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***Every first Tuesday of the month is the Heads of Bodies and Knights of Saint Andrew meetings**

****Dinners are every Thursday before the degrees. You can RSVP and pay for your meal by [clicking here](#)**

[CLICK HERE TO SEE THE FULL CALENDAR](#)



Albert Pike

VALLEY OF MINNEAPOLIS
ORIENT OF MINNESOTA

VALUED MEMBER SINCE 1873

2011 Dupont Avenue South
Minneapolis, MN 55405

MEMBER NO. 00001



2022

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THE BOOK OF THE DEAD

NOTE FROM THE EDITOR

This article is the part of a series where we will republish articles from 100 years ago in the Scottish Rite SUN. This particular article discusses the Egyptian Book of the Dead, a topic that those of us who have seen all of the degrees our Valley puts on will find very interesting! The SUN in 1924 did not sign their articles, but it is assumed that it was written by secretary David Waldo Knowlton, 33° I.:G.:H.:.

Mark Evan Prewett, 32° K.:C.:C.:H.:
Editor for the SUN

SCOTTISH RITE SUN
JANUARY 2024

The ancient Egyptians believed that the spirit lived after the body was dead; that it journeyed through the underworld in search of the many blessings to be found there; and that it frequently came back to the body and was in some way effected by the treatment which the body had received. It was the duty of the living to care for the dead, and to be sure that buried with the body was everything which could be of use to the spirit in its future journey.

The journey through the underworld was made under the direction of the sun god but

that the spirit might partake of the many blessings to be found there it must avoid the evil which frequented the path. That it might be prepared to do so the passage of the spirit through the underworld was described in a collection of pieces called the Book of the Dead or, to use the term of the Egyptians, the Book of Coming out from the Day. The Day was the life upon earth from which the spirit came into the new life among the Gods. The entire collection was in reality a guidebook to the underworld, though it also contained magical formulas, which, repeated, would smooth away difficulties and gain entrance to various portions of the underworld, to which admission was refused those not in possession of the proper words. It was therefore important that a man should familiarize himself with its contents in life and learn the mystical sentences. To assist the memory of the spirit after death parts of the book were written on papyrus or linen and placed with the body in the mummy case. In addition, parts were frequently written on the mummy case or on the walls of the tomb that the spirit might return and read again the instructions should necessity require. Only such parts of the book as were thought to be of most importance to that particular person were made available to his spirit. As a result, there have been found a great many copies, but the rolls or inscriptions are not the same, one containing one set of chapters and another, another set.

The subject matter of the Book of the Dead covered a multitude of matters. An idea of its character may be obtained from the following subjects treated: how the spirit was to be reconstructed; how to enter various regions of the underworld; how to be transformed into the golden hawk, the god who produced light, the lotus, the phoenix, the heron, the crocodile and various other sacred characters; how to avoid dying a second time; how to return to the earth. In the 125th chapter the entrance into and events transpiring in the Hall of Maati, the Judgment Hall of Osiris were described; the weighing of the heart in the balance; the appearance before the forty-two judges, before each of which he must deny having, on earth, committed the particular sin which that god was called upon to judge. Having received the favorable judgment of the gods he was permitted to behold Osiris and finally after passing the many gates between, calling the gate keepers by name, and reciting the proper formula to each he was permitted to enter the “House of Osiris.”

The Book of the Dead is the most famous piece of Egyptian literature and gives a wonderful insight into the intricate theory of immortality held by that people from at least 4000 years B.C.



KCCH INVESTITURE

On a crisp October Saturday, Brethren from the entire Orient of Minnesota descended upon Saint Paul Valley on Plato Boulevard for the investiture of the Knight Commanders of the Court of Honor of this beautiful state. As is tradition, Saint Paul Valley has always sponsored the KCCH investiture for our Orient. In the midst of a sea of red, white, white with blue band, and purple caps, sixteen brothers were honored to receive their own red, traditional British regimental caps, and celebrate with these esteemed men, not only for the work they have done for the Scottish Rite and their Valleys, but for the work they will do.

