

The Waller Mason Lodge #808 Online Newsletter



The Waller Masonic Lodge Buildings From December 30, 1897 To The Present

Worshipful Master Gary Mosmeyer - Editor John "Corky" Daut
The April 2013 Issue

Two Stamps For One Astronaut A Masonic Did You Know

The 4 cent Project Mercury stamp was issued February 20, 1962 on the day that John Glenn became the first American to orbit Earth.

One living American has seen his achievements commemorated twice on United States stamps during his lifetime. John Herschel Glenn Jr. was born July 18, 1921 in Cambridge, Ohio. He received his bachelor of science degree in engineering from Muskingum College in New Concord, Ohio, and entered the Naval aviation cadet program in March 1942.

He served his country during World War II and the Korean War, and was awarded the Distinguished Flying Cross on six occasions. Glenn was selected as a Project Mercury astronaut in 1959 and was assigned to NASA's Langley Research Center in Hampton, Va. It was 50 years ago, on Feb. 20, 1962, that Glenn became the first American to orbit Earth. The countdown for the Mercury-Atlas 6 project began Jan. 27, 1962, but was postponed several times because of weather conditions and fuel tank repairs. Glenn piloted the Friendship 7 capsule into space on Feb. 20 at 9:47 a.m., on a flight that would orbit Earth three times and conclude after 4 hours and 55 minutes with a successful splashdown 800 miles southeast of Bermuda. Within the hour that the flight was safely completed, the U.S. Post Office Department revealed and issued a previously unannounced 4¢ commemorative stamp for Project Mercury showing the Friendship 7 capsule in orbit above Earth and inscribed "U.S. Man In Space" (Scott 1193). The multicolor engraved design was printed on the Giori press by the U.S. Bureau of Engraving and Printing. It was issued in panes of 50.

The 33 cent Return to Space stamp was issued May 2, 2000 and commemorates Glenn's two space flights which took place more than 36 years apart.

The stamp was a celebration of Project Mercury, but the timing of the stamp's release clearly marked Glenn's history-making achievement, even though he was not named on the stamp. That particular honor would come 38 years later. Two years after the Friendship 7 flight, Glenn would resign from the Manned Spacecraft Center and become a business executive for nearly a decade. He was elected to the U.S. Senate in 1974 and served there until his retirement in 1999. But, in January 1998, Glenn was added as a payload specialist to the crew of STS-95, a mission aboard the space shuttle Discovery that would launch Oct. 29, 1998 — 36 years, eight months and nine days after his first and only other trip into space. Glenn, still a U.S. senator at the time of launch, was 77 years old. The nine-day space shuttle mission would include tests on Glenn to research the effects of the absence of gravity. The mission completed 134 orbits of Earth. The STS-95 mission took place as the U.S. Postal Service was issuing its Celebrate the Century series. The 10 panes, each with 15 different stamps, would be released over the course of two years leading up to the new millennium. Each pane would celebrate a decade of history and achievement, beginning with the years 1900-1909 and ending with 1990-1999. The final pane was issued May 2, 2000, and among the 15 33¢ stamps was one titled Return to Space. The design by Howard Paine shows the shuttle Discovery in flight in the foreground and the Friendship 7 capsule in the background (Scott 3191h).

Printed on the reverse of the stamp is this text: "In 1962, aboard the Mercury Friendship 7, John Glenn became the first American to orbit Earth. His 1998 return to space at age 77, on the shuttle Discovery, height-

ened interest in the space program."

Brother John Glenn is a member of Concord Lodge No. 688, New Concord, Ohio and a 33 degree Scottish Rite Mason. Concord Lodge #688 of New Concord, Ohio merged with Malta Lodge #118, Norwich, Ohio just a few years ago.

Submitted By W. Bro. Dwight D. Seals - Camden Lodge #159 - Camden, Ohio



This Month's Humor

A fifteen year-old boy came home with a Porsche and his parents began to yell and scream, "Where did you get that car?" He calmly told them, "I bought it today."

"With what money?" demanded his parents. We know what a Porsche costs.."

"Well," said the boy, "this one cost me fifteen dollars."

So the parents began to yell even louder. "Who would sell a car like that for fifteen dollars?" they asked.

"It was the lady up the street," said the boy. Don't know her name-they just moved in. She saw me ride past on my bike and asked me if I wanted to buy a Porsche for fifteen dollars."

"Oh my Goodness!," moaned the mother, "she must be a child abuser. Who knows what she will do next? John, you go right up there and see what's going on."

So the boy's father walked up the street to the house where the lady lived and found her out in the yard calmly planting petunias. He introduced himself as the father of the boy to whom she had sold a Porsche for fifteen dollars and demanded to know why she did it.

"Well," she said, "this morning I got a phone call from my husband. I thought he was on a business trip, but learned from a friend he has run off to Hawaii with his secretary and really doesn't intend to come back. He claimed he was stranded and asked me to sell his new Porsche and send him the money. So I did."



Waller Lodge's Family Day At Washing on the Brazos

The convoy left Waller Lodge at 1:00 pm Saturday March 23, 2013 on our way to, Washing on the Brazos, the birthplace of the Republic of Texas.

For you Brothers that weren't there, you missed a drive through some of the prettiest country this side of Austin and a good day to drive through it, and a unique chance to learn a lot about Texas history.

The Star of the Republic Museum is a history lesson in itself. Exhibits on the first floor offer a chronology of the early inhabitants, explorers, and settlers that were drawn to Texas for a variety of reasons. Republic period political and military history is also represented with rare and exclusive artifacts and documents.

The second-floor exhibits delve into the social and cultural heritage of the unique people who came together to create the Republic of Texas. Through their struggles and determination, the fledgling nation grew to become a unique and special place, equaled by no other.

Then there is one of Texas' most significant historic places, Independence Hall. It was here in 1836 that representatives of the Texas settlements met to make a formal declaration of independence from Mexico. A replica of Independence Hall marks the place where the Texas Declaration of Independence was signed and the government of the Republic of Texas was created.

You can walk in the footsteps of Davy Crockett as you continue past Independence Hall and make your way down historic Ferry Street. At the end of your walk, enjoy the beautiful view of the Brazos and Navasota Rivers at the scenic overlook.

For a look at how the average family lived in during the Republic of Texas era, the Barrington Living History Farm is an excellent representation of the farm founded by Dr. Anson Jones, the last President of the Republic of Texas.

With Jones' daybook and accounts as their guide, the interpreters at Barrington Living History Farm conduct themselves much as did the earliest residents of the original farmstead, raising cotton, corn, cattle and

hogs. Visitors take a step into the lives of Barrington's earliest residents and participate in daily activities to better understand what life was like over 150 years ago.

Anson Jones called Barrington his home from 1845 until his death in 1858. Jones arrived in Texas in 1833, settling first in Brazoria where he practiced medicine and became involved in politics. He actively served the Republic of Texas as a congressman, Minister to the United States, Senator, and Secretary of State. In 1844, at the height of his political career, Dr. Jones became president of the Republic. "Barrington" is named after his birthplace, Great Barrington Massachusetts. The Farm's occupants included Jones, his wife Mary, their four children, his sister, Mary's half-siblings, and six slaves.

