

THE CRAFT FREEMASONRY
NEWSLETTER No.39 FEBRUARY 2011

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry
To whose knowledge these presents shall come
Greetings

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

"The end, the moral, and purpose of Freemasonry is,
to subdue our passions, not to do our own will;
to make a daily progress is a laudable art, and to promote morality,
charity, good fellowship, good nature, and humanity."
James Anderson, In Golden Remain

Address from the Secretary General of the Masonic High Council

Dear Brethren,

5 years have past since the Masonic High Council issued the first Craft Freemasonry Newsletter. We hope that it has served its purpose in enlighten all those readers who take special interest to study the original English Craft Freemasonry.

We welcome all good and well researched papers on the Craft, particularly those that shed light on the Order and its traditions, ceremonies and mysteries. We therefore invite all of you to submit any work you deem worthy of consideration. It will be thankfully received.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General

Letters from the Brethren

Newsletter and 'Armenia'

Dear RW. Dimitrij Klinar,

"In the beginning was the Word".

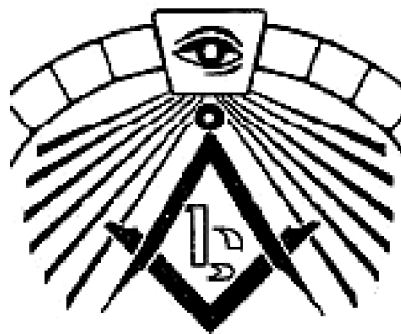
Despite the condemnation of 'side orders' and the slide away from pure antient freemasonry, the article on Armenian esotericism was interesting.

The opening of a Royal Ark Mariner lodge contains the words:

"Where did our ancient Brethren come from?" "From the mountains of Armenia".

Also, if one considers the ideas of some esoteric writers about the symbolism of architectural forms, then much of your writer's contention that modern forms owe their expression to earlier, Mithraic forms collapses yet further into all forms owing their expression to the primordial form, which basically is the centre or that dimensionless point from which all manifestation appeared and from which a Freemason cannot err.

RW Brother David J., PM



Epsilon the Fifth letter, Armenian Alphabet

Dear RW. Dimitrij Klinar,

concerning the publishing of an excerpt from my work on Sacred Architecture in the last Craft Newsletter No.38. May I also point out that the Zvartnots Cathedral (from which you included that wonderful illustration of one of its capitals in the last Newsletter) has been regarded as one of the quintessential Masonic Temples dating from the seventh Century.

The Craft Builders are prominently displayed on the outer reliefs of the Cathedral with the tools of the Craft.



One can really say a lot about the great meaning and symbolism of this cathedral (essentially it was meant to be a place where human being would try to find unity through transcendence of the mundane and as a microcosm unite with the macrocosm a unity of finite with the Infinite...) but let me give a small excerpt on its (simple and exoteric history that perhaps does not say much about its importance), followed by some of the drawings from my own site of the cathedral which I will copy pasted right into the email. I am also including as an attachment photographs of capitals, columns, and the main sundial of the Cathedral of Celestial Beings.

The columns (along with those specific capitals from the Zvartnots Cathedral) are also (rightly) featured as the twin pillars on the seal of the some Masonic Lodges in Armenia.

The seal also prominently features within the compass and the square - the seventh Armenian letter (with a numeric value of 7) - E - which allegorically connoted Divine Essence and also stood for the Grand Architect of the Universe.

This letter to this day is also inscribed upon the altars of many Armenian churches (quite often within the divine golden triangle) from the times of the ancient temples. In Greece, in complete parallel to this tradition - the Fifth letter E - (Epsilon) (often two Es facing right and left) were inscribed upon the Delphic temples connoting Eidos (the Great Idea of the Great Architect).

Wishing you and the Craft the very best for the coming 2011.

Sincerely and respectfully yours,
Gevork Nazaryan



Zvartnots Cathedral Column Capital



Zvartnots Cathedral Sundial



Letter from Very Worshipful Brother John Kellas
Past Grand Warden within German Freemasonry

Dear Brethren All,

We all recognise that times are changing. In fact it is so very obvious that time is always changing things and this is no difference in Freemasonry. The type of Freemasonry which has been established in Western Europe for the last 70 years or so has always been held in a kind of time warp by it's successive leaders, all believing that the finished article was so perfect it must not, under any circumstances, be changed.

Whilst there was always an abundance of very learned men, influential men and rich men joining the Craft it was not a difficult task keeping the development of Freemasonry standing still. Innovation has always seemed to be the proverbial "dirty word" in the Brotherhood.

Time has however, changed so much over the aforementioned period that the policy of standing still has only resulted in the Craft going backwards. Membership figures are down. The type of individual seeking membership has changed dramatically, many would say for the worst. Masonic Charity seems to be concentrated on monetary matters and not on the true human feelings that Freemasonry is supposed to convey and promote. The motives for becoming members of what once was a completely different organisation have changed to become more mercenary.

In the midst of all of this, long established so called regular Grand Lodges in Europe have done little and those daring to do so have risked the wrath of a handful of Grand Lodges initiating withdrawal of recognition or at least threatening with such moves. This cannot be the Freemasonry I joined almost 30 years ago!

It is about time we embraced certain changes if we wish to prevent the splintering of European Freemasonry into a myriad of small groups who have no contact with one another. THAT will be the destruction of Freemasonry.

Kind fraternal regards to all readers.

John Kellas
German Freemason



Masonic High Council of Jordan

For the Glory of the Great Architect of the Universe,

Most Worshipful Illustrious Right Worshipful, Dear Brethren officers and members of the great fraternity of Ancient, Free, and Accepted Masons of the world, ladies, and friends.

The future depends on what we do in the present and we have to work harder in order to reach our goals through interesting that kind of individual in our fraternity, in order to gain and retain a high standard of membership. We need all kinds of members but particularly those with the experience to lead and take the Craft forward. This can only strengthen our brotherhood.

Today we come with faith, to lighten the Jordanian Masonic torch again, and lead those who are in darkness toward the Masonic light. Today we swear to build the RGLE Temple, and sacrifice ignorance on its altar.

To conclude I remind you of the words of Jesus, who said

“The good man brings good things out of the good stored up in his heart and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of his heart his mouth speaks.”

Our word of loyalty comes from our hearts and nothing can change the obligation we entered into here in Lebanon. It was and still is as solid as the finest stone in the greatest Masonic temple.

Faithfully yours;

A.: H.:
MW Grand Master
Petra Lodge 1-Jordan

THE GILD RITES

By Bro. Charles Hope Merz, Ohio 1917

Charles Hope Merz, A.M., M.D., Sandusky, Ohio. Born at Oxford, Ohio, father was Master of the Masonic Lodge there for a number of years; received his education at Miami University, Oxford, afterward graduating from Wooster, Ohio, University in 1883; graduated from the Medical Department of Western Reserve University in 1885; has practiced his profession in Sandusky since that time, his son Charles Merz is Washington correspondent of the New Republic and one of its Editors; Past Master of Science Lodge No. 50; member of Sandusky City Chapter R. A. M., Sandusky City Council R. & S. M., and Erie Commandery K. T.; has written for Masonic Journals for a number of years; author of two brochures that have attracted wide attention - "The House of Solomon" and "The Transition in Masonry"; has lectured extensively before Lodges in various parts of the country; active in Masonic Research, Charter Member of the National Masonic Research Society; Honorary Life Member of the Cincinnati Masonic Library; was Associate Editor of the Bibliophile, Member of the Magian Society of New York; First Master for life of Lodge No. 24, Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, Leicester, England, he is the American Secretary of this Society; Member of the Lodge of Research Leicester, England; President of the Masonic Library Association and of the Society for Masonic Research, Sandusky, Ohio.

