

SIR ROBERT MORAY – THE ROYAL SOCIETY AND FREEMASONRY

Sir Robert Moray (1609 – 1673). A Covenanter/French Spy/Royalist/Freemason.

Sir Robert Moray was born probably in Craigie Perthshire in Scotland. He was born 10 March 1609 and educated at St Andrews University before serving with the Scots Guards of Louis XIII in 1633. Towards the end of Cardinal Richelieu's life Moray became his favourite and then acted as a spy for him.

In 1638 the General Assembly of the Covenanters in Scotland were rebelling against Charles I. Richelieu gave Moray a commission, promoting him to Lieutenant-Colonel in Louis's elite Scots Guards, and dispatched him to Scotland. Ostensibly he was supposed to recruit more Scots soldiers but he also admitted that he had the objective of assisting his fellow countrymen in their dispute with Charles, by causing trouble for England. Moray was appointed quartermaster-general of the Covenanter's Army, in 1640. He was responsible for laying out camps and fortifications, where his knowledge of mathematics and surveying would have been extremely important. He marched south with the Scottish Army towards the Tyne and played his part in defeating the Earl Stafford's English conscript Army at Newcastle.



On 20 May 1641 Moray was initiated into Freemasonry whilst garrisoned at Newcastle the Masonic officers who initiated him were General Alexander Hamilton, commander of the Covenanter's Army in Newcastle and John Mylne, Master Mason to King Charles I.

John Mylne (1611 – 1667)

Mylne learned his trade from his father, assisting him with projects including the sundial at Holyrood Palace. In 1633 Mylne was made a burghess of the royal burgh of Edinburgh, and was admitted to the Edinburgh lodge of masons, both due to his father's position.

He was first appointed to the town council in 1636 and, in the same year, was appointed master mason to the Crown, succeeding his father.

Several Freemasons who were members of the Lodge of Edinburgh initiated him into Freemasonry there on 20 May 1641. Although he was initiated into a Scottish lodge, the event took place south of the border: this is earliest extant record of a man being initiated into speculative Freemasonry on English soil. Thereafter, he regularly used the five pointed star, his masonic mark, on his correspondence. By 1643 he was acting as a liaison officer between the Covenanters' Army and Charles I, in his court at Oxford. On 10 Jan 1643, Charles knighted him. Soon afterwards Sir Robert returned to France and was promoted to full Colonel in the Scots Guards. He was captured by the Duke of Bavaria while leading his regiment into battle on the 24 Nov 1643 and was imprisoned for eighteen months. He was freed on 28 April 1645 when the French decided to pay a ransom of £16,500 for him.

After the execution of Charles I, and at the request of the Earl of Lauderdale, Moray opened negotiations that led to Charles II going to Scotland to be crowned King of Scots at Scoon in 1650. Charles's campaign, with a Scots army, to recover England from Cromwell failed at the Battle of Dunbar and, after hiding for a while in an oak tree, Charles fled to France. Moray stayed in Scotland. Soon after Charles's flight Moray married Sophia Lindsey, the sister of the Earl of Balcarres. In July 1652 the newly married Morays returned to Edinburgh for the birth of their first child, and also to help organise a rising to restore Charles to the throne of England, but neither was to be. Sophia suffered a protracted and agonising labour before finally dying, on 2 Jan 1653, with the still born child.

The Scots were defeated by Cromwell at the Battle of Loch Garry in July 1654. Moray was accused of betraying the King but was cleared after writing directly to him and appealing his innocence. Moray returned to France, he never remarried. By 1655 Moray was back in Paris. At 46 he was getting too old for the Scots Guards. He resigned his commission and after spending a year in Bruges went to Maastricht where he spent his time studying science and carrying out that protracted correspondence with Alexander Bruce. In September 1659 he went to Paris to meet with Charles and proceeded to take part in the negotiations with General Monck to have Charles restored to throne of England.

When the King returned to England, in late June 1660, Moray stayed on in Paris for some months. When he travelled to London, in August, contemporaries reported the King greeted him warmly. 'His Majesty received Robert Moray with crushing and shaking of his hand.' Charles immediately found him a grace and

favour house within the grounds of the Palace of Whitehall. A drawing of Whitehall in 1680, held by the London Topographical Society, shows Sir Robert's quarters to be a small house situated just inside the Horse Guards Gate and looking out over the privy garden. The site of this house was exactly opposite where Dover House now stands on the present Whitehall. It was from this house that Sir Robert set out to Gresham College on 28th November. He had been living in London for three months, having spent the previous ten years in exile. He could hardly have been a regular attendee of the Gresham meetings during this time. By now I was very interested to try to discover why he decided to attend Gresham College for Wren's lecture. But I also wondered just how did a French spy come to know Oliver Cromwell's brother in law? Let alone be invited to a meeting with so many disgruntled Parliamentarians, who so history tells us, unanimously elected Cromwell's brother in law to chair them.

The Royal Society



The original founders of the Royal Society split into two major groupings. About half were Royalists who had kept out of public life during the rule of Cromwell and returned to London to seek advancement at the court of King Charles II; whilst the other half were Parliamentary academics who had taken control of the Universities under Cromwell but had been thrown out of virtually everywhere, except Gresham College, when Charles had returned.

Add into this mix one independently wealthy young man who was following a voluntary course in self education, again at Gresham, and you have a pretty clear picture of the founders. Now let's look at the role of Robert Moray in bringing them together.

Alexander Bruce FRS (1629 – 1680) One of the Founders and Freemason.

Only one of these original founders had any real influence with the King and that was Sir Robert Moray. But this ex-French spy and monarchist rabble-rouser seems out of place among the Parliamentary Puritans of the Gresham set. How did he come to be involved with them?

On 5 December 1660 the minutes of the Society show that: *'Sir Robert Moray brought in word from the Court, that the King had been acquainted with the designe of the Meeting. And he did well approve of it, and would give encouragement to it.'*

This was only a week after the very first meeting. So, Sir Robert was either extremely eager to please his new Puritan friends, or he had already prepared his ground.

As a boy, Robert Moray was fascinated by civil engineering and inspired by the undersea mine which George Bruce built under the Firth of Forth. After studying at St Andrew's University he became a soldier and then a politician. While serving in the Army he became a Freemason, and found that the ideas and philosophy of Freemasonry complemented his love of science and met his need for spiritual fulfilment which had been satisfied by conventional religion. Freemasonry encouraged his innate love of symbolism and helped him think things through for himself to develop distinct ideas throughout his life. His self-sufficiency often provoked his enemies but he had learnt from Freemasonry to be cautious in his responses. He once wrote of himself: 'I have been reported to be writing against Scripture, an Atheist, a Magician or Necromancer, and a malignant for ought I know by half a Kingdom.' It did not seem to bother him greatly. Nor did it seem to worry Charles II. The King was as cynical as Sir Robert. Charles II has been described as a King indifferent to religion who let Moray go his own way, remarking teasingly that he believed Moray to be head of his own church.

But accommodation with the Stuart Kings came later in Robert's life. As a young soldier he showed a talent for manipulation and espionage, and a weakness for the glamour of the French Court, which worked against Charles I.