The Anson Jones Home is an original structure built in 1844, near Washington. It was moved to Washington-on-the-Brazos State Historical Site as part of the Texas Centennial Celebration in 1936.



Three, Five, and Seven

By Stan Shapiro MD, Grand Lodge Education Officer G.L. of MN
From the Davy Crockett Masonic Lodge #1225 AF & AM April Newsletter

"It is a greater pleasure to love than to be loved. So why spend so much energy on gaining the approval of others? Work on loving them instead." Rabbi Noah Weinberg

Brotherly Love

Religions describe brotherly love as an extension of the natural affection associated with near kin, toward the greater community, that goes beyond the mere duty in to "love thy neighbor as thyself", extends an unconditional hand of friendship that loves when not loved back, that gives without getting, and looks for what is best in others. Because we are the sons of Adam who was created in God's image, to despise any man is the equivalent of despising God who has made us in his image. Therefore the Biblical command is to love our fellow-man as a brother. The love of God for man and of man for God is extended to include a Brotherly Love for all humanity. Thus a virtue of Brotherly Love is being charitable, kind and benevolent with each other. When Masons refer to each other as Brother, it has a tenderness and depth all its own, and it is beautiful beyond words. Masons learn Brother Love includes: helping a brother when it is within our power to do so, being willing to sacrifice for a brother or his widow and orphans in need; being willing to "live" for them through active service on their behalf; to love, not just in words, but truly, through deeds; by what we do, not just by what we say; charity and we do not engage in debates about politics or religion.

Sometimes it may be difficult to feel or display Brotherly Love. For example when Brother's personalities clash, or one or both are unable to forgive, or one doesn't seem to listen or care about your "constructive" comments, or continues the same behavior, or says or does something which you think is wrong or embarrasses you, and/or when you or both of you get so frustrated or angry you no longer talk to one another. What we could learn from these instances could be valuable not only to resolving the conflict with a Brother but can also help us when we are faced with these issues in our families, neighborhood and/or in our community. (Please see T.F.S. articles # 195 "The Imperfect Brother" and T.F.S. #196 "Forgiveness" in May 2011 which suggest ways we might consider when dealing with these issues. They are available on the Minnesota Grand Lodge Website: <http://www.mn-masons.org/>. You can use the search box to find them). Brotherly Love could improve in society and in those Masons who have difficulty in changing the prejudices they have learned in their family and community. Brotherly Love is an art that has to be learned but many people put their energy instead into money, power, prestige or success. If people would practice Brotherly Love, perhaps there wouldn't be as much conflict between the truly needy and the greedy.



"Freemasonry is a science of symbols, in which, by their proper study, a search is instituted after truth, that truth consisting in the knowledge of the divine and human nature of God and the human Soul.[DR. A. G. MACKAY

Thank You Brothers

By Corky

I was thinking the other day how some of our current Brothers work so hard for Freemasonry, like Brother Calvin Trapp who jumps in when we have a plumbing problem, cutting the grass, buying most of the food for Liendo cooking part of it at home and working with the funerals and always there to help a Brother in need..

And, Brother Doyle Sitton who has served as an officer of Waller Lodge for 25 years and did what was needed and dug deep in his pocket to help the Lodge and Brothers when needed.

And, Brother Bob Scarborough who worked for 17 years as Secretary and was always there to work in fundraisers when needed..

And, Brother Wes Mersiovsky who was always there when we need something built or remodeled or designed and was a force in the fundraisers.

And, Brother Bart Harvey teaching degree work, running fund raisers and being there when the Lodge needs any help.

And, Brother Ed Locklear who keeps us up with sick and distressed and prods people to come to study night.

And, to Bob Podvin who donates about half his life to all of Masonry

And, to those Brothers who always show up to work the fundraisers and come in for the called meetings to make the degrees possible and to all of us who have volunteered to supply food for the meetings.

And, to all the Brothers who dig deeper in their pockets when we need additional funds and have a fundraiser.

Usually these are also the kind of members who have already received a Golden Trowel award for outstanding service to the Lodge with the exception of those deserving newer members who choose to work through the chairs and have to wait for 3 years after being a Worshipful Master or a Warden to be eligible for a Golden Trowel award.

And, after a Brother receives a Golden Trowel Award for outstanding service, we kind of take them for granted. For that reason I figure that we all need to say, more often. **“Thank You Brother”**.

And, please forgive me for names I may have accidentally left out and the work I may have forgotten.

P.S. I almost forgot to thank the main ones who deserve it, the women in our lives. **“Thank You Sisters”** for all the meals and deserts you have cooked and helped for the meetings and the fundraisers. But, even more important, thank you for supporting your menfolk as they work for Freemasonry and try to make our little part of the world a better place.



Happy Birthday Brothers

	Age
Bart C. Harvey	49
Thomas Reagan Rape	47
Paul B. Cox	46
Michael Ruby	41
Jason K. Tones	36
Brack Whitehead	35

Masonic Anniversaries

	Years
John Lewis Thompson	64
Odell Hyden	53
L C. White	50
Leslie Kit Scruggs	37
Richard J. Ventrca	16
James ‘Micky’ Mantle	13
Jerry R. Shields	03

The Waller Lodge Electronic Newsletter

Subscriber's Extra Features

Light Reflected

A monthly "opinion" by Brother Bradley Kohanke, 32
From The Davy Crockett Masonic Lodge #1225 AF & AM Newsletter

Well...so far this year I've talked about the importance of attending Masonic funerals and reflecting upon what you are contributing to the "legacy of Freemasonry." Let's see if I can tie these two topics together and produce a more positive outline for our newer Brethren. How am I going to make death and thinking about what you leave behind sound like a positive message? Heck, I don't know but... "Challenge Accepted!"

Listen guys, the young men that are joining the Craft now are joining for all the right reasons. They know there is more to life than a 9 to 5 job, a house with a 2-car garage, and 2 ½ kids. This generation is the most level-headed, well-balanced generation that this nation has produced in decades and they are seeking Light. They want to know more than what they've learned in school and their various religious organizations. They want a tangible example of how to live their lives to the fullest. They want to look back on a life well-lived and know that they've left the world a better place than when they entered it. This is exactly what we offer, and if we don't step up and provide that education...who will?

So, since most of our younger Brethren have never been to a Masonic funeral, nor have they had an opportunity to read the Monitor, let's work our way backwards. When a Brother has passed, there is a portion of the ceremony which says:

"...it is a solemn truth that as soon as we begin to live, that moment we begin to die. Yet, how seldom do we seriously consider our own approaching end. We go from design to design, add hope to hope, and lay out plans for the employment of many years. Then, the messenger of death comes when we least expect him. What are all the externals of majesty, the pride of wealth, or the charms of beauty when nature has paid her last just debt? In the grave all fallacies are detected, all ranks leveled, all distinctions are done away. Here the scepter of the prince and the staff of the beggar lie side by side.[...The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase exemption; nor will the innocence of youth or the charms of beauty or the serenity of age change his purpose.] ...Let us see to it, and so regulate our lives by the plumbline of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call us from our labors we may be found ready. Let us cultivate the noble tenets of our profession – Brotherly Love, Relief, and Truth...[(and be) reminded that we have a life within us that shall survive the grave, and which shall never, never, never die.]"