Dr. Merz's greatest activity has been along the line of lectures on Masonic Symbolism which have called forth favourable comment wherever they have been heard. He has in preparation two works on Masonic subjects that will appear during the coming winter.

THOSE who claim that "Freemasonry, as we know it, is in no wise derived from Operative Free Masonry," are indulging in a belief not only contrary to that of the most advanced Masonic authorities of the day, but one presenting many points insufficiently attested and uncorroborated by documentary or other evidence.

To accept for one moment the suggestion that a system so complex and curious and embracing so many have phrases and customs, so many impressive symbols, and ceremonials, cleverly regulated and reduced to system, was framed by a number of individuals met rather to originate such a wondrous system, imposes our credulity. The traces of antiquity are too numerous to be overlooked or ignored.

Speculative Freemasonry is defined as "a beautiful item of morals, veiled in allegory and illustrated by symbols." Operative Free Masonry is the practice, by the Craft, of tectonic art--the science of building terms and other important structures, a working in stone, accordance with "the ancient usages and established customs of the Gild or Company." Beyond doubt Operative Free Masonry was originally a Religion and Trade combined--and there was and is a great deal more in Operative Free Masonry than mere work in stone.

Condell, in his "Hole Craft and Fellowship of Mary" throws a great deal of light on Operative Freemasonry. He states that the Worshipful Company of Masons of London was the connecting link between the thic Monastic Architects and the present Society of the alld Accepted Masons. That the Traditional and Oral teachings existing in Britain in the 12th and 13th centuries were preserved by this Company after the downfall of the church in 1530 until 1717.

That it is the only demonstrable source by which the old Constitutions of the middle ages reached the Speculative Masons, and that it is only in connection with this Company that any mention of Speculative Masonry is made in London in the 17th century or of any Society meeting for the fostering of Symbolic Masonry.

This Worshipful Company of Masons in 1646 underwent an esoteric division into a body of "Accepted" Masons--persons in no way connected with the Craft and Operative or Free Masons. Later the words became synonymous, to distinguish strictly Speculative from Operative Masons. So the Mason's Company may be said to have been in a dual condition--Speculatives and Operatives.

As early as 1620, and perhaps earlier, certain members of the Mason's Company met to form a Lodge for Speculative Masonry, and this act, given by the records of the Company, concerning its "accepted members," is the earliest record of 17th century Masonry in England. In 1472, the Company was

granted a Coat of Arms, which has served as the foundation for all subsequent corporations connected with Masonry, whether Operative or Speculative.

The motto on the Coat of Arms is of the greatest importance. In the original grant, no mention is made of the motto, but since early in 1700 it has been "In the Lord is all our trust"--the motto in use today by the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

The first Company was known as The Fellowship of Masons, and to this Fellowship the grant was made in 1472, but about 1530 the title was changed to the Company of Free Masons.

The Company of Masons of the City of London, in its early days, practiced and was acquainted with all the moral teachings of the Fraternity, and when the Monastic Gilds fell into chaos, the London Company of Masons preserved the ancient traditions of the Gild, and amongst its documents a copy of those MS. traditions, with the object of keeping the old order of things alive, and thus assisted in handing them down to the 17th century Society of Free and Accepted Masons, which revived the old order some time between 1680 and 1700. One thing is very certain; up to about 1700, the Company and Society were hand in hand, but after that date, the connection ended; and there is nothing show that Speculative Masonry had a place in the thought of the members of the Company.



Thomas Starling, Wash drawing
Drawings of annual guild days of Norwich, England, ca. 1706

For thousands of years Trade Gilds, Castes, Societies, Companies and similar Institutions have been in existence and in London alone there are still some eighty similar organisations still in existence today. To carry out its system, each Trade Gild divided its members and also its methods into grades or degrees, and the officers and workmen were instructed in that particular portion of the Art or Craft which belonged to the respective degree of which they were members. Consequently it will be evident

that to obtain the full knowledge of any trade, a person must begin as an Apprentice in the low grade and, by skill and attention to duty, gradually work up to be a Master or chief ruler of his Gild. The number of grades or degrees varied according to the practical requirements of the trade; but in each instance, it followed that if a young man desired to work in any of the trades, he must belong to the Trade Gild, as the members, would neither teach nor work with an outsider.

An analysis of the "Compositions" of fifteen trades, ranging from the year 1400 to 1700, including the Weavers, Glovers, Brewers, Tailors, Joiners, Carpenters, Goldsmiths, Smiths, Pewterers, Plumbers, Glaziers, Painters, Cutlers, Musicians, Stationers, Bookbinders, Basket-makers, and the Bricklayers, Tilers, Wallers, Plasterers and Paviers, shows that an Apprenticeship was common to all. Many of them had an obligation binding the members to the "Society, Brotherhood, Fraternity and Company," and protecting the trade and esoteric secrets.

A number of them used Apprentice Indenture papers, and had chests with three locks and keys. They were not to disclose the secrets of the Company nor were they to slander or misuse one another.

These fraternities that met at various places, when the plate was brought out of the three locked chest, and the clerk sat at the table with the books of the Gild, all sworn men to do loyally and honourably and keep the secrets of the fraternity--there was something more than the spirit of a trade protection Society to animate their doings. None had repaired to tavern or tippling house on Sunday or holiday during the time to divine service: none said to another "Thou lyest" or "Art false." A Gild of Operative Free Masons still exists, as does the Mason's Company of London.

In all the Ancient Charges there is evidence of the commencement of moral teachings and of secret signs. The Regius MS. (1390) recommends implicit truth. The Harleian MS. (1670) mentions "several words and signs of a Free Mason to be Revealed," which may be communicated to no one "except to the Masters and Fellows of the said Society of Free Masons, so help me God." Here followeth the worthy and godly oath of Masons. The MS. by King Henry VI says, "some Maconnes are not so virtuous as some other menne, but for the moste parte they be more gude than they would be if they were not Maconnes."

In the 17th century or earlier, private gentlemen and Army Officers began to be admitted as members of the Society of Free Masons in England and Scotland-- John Boswell, Esq., was a member of St. Mary's Chapel Lodge, Edinburgh, in 1600. Robert Morey, Quarter Master General of the Scottish Army, was made a Mason at Newcastle in 1641. Elias Ashmole, the Antiquarian, and Col. Henry Mainwaring were made Masons at Warrington in 1646.