As an agent for the French he was active in the events leading up to the impeachment of Charles. Moray used his membership of the Lodge of Edinburgh, which had among its members many of the Scottish courtiers of Charles I and General Hamilton (who had initiated into Freemasonry Moray at Newcastle), to improve his network of contacts. The Stuarts and their court had been involved with Freemasonry since

1601, when James VI(I) had been initiated into Freemasonry at Scoon as part of William Schaw's plan to establish Royal patronage for Freemasonry.

In 1583 in Scotland, William Schaw was appointed by King James VI of Scotland (then an independent Kingdom from England) as Master of the Work and Warden General. (Note: King James VI did not become King of England until 1603). In 1598, he issued the first of the now famous **Schaw Statutes** which set out the duties of all members to the Lodge and to the public. It also imposed penalties for unsatisfactory work and inadequate safety during work. His statute required all Lodges to keep written records and meet on certain dates: this laid the foundations for future fixed permanent Lodges as they are today. The second Schaw Statute bears the date of December 28th, 1599. They were written particularly for the Lodge of Kilwinning - now known as the Mother Kilwinning Lodge No. 0 (Scottish Constitution). It would appear from the tenor and the contents of this document that the Lodge of Kilwinning had pleaded certain privileges and "ancient liberties" which the Statutes of 1598 had not taken into account. Archibald Barclay was delegated to lay the matter before the King, at Holyrood House, in Edinburgh. The King being absent from town, the Warden General (William Schaw) heard the delegate's presentation of the matter and issued thirteen additional ordinances for the particular benefit of the Kilwinning craft. In a postscript he explained that the settlement of other claims (not mentioned) would be referred to the King "when occasion may be offered".

The most interesting aspects of the second statute are: *memory* of brethren should be tested, that *gloves* need to be purchased, and that there is a *banquet* (ie. "Festive Board" or "Harmony") to be paid for. These two statutes only ever applied in Scotland, and the requirement to keep written records is why there is so much more early information about Masonry in the pre Grand Lodge era in Scotland than there is in England. Moray was adopted by Cardinal Richelieu to spy against the English. He seems to have carried out this role with great relish for as long as Richelieu supported him. Moray carried the news of Richelieu's death to Charles I at Oxford. Moray's connections with the Freemasons of Charles's Scottish Court may have persuaded the King that he could be trusted as in 1642 Charles knighted Sir Robert to give him sufficient status to act as the British King's messenger to the King of France. When Moray returned to France and delivered Charles's message he was promoted for his efforts. Then he went on active service in Bavaria where he was unlucky enough to be captured and imprisoned. Louis XIII died and Cardinal Mazarin seized power over France. The new King, Louis XIV was too young to rule. Mazarin was not interested in Moray and left him to languish in prison. He was only ransomed when Mazarin, saw a chance to use him in the bargaining between Charles and his English Parliament. Moray's Masonic connections with the leading Covenanters were the key to his importance. Moray was sent to London where General Hamilton was leading the Scots delegation. Mazarin only bought Moray out of prison to use his Masonic connections and to work as an agent provocateur against Charles.

Sir Robert came close to persuading Charles I to flee to France, where he would have become a useful pawn for Mazarin. But Charles lost his nerve, after Moray dressed him up as a woman to try to get him passed the guards. Moray could have so compromised the Stuart line, by persuading Charles I to seek exile in France, that Cromwell would have created an enduring English Republic. However, Charles did not get to France, he was subsequently put on trial, found guilty of treason and executed. After the death of Charles I, Moray left the French Army and returned to Edinburgh, and to renew his contacts with his Edinburgh Lodge, its minutes record his attendance at meetings. He married Sophia Lindsey and seemed to become less mercenary. Up to that time his talents had been for sale and France paid him well. But after his short, tragic marriage (Sophia died in child birth less than a year after the marriage) he became much more loyal. He got to know Charles II at a time when the young man was under tremendous religious and political pressure from the Presbyterians and warmed to him. From then on he seems to have used all his undoubted military and political skills to support the new Stuart King of Scots.

He assisted in the negotiations for Charles II's Coronation, at Scoon. After the death of his wife, Moray became closer to Charles II and organised an uprising on his behalf in the Highlands. When Lord Glencairn falsely accused Moray of plotting against the young King, Moray made a peculiar Masonic appeal to Charles to protest his innocence. After receiving this letter Charles spoke up in his defence.

Moray's choice of words when appealing to the King drew attention to his ongoing involvement with Freemasonry. He wrote 'Your Majesty may, do with me as a Master Builder doth with his material'.

Later Moray worked for Charles, against the Roundheads, in the Highlands and he remained loyal even after being imprisoned and falsely accused of plotting to kill the King. Once his name had been cleared Moray used his influence in France to help the King's cause. Charles had fled to France, to join his mother, after the

Roundhead invasion of Scotland. Moray later became part of Charles' court in Paris and then moved with the King to Bruges.

After the death of Cromwell it looked likely that Charles II would be restored to the throne of England. Charles was close to his sister, who was married to the Duke of Orange and from her he knew that the naval war with the Dutch, that Cromwell had started, was likely to flare up again. Moray was either asked, or volunteered, to use his Masonic contacts to gain as much military information about intentions of the Dutch states as he could. He went to Maastricht, where he collected political and military information about the intentions of the Nederlanders. He used his Freemasonic links to join the local Masons and on the basis of this acceptance became a citizen of Maastricht. The purpose of Moray's spying missions was to size up the Dutch threat and then return to Paris to assess the likely French response before finally joining the King in London. Once Charles was settled back in Whitehall, Moray joined him. When he arrived in London he was greeted as an old friend, 'the King gripping and shaking his hand', like a brother and was given private apartments in the Palace of Whitehall with regular access to the King. Moray, brought back the worrying news that the Dutch navy outclassed Charles's fleet and that a resumption of the naval war was extremely likely. Charles had no money and little expertise to call on to improve his navy. He had a great enthusiasm for naval matters but no resources. What could be done, without any naval experts, or the money hire them?

Moray produced an inspired solution. He renewed his Masonic contacts in and around London, probably with the idea of finding out just who was involved in studying 'the hidden mysteries of nature and science', the subject of the Masonic Second Degree to this day. Within weeks Moray had made contact with Masonic groups which were now supporting the 'poor and distressed' brethren who had been thrown out of academic office by the return of a Royalist Government. He quickly discovered that the main centre for Freemasonry, in Restoration London, was Gresham College. Gresham was a public college which Sir Thomas Gresham had set up to support his Masonic ideals of study. Here Moray found the answer to Charles's dilemma. When the King had returned to England he had thrown many of the Parliamentary scientists out of their University posts in an almost knee-jerk response, they were struggling to survive. An important group was based at Gresham College, surviving on the small stipends the College paid to either them or their friends. They represented a pool of expertise in naval technology that could be tapped into. But these 'scientists' were all politically out of favour as well as extremely short of money. And Charles could not afford to pay them.

Moray, however, was resourceful. He had many contacts with the Masonic Scottish nobles and knew many wealthy gentlemen Masons. These Freemasons were not only amateurs in the study of science but they had money and influence. Moray saw a way of harnessing these two groups and persuading them to work together for the good of their King and country. He saw that he could use his Masonic contacts to solve the problems of Charles's navy.