Out of the sixteen, nine brothers from Minneapolis Valley were bestowed this honor. To wit:

- Robert Stai Davis
- Reed Eric Endersbe
- Paul William Hodnefield
- Bruce Ronald Larson, Jr.
- Kenneth Glenn Martin
- Mark Evan Prewett
- Tyren Arthur Schmidt
- Kevin Everett Sullivan
- Martin Justin Thompson

In addition, Ty Schmidt was honored as the principal candidate for the ceremony. When speaking with the KCCH recipients, all were humbled to be counted among such a group

of honorees.

Congratulations to our newest Knight Commanders of the Court of Honor!

Mark Evan Prewett, 32° KCCH
Editor for the SUN



KNIGHTS OF SAINT ANDREW

As the curtain falls on the Fall Degree Cycle, I find myself reflecting on the swift year that has passed and the privilege it has been to serve in leadership within the Knights of Saint Andrew. This journey, marked by diligent work, perseverance, and a deep commitment to our glorious valley, has been both fulfilling and enlightening.

The Knights of Saint Andrew, a beacon of unity and service, stands as a testament to the dedication of its members. In the coming months, we are poised to embark on the Spring Degree Cycle, a season that holds the promise of new beginnings and further contributions to our Masonic journey.

To those reading these words, I know your heart is in Masonry, and Masonry is in your heart. The contemplation of becoming a Knight of Saint Andrew has likely occupied your thoughts for some time. The time is now. If you have been pondering how you can contribute and serve, I encourage you to take the next step, sign up, and be Knighted.

This journey is not merely an individual pursuit; it's a collective effort to fortify the bonds of our larger order. Your unique gifts and talents, whatever they may be, are not

just welcomed but needed. As you consider joining our esteemed ranks, remember that your service as a Knight of Saint Andrew is a meaningful contribution to the legacy of our Masonic community.

In the spirit of unity, service, and shared purpose, let us move forward together, making a positive impact within our order and the broader Masonic world. Your journey as a Knight of Saint Andrew awaits, and we eagerly anticipate the richness and depth your presence will bring to our noble cause.

Fraternally,

Scott Giannone, 32° M.:R.:S.:
Excellent Master
Knights of Saint Andrew



SESQUICENTENNIAL 1873-2023

In 2023 the Minneapolis Valley celebrated 150 years of Scottish Rite Freemasonry. This milestone was formally recognized at the annual Feast of Tishri at the end of September. The Feast of Tishri is hosted annually by the Lodge of Perfection as part of the 14th Degree. In this very special year, in addition to their 14th degree rings, each new Perfect Elu during our 150th year received a commemorative sesquicentennial coin.

An additional limited number of commemorative coins were created for sale to support our Building and Museum Foundation. To those who have purchased these coins... thank you! Your donation has contributed to the future of our Valley home. If you are

still interested in acquiring a coin, you may contact the Valley Secretary or myself.

While the Feast of Tishri celebrates our newest members, it also gives us the privilege of recognizing our members who have been a part of our history for 50 years. This year we were honored with 19 brothers who joined in 1973 (our 100th year), and now have 50 years of membership. Their stories and contributions are now part of our 150-year history.

The history of our Valley is still unfolding. Each and every one of our current members are adding to that rich history. What will our future brothers read about us at the 2073 bicentennial celebration?

Below is a brief history of the earliest foundation of our Valley:

The history of the Scottish Rite in Minneapolis starts with one man. Alfred Elisha Ames came to the then town of St. Anthony, directly across the river from the town or village that would become Minneapolis. Brother Ames founded Blue Lodge Masonry there in what is now Cataract Lodge No.2, operating under a charter from the Grand Lodge of Illinois.

When the Most Worshipful Grand Lodge of Masons of Minnesota was organized on February 24, 1853, Brother Ames was elected the first Grand Master, serving for the period 1853-1854.