Morey was a Scotch Covenanter, Ashmole was a Royalist and Mainwaring was a Parliamentarian. In 1647 Dr. Wm. Maxwell joined the Lodge at Edinburgh. The minutes of St. Mary's Chapel Lodge record that Boswell attested his "mark" at the meeting on June 8, 1600. The Earls of Cassilis and Eglington were initiated in the Lodge of Kilwinning in 1670.

The full title of the existing Society of Operative Free Masons is, The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers. The Rough Masons and Wallers are inferior Craftsmen, doing rougher work than that done by Free Masons. They are not Fellows of the Lodges of Free Masons, but may be regarded as Associates, having ceremonies of their own. They are regarded as "scabblers" and their work is not "in course." They are allowed to enter the First Degree or Apprentice stone yard, but not the Second or Fellows yard.

The Slaters, Paviers, Plasterers and Bricklayers (known as the Tilers and Bricklayers), are also three separate and distinct Companies. Lambert, in his "Two Thousand Years of Gild Life," gives the history of the Fraternity of Bricklayers, Tilers, Wallers, Plasterers and Pavers of the City of Hull. The Ordinances held by this Fraternity, 1598, are very interesting. They had One Warden and two Searchers, to be chosen "yearlie, for ever upon mondaie Sennitt after Sainte James daie the apostle." They were to show reverence towards "the worshipfull of the towne." Secrets of the town were not to be disclosed. Reverence to be shown toward the Warden.

The Warden and Searchers not to be misused in words or deeds. One brother shall not "in anie wise misuse another in words." Absence from meetings and at the "hower" appointed was forbidden. Not to be absent from the election nor from the election dinner. Not to "lawe out" with another. The Warden was not to "forbeare any man offending." Servants were to learne good manners and resorte to divine

service. Secrets of the brotherhood were not to be opened or disclosed.



An example of the last of the British Guilds meeting rooms c1820

No apprentice to be taken for less time than seven years. Not allowed two apprentices at once. None to "resort to the; ale-house nor cardes in time of their worke." None to do any "worke before he have ended his first worke." None to be free unless serving seven yeares. To resort to the "buriall of anie brother dieinge." Indentures to be inrolled.

The title, Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers, composed of so many distinct trades is at first sight surprising, but on investigation it will be found that it was not an uncommon state of affairs in the 17th century. In Kendall, in 1667, the 12th Trade Company comprised Free Masons, Rough Masons, Wallers, Plasterers, Slaters and Carpenters.

In Oxford a Company was incorporated in 1604 called "The Company of Free Masons, Carpenters, Joiners and Slaters of the City of Oxford." In Gateshead a most curious conglomeration of trades was incorporated by a Charter of Cosin, Bishop of Durham, in 1671. The Trades enumerated are Free Masons, Carvers, Stonecutters, Sculpturers, Brickmakers, Tilers, Bricklayers, Glasers, Penterstainers, Founders, Neilers, Pewterers, Plumbers, Millwrights, Sadlers, Bridlers, Trunckmakers, and Distillers."

At Edinburgh, the incorporation of St. Mary's Chapel at one time embraced a great variety of Trades, such as Sievewrights, Coopers, Upholsterers, Bowmakers, Slaters, Glaziers, Painters, Plumbers and Wrights, as well as Masons. Later there were only two in the Union, the Wrights and the Masons, and finally these separated, each becoming a distinct Corporation.

The greatest interest centres in Durham, where we find the combination of Trades to be the same as the one under discussion. In 1594, Bishop Matthew Hutton incorporated the "Rough Masons, Wallers and Slaters." In 1609 Bishop James confirmed their Bye Laws and Ordinances, in which they are designated as "Rough Masons, Wallers, Slaters, Paviers, Tylers and Plasterers." On April 16, 1638, Bishop Morton gave a new Charter to the "Company, Society and Fellowship of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers." The Bishops of Durham were Counts Palatine, so Charters originated from them.

These Operatives became Free men of the City, which conferred many rights and privileges upon them, and many of the gentry of the country became honorary members, regarding it as a great distinction, just as today, many members of the mercantile and professional classes become Free men and Liverymen of the Trade Companies of London.

The Mason's Company of London was incorporated in the second year of Henry IV (1411) and was granted Arms in the 12th year of Edward IV (1473), which Arms are still used by them. Conder gives the date as 1472. The Slaters, though not a recognized Company, have their Arms. The Paviers is a small London Company. The Plasterers were incorporated in 1501 and the Tilers and Bricklayers in 1508. Various disputes have arisen among these Trades and others of a kindred nature as to what was their respective work.

In 1356, 1615 and 1632, these differences became very acute. In 1677 the Worshipful Society of Free Masons, Rough Masons, etc., received a Coat of Arms which still hangs in the Gild Hall at Durham, and which is a combination of the Arms of the several Trades. In chief, on the dexter side are those of the Masons: in the centre, those of the Slaters: on the sinister side, those of the Paviers: below on the dexter side, those of the Tilers and Bricklayers. The Arms in each case are similar to, if not identical with, those of the London Companies.

In London, the use of the word "Free," in Free Mason, was allowed to lapse toward the end of the 17th century. This was because it had ceased to be a distinction when members of all the other London Companies were equally free, and probably because the Free Masons had ceased to include Rough Masons, etc., in their Corporation.

About 1655-56, London and Westminster Free Masons dropped their association with other Trades. On this point accurate information is difficult to obtain. In 1871, after the passage of the Trade Union Act, the Rough Masons, Wallers, Slaters and Paviers began to leave the Free Masons, and since 1883 have held meetings of their own.

Operative Free Masons are divided into two classes, "Straight" or "Square" Masons and "Round" or "Arch" Masons, and each class is divided into seven Degrees or Grades. A man may belong to one of these classes only, never to both, although he may be transferred from one to the other, if the Masters so order it. When a man is apprenticed, he selects the form he intends to follow.

The square is the symbol of the "Square" Mason, and the Compasses the symbol of the "Arch" Mason. Blue is the colour of the former, and red the colour of the latter. Each one of the seven Degrees has its own special secrets, working rules and technical instruction.

The Degrees are: 1, Apprentice to the Craft of Free Mason. 2, Fellow of the Craft of Free Mason. 3, Super Fellows who have their Mark. 4, Super Fellows who are erectors on the Site. 5, Intendents and Super Intendents or Menatzchim. 6, Passed Masters. Those who have passed the technical examination for the position of Master. Also known as Harodim. 7, The Grand Masters, of whom there are three.

Space forbids anything more than an outline comparison of the Rituals of the Worshipful Society of Free Masons (Gild) and the old York Rite, taken from a Ritual that dates from 1726, and which, from its Operative tendency and the apparent detachment of the Third Degree, is evidently derived in the first place from such a ceremony as the Annual Drama of the Operatives, and in the second place from the Ritual on which the London Third Degree was founded about 1728.

Worshipful Society of Free Masons (Gild)

1d Apprentice. Indentured for 7 years to a member of the Lodge. When approved, receives a well known pass and is led to the porch of the Lodge. Takes a short obligation of secrecy so that in case he is "barred," his lips are sealed. Here the Treasurer sees that he deposits his fee and the Doctor that he is sound. He bathes and dons the toga.