Moray brought together Royalists with money and Parliamentarians with scientific skills, to set up a self-funding group to solve the pressing problems of sorting out the Navy. Moray, the soldier, was afraid of another war with the Dutch and he realised that their ship-building skills were far in advance of the English ones at the time. His solution touched the imagination of the newly restored Kingdom. He used the interest in science, which was shared by all Freemasons, as a basis for a new Society to focus the application of science on the problems of defence.

Sir Robert encouraged his friends and contacts to attend the weekly lecture, held by one of the bright stars of the Parliamentary scientists, Christopher Wren. It would seem that only two of the founder had no links to Freemasonry. These were Christopher Wren and Robert Boyle. They are recorded as being at the first meeting but have also been added to the list of members drawn up at the meeting to be the first to be invited to join. This omission can be explained if they had left before Moray and his Brother Masons got down to the detailed discussion of setting up a new society to study the Masonic objective of the hidden mysteries of nature and science. Although Wren almost certainly became a Freemason at a later date, Robert Boyle never joined the Craft as he would not take an oath under any circumstances.

To make his idea work Moray took from Freemasonry the injunction not to speak about religion or politics within the meetings. And he drew funds by appealing to the charity of those who could afford it, so enabling able, but poor, men to be able to carry out experiments.

Moray won the confidence of the Parliamentary Masons when he made sure that their deposed leader, John Wilkins, took the chair of that first meeting. Wilkins had been extremely close to Cromwell and his family. By rehabilitating him with the King, Moray showed the other Parliamentary scientists that they were all equal in the new Masonically inspired scientific body he was creating. He laid his ground carefully and, despite the King's busy schedule, Moray reported back to the group, within a week, that they would receive a Royal Charter. For the first two years he drove and chivvied the group towards his vision of a new scientific Navy. He was satirised as this verse about him shows:

***The Prime Virtuoso hath undertaken
Through all the Experiments to run
Of that learned man, Sir Francis Bacon
Shewing which can, which can't be done.***

Moray made sure that most of the scientists, among these first members, had an interest in subjects that mattered to the Navy. He encouraged ship designers, navigation experts and weapons specialists to contribute to the early work. At first he made sure that he chaired the majority of the meetings, to establish a structured form of meeting. He followed an agenda and kept minutes; ways of working he had learned from the Schaw Freemasonic Lodges of Scotland. The two basic rules he laid down were; all men were welcome to join, irrespective of politics, race or religion; and during meetings only scientific matters were to be discussed, religion and politics being expressly forbidden.

Moray succeeded in creating something far greater than he had ever dreamed of. As the Society developed, it took on a life of its own and soon separated from its Masonic roots. Moray groomed others to take over the day to day tasks of running the meetings and devoted himself to drawing up a charter for his brain child. As the society grew it took in many others who were not Masons. When the First Charter was delivered Moray stood back, putting forward the Naval enthusiast, Lord Bouncker as the First President, hoping that the Society would now continue under its own momentum. Perhaps he hoped to spend more time working on the History of Freemasonry which he had started to write and encouraging the free exchange of information through his proposed 'Transactions'. He was successful in establishing The Transactions, but his History of Freemasonry was lost when the Hanoverian Duke of Sussex 're-organised' the Royal Society's library at the beginning of the nineteenth century and purged it of any Stuart history.

The first sign that Moray's society was developing into something more than a specialised Masonic Committee to support the King, came when he presented the First Charter to his Royal Society. The fellows did not like the title, which perhaps was too much of an indication of Moray's intent. They wanted a title that linked them with science, not just with Royalty. Its members insisted on a title which made them more than just a 'Society for Supporting the King', they became a Society for the pursuit of knowledge, which was patronised by the King. However, the principle Moray had established of mixing together wealthy amateurs to provide the funds and less wealthy scientists, to do the work of experimentation proved to be sound for the next two hundred years. Moray's Masonic philosophy was inherited by the new Society and it led to the nurturing of the most important scientific developments of all time. The problems faced by Charles' navy were the problems of understanding the Universe. By developing techniques to aid navigation the founders of the Royal Society created techniques and technology which enabled their members to study the stars. The policy of carrying out flamboyant demonstrations spread the ideas of science to the more influential layers of society. By using the microscope to investigate minute creature to amuse the nobility the science of biology was discovered. Finally the policy of publishing the results of studies and experiments increased the rate of innovation. In less than twenty years the study of the stars had moved from the lore of astrology to the practical application of Newton's Laws to predict the return of Halley's Comet. It is a whimsical thought that the first edition of Old Moore's Almanac was published just seven years before Newton's study of the heavens turned Francis Moore's science of Astrology into mere superstition.

The newly formed Royal Society was a potent package which took a lively group of thinkers and gave them funding; encouragement; and a means of sharing knowledge. Without the change in attitude to the study of the skies which the Royal Society had achieved Newton might never have been published.

Less than a generation earlier, while Bacon was writing of his Solomon's House, Galileo was persecuted by the Church for daring to suggest the Earth might revolve around the sun! All Freemasons today recite the formal statement of the Galileon heresy which forms part of the test questions of the Fellowcraft Degree. Perhaps this is a permanent memorial to the work of Bro Sir Robert Moray in putting into practice his Masonic Oath to 'study the hidden secrets of Nature and Science in Order to better know his Maker'.

Despite the evidence of his actions I find it hard to believe that Sir Robert set out to create the world's premier Scientific Society on 28 Nov 1660. He probably only expected the group to solve the military problems Charles could not afford to tackle. However, he used the Masonic principles of equality and the study of science to create a tremendous living force. His group was free from the shackles of religious dogma and had a unique democratic structure for its time. Whether by accident, or design, he used three of the most powerful ideas of Scottish Freemasonry and applied them to the development of technology.

These were the ideas he took from Freemasonry.

1. That the study of the works of nature can lead to an understanding of the underlying plan of God. i.e. that there is an underlying order of the laws of nature that can be determined by observation and experiment. This idea led directly to the work of Newton.
2. That all men are equal. If they come together to discuss learning, and forbid discussion of religion and politics they will be able to co-operate. This concentration on experimental science to the exclusion of all distractions helped the Royal Society become a major force in creating our modern scientific age.
3. That for Officers and Presidents to have true power, they must be elected by and have the support of the members they rule. William Schaw, the First Grand Warden of Freemasonry, had decreed that sixty years earlier, and Moray built the idea into the Charters of the Society, ensuring that the Fellows would elect their own leaders so that they would be loyal to them.

These principles proved to be a sound foundation for building a scientific institution. Moray's fourth principle, that wealthy amateurs could be brought into the Society to fund less wealthy scientists, encouraged scientists, who had been strong supporters of Parliament, to sit down and meet with wealthy Royalists, who in turn helped fund their work and assist their rehabilitation into Restoration society. But this idea only lasted until the Presidency of the Duke of Sussex. Now the Royal Society limits its members to scientists of world-wide renown, without any wealthy amateurs.

This, then is an explanation of the unlikely success of the Royal Society. It was founded by an astute, politically motivated, street-wise Freemason. Its purpose was to solve a short term crisis in military technology for a run-down Navy. Sir Robert Moray took the structure and philosophy of Scottish Freemasonry and used it to build a totally new type of organisation. It soon outgrew Moray's limited aims and drew up for itself a much wider agenda, taking the best of Moray's ideas and applying them to its own choice of problems. Its new attitudes to knowledge and the study of the hidden mysteries of nature and science led to the successful study of physics and the theories of Newton. Natural Philosophy became a predictive science and superstition flowered into technology.

