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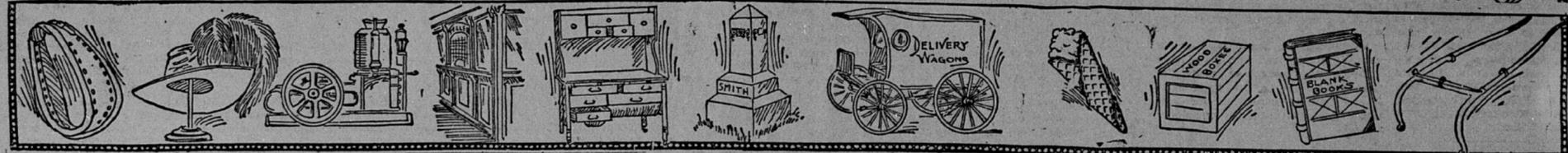
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## MEMORIAL FOR DEAD MEMBERS

Services at the Trinity Methodist Episcopal Church Sunday Afternoon Were Inspiring and Beautiful.

## THE DECEASED MEMBERS

Address by Rev. J. W. Potter—Order of Exercises Carried Out as Per Ritual.

Yesterday afternoon at Trinity M. E. church, memorial services were held in honor of the departed members of the Odd Fellows lodges, Puckechetuck, lodge No. 43, Herman Lodge No. 116, Keokuk Lodge No. 13 and auxiliary order, Colfax Lodge Rebekah's No. 4. The members of the orders met at their hall at Seventh and Main at 2:30 and marched in a body to the church where the beautiful services for the departed members were held. The order of exercises in charge of

Albert Kiefer, chairman, were as follows:  
Organ Voluntary.  
Opening remarks by chairman.  
Prayer.  
Quartette.  
Reading names of deceased members.  
Memorial sermon, Rev. J. Wesley Potter.  
Hymn.  
Benediction.  
Opening Remarks.  
Albert Kiefer as chairman of the exercises in a few opening remarks said: Sisters, brothers and friends: We are gathered here this afternoon to render tribute to those of our brothers and sisters who have passed from our midst and are gathered here this afternoon to render tribute to those of our brothers among us, to enter a domain which is higher and brighter.  
Nothing could be more fitting than that when men die some note should be made of it, something should be said of it, something that perchance may bring consolation to the sorrowing and aid the mind in the contemplation of the mysteries of life and death.  
This being the purpose of our memorial, we will now with devotion observe the ceremonies of the afternoon.  
Rev. Potter's Address.  
The memorial address delivered by Rev. J. W. Potter was a beautiful talk ennobling the memories of the departed members of the Odd Fellows lodge and an address listened to attentively by the large number of friends and members of the orders who were present.  
Following is the substance of Dr. Potter's address:

Brothers of the Order, Ladies of the Auxiliary, and friends:  
We are here gathered to enshrine afresh in our hearts the memory of our dear, departed dead.  
They quit the scenes of this earthly life and are escaped into the unspeakable peace beyond the stars. For them the mists of time have dissolved and the realities of eternity dawned.  
We have scattered flowers on their windowless homes and in that act testify to all the world that "gone, they are not forgotten."  
Tender and sacred memories stir the heart as we think of the past—memories of a voice, a look, a word, a deed. A love that was warm and true, a friendship that was strong and abiding, a relationship that was tender and sweet. But we cannot call them back—escaped, are they, from the noise and jostle of life into the calm that falls at even time.  
And why should we mourn? They lived their time—played their part in the great drama of life, then passed into the presence of the Great God of us all—there to receive according to the deeds done in the body. Will not the Judge of all the earth do right? Surely he will.  
Then why should we mourn or wish them back—is not this the end and estate of man?  
To me it seems fitting, my brothers and sisters, that as we meet here today, in the midst of memories that hush our spirits and mellow our hearts, we should pause long enough to consider well the foundation principles of our order and the ground of our faith. We are face to face with the fact that we are mortal and mortality is subject to the laws of dissolution. We must have some enduring

principle, to which we can cling when the fleeting, shadowy things of this life shall fall.  
Odd Fellowship is founded on the Bible. Every principle of the order. Every tenet of our faith is taken from the Word of God.  
Yet we do not claim to be a church or a soul-saving institution—we have never presumed to say "come unto me and be ye saved," that belongs to Christ alone, and when some ill-advised brother, in some moment of enthusiasm says "the lodge is my church," he speaks foolishly and the speech does much more harm than good to our beloved order.  
We are a fraternity, a brotherhood—our chief principle is brotherly love, and it is taken from the story of the good Samaritan, as told by our Lord.  
He said a certain man went from Jerusalem to Jerico—it does not matter who the man was, of what race or nation, he was a man, and that's enough. That establishes the fact of brotherhood and furnishes the basis for charity.  
At a certain dangerous point of the road he fell among thieves, who stripped him, beat him and left him for dead. Two hypocrites passed that way, one a priest, the other a Levite, they both saw the man's condition and both passed by, for ministers though they were, they had not learned the law of service and sacrifice. They did not know that the most acceptable way to serve God and manifest our love to Him is to serve and love his other children.  
But another man, with a man's heart of sympathy, came that way and he had compassion, and in mercy stopped and ministered to the fallen brother, binding up his wounds and taking him to the nearest hotel.  
This is a beautiful story and its lessons should not be lost upon us, this is the chief value of life.  
For it men have traveled around the globe, and worked and toiled through the years, while upon its holy altar woman brings divinest gifts and is happy in the sacrifice if she but knows her offering accepted.  
We believe in the religion of the hand as well as of the heart—the religion that manifests itself in deeds of