The Deacon prepares and refreshes him. The ceremony does not differ greatly from our own, but an actual collection is made for him, where ours is symbolic. He is taught how to hold the chisel and hew the rough Ashlar. He is girded with an Apron on which are the rule, chisel and maul. He is a Brother for seven years but not a Free Mason.

2d. Fellow of the Craft. He gives a month's notice of the expiration of his 7 years, and requests to be made a fellow of the Craft. Upon which inquiries are made as to his character. If accepted, he attends on a Saturday at High XII, and after his Indentures are torn up, and his cord or bond taken away, he is admitted with a pass, grip and word into a Lodge of the 2d. He receives as his working tools, the plumb, level and square, in addition to those of the 1d. The Master tests him with an Ashlar Cube and the gauge and he is himself tested by it. It is an exemplification of the ancient Oriental lines--"O,

square thyself for use, a stone fit for the building is not left in the way." The obligation includes that of our 3d, and the old Charges prove that this was the case in ancient times.

3d and 4d. Super Fellows. These are Marked and taught fitting and marking, so that the stones can be erected on the Site which has been consecrated holy ground.

Tools, Chisel and Maul.

Drama. The Wor. Soc. of Free Masons (Gild) has its annual ceremonials of several sections. (1) It begins with the organization of the entire levy at the erection of the Temple, and there is an examination of all the duties and details from the 7d down to the 1d. (2) Next we have the method of fixing the centre and four corner stones with a symbolic sacrifice. (3) The chief rite is a Passion-play on Oct. 2nd annually. It follows very closely all the details of the old York Rite, but there is no Concealment. The three traitors also relate to K. S. all the details of their acts, which come more appropriately than when related by the Master.

Sentence is passed on the three and the mob deals with the 12. At the end, the members beg K. S. to appoint a new G. M. M. and he appoints Adoniram, and he, as in the old York Rite, establishes a new lodge of "Passed Masters," a body of men who are examined and found competent in the ordinary duties of an architect. (4) An example against negligence--a lost corner stone. (5) The Dedication. (6) A search for the vault which contains the centre. When building he 2nd Temple, they find the column and the plans, carry away same, also a certain scroll .

5, 6, 7d. Superintendents (3300) Passed Masters (15) Grand Masters (3). The name of H. A. occurs only in the 7d. The annual drama, when the Charges are brought out and read, is an entire history of the construction of Solomon's Temple.

York Rite In opening an Apprentice Lodge, there are the tools of a working Apprentice, ladder, etc., and the rough Ashlar is placed before those of the 1d. There is an obligation of secrecy before preparation, a part of which is that he carries some papers to prove that the "tongue of good report" has been heard in his favour. The ceremony proceeded much like that of the Gild and the obligation is equally strict in both. The Master actually sets him to hew the rough Ashlar, though no doubt it was mainly symbolical. He is invested with a plain lamb-skin apron, the bib covering the breast with "the flesh side inwards." He gets his 2d in a month by this Rite.

All signs of an Apprentice are removed, and the square, level and plumb take their place, also the Perfect Ashlar Cube. He makes three rounds that his skill (as a supposed Operative) might be tested. At the 1st round the J. W. hands him the plumb rule to test the uprightness of his column. The 2nd time, the S. W. hands him the level to try the horizontal position.

The 3d round, the Master hands him the square and tells him to examine and test the Perfect Ashlar and prove its cubical dimensions. The investiture is turning down the bib of the apron. Thus it represents the one now in use. Some old lines on the letter G and the noble science of Geometry conclude the reception.

These have no relation with Grand Lodge Masonry: they are Mark Man, and Master, of old, two Degrees, now one degree in two parts. All the old Operative Lodges conferred a Mark. It was struck out as useless in 1717.

3d. Casual Master. The Lodge is opened in the F.C. Degree and the Candidate takes the Gild 2d O; B., our 3d. The last part of the ceremony then proceeds somewhat abruptly. A clock or bell strikes XII to represent certain things related in the Modern and Ancient Gild Rites. The relation does not differ materially from that now used, but is full of much dramatic action. The ritual corresponds very closely to the rites used by Aeneas to the Manes of his defunct friend.

At the close, Solomon, to reward 3 of the F. C., appoints the Officers of a "Casual Lodge of Masters" (a sham lodge of 12) to be held in permanence. J.J.J. are tried and sentenced with their three penalties. Then Adoniram is appointed successor and founds a new Lodge of Perfect Masters. The Casual signs which occurred at the "cause," are worked up to close the Lodge.

Royal Arch Degree of the Ancients. Contains same details, and is unquestionably a degree of dissidents and extends to the Installation of the three Principals.

Installation.

As modern Freemasonry has no Art to rule, these exist only in name, as Wardens, Chair Masters and Grand Masters. In the North Country (England) Lodges, which were of Operative character and origin, were ruled by the Harodim or Passed Masters.

In every Degree of Operative Masonry, the Candidate is admitted in the toga candida of the old Romans, a white cloak open at the breast to show the wounds received in battle by the applicant who sought a post. In all the Degrees the Candidate is treated as a Living Stone. He is rough dressed in the 1d, polished as a cube in the 2d, perfected in the 3d, and erected as a stone in the Living Temple in the 4d. The three remaining Degrees have their Rituals, but as their names imply, they are rulers of the work, and their Ritual deals with abstruse geometrical problems and the details necessary to construct important buildings. As bearing on the Operative phase of the question, I desire to submit an Apprentice Indenture Paper, which explains itself. This paper is exactly similar to one submitted to the readers of the *Ars Quatuor Coronati*, Vol. III, by Brother John Yarker.

The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers.

Lodge "Leicester," No. 91. Established at Leicester, England, 1761.

THIS INDENTURE WITNESSETH, That Charles Hope Merz, M. D., of Sandusky, Ohio, U. S. America, doth put himself Apprentice to the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers and Bricklayers (York Division), to learn their Art and with them, after the manner of an Apprentice, to serve from the day of the date hereof until the full term of SEVEN YEARS, from thence next ensuing and fully to be completed and ended: during which said term, the said Apprentice his said Masters faithfully shall and will serve, their secrets keep, their lawful commands everywhere gladly do: he shall do no damage to his said Masters nor see it to be done of others: but to his power shall let, or forthwith give notice to his said Masters of the same: the goods of his said Masters he shall not waste, nor lend them unlawfully to any, hurt to his said Masters he shall not do, cause or procure to be done: he shall neither buy or sell without his said Master's leave.

Taverns, Inns or Ale-houses he shall not haunt: at Cards, Dice or Table or any unlawful game he shall not play: nor from the service of his said Masters day or night shall absent himself, but in all things as an honest and faithful Apprentice shall and will demean and behave himself toward his said Masters and all things during the said term. And the said Masters (and their successors from time to time), the said Apprentice in the Art and Mystery of a Mason which they now use shall teach and instruct or cause to be taught and instructed in the best way and manner that they can, finding and allowing unto their said Apprentice sufficient meat, drink, washing, lodging and all other necessaries during the said term and one pair of New Shoes yearly and aprons.

AND for the true performance of all and every the covenants and agreements aforesaid, either of the said parties bindeth himself and themselves unto the other firmly by these presents.