Read that again...that is a pretty heavy thing to ponder! As a matter of fact, it is THE most important thing to ponder as a Mason, and yet the only time we hear it is at a funeral. Why is that? Why does it take the death of a Brother for us to consider our own mortality and reflect upon our own lives? This type of reflection should be taking place on a regular basis. How else will we be constantly reminded of our duties to God, our fellow man, and ourselves?

This is where it comes full circle. I submit to you that these ideas should be inculcated into the pre-initiation process. Now please understand, I am not advocating changing the "ritual." As an example of what I mean, let me describe to you the Pass It On Committee's most recent meeting with a candidate who had been elected to receive the degrees in Masonry. We went through the required reading of Chapter 1 in Book #1 of the Candidate Information Series provided by the Grand Lodge. After that, we engaged the candidate in conversation and he asked if there was anything he should do in order to prepare for the night of his initiation.

Well, for me that was all I needed. Brother Chris and I have been engaged in a lively discussion of whether a “Chamber of Reflection” was a worthwhile undertaking and if it would be allowed by the Grand Lodge. Not yet having an answer, I took advantage of this opportunity and told the candidate that he should find some quiet time at home before his initiation. I asked him to turn down the lights, have a pencil and a piece of paper, light a candle, and reflect upon how he has lived his life up to now. Think about the things he has done that he is proud of, but also those things for which he has regret. I told him to think about whether he was satisfied with how he communicates with his God, how he treats his fellow man, and whether or not he would look back with regret if his life was to end that night. Then I asked him to write down the things about his life that he would like to change and make better, his goals for self-improvement. I told him to be honest with himself because he would be the only one who would ever see what he wrote. Then I asked him to seal it in an envelope and put it away. I asked him to abstain from viewing it again until after he had become a Master Mason. Then, again in a quiet and solitary place pull it out and read it again. Reflect upon what he was thinking prior to becoming a Mason, reflect upon the changes that had taken place in his life since he had joined the Craft, and to continue to utilize this tool for reflection until he could practice this self evaluation without need of it.

This is teaching the new Mason to reflect upon his life while he still has time to effectively change it. That is what the Chamber of Reflection is to me. Sure I'd love to be able to provide that time and place within the Lodge for the candidate to do these things with the symbols of mortality there to remind him of his own inevitable end, but the important thing is to teach these new Brothers to continuously reflect upon the “noble tenets of our profession – Brotherly Love, Relief, and Truth” so that when our labors on this earth are through, we can look back without regret on a life well-lived and know that it was made a better place by us having been there.

I guess what I'm saying is that in order to get to the proper end, you have to start with the right beginning. How's that?



A Great American And A Great Freemason

Theodore Roosevelt 27 October 1858 – 6 January 1919

A leader of the Republican Party and of the Progressive Movement, Theodore Roosevelt was a Governor of New York and a historian, naturalist, explorer, author, and soldier. He is most famous for his personality: his energy, his vast range of interests and achievements, his model of masculinity, and his "cowboy" persona.

Originating from a story from one of Roosevelt's hunting expeditions, Teddy bears are named after him.

As Assistant Secretary of the Navy, Roosevelt prepared for and advocated war with Spain in 1898. He organized and helped command the 1st US Volunteer Cavalry Regiment — the Rough Riders— during the Spanish-American War. Returning to New York as a war hero, he was elected governor.

An avid writer, his 35 books include works on outdoor life, natural history, the American frontier, political history, naval history, and his autobiography.

He was a member of Matinecock Lodge No 806 in Glen Cove on the north shore of Long Island.

The first Master of Matinecock Lodge, William Lincoln Swan, was a close friend and neighbor of the Roosevelt family. William Jones Youngs, a charter member of Matinecock Lodge and the personal secretary to Theodore Roosevelt, proposed him for membership. At the time he completed his petition for membership, Roosevelt was Governor of New York and Vice-President-elect, having won election with Brother



having won election with Brother

William McKinley a few weeks earlier. His petition was received accompanied by the usual \$5.00 fee in November of 1900. On his petition, a copy of which hangs in Matinecock Lodge, he listed his age as 42, place of birth, New York City, place of business, Albany, and his occupation, Governor. The petition was favorably reported at the 357th communication on 12 December 1900 and he was duly balloted and elected to membership that same evening.

At a regular communication on 2 January 1901, Theodore Roosevelt was announced as being in readiness for the first degree. Eighteen of the twenty lodges within the District were represented by delegations. The third floor lodge room in the Oyster Bay Bank building was very full that evening. Arrangements were made for special trains to convey the many visitors to their respective destinations. A resolution of thanks to the president of the Long Island Railroad, William H Baldwin, Esq., was adopted at the January 16th communication.

Three weeks after his inauguration as Vice President of the United States on 4 March 1901 Theodore Roosevelt was announced as being in readiness for examination in the first degree at a regular communication on 27 March 1901. After a "very satisfactory" examination the candidate was passed to the degree of fellowcraft.

It was reported at the time that he knew the material so well that he corrected those conducting the examination when they erred!

The President was much more successful during a visit on September 2, 1908. On this occasion he showed up completely unannounced and was able to enjoy a lodge meeting without the fanfare that normally followed him about. The President had come to the meeting with MW Townsend Scudder, of Glen Head, Past Grand Master. In the minutes the secretary recorded that after the close of business "the time was spent in social intercourse with our distinguished guests." It is interesting that the secretary chose to refer to Brother Roosevelt and MW Townsend Scudder as guests. Townsend Scudder was elected to honorary membership of Matinecock Lodge on 7 February 1894. MW Bro Townsend Scudder had served two terms as congressman from 1899-1902 and at the time of this visit was a Justice of the Supreme Court. He was the first Grand Master from Long Island, elected in 1906 and serving through 1908.

Brother Theodore Roosevelt greatly enjoyed the meetings of Matinecock Lodge. In several articles about his love for these meetings the following quote has been used: "when I was President, the Master was Worshipful Brother Doughty, gardener on the estate of one of my neighbors, and a most excellent public-spirited citizen, with whom I like to maintain contact. Clearly I could not call upon him when I came home. It would have embarrassed him. Neither could he, without embarrassment, call on me. In the Lodge it was different. He was over me, though I was President, and it was good for him, and good for me."