We owe our modern society, and its many wonderful scientific gadgets, to the accidental success of Brother Sir Robert Moray. He saw the wisdom of the Masonic teachings, which had inspired him; he used the Scottish Schaw Lodge system and its methods of promoting Masonic harmony to bring together the opposing sides after the great civil war; and he provided a structure that enabled science to break free of the superstitious cage of religion.

No matter how carefully you analyse a complex situation you will not be able to foresee all the possible outcomes of your actions. This is certainly true of the founders of the Royal Society. This small group of Freemasons probably only expected to solve some of the problems of naval technology and so get back some of their lost position in society. What they did was much greater. They created a system that brought about a vast increase in human well-being, more than any other in recorded history.

Scientific method started with the work of the Royal Society and it in turn was inspired by the teaching of Scottish Freemasonry. Later political events may well have made it expedient for the Hanoverian Monarchy to forget the debt our society has to Scottish Jacobite Freemasonry and the United Grand Lodge of England may prefer to be coy about its Scottish roots but hasn't enough time now passed for the threat of a Jacobite revival which inspired this attitude to be discounted?

Surely now we can freely celebrate the story of the Masonic birth of modern Science and honour the memory of Brother Sir Robert Moray, the Freemason who conceived the Royal Society, nurtured it through nine months of early presidencies and finally gave it birth through its founding Charters.

©Dr Robert Lomas, Gresham College, 4 April 2007

William Schaw (c. 1550–1602) was Master of Works to James VI of Scotland for building castles and palaces, and is claimed to have been an important figure in the development of Freemasonry in Scotland. He was the second son of John Schaw of Broich, and grandson of Sir James Schaw of Sauchie. Broich is now called Arngomery, a place at Kippen in Stirlingshire. The Schaw family had links to the Royal Court, principally through being keepers of the King's wine cellar. The Broich family was involved in a scandal in 1560, when John Schaw was accused of murdering the servant of another laird. William's father was denounced as a rebel and his property forfeited when he and his family failed to appear at court, but the family were soon re-instated. At this time William may have been a page at the court of Mary of Guise, as a page of that name received an outfit of black mourning cloth when Mary of Guise died. William the page would have been in Edinburgh Castle with the Regent's court during the siege of Leith, while the Master of Work, William MacDowall, was strengthening the castle's defences.

William first appears on his own account in the records in 1580 when he was listed by an English informant at the royal court as the "clock-keeper" amongst followers of the King's favourite Esmé Stewart, 1st Duke of Lennox. He signed the negative confession whereby courtiers pledged allegiance to the Reformation. On 11 April 1581, he was given a valuable gift of rights over the lands in Kippen belonging to the Grahams of Fintry. In May 1583, William Schaw was in Paris at the death of the exiled Esmé Stewart and it was said that he took Esmé's heart back to Scotland.

Great Master of Work

On 21 December 1583, James VI appointed him principal Maister o' Wark (Master of Works) to the Crown of Scotland for life, with responsibility for all royal castles and palaces. Schaw had already been paid the first instalment of his salary £166-13-4 as 'grete Mr of wark in place of Sir Robert Drummond' in November. The replacement of the incumbent Robert Drummond of Carnock with Schaw, known as a Roman Catholic, may have been a reaction to the Ruthven Raid that had removed Lennox from power. By the terms of his appointment, Schaw for the rest of his life was to be;

'Grit maister of wark of all and sindrie his hienes palaceis, biggingis and reparationis, – and greit oversear, directour and commander of quhatsumevir police devysit or to be devysit for our soverane lordis behuif and plessur.' or, in current words; 'Great master of work of all and sundry his highness' palaces, building works and repairs, – and great overseer, director and commander of whatsoever policy devised or to be devised for our sovereign lord's behalf and pleasure.'

In November 1583 Schaw travelled on a diplomatic trip to France with Lord Seton and his son Alexander Seton, a fellow Catholic with an interest in architecture. The Seton family remained supporters of Mary, Queen of Scots who was exiled in England. Schaw returned in the winter of 1584, and became involved in building work for the Seton family. In 1585 he was one of three courtiers who entertained Danish ambassadors visiting the Scottish court at Dunfermline and St Andrews. In 1588 Schaw was amongst a group of Catholics ordered to appear before the Edinburgh Presbytery, and English agents reported him as being a suspected Jesuit and holding anti-English views during the 1590s. In May 1596 an English paper listing reasons to suspect James VI of being himself a Roman Catholic, included the appointment of known Catholics to household offices, noting Schaw as 'Praefectum Architecturae,' his friend Alexander Seton as President of Council, and Lord Hume as the King's body guard. By this time he had acquired the barony of Sauchie.

Servant of Anna of Denmark

in 1589 he was amongst the courtiers who accompanied James VI to Denmark to fetch his new queen Anna of Denmark. He returned on 15 March 1590, ahead of the rest of the party to prepare for their subsequent return. He busied himself repairing Holyrood Palace and Dunfermline Palace which had been assigned to the queen. He was given £1,000 Scots from tax money raised in Edinburgh for the royal marriage to spend on the repairs at Holyrood house. He was also responsible for the elaborate ceremony greeting her arrival at Leith and the decoration of St Giles for her coronation. He subsequently became Master of Ceremonies to the court.

By 1593 he was appointed as Chamberlain to the Lordship of Dunfermline, which was an office of the household of Queen Anna, where he worked closely with Alexander Seton and William Fowler. This involved receipting accounts for jewels the Queen bought from the son of the jeweller George Heriot in 1598 and collecting rents 'feumails' from her lands. James VI and Anna built a new Chapel Royal at Stirling Castle in 1594, which has no documented association with Schaw, but was probably built under his direction. The Italianate building was used for the christening of James' and Anna's son. The Queen gave him a hat badge

in the form of a golden salamander at New Year 1594-5. The badge was supplied by the jeweller Thomas Foulis. In March 1598 he was tasked with giving the Queen's brother, Ulrik, Duke of Holstein a tour of Scotland with Esmé's son, Ludovic, Duke of Lennox, taking him to Fife, Dundee, Stirling Castle, and on a trip to the Bass Rock.

Bass Rock - The castle on the Bass Rock was used as a prison during the time of the Covenant. The rock was sold to the government in 1671 by Sir Andrew Ramsay, Provost of Edinburgh, for £4,000. It was then converted into a state prison for Covenanters. Between 1672 and 1687, 39 Covenanters were imprisoned here. The list includes:

Rev. Sir John Blackadder
James Fraser of Brea
Alexander Gordon of Earlstoun
Rev Peter Kid
James Mitchell
Rev Alexander Peden



The Bass Rock is a rocky islet located in the Firth of Forth, north of North Berwick. Access is by boat, and boat trips can be arranged in North Berwick. On 8 July 1601, James VI sent William to consult with Master John Gordon on the construction of a monument to the King's rescue from the Gowrie House conspiracy the previous year. James VI wrote to Gordon that William would "conferre with yow thairnent, that ye maye agree upon the forme, devyse, and superscriptionis."