IN WITNESS whereof the parties above said to this Indenture, interchangeably have set their hands and seals this twelfth day of August, one thousand nine hundred and twelve.

Charles Hope Melz, Apprentice. Clement E. Stretton, 1st Master Mason. Edward Peacock Male, 2nd Master Mason. R. Ogden, 3rd Master Mason. Harry Smith, Clerk to the above said Lodge. (Seal) Harry C. Bauer, Registrar.

Signed and Delivered by the above named in the presence of John Yarker.

There is no question but that originally Masonic Degrees were applicable to any nationality, as is the case in the Operative ceremony today, but after Christian times and the acceptance of the Jewish Scriptures, Solomon was adopted as the type of the highest builder and wisest of men, and therefore a Judaic Commemoration ceremony was added outside of or as an explanation of the Degrees.

The Grand Lodge of England in 1911 published an historical note by W. Bro. John P. Simpson, B. A. P. A. G. Reg., which said: "The ritual of Freemasonry as far as the First and Second Degrees are concerned, is in part, no doubt, derived from the ceremony of the early Operative Gilds."

The note would have been more accurate had it said mainly derived from the Operative ceremony-- also the Third and Mark Degrees. The Third Degree was an afterthought as regards Speculative Freemasonry. As formulated in 1717, and laid down in the First Book of Constitutions, there was no Third Degree. A Mason became a Master only when he became Master of a Lodge. The ancient Charges in the present Book of Constitutions will suffice to make this quite clear and this paragraph is the same today as it was in the First Book of Constitutions in 1723, Sec. 4, Par. 2. "No brother can be a warden until he has passed the part of a fellowcraft, nor master until he has acted as warden, nor grand warden until he has been master of a lodge."

And the present Book of Constitutions has a foot note added to this section which does not appear in the Book of 1723 but was added in 1815: "N. B. In antient times no brother, however skilled in the Craft, was called a master mason until he had been elected into the chair of a lodge."

From the comparison of the Gild and York Rites previously shown, it would appear that the Speculative Third Degree is based on the Operative Rite, as it is an adaptation of the Annual Ceremony of the Operatives on Oct. 2nd, when they commemorate the slaying of the Third Master Hiram Abiff, a month before the dedication of the Temple, celebrated on Oct. 30th.

It would make the present paper too long to discuss this question farther. Speculative Freemasonry has a survival of Operative Free Masonry in the Three Principals of the Royal Arch. In the English Rite, the position of the Grand Master, the Pro Grand Master and Deputy Grand Master in Grand Lodge, is a survival of an ancient custom and they are seated very much in the same manner as K. S., H. K. of T. and H. A. were.

It is not a difficult matter to trace the origin of the Royal Arch Degree. In laying the foundation of the Temple of Solomon, in the Commemoration Ceremony of the Operative Gilds, a vault was constructed, six cubits below the floor. Over the centre was erected a Pedestal, in which were the plans and a Scroll, on which were inscribed the first lines of Genesis.

This foundation was laid out on the "Five Point System" and the centre being fixed, it is guarded by four men armed with swords in one hand and building tools in the other. When the fugitives returned from Babylon, the centre of Solomon had to be found, and the labourers were set to find the vault and report to the Passed Masters who had to report to the Three Grand Masters.

When the vault was found, three Passed Masters descended and brought forth the plans and Scroll, which every Arch Mason brings away today. The reviewers of this Degree could not understand why modern Masonry had only one Grand Master while the Gilds had three. They therefore gave the three Principals all the attributes of the original builders of the first Temple. They held as their attributes, three rods, (3, 4, 5), by which they could form a square building or a 3 to 1 Temple. The Royal Arch Principals have sceptres instead of rods and the private reception of these Principals and their secrets is almost identical with those possessed by the representatives of S. K. I., H. K. T., and H. A. Were the Pro Grand Master called H. of T. and the Deputy G. M., Hiram Abiff, we should at once be correct.

The Drama of all the Mysteries has been of a spiritual nature, calculated to teach man to conduct his earthly career in such a manner as to attain eternal life, and the Candidate has always personified a God, slain and risen from the dead.

A Rite that transformed into a Drama the career of our Saviour, was practiced by the Monks and Masons at York, when Athelstan granted them a Charter. There is no record of a Hiram legend at that time. The Greeks and Romans introduced into Britain from Egypt a system of Trade Mysteries.

These were later modified into orthodox Christianity by the Culdees, a Monkish fraternity who occupied Scotland, Ireland and Wales and who taught and governed the Gilds during the Saxon period. As related previously, there was engrafted upon the plain and simple Anglo-Saxon Constitution of Masonry a series of Semitic legends that probably came direct from Palestine through the French Masons, who travelled from France to England from time to time. It is in France that we find the earliest allusions to Solomonic legends.

Dr. James Anderson was Chaplain of St. Paul's Gild in 1710. In the year 1714 he proposed that men of position should be admitted to a sort of honorary membership, and the accounts of that and the following year show seven fees of five guineas each. He was expelled from the Worshipful Society of

Free Masons for his disloyalty.

All the time St. Paul's work was in operation, the Gilds met at High XII on a Saturday, but Anderson changed the time of meeting to 7 o'clock on Wednesday evening, at the Goose and Gridiron, and in 1715 the Operatives found that their old pass would not admit them. They complained to Sir C. Wren and Edward Strong and the dissidents were struck off the rolls. This is the reason why Anderson states that Wren "neglected" the Lodges.

We can readily see what Anderson "digested." He made the Apprentice in a month instead of seven years. He dropped everything of a technical nature, including the ceremonies of Mark Mason. He built a moral Institution on the Mystery Society of the Ancients-- not Free Masonry, but an imitation of it--as he retained only so much of the old Rites as suited his purpose.

There was no quarrel at York that separated the Operatives and Speculatives. The former continued to hold their meetings at High XII on a Saturday and the latter withdrew and met in the evening, and their Ritual retained much of the Operative customs not found in the Ritual of 1813.

Anderson never possessed the higher secrets of the Masters VIIId. We find this record: "At the Speculative Grand Lodge of England, held Sept. 29th, 1721, The Duke of Montagu, as Grand Master presiding, His Grace's Worship and the Lodge finding fault with all the copies of the old Gothic Constitutions, ordered Bro. James Anderson, M. A., to digest the same in a new and better method."

It is very certain that the present 3d or Master Mason was unknown in London and unacknowledged by the Grand Lodge before 1730. London undoubtedly derived it from York and there is strong evidence to show that York had modelled it about 1726, adapting it from a source outside of actual Degrees of work, hence London may have had it in 1728 for there was no rivalry between the North and South of England at that time and communication was friendly.