The source of this quote was a book entitled *Talks With TR* by John J Leary Jr. Mr Leary was a reporter who had the curious habit of not taking notes when he was covering a story. He would wait until the event was over and then he would write his notes from his recall of what transpired and what was said. In this case he erred in two important details. First, there was never a Master of Matinecock Lodge named Doughty. However, Theodore Roosevelt's own gardener, James Duthie, was the acting Master on the evening of 2 September 1908 when Brother Theodore Roosevelt made his surprise visit to Matinecock Lodge. This was the meeting being recalled and being related to Mr. Leary by Brother Roosevelt, for in no other meeting that he attended was Brother Duthie in the East. The second error was in recording Master Doughty (Duthie) as being the gardener of a neighbor. In his book *Theodore Roosevelt: Hero To His Valet*, James Amos relates the same story about the President's love for the meetings of Matinecock Lodge and how he would have to rise or sit upon the stroke of his gardener's gavel.

Following an assassin's attempt on the life of Theodore Roosevelt on 14 October 1912 in Milwaukee, Wisconsin, Matinecock Lodge adopted the following resolution:

Whereas the Brethren of Matinecock Lodge No 806 F & A M have heard of the dastardly attempt on the life of Brother Theodore Roosevelt, with unfeigned horror and indignation, therefore be it resolved that the Officers and Brethren of Matinecock Lodge No 806 F & A M extend their warmest sympathy to Brother Theodore Roosevelt, rejoice that the attempt of the assassin failed of its purpose, and fervently hope and pray that he will speedily be restored to his usual health and activity, and spared for many years to his family, his country and this Lodge of which he is an honored member.

Resolved that this Preamble and these Resolutions be spread in full upon the minutes of this communication and that a copy thereof be forwarded to Brother Theodore Roosevelt."

After retiring from the presidency, Brother Roosevelt's difficulty attending lodge meetings without causing excessive disruption continued. Upon his return from his Africa and Europe trip of 1909-1910 he made a visit

to the lodge on 18 January 1911. The secretary, Walter Franklin, made no mention in the minutes that Brother Roosevelt was in attendance; however the Masonic Standard of 28 January 1911 reported that 300 brethren were present that evening to hear Brother Theodore Roosevelt speak about his travels to the "Dark Continent in quest of big game." His talk was reported to have been entirely informal and most entertaining.

After the talk an informal reception was held and Brother Roosevelt "shook hands with the 300 brethren present." On 10 June 1912 Brother Roosevelt played host to the brethren of Matinecock Lodge by having them all up to Sagamore Hill to view his African game trophies.

The evening of 24 April 1901 was truly a grand affair, with the Grand Masters of New York and Connecticut being present, and seven Past Grand Masters. The secretary, Walter Franklin, must have been somewhat overwhelmed by the visitor list, which was estimated at 500. Only those holding tickets were permitted entry into the lodge rooms. The narrow stairway leading to the third floor lodge room was said to have been so jammed with visitors trying to get in that the Vice President had to be raised up over the heads of the visitors and passed up the stairs. Considering Roosevelt's bulk this would seem to have been quite a task. As at the first degree, special trains were provided by the LIRR.

The following September 6th an assassin shot Brother William McKinley in the Temple of Music at the Pan

American Exposition in Buffalo NY and upon his death on 14 September 1901, Brother Theodore Roosevelt was sworn in as 26th President of the United States of America. A few days later the following resolution was adopted and spread upon the minutes of Matinecock Lodge:

The Master, Wardens and Brethren of Matinecock Lodge, No. 806, F&AM assembled within their lodge room on this 18th day of September 1901, unite with their fellow citizens throughout the nation and with the entire civilized world, in deploring the sad and tragic death of the late President of the United States, Brother William McKinley.

They desire to express in the strongest terms their abhorrence and detestation of that lawless spirit which

recognizes no authority either human or divine, and which, if unchecked in its mad career, will destroy order and civilization in all lands; and they call upon their brethren of the Masonic fraternity everywhere to use their utmost efforts to promote that respect for lawful authority which is the only safeguard of individual and national liberty and security. They would respectfully extend to Mrs. McKinley and the family of our late President their most sincere and heartfelt sympathy, and pray that God may comfort them in this hour of sorrow.

They would express their high appreciation of the great honor which has come to Matinecock Lodge by the elevation of one of its members to the office of Chief Magistrate of the Nation; and they earnestly invoke upon Brother Roosevelt the blessing of Almighty God, that his administration may prove in the highest degree successful.

President William McKinley was a charter member of Eagle Lodge No. 60, Canton OH. To honor his memory the brethren of Eagle Lodge changed their name to William McKinley Lodge No.431.

The prosecutor in the trial of Brother McKinley's assassin was Brother Thomas Penney, District Attorney of Erie County NY. Bro Penney was born in London, England, on 6 May 1859. He graduated from Yale University and Yale Law School, and in 1891 was raised in Washington Lodge No.240, Buffalo NY, and served as its Master in 1903. He served Grand Lodge in various offices for thirteen years and as Grand Master in 1916-1918.

In September 1902, Roosevelt began a speaking tour of parts of New England, the South and Midwest. At one of the first stops on this tour on 3 September 1902 Brother Roosevelt barely escaped death in an accident just outside Pittsfield MA. Roosevelt was riding in an open landau with Massachusetts Governor Murray Crane and presidential secretary George B Cortelyou. The electric trolleys had been temporarily barred from movement while the President's entourage passed through; however, one trolley from a considerable distance outside of Pittsfield was later than expected in completing its last run allowed before the hour of the ban. As the trolley approached, its passengers urged the motorman to get closer to the president's landau.

The motorman, in the excitement of the moment, was not aware of a turn of the tracks to the right in a narrow bend and could not thus avoid hitting the president's landau. The trolley struck the left rear wheel of the carriage and plowed through the front wheel, upsetting the carriage and throwing all of its occupants onto the road. William Craig, a Secret Service agent, had been sitting on the driver's box beside the coachman and was

thrown out and run over by the trolley. Governor Crane was unharmed; Cortelyou took a severe injury to the back of his head. President Roosevelt suffered a cut lip, cuts to the face and a bruised leg. One of the horses pulling the carriage was killed. The president continued his journey and spoke an hour after the incident in Lenox MA, after which he made a few other stops before returning to Oyster Bay from Bridgeport on the gunboat Sylph.

Within a short time the leg bruise began to swell and form an abscess; however, Roosevelt went on with his speaking schedule in West Virginia, Tennessee, South Carolina and North Carolina. While at Indianapolis, he expressed discomfort about his leg which he admitted had caused him pain for several days. Doctors examined him and recommended surgery to drain the leg and reduce the swelling. He was given a local anesthetic and while gritting his teeth was said to have kept talking throughout the surgery. The leg continued to bother him throughout the rest of his life and is thought by some to be the cause of the phlebitis he suffered from in later years.

Messages of sympathy for the president came in from throughout the world, from Emperor Wilhelm II of Germany and from Brother King Edward VII of England. Matinecock Lodge passed the following resolution on the evening of 3 September 1902 "The Master, Wardens and Brethren of Matinecock Lodge No.806 F&AM assembled in the Lodge room for the first communication since the summer recess, would hereby offer to Bro. Theodore Roosevelt their sincere Congratulations upon his escape from serious injury in the sad accident of this morning, and they further desire to record their profound gratitude to Almighty God for the preservation of a life so dear to them and of such inestimable value to the country."