Family and feud

His niece married Robert Mowbray, a grandson of the treasurer Robert Barton, and following his death she married James Colville of East Wemyss in 1601, which caused a family feud between Francis Mowbray, Robert's brother, and Schaw and Colville. Mowbray, an erstwhile English agent, wounded Schaw with a rapier in a quarrel, was subsequently arrested for plotting against the king, and died following an escape attempt from Edinburgh Castle. Another niece, Elizabeth Schaw of Broich, married John Murray of Lochmaben, an important courtier in the bedchamber, who became Earl of Annandale.

Schaw died in 1602. He was succeeded as King's Master of Works by David Cunninghame of Robertland. His tomb in Dunfermline Abbey was constructed at the expense of his friend Alexander Seton and Queen Anne, and survives with a lengthy Latin inscription recording Schaw's intellectual skills and achievements. The tomb inscription remains the most valuable source of biographic information, and was composed by Alexander Seton, translated it reads:

This humble structure of stones covers a man of excellent skill, notable probity, singular integrity of life, adorned with the greatest of virtues – William Schaw, Master of the King's Works, President of the Sacred Ceremonies, and the Queen's Chamberlain. He died 18th April, 1602.

Among the living he dwelt fifty-two years; he had travelled in France and many other Kingdoms, for the improvement of his mind; he wanted no liberal training; was most skilful in architecture; was early recommended to great persons for the singular gifts of his mind; and was not only unwearied and indefatigable in labours and business, but constantly active and vigorous, and was most dear to every good man who knew him. He was born to do good offices, and thereby to gain the hearts of men; now he lives eternally with God.

Queen Anne ordered this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, worthy of eternal commendation, should pass away with the death of his body."

Elizabeth Shaw and James Schaw were William's executors. In 1612 the Privy Council of Scotland searched the accounts and found he was still owed his annual fee for several years. The council wrote to the king that he had been, "in his lyftime, and during the tyme of his service, he was a most painefull, trustye, and welle affectit servand to your majestie."

On 28 December 1598 Schaw, in his capacity of Master of Works and General Warden of the master stonemasons, issued "The Statutis and ordinananceis to be obseruit by all the maister maoissounis within

this realm." The preamble states that the statutes were issued with the consent of a craft convention, simply specified as all the master masons gathered that day. Schaw's first statutes root themselves in the Old Charges, with additional material to describe a hierarchy of wardens, deacons and masters. This structure would ensure that masons did not take on work which they were not competent to complete, and ensured a lodge warden would be elected by the master masons, through whom the general warden could keep in touch with each particular lodge.

Master masons were only permitted to take on three apprentices during their lifetime (without special dispensation), and they would be bound to their masters for seven years. A further seven years would have to elapse before they could be taken into the craft, and a book-keeping arrangement was set up to keep track of this. Six master masons and two entered apprentices had to be present for a master or fellow of the craft to be admitted. Various other rules were laid out for the running of the lodge, supervision of work, and fines for non-attendance at lodge meetings.

The statute was agreed by all the master masons present, and arrangements were made to send a copy to every lodge in Scotland. The statute indicates a significant advance in the organisation of the craft, with shires constituting an intermediate level of organisation. These "territorial" lodges ran parallel to another set of civic organisations, incorporations, often linking masons with other workers in the building trades, such as wrights. While in some places (Stirling and Dundee), the lodges and incorporations became indistinguishable, in other places the incorporation linked the trade to the burgh, and became a mechanism whereby the merchants exercised some control over the wages of the building trades. In places like Edinburgh, where the proliferation of wooden buildings meant a predominance of wrights, the territorial lodge offered a form of craft self-governance distinct from the incorporation. Also, the masons and wrights used differing ceremonial motifs, at the respective events. The role of deacon provided a link between these incorporations and the lodges.

The Sinclair Statutes

Two letters were drawn up in 1600 and 1601 and involved the lodges of Dunfermline, St Andrews, Edinburgh, Aitchison's Haven and Haddington, and were signed by Schaw himself in his capacity of Master of Works (but not General Warden). They are known as the First Sinclair Statutes as they supposedly confirm the role of the lairds of Roslin as patrons and protectors of the craft. Once again it would suggest that Schaw's proposed reorganisation of the craft had encountered some problems. Indeed, it presaged an ongoing struggle between the Master of Works and the Sinclair's, which Schaw's successors in the post continued, following his death in 1602.

THE FIRST SCHAW STATUTE OF 1598

Edinburgh, the 28th day of December AD1598.

[Edinburgh the xxijj day of December. The zeir of God ... four scoir awchtene zeiris.]

The Statutes and Ordinances to be observed by all the Master Masons within this realm. Set down by William Schaw, Master of Work to His Majesty and Warden General of the said Craft, with consent of the master's specified hereafter.

[The statutis and ordinanceis to be obseruit be all the maister maoissounis within this redline, Set down be Williame Schaw, Maister of Wark to his maiestie find generall Wardene of the said Craft, with the consent of the maisteris efter specifeit.]

(1) First, they shall observe and keep all the good ordinances established before, concerning the privileges of their craft, by their predecessors of good memory; and especially. They shall be true to one another and live charitably together as becometh sworn brethren and companions of the Craft.

(2) They shall be obedient to their wardens, deacons, and masters in all things concerning their craft.

(3) They shall be honest, faithful, and diligent in their calling, and deal uprightly with their masters, or the employers, on the work which they shall take in hand, whether it be piece-work with meals and pay [task, melt, & fie], or for wages by the week.

(4) None shall undertake any work great or small, which he is not capable to perform adequately, under penalty of forty pounds lawful money or else the fourth part of the worth and value of the work, besides making satisfactory amends to the employers, according as the Warden General may direct or, in the absence of the latter, as may be ordered by the wardens, deacons, and masters of the sheriffdom in which the work is undertaken and carried on.

(5) No master shall take away another master's work after the latter has entered into an agreement with the employer by contract or otherwise, under penalty of forty pounds.

(6) No master shall take over any work at which other masters have been engaged previously, until the latter shall have been paid in full for the work they did, under penalty of forty pounds.

(7) A warden shall be elected annually to have charge of every lodge in the district for which he is chosen by the votes of the masters of the lodges of such district and the consent of the Warden General if he happens to be present; otherwise the Warden General shall be notified of the election that he may send to the warden-elect necessary directions.

(8) No master shall take more than three 'prentices in his lifetime, without the special consent of all the wardens, deacons, and masters of the sherriffdom in which the to-be-received 'prentice resides.

(9) No master shall take on any 'prentice except by binding him to serve him as such for at least seven years, and it shall not be lawful to make such 'prentice a brother or fellow of the craft until he shall have served other seven years after the completion of his 'prenticeship, without a special license granted by the wardens, deacons, and masters, assembled for that purpose, after sufficient trial shall have been made by them of the worthiness, qualifications and skill of the person desiring to be made a fellowcraft. A fine of forty pounds shall be collected as a pecuniary penalty from the person who is made a fellow of the craft in violation of this order, besides the penalties to be levied against his person by order of the lodge of the place where he resides.

(10) It shall not be lawful for any master to sell his 'prentice to another master, nor to curtail the years of his 'prenticeship by selling these off to the 'prentice himself, under the penalty of forty pounds.

[Item, it sall be no lesum to an maister to sell his prenteiss to any ether maister not zit to dispense with the zeiris of his prenteischip be selling yrof to the prenteisses self, ynder the pane of fourtie pounds.]

(11) No master shall take on a 'Prentice without notice to the warden of the lodge where he resides, so that the 'Prentice and the day of his reception may be duly booked.