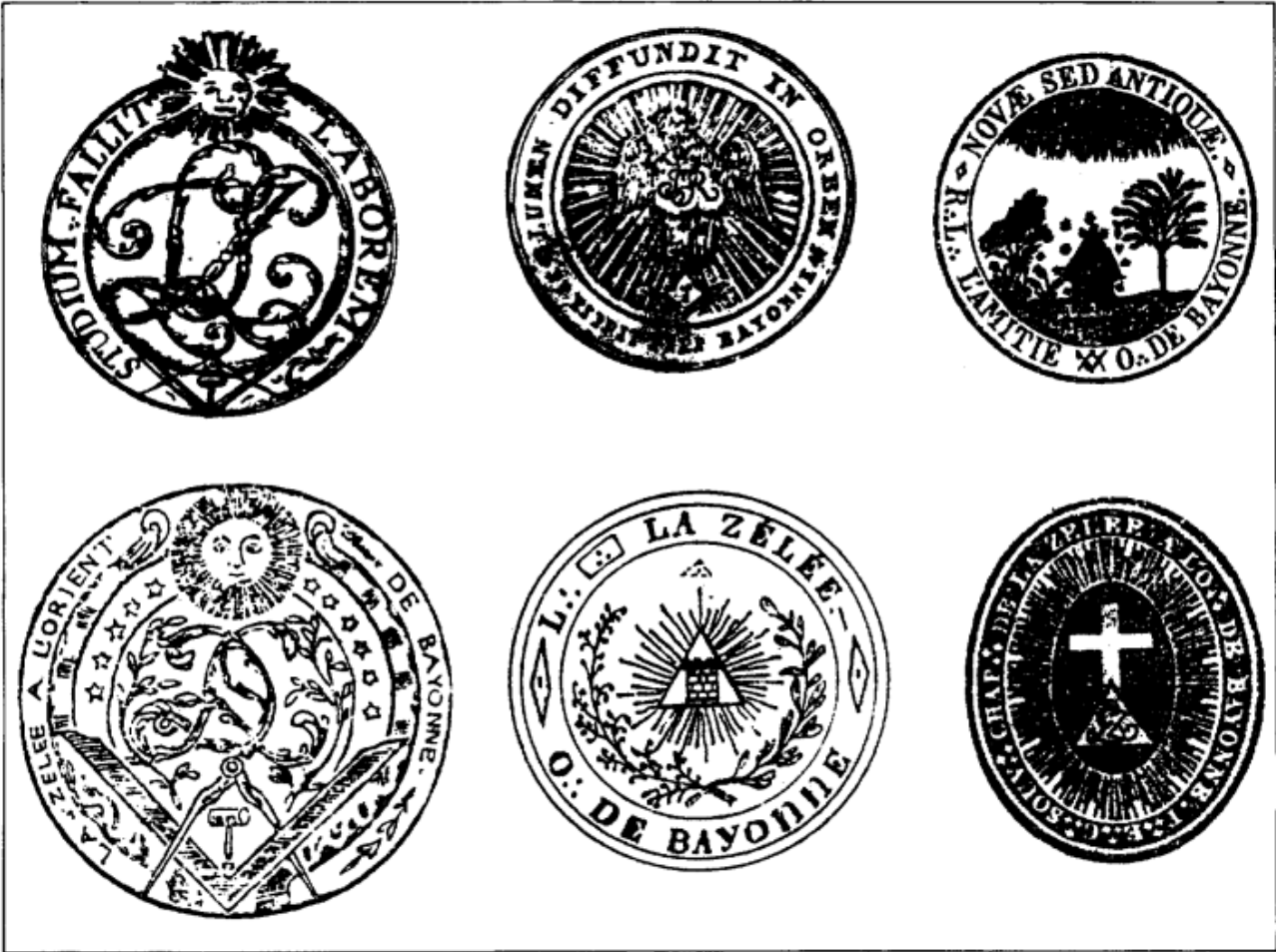
This is further confirmed by the fact that York has always been looked upon as the seat from which modern Freemasonry emanated, and this all over the world, for all Masons who lay claim to the Ancient Ritual refer its origin to York.

In his "Arcane Schools," Yarker says: "In all these years the old Operative Gilds of Free Masons have continued their work without changing the secrecy of their proceedings. They have their Lodges in London, Norfolk, Derbyshire, Holyhead, Leicester York, Durham and elsewhere. Of late years they seem to have become disgusted with the vain pretensions of modern Speculative Freemasons and under authority of their co-equal Grand Masters of the South and North, have, to some extent, relaxed the secrecy of their proceedings." Again he says, in speaking of Speculative or modern Freemasonry, "many parts are quite incomprehensible, even to learned Freemasons without the technical part which only the Gilds of the Free Masons can supply."

A careful and unprejudiced examination of the two Rituals will go far toward convincing the Masonic student that Speculative Freemasonry is irrefutably based upon and has many close resemblances to Operative Free Masonry.

The Operative ceremonies are actual and concrete and refer to realities, while the Speculative ceremonies and allusions are symbolic and abstract and refer to ideals. The actual must precede the symbolic, for the latter to have reference an, meaning, and the concrete must exist before the abstract can be conceived. The realistic must exist before the idealistic can be built upon it. The reason for many of the Speculative ceremonies can be found in the Operative Ritual, but the Operative ceremonies receive no elucidation from the Speculative Ritual.

It would be a pleasure to go into this subject more fully were space to permit. The writer hopes to publish at an early date the Ritual of the Operative Free Masons. In the meantime, any additional information will be gladly furnished upon request. Facts have been given where they have been related as such, without any desire to impose upon the reader's credulity.



Masonería. Sellos masónicos de la logia bayonesa *La Zélée*.



Important News

Dear Brethren,
 Our Secretary Generals' Staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity.
 We look forward to receiving input.

From the staff of the Office of the Secretary General, Masonic High Council

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."

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The Maya Calendar

The above photograph shows a reconstruction of one of the original Maya Calendars, called Tzolkin. This signifies "The counting of days" in the old Mayan language. There are two types of Mayan timekeeping:

- 1) The Venus Round system, consisting of the tzolkin, haab and the Venus cycle, and
- 2) The Long Count.