Most Worshipful Brother Ames was later appointed Deputy for the Scottish Rite in Minnesota on April 17, 1873, and then proceeded to confer the 14th degree on a number of men. Fourteen charter members, including Alfred Elisha Ames, M.D. applied for a charter from the Supreme Council. Sovereign Grand Commander Albert Pike issued Perpetual Letters of Confirmatory on the 23rd of June, giving the name “Excelsior Lodge of Perfection No. 3.” Ames appointed officers and gave notice of the consecration of the Lodge and installation of Officers on July 10, 1873. He was elected an Active member of the Supreme Council on May 5, 1874. During his term he also instituted the St. Vincent de Paul Chapter of Rose Croix, which is now called the Minneapolis Chapter of Rose Croix.

The first meeting of the Lodge of Perfection took place in the Masonic Hall used by Hennepin No. 4 and Minneapolis No. 19, at what is now 103-111 Nicollet Avenue. Unfortunately, soon after the Lodge and Chapter were created, Brother Ames died on September 23, 1874. With the loss of this inspiring leader the bodies passed into a long

period of doubt and difficulty. It was 1880 before there was any more activity, and this was to be credited to Albert Amos Higbee.

Higbee also influenced the beginning of the Minneapolis Scottish Rite. He moved to Minneapolis in 1879 after having been a member of the bodies in St. Paul. It was through his efforts that Minneapolis brethren were encouraged to again work in the Rite. His interest paid off early in 1880, with the institution of the Alfred Elisha Ames Preceptory and the Minneapolis Consistory. He presided over the Preceptory for eight years and over the Consistory for seven years.

The name “Excelsior Lodge of Perfection No. 3” was changed on October 23, 1935 to “Minneapolis” by resolution later approved by the Supreme Council.

Al Golder, 33° I.:G.:H.:

Venerable Master

Lodge of Perfection

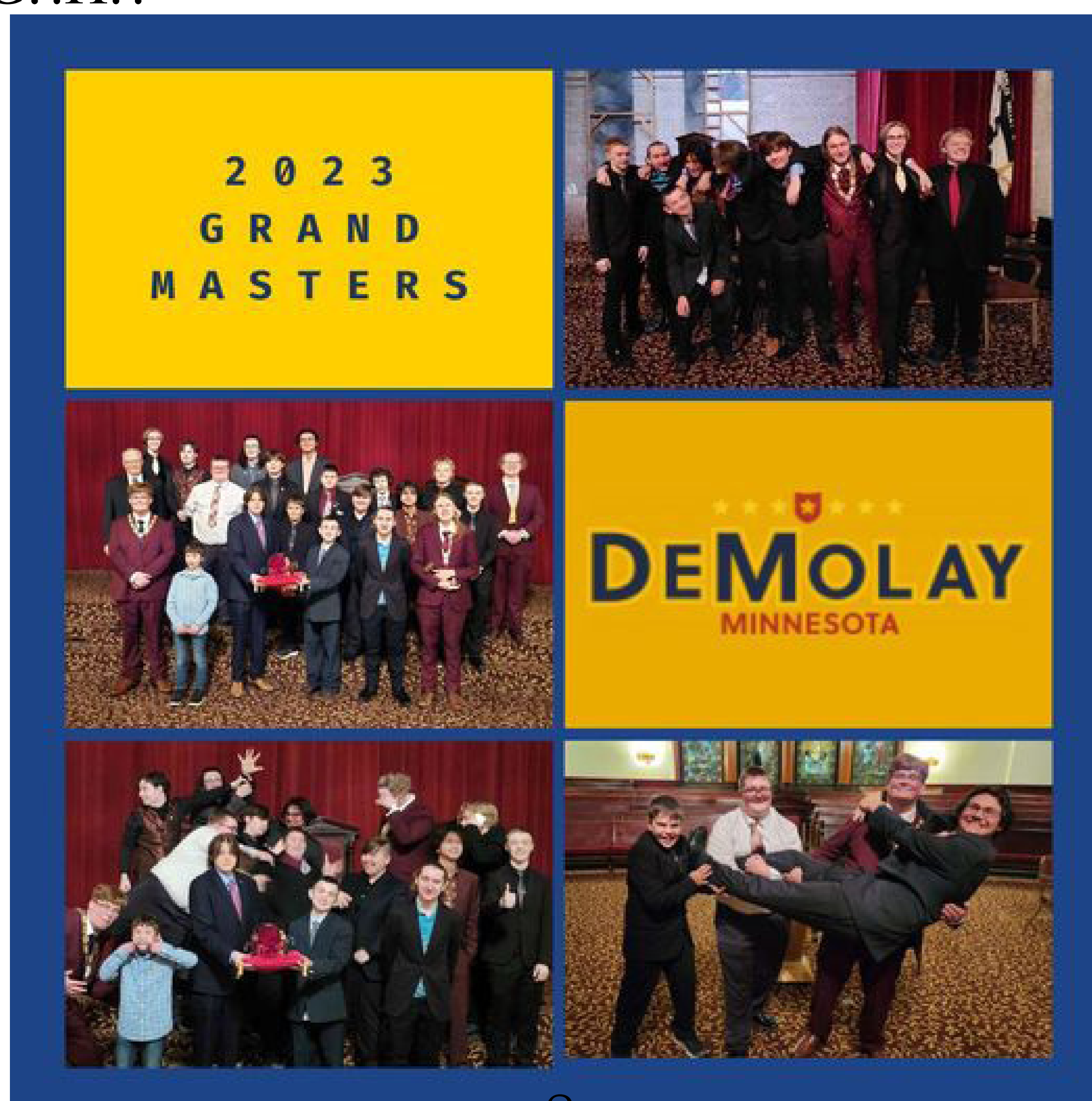




MINNESOTA DEMOLAY

Pictures are worth a thousand words, but Minnesota DeMolay has been very active, conducting an Initiatory Class of new DeMolay in honor of the Most Worshipful Grand Master of Masons Dayton, L Berg at the Scottish Rite. They have been and will be participating in the activities of our Lodges and Job's Daughters Bethels and conduct Winter Fest in Duluth in February. During the Holiday Season they participated in a variety of charity events. DeMolay is the best gift and experience for young men 12 to 21 years old!

Mark Hailer, 33° I.:G.:H.:



MINNESOTA DEMOLAY

DeMolays of Minnesota participated in a multi-
chapter performance of Arch of Steel for the
installation of their 2024 Officers!



THE
ROAD
BEGINS
HERE





DOUBLE HEADED EAGLE

The double-headed eagle is a symbol that has been used by various cultures and civilizations throughout history. The coat of arms is perhaps the most common use of the double-headed eagle. The double-headed eagle represents the concept of the combining opposites, such as east and west, or temporal and spiritual authority, or two powers combined into one. The Byzantine Empire used the double-headed eagle to symbolize its claim to represent both the Roman Empire and the Christian Church. Russia adopted the double-headed eagle in the 15th century to signify its expansion and its connection both to Europe and to Asia.

The Double-Headed Eagle in Esotericism

The symbol also belongs to various esoteric and philosophical schools such as alchemy, astrology, Kabbalah, and Rosicrucianism. The double-headed eagle is also used to represent the combination of secret and open teachings. Alchemy associated the double-headed eagle with the operative alchemical process of turning base metals into gold combined with the speculative alchemical goal of achieving enlightenment.

The Adoption and Adaptation of the Double-Headed Eagle by the Scottish Rite

The Scottish Rite is a branch of Freemasonry that emerged in the 18th century in France and Scotland. It developed its system of degrees and rituals that incorporated elements from various sources, such as chivalry, Templarism, Hermeticism, and Enlightenment philosophy. The Scottish Rite adopted the double-headed eagle as its emblem in 1768 by Charles de Bonneville (the founder of the Council of Emperors of East and West), and

it interpreted and applied the symbolism of the double-headed eagle to its degrees and rituals, such as Knight Kadosh (30th degree), Prince of Mercy (26th degree), or Knight Rose Croix (18th degree).