(12) No 'Prentice shall be entered except according to the aforesaid regulations in order that the day of entry may be duly booked.

(13) No master or fellow of craft shall be received or admitted without there being present six masters and two entered 'prentices, the warden of the lodge being one of the six, when the day of receiving the new fellow of craft or master shall be duly booked and his mark inserted in the same book, with the names of the six admitters and entered 'prentices, as also the names of the intenders **[intendaris-instructors]** which shall be chosen for every person so entered in the book of the lodge. Providing always that no man be admitted without an essay and sufficient trial of his skill and worthiness in his vocation and craft.

(14) No master shall engage in any mason work under the charge or command of any other craftsman who has undertaken the doing of any mason work.

(15) No master or fellow of craft shall accept any Cowan to work in his society or company, nor send any of his servants to work with Cowan's, under the penalty of twenty pounds as often as any person offends in this matter.

(16) It shall not be lawful for any entered 'Prentice to undertake any greater task or work for an employer, which amounts to as much as ten pounds, under the penalty just mentioned, to wit twenty pounds, and that task being done he shall not undertake any other work without license of the masters or warden where he dwells.

(17) If any question, strife, or variance shall arise among any of the masters, servants, or entered 'prentices, the parties involved in such questions or debate shall make known the causes of their quarrel to the particular warden and deacon of their lodge, within the space of twenty-four hours, under penalty of ten pounds, to the end that they may be reconciled and agreed and their variances removed by their said warden, deacon, and masters; and if any of the said parties shall remain wilful or obstinate, they shall be deprived of the privilege of their lodge and not permitted to work thereat unto the time that they shall submit themselves to reason according to the view of the said wardens, deacons, and masters.

(18) All masters, undertakers of works, shall be very careful to see that the scaffolds and gangways are set and placed securely in order that by reason of their negligence and sloth no injury or damage **[hurt or skaith]** may come to any persons employed in the said work, under penalty of their being excluded thereafter from working as masters having charge of any work, and shall ever be subject all the rest of their days to work under or with another principal master in charge of the work.

(19) No master shall receive or house **[reset]** a 'Prentice or servant of any other master, who shall have run away from his master's service, nor entertain him in his company after he has received knowledge thereof, under penalty of forty pounds.

(20) All persons of the mason craft shall convene at the time and place lawfully made known to them **[being lawchfullie warnit]**, under penalty of ten pounds.

(21) All the masters who shall happen to be sent to any assembly or meeting, shall be sworn by their great oath that they will neither hide nor conceal any faults or wrongs done to the employers on the work they have in hand, so far as they know, and that under penalty of ten pounds to be collected from the concealers of the said faults.

(22) It is ordained that all the aforesaid penalties shall be lifted and taken up from the offenders and breakers of their ordinances by the wardens, deacons, and masters of the lodges where the offenders dwell, the moneys to be expended ad pios usus (for charitable purposes) according to good conscience and by the advice of such wardens, deacons, and masters.

For the fulfilling and observing of these ordinances, as set down above, the master convened on the aforesaid day bind and obligate themselves faithfully. Therefore they have requested their said Warden General to sign these ordinances by his own hand in order that an authentic copy hereof may be sent to every particular lodge within this realm.

(Signed) **WILLIAM SCHAW,**
Master of the Work
[Maistir of Wark.]

THE FIRST SCHAW STATUTE OF 1598 - ORIGINAL VERSION

At Edinburgh the XXVIII day of December, The zeir of God I' V' four scoir awchtene zeiris.

The statutis ordinance is to be obseruit be all the maister maissounis within this realme, Sett doun be Williame Schaw, Maister of Wark, to his maiestie And generall Wardene of the said craft, with the consent of the maisteris efter specifeit.

Item, first that they obserue and keip all the gude ordinanceis sett doun ofbefoir concemyng the privilegis of thair Craft be thair predicesso' of gude memorie, And specialie That thay be trew ane to ane vther and leve cheritable togidder as becumis sworne brether and companzeounis of craft.

Item, that thay be obedient to thair wardenis, dekynis, and maisteris in alithingis concernyng thair craft.

Item, that thay be honest, faithfull, and diligent in thair calling, and deill uprichtlie w'the maisteris or awnaris of the warkis that they sall tak vpoun hand, be it in task, meit, & fie, or owlkie wage.

Item, that name tak vpoun hand ony wark gritt or small quhilk he is no'abill to performe qualifeitlie vnder the pane of fourtie pundis money or ellis the fourt part of the worth and valo'of the said wark, and that by and atto' ane condigne amendis and satisfioun to be maid to the awnaris of the wark at the sycht and discretioun of the generall Wardene, or in his absence at the sycht of the wardeneis, dekynis, and maisteris of the shrefdome quhair the said wark is interprisit and wrocht.

Item, that na maister sali tak anevther maisteris wark over his heid, efter that the first maister hes aggreit w'the awnar of the wark ather be contract, arlis, or verball conditioun, vnder the paine of fourtie punds.

Item, that na maister sall tak the wirking of ony wark that vther maisteris hes wrocht at of befoir, vnto the tyme that the first wirkaris be satisfieit for the wark quhilk thay haif wrocht, vnder the pane foirsaid.

Item, that thair be ane wardene chosin and electit ilk zeir to haif the charge over everie ludge, as thay are devidit particularlie, and that be the voitis of the maisteris of the saids ludgeis, and consent of thair Wardene generall gif he happynis to be pn', And vtherwyis that he be aduerteist that sic ane wardene is chosin for sic ane zeir, to the effect that the Wardene generall may send sic directionis to that wardene electit, as effeiris.

Item, that na maister sall tak ony ma prenteissis nor thre during his lyfetye w'out ane speciall consent of the hail wardeneis, dekynis, and maisteris of the schirefdome quhair the said prenteiss that is to be ressaueit dwellis and remanis.

Item, that na maister ressaue ony prenteiss bund for fewar zeiris nor sevin at the leist, and siclyke it sall no'be lesum to mak the said prenteiss brother and fallow in craft vnto the tyme thathe haif seruit the space of vther sevin zeiris efter the ische of his said prenteischip w'out ane speciall licenc granttit be the wardeneis, dekynis, and maisteris assemblit for the caus, and that sufficient tryall be tane of thair worthynes, qualificatioun, and skill of the persone that desyirs to be maid fallow in craft, and that vnder the pane of fourtie punds to be upliftit as ane pecuniall penaltie fra the persone that is maid fallow in craft aganis this ord', besyde the penalteis to be set doun aganis his persone, accordyng to the ord'of the ludge quhair he remanis.

Item, it sall no' be lesum to na maister to sell his prenteiss to ony vther maister nor zit to dispens w'the zeiris of his prenteischip be selling y'of to the prenteisses self, vnder the pane of fourtie punds.

Item, that na maister ressaue ony prenteiss w'out he signifie the samyn to the wardene of the ludge quhair he dwellis, to the effect that the said prenteissis name and the day of his ressauyng may be ord'lie buikit.

Item, that na prenteiss be enterit bot be the samyn ord', that the day of thair enteres may be buikit.