Between 24 April, when Theodore Roosevelt was raised at Matinecock Lodge and 3 March when he finished his terms as president, Matinecock Lodge received many individual visitors as well as large visiting delegations from numerous lodges throughout the United States and from several lodges in Europe. One hundred forty-seven lodges are recorded in the minutes; however, this does not reflect the total number of visitors. In some cases the list of visitors was too long for the secretary to record the name and lodge of each visitor.

William S Loeb, who served as Roosevelt's stenographer when he was Governor of New York and later as the President's Secretary, was a frequent visitor to Matinecock Lodge. Brother Loeb was a member of Wadsworth Lodge No 447, Albany NY.

Many visitors were senators, congressmen, and individuals having or hoping to have business with the president. Those seeking to establish contact with the president through lodge meetings would be disappointed, as his busy schedule prevented his regular attendance. Matinecock Lodge also did not meet during the summer months when Roosevelt would set up his summer White House at Sagamore Hill.

On several occasions he attended the first meeting following the summer break before returning to Washington.

He had considerable difficulty attending lodge meetings as president without causing great disruption. The problem is illustrated by the following entry in the minutes of 5 September 1906,

"Our worthy Brother, President Roosevelt paid us a visit and although his intention to do so was a profound secret the result was the room was filled to about its utmost capacity. Our Brother briefly addressed the Lodge in his usual interesting and happy manner. The local Glee Club gave several well rendered selections. Visitors representing the States of New York, Illinois, Ohio, Iowa, New Mexico, Virginia, Massachusetts, Vermont, Nebraska, District of Columbia, New Jersey, Florida."

The president had not arrived for the opening of the lodge; he had driven down from Sagamore Hill in his own carriage and entered after the completion of the business part of the communication.

A similar meeting was held on 24 February 1915 when Brother Roosevelt gave a talk to the brethren about "his experiences in South America Masonically and otherwise." This Special Communication was attended by 200 brethren. Wor Brother James Duthie, Secretary, recorded in the minutes that at the conclusion of the meeting "the brethren were then given an opportunity to become better acquainted with Bro Roosevelt & give him the glad hand."

The Colonel, as Theodore Roosevelt was known in Oyster Bay, was hospitalized in November 1918, and had returned to Sagamore Hill shortly before Christmas. It was widely believed at the time that he was making a satisfactory recovery. He had dictated some letters and part of a magazine article on the afternoon of 5 January. At about 8:00pm on the evening of 5 January 1919, W Bro George Faller MD was summoned by the family to look in on the Colonel, and he was reported as resting comfortably although having some chest pain.

About 11:00pm that same evening Dr Faller gave Bro Roosevelt some medication which helped relieve some of his pain and discomfort. The president's longtime valet, James E Amos, had been summoned to Saga-

more Hill the day before at the request of Bro Roosevelt. Shortly after 8pm James helped Bro Roosevelt into bed. At about eleven that evening, Mrs Roosevelt came in, kissed him goodnight and retired.

Shortly thereafter Bro Theodore Roosevelt said: "James, will you please put Out the light?" James Amos spent that night in a chair watching over his longtime friend and former employer. At 4:15am on 6 January 1919 Brother Theodore Roosevelt died peacefully in his sleep.

In his book Theodore Roosevelt: Hero To His Valet James Amos tells us "The President was not much of a joiner. Of course, as President, he was elected to membership and honorary membership in almost everything. But these memberships did not really count. I think the only organization he ever joined voluntarily and of his own motion was the Matinecock Lodge of Masons at Oyster Bay. He used to go to the meetings occasionally. He enjoyed going there as a simple member and taking a back seat while his gardener sat in the seat of authority and presided, and called him 'Brother Roosevelt.'"

In his address to the Grand Lodge of Pennsylvania on the occasion of the 150th anniversary of the raising of Bro George Washington, Bro Theodore Roosevelt was quoted assaying, "One of the things that so greatly attracted me to Masonry that I hailed the chance of becoming a Mason was that it really did act up to what we, as a government, are pledged to - namely to treat each man on his merit as a man."

I violate no secret when I say that one of the greatest values in Masonry is that it affords an opportunity for men of all walks of life to meet on common ground where all men are equal and have one common interest.

Theodore Roosevelt



A HINT WILL SUFFICE

By Leo J. Ghirardi, Doric Lodge No. 205, Louisiana

My word processor refers to a hint: a noun, a slight indirect point.

I am now an aging Master Mason who has often been asked by younger men how I spend MY retirement time, which I take as an open invitation for me to speak about life as a Mason. Our policy of never asking a man to petition our Fraternity can easily be sidestepped using this simple approach leading a man in conversation by answering his questions on the time honored qualities of Freemasonry.

Through studying the history of Freemasonry, one can learn much about the impact it has had on society and on the individual over the centuries. It is a subject that needs to be implanted in the minds of those whom we hope to attract to our Lodges. When talking to a potential candidate, we should always make it clear that we never act involved in the political affairs or religious beliefs of our members. We can say with pride that we are a democratic organization that strives to make a good man a better man. And I know that a good man who holds the torch of our Fraternity with dignity and pride will come out a winner throughout his many stations in life.

No matter how hard we work to attract new brethren, I feel that a contributing factor in the decline of new members is due to the existing membership who sadly have fallen away and no longer attend Lodge. We have no way of knowing how the uninvolved Mason is perceived by young men who might desire membership. We all agree that we must never be guilty of asking a man to embrace Masonry just for the sake of having a large membership. The good men we need must be of the caliber that will guarantee our Fraternity true longevity flourishing long into the twenty-first century and beyond.

I recall the words of the late President Kennedy who said, "ask not what your country can do for you, but ask what you can do for your country." That statement holds true for Freemasonry today more than ever.

Ask not what Freemasonry can do for you, but ask what you can do for Freemasonry.



"Freemasonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power and talents are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications for admission into the Order. [LAURIE]",

Surviving The Big Ones

By John "Corky" Daut

The "Big Ones" for me started with growing up during that period between the Great Depression and World War II. The "Big Ones" continued with marriage, 4 children, going to the army, a career, moving to the country and just plain old living for 74 years.

When I think about it. . . I can't believe we made it!

There were about 12 or 13 boys near my age who lived around old Settegast Park in the 1930's. We grew up, went to school, fought and played together and the most amazing thing about it is that we all lived through it.

Why is that amazing, you may ask? Well, according to today's regulators and bureaucrats, at least half of us should either be dead or at least severely physically or mentally handicapped or maybe even both.

We rode bicycles and roller skated on concrete sidewalks and blacktop streets without a helmet or any kind of pads. Living in the south, we played hockey on concrete wearing sidewalk skates with sticks and tin cans. We played Roller Derby in the park's old dry concrete swimming pool. We played football without pads and baseball without gloves, chest protectors and masks. Sure, we fell, got pushed, got tackled and bruised, scraped and cut our backsides, hands, knees and elbows, but our mothers put monkey blood on the injuries and we got over it. You don't remember "Monkey Blood", it is Mercurochrome and all the kids liked it because it didn't sting like Iodine.