Historical background of the Scottish Rite

The Scottish Rite emerged as a rite within Freemasonry in the 18th century. It was originally called the Order of the Royal Secret or the Rite of Perfection, and it consisted of 25 degrees that were based on the ancient mysteries, the medieval orders of knighthood, and the then modern sciences. The Scottish Rite was founded by Charles de Bonneville in 1761 in Paris, who created the Council of Emperors of East and West as its governing body. The Scottish Rite expanded to other countries and regions and it met other Masonic rites that also claimed higher degrees, such as Baron Von Hund's Rite of Strict Observance and also the Rite of Philalethes. The Scottish Rite underwent several revisions to adapt to the changing circumstances and preferences of its members. Some of the influential figures and events that shaped the Scottish Rite were Frederick II of Prussia (the first Grand Commander), Albert Pike (the author of *Morals and Dogma*), John Henry Cowles (the founder of Supreme Councils), or the Schism of 1801 (the split between the Northern Masonic Jurisdiction and the Southern Jurisdiction).

The Meaning of the Double-Headed Eagle in the Scottish Rite

As previously mentioned, Scottish Rite adopted the double-headed eagle as its emblem in 1768 by Charles de Bonneville, who designed it as a symbol of his Council of Emperors of East and West. The double-headed eagle represented the authority and jurisdiction of the council over both hemispheres, as well as its aspiration to unite all Masons under one banner. The double-headed eagle also symbolized the dual nature and purpose of Freemasonry, which was to improve both oneself and society through moral instruction and charitable action. The Scottish Rite interpreted and applied the symbolism of the double-headed eagle to its degrees and rituals, such as Knight Kadosh (30th degree), Prince of Mercy (26th degree), or Knight Rose Croix (18th degree). Knight Kadosh used the double-headed eagle as a symbol of vengeance and justice against tyranny and oppression. Prince of Mercy used the double-headed eagle as a symbol of mercy and forgiveness towards enemies and brethren. Knight Rose Croix used the double-headed eagle as a symbol of resurrection and regeneration through faith and love. The double-headed eagle was displayed on various Masonic objects and documents that belonged to these degrees and rituals, such as aprons, jewels, sashes, or certificates.

The Variation and Evolution of the Double-Headed Eagle in the Scottish Rite

The design and appearance of the double-headed eagle changed over time according to different regions, styles, and preferences. Some features were added or modified to enhance or emphasize certain aspects of the symbolism, such as crowns, swords, claws, wings, or stars. For example, some variations of the double-headed eagle had a crown on both heads to signify sovereignty, and others had one single crown above both heads to show unity. Some versions had wings that were spread to signify freedom or expansion, while others had wings that were folded to signify restraint. Some versions had a star above the eagle to signify glory or imply divine providence.

Conclusion

The double-headed eagle is a symbol that has a long and rich history that spans different cultures and civilizations. It has been used to express different concepts and ideals. The Scottish Rite adopted the double-headed eagle as its emblem in 1768 by Charles de Bonneville, and it interpreted and applied the symbolism of the double-headed eagle to its degrees and rituals, such as Knight Kadosh (30th degree), Prince of Mercy (26th degree), or Knight Rose Croix (18th degree). The particulars of the double-headed eagle changed over time according to different regions, styles, and preferences, and some features were adapted to emphasize certain aspects of the symbolism.

The double-headed eagle is a symbol that signifies the various dualities of purposes and meanings of the Scottish Rite. It represents the authority and jurisdiction of the Scottish Rite and represents various dual natures and purposes of Freemasonry and the Scottish Rite.

Elliott Saxton, 32° K.:C.:C.:H.:

WRITERS WANTED!

Have an article idea?

Send all submissions to sun@scottish-rite-mpls.org!

Want to join the Scottish Rite communications committee?

Contact WB Stephen Kesler, 32° K.:C.:C.:H.: at

communications@aasrmn.org