Item, that na maister or fallow of craft be ressaut nor admittit w'out the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex, and that the day of the ressauyng of the said fallow of craft or maister be ord'lie buikit and his name and mark insert in the said buik w' the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosin to everie persone to be alsua insert in thair buik. Providing always that na man be admittit w'out ane assay and sufficient tryall of his skill and worthynes in his vocatioun and craft.

Item, that na maister wirk ony maissoun wark vnder charge or command of ony vther craftisman that takis vpoun hand or vpoun him the wirking of ony maissoun wark.

Item, that na maister or farow of craft ressaue ony cowanis to wirk in his societie or cumpanye, nor send nane of his servands to wirk w'cowanis, under the pane of twentie pundis sa oft as ony persone offendis heirintill.

Item, it sall no'be lesum to na enterit prenteiss to tak ony gritter task or wark vpon hand fra a awnar nor will extend to the soume of ten pundis vnder the pane foirsaid, to wit xx libis, and that task being done they sall Interpryiss na mair w'out licence of the maisteris or warden q'thay dwell.

Item, gif ony questioun, stryfe, or varianc sall fall out amang ony of the maisteris, servands, or entert prenteissis, that the parteis that fallis in questioun or debait, sall signifie the causis of thair querrell to the perticular wardeneis or dekynis of thair ludge w'in the space of xxiiij ho" vnder the pane of ten pnds, to the effect that thay may be reconcilit and aggreit and their variance removit be thair said wardeneis, dekynis, and maisteris; and gif ony of the saids parteis salhappin to remane wilfull or obstinat that they salbe deprivit of the privilege of thair ludge and no'permittit to wirk y'at vnto the tyme that thay submit thame selffis to ressoun at the sycht ofthair wardenis, dekynis, and maisteris, as said is.

Item, that all maisteris, Inte priseris of warkis, be verray cairfull to sie thair skaffellis and futegangis surelie set and placeit, to the effect that throw thair negligence and siewth na hurt or skaith cum vnto ony personis that wirkis at the said wark, vnder pain of dischargeing of thaim y efter to wirk as maisteris havand charge of ane wark, bot sall ever be subiect all the rest of thair dayis to wirk vnder or w ane other principall maister havand charge of the wark.

Item, that na maister ressaue or ressett ane vther maisteris prenteiss or servand that salhappin to ryn away fra his maisteris service, nor interteine him in his cumpanye efter that he hes gottin knowledge y'of, vnder the paine of fourtie pundis.

Item, that all personis of the maissoun craft conuene in tyme and place being lawchfullie warnit, vnder the pane of ten pundis.

Item, that all the maisteris that salhappin to be send for to ony assemblee or meitting sall be sworne be thair grit aith that thay sall hyde nor coneill na fawltis nor wrangis done be ane to ane vther, nor zit the faultis or wrangis that ony man hes done to the awnaris of the warkis that they haif had in hand sa fer as they know, and that vnder the pane of ten pundis to be takin vp frae the conceillairs of the saidis faultis.

Item, it is ordanit that all thir foirsaidis penalteis salbe liftit and tane vp fra the offenderis and brekaris of thir ordinances be the wardeneis, dekynis, and maisteris of the ludgeis quhair the offenderis dwellis, and to be distributit ad pios vsus according to gud conscience be the advyis of the foirsaidis.

And for fulfilling and observing of thir ordinances, sett down as said is, The haill maisteris conuenit the foirsaid day binds and obliesses thaim heirto faithfullie. And thairfore hes requeistit thair said Wardene generall to subscriue thir presentis wt his awn hand, to the effect that ane autentik copy heirof may be send to euerie particular ludge w'in this realme.

**WILLIAM SCHAW,
Maistir of Wark.**

THE SECOND SCHAW STATUTE OF 1599

As the document is rather long, the several items have been somewhat condensed and placed in an ordered sequence. The numbering of the paragraphs is done for purposes of convenient reference:

- (1) Edinburgh shall be, in the future as in the past, the first and principal lodge in Scotland; Kilwinning, the second "as is established in our ancient writings;" and Stirling shall be the third lodge, "conformably to the old privileges thereof."
- (2) The warden within the bounds of Kilwinning and other places subject to their lodge, shall be elected annually by a majority [be monyest] of the masters of the lodge, on the twentieth day of December, in the Kirk of Kilwinning. Immediately after election, the Warden General must be notified who was chosen warden.
- (3) Agreeably to "former ancient liberties," the warden of Kilwinning shall be present at the election of wardens within the limits of the lower ward of Cliddisdale, Glasgow, Ayr, and the district of Carrik. Furthermore, the warden and deacon of Kilwinning shall have authority to convene the wardens within the indicated jurisdiction, when anything of importance is to be done, such meetings to be held at Kilwinning or any other place in the western part of Scotland included in the described bounds, as the warden and deacon of Kilwinning may appoint.
- (4) The warden of each and every lodge shall be answerable to the presbyters of the sheriffdom for all offences committed by masons subject to these lodges. One third of all fines imposed for offences shall be applied to charitable [godlie] uses.
- (5) The wardens together with the oldest masters, up to the number of six, of every lodge shall hold an annual investigation of offences committed and try all offenders to the end that proper punishment may be meted out conformably to equity and justice and good conscience, according to traditional procedure.
- (6) The warden of Kilwinning shall appoint six worthy and perfect masons, well known to the craft as such, to inquire into the qualifications of all the masons within the district, as regards their skill and knowledge of the trade and their familiarity with the old traditions, to the end that the warden [and] deacon may be answerable thereafter for all such persons within his district and jurisdiction.
- (7) Authority is given to the warden [and] deacon of Kilwinning to exclude from the lodges of the district all persons who wilfully fail to live up to "all the acts and ancient statutes set down from time immemorial," also all who are "disobedient to their church, craft, council and other statutes and acts to be promulgated hereafter for good order."
- (8) The warden and deacon, together with the masters of the district [quarter maisteries] shall elect a well-known notary [constitut ane famous notar] as clerk and secretary [scryb] who shall make out and sign all indentures, discharges, and other writings whatsoever, pertaining to the craft, and no writ, title or other evidence shall be admitted by the warden and deacon, except it shall have been executed by this clerk and signed by him.
- (9) All the acts and statutes made by the predecessors of the masons of Kilwinning shall be observed faithfully and kept by the craft in all time coming; 'prentices and craftsmen shall be admitted and entered hereafter only in the Kirk of Kilwinning, as their parish and second lodge, and all entry-banquets of 'prentices and fellows of craft shall be held in the lodge of Kilwinning.
- (10) Every fellow of craft, at his entry, shall pay to his lodge ten pounds to go for the banquet, and ten shillings for gloves; before admission he shall be examined by the warden [and] deacon and the district masters in the lodge as to his knowledge [memorie] and skill, and he also shall perform an assigned task to demonstrate his mastery of the art.
- (11) Every 'prentice, before he is admitted, shall pay six pounds to be applied to the common banquet.
- (12) The warden and deacon of the second lodge of Scotland, to wit Kilwinning, shall obligate by oath all masters and fellows of craft within the district not to associate with Cowan's nor work with them, neither to permit this to be done by their servants or 'prentices.
- (13) The warden of the lodge of Kilwinning, being the second lodge of Scotland, once in each year, shall examine every fellow craft and 'prentice, according to the vocation of each, as to his skill and knowledge; those who have forgotten any points they have been taught shall pay fines.