The True Prophecies of the Maya

By RW Rui Gabirro, January 2011

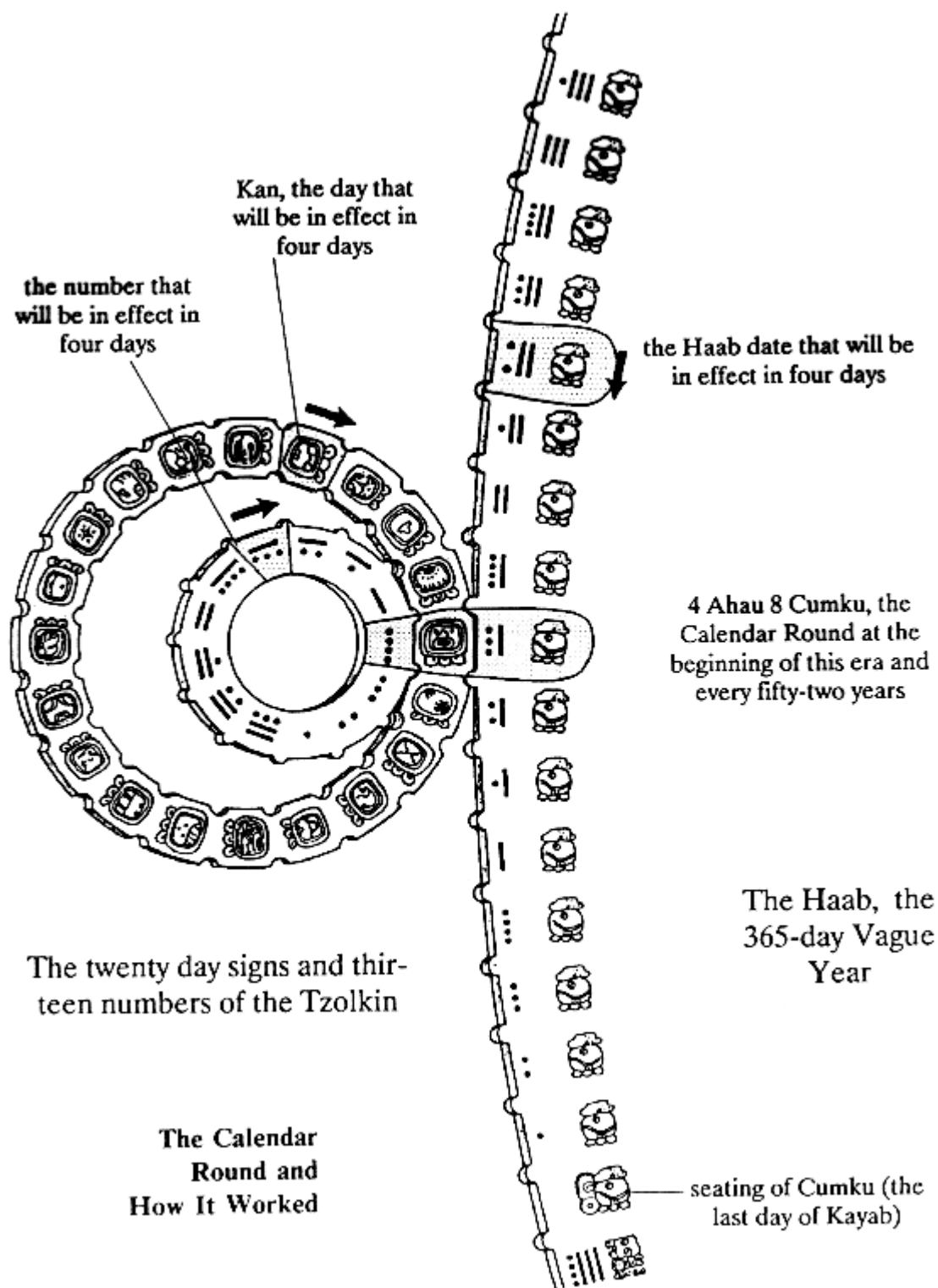
For some time now I have had the intention of writing a paper regarding the Mayan Prophecies, mainly to clarify the story, which unfortunately has been misrepresented and falsely interpreted by unscrupulous persons with a fast buck in mind, rather than attempting to put this traditional story in the Masonic domain.

I am working on the assumption that most people have heard of the so-called "End of the Maya Calendar 2012".

Well first of all I must inform that the world will of course not come to an end in 2012. The real Mayan Prophecies are given in their full written form at the end of this article with a small introduction about the Mayan culture, a subject I have studied since 1993.

I could write a book on the Mayan civilisation, what with the first hand experience I have had from employing Mayan personnel on my farm in the Yucatan. However, as I detest too much unnecessary

information in written works, I prefer to relate this story to you quoting facts, as far as they are available. The reader may then think about it and make his own conclusions.



Similarities with the Egyptian civilization

- 1- The use of Pyramids by the Mayan with tombs in its centre.
- 2- The division of the year calendar with a separate 5 day period.

3- The quarry of large stones using the same system as did the Egyptian Masons. The process of removing large stone blocks is exactly the same as used by Mayan and Egyptian Masons.

4- The remarkable similarities between statues found in Copan, the birthplace of the Maya civilisation. Copan (present day Honduras) is geographically accessible from the Atlantic Ocean by a natural causeway of rivers and lakes 60 kilometres away.

5- In the surviving texts of the Maya the text called Popol Vuh (which is not the Popol Vuh its an oral written account of what might have been in the original Book of Kings called the Popol Vuh) states that the founders or Great Teachers of the Maya Civilization came from the east in boats. There are stone carvings depicting some boats which confirm this account. White-skinned and bearded, Kukulcan was also the god of life and divine wisdom. He brought love, penitence, and exemption from the usual rituals of sacrifice and blood offering. He was a mystical being who met with people from distant places, and allegedly had the power to heal the sick and bring the dead back to life. When he departed for the east, travelling the ocean on a raft of serpents, he promised his followers that he would return. He used to say: "ytzeen caan, ytzeen muyal," which in ancient Mayan means: "I am the dew and substance from heaven".

The Mayan word for Priest is Ahkin which signifies "The one who understands the Calendar".

At the time of the arrival of the Spaniards in the Yucatan there was an order or congregation of Mayan Priests known as the Order of the Jaguar or Balam. This word means a type of Central American tiger in Mayan which was considered to be the absolute master of the night. Tigers are animals which can see equally well both in day and night.

At the head of this Order was the Prophet Priest known as Chilam Balam. This name means "He who interprets". He was the Priest who supposedly could interpret the meaning of the prophecies and the terminology of the Calendar.



Tikal stone, Maya calendar

The Manuscript of Chilam Balam of Chumayel

The Book of Prophecies

These are the words which were composed to admonish the fatherless and motherless ones. These words are to be treasured as a precious jewel is treasured. They are concerning the coming introduction of Christianity and were allegedly spoken at Tancah Mayapan and at Chichen Itzá simultaneously to the Zuyua people, at the time of the Itzá. A new wisdom shall dawn upon the world universally, in the east, north, west and south. It shall come from the mouth of God the Father. Those who recorded it were the five priests, the holy priests who came into the presence of God. They recorded the charge of misfortune when the introduction of Christianity came.

Here are their names written down:

1. Chilam Balam, the great priest.
2. Napuctun, the great priest.
3. Nahau Pech, the great priest.
4. Ah Kuil Chel, the great priest.
5. Natzin Yabun Chan, the great priest.

As a servant of God bends his back over virgin soil, they recorded the charge of misery in the presence of our Lord God: the introduction of Christianity then occurred and with it blood-vomit, pestilence, drought, a year of locusts and smallpox. All these make up the charge of misery, the importunity of the devil. There shall be a white circle in the sky. It shall burn on earth in Katun Ahau, the worst of three katuns. Just as it was written by the Evangelists and the prophet Balam, it came from the mouth of the Lord of heaven and earth. Then the priests set it down in holy writings at the time of the great drought at Lahun Chable in the earliest time of Christianity. Then Saul and Don Antonio Martínez shall come to avenge their descendants. The day has dawned. So it is written in the command of the great priest, the prophet of Chilam Balam and in the chest of manuscripts. Amen Jesus.

The Interpretation of the histories of Yucatan.

The Prophecy of Napuctun.

It shall burn on earth; there shall be a circle in the sky. Kauil shall be set up; he shall be set up in front in time to come. It shall burn on earth; the very hoof shall burn in that katun, in the time which is to come. Fortunate is he who shall see it when the prophecy is declared, who shall weep over his misfortunes in time to come.