All of us kids we would ride around in cars without seat belts or airbags and since no one in our neighborhood had a pickup truck, riding in the back of a truck on a warm day was always a special treat.

When we had fights we punched each other a little or if they were too far to reach, we may have thrown a rock, but knives were almost unheard of and not one of us would have carried a gun even if we could have one. We did get a few black and blue places and an ache or pain, but the next day we went to school together and learned how to get over it and be friends again.

All of us were part monkey but we still fell out of the trees we were climbing. We tripped on broken sidewalks and got nipped by cranky dogs. We got cut and there was broke bones and teeth and no one thought of law suits from these accidents. They were accidents. No one was to blame, but us... Remember accidents?

When I was a kid we were responsible for our own actions. Consequences for what we did were expected and there was no one to hide behind. The idea of a parent bailing us out if we broke a law was unheard of. Parents actually sided with the law when kids did something wrong. If you got a spanking at school, and your parents found out you got another one at home for doing something that deserved one. Our parents didn't run down and file a lawsuit against the teacher and the school.. Oh yes, paddling, was that the cause of all our neurosis, or maybe it was the thing that kept us on the straight and narrow? I seem to remember that the knowledge that a paddle was waiting for misdeeds did have a large influence on my actions.

When we were going to school, if a student weren't as smart as others or didn't work as hard, they failed the grade and had to take it over again the next year. Educators worked to bring underachieving students up to the accepted educational standards of the day rather than lowering the standards to the level of the underachievers.

Yet our generation produced some of the greatest risk-takers and problem solvers in history.

Did you know that the baby cribs of our generation were painted with brightly colored lead-based paint as was the woodwork, cabinets, furniture, houses and almost everything that was painted for hundreds of years. And, just about all of us as babies cut their first teeth chewing on the sides of their cribs, furniture and window sills not to mention almost all of our toys, yet our generation produced presidents, governors, educators, inventors and captains of industry .

When you or your buddies was lucky to get a extra nickel or a dime and bought a candy bar or a soda water you shared. You gave your buddies a bite of candy bar or sip of the soda water. All of the ball players walked across the street to the water hydrant in our front yard and stuck their mouths against it to get a cool drink on a hot day.

My Mom used to cut chicken, chop eggs and spread mayo on the same cutting board with the same knife and no bleach, but we didn't seem to get food poisoning. My Mom used to defrost hamburger on the counter



Corky Back Then

and some of us used to eat it raw sometimes too, but I can't remember ever getting E-coli.

We did not have Televisions, Play stations, Nintendo64, X-Boxes, video games at all, 99 channels on cable, video tape movies, surround sound, personal cell phones, personal computers, Internet chat rooms ... we had friends. We went outside and found them. We rode bikes, roller skated, or walked to their homes and stood in front and yelled for them to come out to play, or knocked on the door, rang the bell or just walked in to visit them. Imagine such a thing. Without asking a parent! By ourselves! Out there in the cold cruel world!

How did we live through it?



Old Tyler Talks

Failure

By Carl Claudy

"What's troubling you?" asked the Old Past Master of a serious-faced brother who sat down next to him.

"So much I hardly know where to begin to tell it," came the response. "I try to be an optimist, but I can't help feeling that, practically speaking, Masonry is a failure, and it depresses me horribly, because I love it."

"Now that's too bad," said the Old Past Master soberly. "Masonry is a failure, practically speaking! That would depress me, too, because I also love it. In fact, I should think it would depress a great many men."

"Yes it would.... a lot of men love it," said the troubled brother.

"Suppose you explain why it is practically speaking a failure," said the Old Past Master. "If I ought to be depressed because of such a condition I think I ought to know it."

The troubled brother looked up suspiciously, but the grave face in front of him wore no smile. If the old eyes twinkled they were hidden by solemn lids from the penetrating glance of the troubled brother.

"Well, it's this way," he began. "Masonry teaches brotherhood. Naturally, your brother is a man on whom you can depend; he is worthy of trust. One believes in one's brother. One backs his note and expects to be paid; one is willing to trust one's wife, one's life, one's good name, to a real brother.

"But there are a good many men who are Masons that I know are not worthy of my trust, merely because they are Masons. They are my brethren because I have sworn with them the same obligations and professed the same faith. But I do not think I could trust them with that which is of value to me, and I know they wouldn't trust me with what is of value to them. I don't mean they are not good men, but I don't feel that my Masonic bond is strong enough to give me the complete trust which a real brotherhood should provide and I don't think they feel it either.

"If I were in a strange city and a man came up to me and wanted to borrow two dollars and pointed to a Masonic pin as the reason, I wouldn't lend it to him. And if I walked into a strange bank and tried to cash a check for twenty dollars on the strength of my Masonic pin, I wouldn't get it."

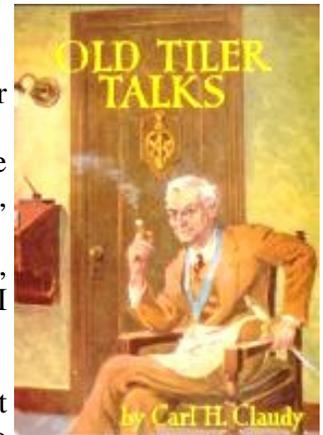
"A pin, you know," put in the Old Past Master, "is not real evidence of being a Mason!"

"No, but even if I could convince the banker I really was a Mason he wouldn't cash my check without identification. And I wouldn't give money to a stranger even if I knew he was a Mason, because....well, because my brotherhood hasn't struck deep enough, I guess. And so it seems to me that practically speaking, Masonry is a failure."

"And yet you say you love it!" sorrowed the Old Past Master. My brother, you have, in the language of the street, got hold of the wrong dog.

"Now let me talk a minute. Your blood brother is a man you love. You were children together, you fought with him and for him. You shared his joys and sorrows. You learned him, through and through. If you love him and trust him, it is not because of your mutual parentage, but because of your association. Two boys are not blood brothers, but raised as brothers, may have the same tender love and trust. It isn't the brotherhood of the flesh, but the brotherhood of spirit, that makes for love and trust.

"You complain because you don't have that feeling for a stranger. Had you been parted from your blood



brother at birth, and never seen nor heard of him until he met you on the street and demanded money while offering proof of his blood relationship, would you trust him without knowing the manner of man he had come to be? Merely because he was a blood relative wouldn't mean he was the type of man you are. He might have become anything during these years of separation.

"Now, my brother, when you became a Mason you assumed a tie of brotherhood with all the other Masons of the world. But you did not assume any obligation to make that tie of brotherhood take the place of all the virtues which are in the Masons of the world, or the virtues possessed by the profane. If you are a true Mason you will extend Masonic brotherhood, practically, to those Masons who hold out the brotherly hand to you; which means those men who are able and willing to prove themselves brothers and Masons, not merely those who belong to lodges and wear pins.

