoly of working and dealing in a particular branch of industry.

The number of craft guilds depended on the size of the town, and, in later years, they tended to amalgamate into a few guilds and, finally, into one. In Kilkenny, as we have seen, there were at least four. The other crafts would join
in with one of these four. It would be interesting to know where these guild halls were in the town, or if there were a Merchants' Hall of the Staple. The long list of the London City Guilds does not include the Hammermen, i.e., people who work with metals. Possibly, here, only silversmiths and goldsmiths are meant.

**CHURCH OF IRELAND**

There is a fair amount of ecclesiastical information relating to the Church of Ireland. On the appointment of a clergyman to a benefice, he was apparently bound to take the oath. There are quite a good number of examples which I need not delay over. The actual office is mentioned in each case, so that one can check with Canon Leslie's work on Ossory Clergy. There are only a few appointments not mentioned in that work. We find clergymen also acting as deputy Mayors, portrieves of Irishtown and sovereign of Callan. For example: “18th Nov., 1783, at an adjournment of Gen. Q. Sessions of the Peace to the house of the Reverend Arthur Webb in Patrick Street on account of his weakness and bodily infirmities—Arth. Webb, Sov. of Callan, aged 75.”

An unusual feature was the sworn statement of witnesses that “the right Revd. Father in God Thomas, Lord Bishop of Ossory, did . . . immediately after divine Service and Sermon receive the Sacrament of the Lord’s Supper in the parish church of the B. V. Mary, Kilkenny.” This occurs twice in the year 1714. In that year Sir Thomas Vesey was appointed Bishop of Ossory; later in the same year Queen Anne died and was succeeded by George I. These two events presumably explain the above. The sworn statement does not occur again.