The prophecy of Ah Kuil Chel, the priest.

When the end of the katun shall come, lord, ye shall not understand when it comes. Who shall believe it at the rolling up of the mat of the katun? The end shall come because of misery. It comes from the North: it comes from the West: at that time when it shall be, Lord? Who then shall be the priest, who then shall be the prophet? Who will declare truly the word of the book, Lord, in Katun Ahau? Ye shall not understand, ye people in every part of the world . . . shall be cleansed of shame. Oh there was joy among the rulers: pleasure among the rulers of the land. Acknowledge it in your hearts, ye Itzá.

The prophecy of Nahau Pech the great priest.

At that time when the sun shall stand high in the heavens lord, when the ruler has had compassion, in the fourth katun it shall come to pass, the tidings of God are truly brought. They ask perchance what I recommend, Lord. You see your guests upon the road, oh Itzá! It is the fathers of the land who will arrive. This prophecy comes from the mouth of Nahau Pech, the priest in the time of Katun Ahau at the end of the katun, Lord.

The food of the ant-like men shall be destroyed. They shall be at the end of their food supply because of the boboch which takes their food, the great hawk which takes their food, the ant, the cowbird, the grackle, the blackbird, the mouse.

The prophecy of Natzin Yabun Chan.

There was the word of the true God in the land. You shall await the coming forth, lord, of his priests who will bring it in time to come. Give your understanding to his word, to his admonition. Fortunate are who truly receive it. Forsake those things which you have held sacred, oh Itzá; forget your perishable gods, your transitory gods. Of all things he is the ruler, lord, the creator of all heaven and earth. It is to your hearts that I speak, oh Maya Itzá. You shall not desire another God other than the true God according to your own words. You shall take to heart the word of my admonition.

The prophecy of Chilam Balam, the singer, of Cabal-chen, Mani.

On the day Ahau, the katun will end in the time of the Itzá, in the time of Tanchah Mayapan, Lord. There is the sign of Hunab-ku on high. The raised wooden standard shall come. It shall be displayed to the world, that the world may be enlightened, Lord. There has been a beginning of strife, there has been a beginning of rivalry, when the priestly man shall come to bring the sign of God in time to come, Lord. A quarter of a league, a league away he comes. You see the mut-bird surmounting the raised wooden standard. A new day shall dawn in the North, in the West. Itzamná Kauil shall rise. Our lord comes, Itzá. Our elder brother comes, oh men of Tantun. Receive your guests, the bearded men, the men of the East, the bearers of the sign of God, Lord. Good indeed is the word of God that comes to us. The day of our regeneration comes. You do not fear the world, Lord, you are the only God who created us. It is sufficient then, that the word of God is good, Lord. He is the guardian of our souls. He

who receives him, who has truly believed, he will go to heaven with him. Nevertheless at the beginning were the two-day men.

Let us exalt his sign on high, let us exalt it that we may gaze upon it today with the raised standard. Great is the discord that arises today. The First Tree of the World is restored; it is displayed to the world. This is the sign of Hunab-ku on high. Worship it, Itzá. You shall worship today his sign on high. You shall worship it furthermore with true good will, and you shall worship the true God today, Lord. You shall be converted to the word of Hunab-ku, Lord; it came from heaven. Oh it is he who speaks to you! Be admonished indeed, Itzá. They will correct their ways who receive him in their hearts in another katun, Lord.

Believe in my word itself, I am Chilam Balam, and I have interpreted the entire message of the true God of the world; it is heard in every part of the world, Lord, the word of God, the Lord of heaven and earth. Very good indeed is his word in heaven, Lord.

He is ruler over us; he is the true God over our souls. But those to whom the word is brought, Lord: thrice weighed down is their strength, the younger brethren native to the land. Their hearts are submerged in sin. Their hearts are dead in their carnal sins. They are frequent backsliders, the principal ones who spread sin, Nacxit Xuchit in the carnal sin of his companions, the two-day rulers. They sit crookedly on their thrones; crookedly in carnal sin. Two-day men they call them. For two days endure their seats, their cups, their hats. They are the unrestrained lewd ones of the day, the unrestrained lewd ones of the night, the rogues of the world. They twist their necks, they wink their eyes, they slaver at the mouth, at the rulers of the land, Lord. Behold, when they come, there is no truth in the words of the foreigners to the land. They tell very solemn and mysterious things, the sons of the men of Seven-deserted-buildings, the offspring of the women of Seven-deserted-buildings, Lord.

Who will be the prophet, who will be the priest who shall interpret truly the word of the book?

FINIS

WARNING ON TRAVELING TO MEXICO

By Rui Gabirro

2011

Having written this article we feel that it is our obligation to advise of the Multiple, Scams, Frauds and wide spread crime such in the Full Extension of Mexico no matter where you go from Cancun to Acapulco.

Be informed that when deciding to go to Mexico one thing is guaranteed you will be scammed and you will be robbed, there is no way out of it.

Where will you be scammed or robbed: everywhere there is a Mexican that he can identify you as a tourists, Mexicans dislike foreigners in this case tourists, general speaking the native poor Mexican has a strong stigma complex, in general their lives are doll and alcoholism is one of the highest in the world, the majority of Mexicans live in miserable conditions, due to excessive corruption at all levels in the State and police is a part of the problem so be careful. Mexicans therefore will take any opportunity to scam and rob foreigners and as the majority of foreigners in Mexico are Tourists you guessed well. The name Gringo was invented by the Mexicans and it means Green go Home, the name green is in reference to the uniform of the US military.

Cancun Time Shares: You are advised to keep well away do not engage yourself in any time-share deals in Cancun nor in anywhere in Mexico.

Buying property: Do not buy property specially 100 kilometres from the sea or 100 kilometres from any border it is illegal for foreigners to own property 100 kilometres from the sea or from a border.

Buying silver: Do not buy silver in Mexico 80% of silver being sold to tourists in shops, archaeological sites and even at the airport is copper with what the Mexicans call alpaca a leaf of very thin silver which will fall after a few days.

Going to Archaeological sites: Mexican police is not allowed in archaeological sites so anything can happen to you and nothing will ever be done.

Seller at archaeological sites: You may wish to visit some archaeological sites and by some artefact there don't! The silver is fake and the statues are not from stone even if they seem like stone they are not. Also the Mexicans there are there illegality as they have just invaded the archaeological sites claiming they don't have jobs. When visiting for example Chichen Itza you will be plagued constantly by sellers in droves and they are everywhere you cannot escape they will bug you all the way in and out.

Taxis: Foreigners using Taxis will pay more, normally twice.

Money: Everywhere you go in Mexico without change they will say to you they don't have change even if it is the smallest note they will never have change, this is a normal con and one that will happen to you if you visit Mexico.

This advise is based in our own experiences and unfortunately the experiences of many others who have been conned, scammed and robbed in Mexico, our advise is stay away and if you like the Caribbean there are many other places, and better places to go such as Grand Cayman, the Turks and Caicos Islands, Antigua, US Virgin Islands, British Virgin Islands just to mention a few. For more advise just browse the internet and take notice of the warnings.

Please be safe!