"The world is one big compromise, my brother, between things as they are and things as we would like to have them. You would like to be rich, and you compromise by getting what you can. You would like to be famous, and you compromise by being as well known as you can and doing the best you can to deserve fame. You would like to be the most highly skilled man in your profession, but you have to compromise with perfection on the one hand, and the need of earning a living on the other. As a Mason, you would like to trust on sight every Mason in the world, but you have to compromise with this fact that all Masons are human beings first and Masons afterwards, and human beings are frail and imperfect.

"Masonry makes no man perfect. It merely holds out one road by which a man may travel towards the goal of spiritual perfection more easily and with more help than by other roads. It had no motive power to drive men over that road; but it smooths the way and points the path. The travel is strictly up to the individual brother.

"If you trust those whom you know travel that path, they will trust you....and Masonry will be, practically speaking, for you both a success. If you travel with your eyes open, you will see many who fall by the wayside, not because the way is plain and smooth, but because they are too weak to travel it. That is the fault, not of the road, but of the traveler.

"And so, my brother, Masonry cannot be a failure, because men fail as Masons. As well say the church is a failure because an evil man goes to it; as well call Christ a failure because all men are not Christians. The failure is in the man, not in the beautiful philosophy which is Masonry."

"And I," said the troubled brother, "Am a failure now because I have failed to understand. But not in the future, thanks to you."



Washington's Masonic pipe?

By Clint Schemmer

The Free Lance-Star Fredericksburg VA

It was another hot summer day on the water-screening detail at Ferry Farm. Archaeological intern Rebekah Sargeant put a shovelful of dirt from the dig site in her screen and began washing it with a hose nozzle. As the earth that had been excavated from an old cellar fell away through her wire-mesh screen, she spotted a bit of white ceramic. It looked like part of a tobacco pipe. The intact bowl of a colonist's pipe, in fact, she realized. "I started noticing, while spraying, it had a leaf motif. It was decorated and intact, and that was exciting," the Fredericksburg resident recalled of that day in 2006. "I kept looking at it, and realized it had a symbol on the back," she said yesterday. "I recognized it right away as being **Masonic**. I couldn't believe it!"

She showed it to other washers, took it to the young woman who had excavated the soil and started shouting across the dig site: "Can you believe this? Can you believe what you've just found?"

What they had found, the Ferry Farm archaeologists revealed Wednesday, is one of the most tantalizing artifacts among more than 500,000 they've unearthed over seven years there. Like everyone who sees it, they're intrigued by this broken-off pipe bowl, blackened inside from smoking. Typical of the mid-18th century when George Washington lived at Ferry Farm, it was found in one of the cellars of the Washington family's home. And on the side that faced the smoker, it bears a raised Masonic crest. Specifically, it appears, the symbol for a second-degree Mason.

Washington, then 20, was initiated into Fredericksburg Masonic Lodge No. 4 on 4 November 1752. He was passed to "fellow craft," the second degree, on 3 March 1753, according to lodge records.

"While we can't say that this was George Washington's pipe, we can wonder about it," said Phil Levy, the archaeologist who oversees the University of South Florida's field school at Ferry Farm. Melanie Marquis, supervisor of Ferry Farm's archaeology lab, remembers clearly the moment the artifact was rushed there. "We looked at this one and said 'Wow, this is a Masonic emblem,'" she said. "It was terribly exciting. It was the realization of something that could be very, very significant."

Sargeant, now 21 and in her fourth season at Ferry Farm, is working in the lab these days, cataloguing artifacts as they come in from the field. A rising senior majoring in historic preservation at the University of Mary Washington, she said her work at Ferry Farm has made her even more passionate about archaeology, which she's considering making a career. "It's the greatest thing ever," she said. "I really love it."



Digging Up Bro Washington's Youth

By Theresa Vargas

Washington Post Staff Writer Thursday 3 July 2008

On a bluff overlooking the Rappahannock River, 50 miles south of the capital city that bears his name, archaeologists have unearthed a site that provides what they call the most detailed view into George Washington's formative years: his childhood home and, likely, the objects of his youth.

There are marbles and wig curlers, utensils and dinnerware. A pipe, blackened inside, carries a Masonic crest and dates to when he joined the Fredericksburg Masonic Lodge.

The announcement of the long-sought discovery came yesterday, after seven years of digging and several disappointments. "What's so great about this dig is that when people talk about Washington, they always talk about his adult life," said David Muraca, director of archaeology for the George Washington Foundation, which owns the Ferry Farm property, where the discovery was made. "So this will expand the knowledge about his early years."

It was always known that Washington grew up on the Stafford County property near Fredericksburg, but until now, no one could locate the remains of the house on the 100-plus acres or unearth the artifacts buried inside. "It's an amazing time," Gov Timothy M Kaine (D) said yesterday after addressing a crowd gathered for the public unveiling. "It's a very important site that was thought to have been lost." The governor predicted that the site crucial to the first president's life will draw tourists. "This now gives us one more part of the story to tell," Kaine said. "We are a nation now where people want to have heroes."



Washington's family moved to the property in 1738, when he was 6, and he is believed to have lived in a clapboard-covered wooden home until his 20s. It was there that he lost his younger sister, Mildred, then his father, Augustine. And if it were true that the battered bark of a cherry tree was the first test of Washington's honesty, the debated story most people know of his childhood, then that, too, would have happened on this swath of land now speckled with magnolia and pine trees. "What we have at Ferry Farm for the first time is the ability to look at a text of his childhood," said Philip Levy, an archaeologist and a history professor at the University of South Florida. "This is the only place we're going to get that."

A day before the official announcement, Muraca and Levy stood at the lip of the 50-foot-wide hole of displaced dirt and studied the culmination of their seven-year effort. About a dozen workers, on hands and knees, swept softly at the soil. Even at this early stage, the men said, previously unknown details of Washington's life have emerged.

From a concentration of charred plaster, they can tell that a fire thought to have destroyed the house on

Christmas Eve in 1740 was much smaller and less destructive. An expensive tea set dating to the last decade that the Washingtons lived in the house tells them that the family's financial strain suffered after Augustine Washington's death probably eased. And from the layout of the house, with the front door overlooking the river, they described a "literal crossroads" in Washington's life. Ships at that time could traverse the river to the Atlantic Ocean, and the area's roads were opening up a world to the West, Levy said. "He has this whole world passing in front of him," Levy said. "He starts to understand the value of these roads, and that begins here."

Part of the difficulty with the dig arose because the land was far from untouched. Within the footprint of the house, 20th-century sewer pipes peek through the dirt, and a large area where the soil changes color reveals where Civil War troops dug a trench. In 1994, Wal-Mart proposed building a store on the property but encountered opposition from Stafford residents. "It's sort of a miracle that as much as the building is left, considering all the bad things that happened to it," Muraca said.

Before finding Washington's home, the team spent four years unearthing two other structures, only to find that one was too old and the other too new. The last one, which dated to about 1850, a century too late, became nicknamed among the crew as "Daddy's little disappointment."