SECOND SCHAW STATUTE OF 1599 - ORIGINAL MANUSCRIPT

XXVIII Decembris, 1599.

First It is ordanit that the warden witin the bounds of Kilwynning and vther placeis subject to thair ludge salbe chosin and electit zeirlie be monyest of the Mrs voitis of the said ludge vpoun the twentie day of December and that wn the kirk of Kilwynning as the heid and secund ludge of Scotland and yrefter that the generall warden be advertysit zeirlie quha is chosin warden of the ludge, immediatlie efter his electioun.

Item it is thocht neidfull & expedient be my lord warden generall that everie ludge wtin Scotland sall have in tyme cuming ye awld and antient liberties yrof vse and wont of befor & in speciall, yt ye ludge ol Kilwynning secund ludge of Scotland sail haif thair warden pnt at the election of ye wardenis wtin ye bounds of ye Nether Waird of Cliddsdail, Glasgow Air & bounds of Carrik; wt powar to ye said wairden & dekyn of Kilwynning to convene ye remanent wardenis and dekynis wtin ye bounds foirsaid quhan thay haif ony neid of importance ado, and yai to bejudgit be ye warden and dekyn of Kilwynning quhen it sall pleis thame to qvene for ye tyme ather in Kilwynning or wtin ony vther pt of the west of Scotland and bounds foirsaid.

Item it is thocht neidfull & expedient be my lord warden generall, that Edr salbe in all tyme cuming as of befor the first and principall ludge in Scotland, and yt Kilwynning be the secund ludge as of befor is notourlie manifest in our awld antient writts and that Stirueling salbe the third ludge, conforme to the auld privileges thairof.

Item it is thocht expedient yt ye wardenis of everie ilk ludge salbe answerabel to ye presbyteryes wtin thair schirefdomes for the maissonis subiect to ye ludgeis anent all offensis ony of thame sall committ, and the thrid pt of ye vnlawis salbe employit to ye godlie visis of ye ludge quhair ony offens salhappin to be committit.

Item yt yr be tryall takin zeirlie be ye wardenis & maist antient maisteris of everie ludge extending to sex personis quha sall tak tryall of ye offenss, yt punishment may be execut conforme to equitie & iustice & guid conscience & ye antient ordor.

Item it is ordanit be my lord warden generall that the warden of Kilwynning as secund in Scotland, elect and chuis sex of the maist perfyte and worthiest of memorie within (thair boundis,) to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid of thair airt, craft, scyance and antient memorie; To the effect the warden deakin may be answerable heiraftir for sic p(er)sonis as Js qmittit to him & wthin his bounds and jurisdiction.

Item conunissioun in gewin to ye warden and deakon of Kilwynning as secund luge, to seclud and away put ftirthe of yr societe and cumpanie all psonis disobedient to fulfil & obey ye haill acts and antient statutts sett doun of befor of guid memorie, and all psonis disobedient eyr to kirk craft counsall and uyris statutts and acts to be mayd heireftir for ane guid ordour.

Item it is ordanit be my lord warden generall that the warden and deakyn to be pnt of his quarter maisteris elect cheis and constitut ane famous notar as ordinar clark and scryb, and yat ye said notar to be chosinge sall occupye the office, and that all indentouris discharges and vtheris wrytis quhatsumevir, perteing to ye craft salbe onlie wrytin be ye clark and that na maner of wryt neyther tityll nor other evident to be admit be ye said warden and deakin befor yame, except it be maid be ye said clark and subscryuit wt his hand.

Item It is ordanit be my lord generall that ye hale auld antient actis and statutis maid of befor be ye predicesrs of ye masonis of kilwynning be observit faithftillie and kept be ye craftis in all tymes cuminge, and that na prenteis nor craftis man, in ony tymes heireftir be admittit nor enterit Bot onlie wthin the kirk of Kilwynning as his parochie and secund ludge, and that all bankatts for entrie of prenteis or fallow of crafts to be maid wthin ye said lug of Kilwynning.

Item It is ordanit that all fallows of craft at his entrie pay to ye commoun bokis of ye luge the soume of ten punds monie, wt x s. worthe of gluiffis or euire he be admitit and that for the bankatt, And that he be not adrrtitit without ane sufficient essay and pruife of memorie and art of craft be the warden deacon and quarter mrs of ye lug, conforme to ye foirmer and qrthrow yai may be ye mair answerable to ye generall warden.

Item that all prentessis to be admitit be not admittit qll first pay to ye commoun bankat foiresaid the sowme of sex punds monie, utherwyes to pay the bankat for ye haill members of craft wthin the said ludge and prentessis yrof.

Item It is ordanit that the warden and deakis of ye secund luge of Scotland pnt of Kilwynning, sall tak the aythe, fidelitie and trewth of all mrs and fallowis of craft wthin ye haill bounds commitit to yr charge, zeirlie that thai sall not accompanie wth cowans nor work with diame, nor any ofyr servands or prentessis wndir ye paine of ye penaltie contenit in ye foirmer actis and peying yrof.

Item It is ordanit be ye generall warden, That ye warden of ye lug of Kilwynning, being the secund lug in Scotland, tak tryall of ye airt of memorie and science yrof, of everie fellowe of craft and everie prenteis according to ayr of yr vocations; and in cais yat yai haue lost ony point yrof dviad to thame To pay the penaltie as followis for yr slewthfulness, viz., Ilk fallow of craft, xx s., Ilk prentess, x s., and that to be payit to ye box for ane commoun weil zeirlie & yat conforme to the commoun vs and pratik of the commoun lugs of this realm.

And for the fulfilling, observiige and keping of thir statutis and all oyr actis and statuttis maid of befor and to be maid be ye warden deaconis and quarter mrs of ye lugis foirsads for guid ordor keping confonn to equitie justice & antient ordor to ye makinge and setting doun qrof ye generall warden hes gevin his power and conunission to the said warden and yrs abouevrtn to set doun & mak actis conforme as accords to ye office law. And in signe and taking yrof I the

generall warden of Scotland hes sett down and causit pen yir actis & statutis And hes sybscryuit ye smyis wt my hand efr ye testimoniales on this syd and on the uther syd.

Be it Kend to the warden dekyn and to the mrs of the ludge of Kilwynning That Archibald Barklay being directit commissioner fra the said ludge comperit in Edr the twentie sevin & twentie awcht of December Instant quhair the said

Archibald in pns of the warden generall & the mrs of the ludge of Edr, producit his commissioun, and behaifit himself verie honestlie and cairfullie for the discharge of sik thingis as was committit into him; bot be resson of the absence of his Maitie out of the toun and yt thair was na mrs bot the tudge of Edr convenit at this tyme, We culd not get ane satlat order (as the privileges of the craft requyris) tane at this tyme, bot heirefter quhan occasioun sal be offerit we sall get his Maities warrand baith for the authorizing of the ludgeis privilegis, and ane penaltie set down for the dissobedient personis and perturberis of all guid ordor. Thus far I thocht guid to sgnifievn to the hail brether of the ludge, vnto the neist commoditie In witnes heirof, I haif subscriuit this pnt wt my hand at Halyrudhous the twentie awcht day of December The zeir of God ImV' fourscoir nynetene zeirs.

WILLIAM SCHAW, Maistir of Wark, Wairden of ye Maisons.

Compiled by Norman Bambridge (Castle Point Lodge 9122 Essex)
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