mercy and help, and throws the mantle of charity over the faults and frailties of others. Care for the sick and relief for the needy, with special provision for those who are bereaved when a brother is gone, are the elements which inhere in the very life of Odd Fellowship. We desire, of course, that our members shall live lives of honesty and sobriety, revering God and serving man.  
We desire that they shall always seek the approval of Heaven and so order their lives that they shall be blessings to the brotherhood and a power for good in the community. If there be any among us who do not so walk and live, let it be understood that they are not living in harmony with the teachings of the order.  
But in the midst of all this tender and sacred service comes the irresistible thought, that our own labors will some day be ended.  
Someday the "silver cord" will be loosed. Someday the "golden bowl" will be broken, someday the "pitcher" will be broken at the fountain. What then?  
This life is not all, nor does death end all.  
Earth is the vestibule. Heaven is the dwelling. Are we ready for the change? Surely we would not care to forever remain in the anti room, when the lodge is open and the roll is called. Brothers, it will be the greatest mistake of your lives if we leave necessary preparations out of account.  
To provide for the parting here and make no provision for the meeting over there is the height of worldly folly. Let us here and now pledge each other and our God that we will be better men and women, more loyal to truth and duty, more mindful of each other, and so live "that when the summons comes to join that innumerable company, we may go, not like galley slaves at night, scourged to their dungeon, but sustained and soothed by an unfaltering trust, approach our graves like one who wraps the drapery of his couch about him and lies down to pleasant dreams," believing that when we awake the hills tops will be a light with the radiant beams of the eternal morning and we

shall join the hosts of the redeemed on high.  
If faithful here, we shall be robed and crowned there.  
Deceased Members.  
COLFAX LODGE.  
Colfax Lodge, Rebekahs, No. 4.—Sisters J. B. Ogden, Lillian Dillery, J. B. Tinsman, Sarah B. Graham, Annis Bauer, Barbara Wolf, Adel Bartlett, Josephine Decker, Rosalina Schneider, John Dillery, James Dimond, W. J. Schlotter, Fred Immeget, A. E. Foulkes, Amelia Beacham, Mrs. W. W. Surry, Mrs. Slaughter, F. Carter, Cora Loeffler, K. Dimond, Carrie Agne.  
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Herman Lodge No. 116—Emmanuel Schwartz, Leonard Kraft, Martin Buescher, Henry Tebelman, Henry Briber, Joseph Ebner, Nathan Lowitz, A. T. Bode, Herman Kamper, Joseph Margerle, Henry Rosenthal, Fred

Swartz, George Ackerman, Jacob Rau, John Schultz, Fred Brinkman, George Koerner, Henry Lindenfeld, George Roth, Lorenz Scherer, Valentine Morsch, George Englehardt, Theodore Froelinger, San Francisco, Cal.; Botlieb Hunziker, John Wicke, Carl Schorer, Oswald Schmeid, Adolph Weismann, Benedict Raber, John Wagner, Franklin, Iowa; Henry Kummer, J. F. Benning, De Sota, Mo.; Fred Lange, Carl Wirtz, Hickory Grove; John Oertel, Henry Schouten, M. Thome, Jacob Frank, Henry Krueger, Martin Holdorf, George Loeffler, Chas. Schultz, John Hoffman, Phillip Miller, Jolius Ross, Henry Tieske, Otto Machaelis, George Erdman, Christian Helnz.  
KEOKUK LODGE.  
Keokuk Lodge No. 13.—William Condon, A. Moringstar, T. T. Cochran, A. P. Thomas, James A. Cautler, J. H. Candes, E. Hume, L. G. O'Brien, Wesley Riggs, Lafayette Patrick, John Perdue, Edward Mack, James W. Johnston, William Leonard, Henry Well, Samuel A. Tate, Isaac Hall, T. B. Meads, O. C. Jacobs, W. T. Booth, Robert C. Fry, H. D. Bartlett, E. Chevilion, Barney Burt, William McVity, Robert Snowden, Arsmann Waters, William Crowell, W. T. Ruddick, George W. Wilson, William Bullard, Conrad Lutz, John T. Perkins, John Burk, N. Schlotter, W. P. Marshall, B. S. Merriam, Charles Riffley, William Rochford, R. M. Sellers, John Dillery, James Nelson, L. H. Macquillan, L. D. Springer, P. P. Armitage, Ira H. Garland, Thomas Ackley, W. H. Nicols, F. Haessig, D. Buss, W. A. Miller, Louis J. Roche, James N. Goules, Leroy McGavic, C. D. Perkins, Norman Starkweather, George Huffman, Jacob Bartlett, E. J. Berry, C. B. Wilson, J. D. Hosselton, C. Terwilliger, William Patterson, T. J. Hardesty, M. S. Berryhill, W. J. Schlotter, A. E. Foulkes, E. Rollett, Joseph Harris, J. M. Mace, Gus Anderson, George Hardesty, Samuel Campbell, W. M. Buss, E. C. Booth, D. E. Santo, W. Wiley, John Leezer.

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