Three years ago, team members homed in on the site where they would discover the house. They found two stone-walled cellars, two root cellars and the remains of two fireplaces. They also unearthed 500,000 artifacts, many domestic in nature and dating to the period Washington's family would have lived there: sewing scissors, a brass wick trimmer, figurines that might have once sat on a mantel. A carnelian bead, which originated in India and made its way to Africa, was also discovered and is believed to have hung from the necklace of a slave. When Muraca finally realized what they found, he said: "I couldn't breathe. I couldn't breathe for two days."

It's not like searching for the Titanic, in which a ship found underwater will have its name emblazoned on the side, Levy said. The confirmation comes in dismissing all doubts that the ship, or, in this case, the structure, could be anything else. It helped that by the time they found Washington's home, they had accounted for every other major structure on the property, he said.

The project, headed by the George Washington Foundation and funded by National Geographic and the Dominion Foundation, will eventually include reconstruction. The archaeologists also are hoping to find structures that accompanied the house, such as barns and slave quarters. They believe they have found a kitchen. "The discovery is just the beginning," Muraca said. "It's like when NASA goes to the moon and picks up moon rocks for the first time. That's a really cool day, but it's not until you end up getting them in the lab that the real findings take place."

The same story from Baltimore Sun

Archaeology technician Erin Goslin washes archaeological material at the site of the Washington family house in Stafford County VA. Archaeologists, students and volunteers worked for five seasons before positively identifying remains of the house, occupied by the Washington family beginning in 1738.

After a century of speculation, seven years of digging in the Virginia dirt, and two false starts, archaeologists believe they have finally found traces of George Washington's boyhood home, called Ferry Farm, on the Rappahannock River near Fredericksburg. Thousands of mid-18th-century artifacts, including a broken tea set, along with the home's complex design, are providing historians with hard evidence that is enabling them to reconstruct, for the first time, the physical and economic circumstances of the first president's formative years. The clues suggest that Washington did not grow up in the rustic cabin often portrayed in 19th-century drawings, but rather in a relatively comfortable, eight-room, one-and-a-half story clapboard house. "Most were living in one- or two-room houses in this period," said Mark Wenger, a consulting architectural historian on the project. "I wouldn't say this was three times as large, but it is quite a bit larger than normal houses we see on this landscape" in the mid-1700s.

The 53-foot by 37-foot home faced the Rappahannock. It had two front rooms flanking a central hall, each with a fireplace for heat. There were several back rooms and several more upstairs under a sloping rear roof. The diggers found nothing to support the fanciful tale of how young George chopped down his father's cherry tree with his hatchet and confessed rather than tell a lie. Such stories about Washington's boyhood emerged in the popular literature after the president's death in 1799. Paul Nasca, the staff archaeologist at Ferry Farm, said his crews uncovered several hoe blades, but no hatchets. Washington's pipe? Among the most intriguing items recovered was a pipe bowl decorated with Masonic symbols. Washington is known to have joined a Masonic Lodge in Fredericksburg in 1753 while living at Ferry Farm. He was 21. "One can't say this is

George Washington's pipe, but we can certainly wonder about that," said David Muraca, director of archaeology at the George Washington Foundation, which operates the Ferry Farm site and museum. The dig was sponsored by the Commonwealth of Virginia, the Dominion Foundation, the National Geographic Society, the Mary Morton Parsons Foundation and many individual donors. In addition to the main house, the work also uncovered the home's kitchen and slave quarters. Future workers will seek other outbuildings, gardens and orchards. There are plans to reconstruct the home and several outbuildings as they looked in the 1740s. They will be integrated with educational programs on the site, called George Washington's Boyhood Home at Ferry Farm -- a 113-acre National Historic Site and museum operated by the George Washington Foundation. None of the farm's original buildings survives. Historians believe the Washingtons -- Augustine, his wife, Mary, son George and five other children -- moved to Ferry Farm in 1738, when George was 6 years old. Augustine Washington wanted to be nearer the Accokeek Creek Iron Furnace, which he managed. During his 15 years there, George witnessed the death of his baby sister, Mildred, in 1740. Historians once believed that a fire that year destroyed the original home and forced the Washingtons to rebuild. Burned plaster and lathe, and other evidence from the dig, however, suggest that the fire damaged only part of the house, which was repaired and expanded. The future general and president is known to have swum in the Rappahannock, and often took the ferry across to Fredericksburg. He learned the surveyor's trade and applied for his first military commission while living at the home. George Washington's father died at Ferry Farm in 1743. His mother did not remarry, and the family fell on hard times. George, who inherited the 600-acre farm, once complained in a letter of having too little hay to sustain his horse for a ride to visit his brother. But Muraca said colorful fragments of a fine Wedgewood tea set suggest that good times had returned a decade before Mary Washington moved to Fredericksburg in 1772. "She does have adult children. They could be helping her out," Muraca said. Washington grew tobacco, wheat and corn at Ferry Farm. In 1753, he moved to another family property, called Little Hunting Creek, which he later renamed Mount Vernon. When his mother finally moved, the old place was leased and later sold to tenants. By the 1830s, the house was in ruins. It was finally destroyed during the Civil War battle of Fredericksburg and its exact location was forgotten.

Several previous attempts to find the site failed. This one began with crews digging a large number of small test pits, Muraca said. When they turned up household artifacts from the right period, including broken tableware and pipes, the diggers noted their locations. Eventually, they focused on three "areas of interest" and started digging more seriously. After two years of excavations, the first potential house site turned out to be too early, Muraca said. "It looked more like the 17th-century structures we're used to seeing farther east in the Tidewater," he explained, and was "totally unrelated to the Washingtons."

Artifacts from the second site seemed to point to the right period. But after two more years of digging, that spot, too, began to look wrong, Muraca said. A critical piece of pottery put it squarely in the mid-1800s. So, the archaeologists turned to the third site. "If we didn't hit it on this one, we didn't have any other place to look," he said. They began the work three years ago and immediately found traces of a very large building for the period. It featured a stone foundation, the remains of two stone fireplaces -- one at either end -- and two stone-lined cellar holes for food storage. Best of all, the team's discoveries dated to precisely the right period.

They also aligned with room-by-room property inventories taken after Augustine Washington's death. "Every day we excavated, we felt better and better," Muraca said. "We felt without a doubt we had found the Washington house." The dig uncovered fragments of cutlery, stemware, glassware, ceramics and bone from table waste -- all providing clues to the family's wealth and well-being. One of the most unusual was a type of bead previously known only from a slave necklace found in a grave site in Barbados. Philip Levy, an associate professor of history at the University of South Florida who oversees the USF field school at Ferry Farm, said the home site on the Rappahannock placed Washington at the nexus of the trans-Atlantic trade and the young colony's westward expansion. While he lived there, Washington considered enlisting in the Royal Navy but turned instead toward the interior, helping to survey the western wilderness. The Ferry Farm discoveries reveal the comparative comfort the family initially enjoyed, Levy said, helping to dispel the folklore that came to surround Washington's youth.

Augustine Washington, while not a player in colonial-level politics, was nevertheless "a very powerful, wealthy man within the county," Levy said.