

Tucholsky Wagner Zola Scott  
Turgenev Wallace Fonatne Sydow  
Twain Walther von der Vogelweide Fouqué Schlegel  
Weber Freiligrath Friedrich II. von Preußen  
Kant Ernst Frey  
Fechner Fichte Weiße Rose von Fallersleben Hölderlin Richthofen Frommel  
Engels Fielding Eichendorff Tacitus Dumas  
Fehrs Faber Flaubert Eliot Ebner Eschenbach  
Feuerbach Maximilian I. von Habsburg Fock Zweig Vergil  
Goethe Elisabeth von Österreich London  
Mendelssohn Balzac Shakespeare Dostojewski Ganghofer  
Trackl Stevenson Lichtenberg Rathenau Doyle Gjellerup  
Mommssen Thoma Tolstoi Lenz Hambruch Droste-Hülshoff  
Dach Verne von Arnim Hägele Hanrieder Humboldt  
Karrillon Reuter Rousseau Hagen Hauptmann Gautier  
Garschin Defoe Baudelaire  
Damaschke Descartes Hebbel  
Wolfram von Eschenbach Darwin Dickens Schopenhauer Hegel Kussmaul Herder  
Bronner Melville Grimm Jerome Rilke George  
Campe Horváth Aristoteles Voltaire Federer Bebel Proust  
Bismarck Vigny Gengenbach Barlach Heine Herodot  
Storm Casanova Tersteegen Grillparzer Georgy  
Chamberlain Langbein Gilm Gryphius  
Brentano Claudius Schiller Lafontaine Kralik Iffland Sokrates  
Strachwitz Katharina II. von Rußland Bellamy Gerstäcker Raabe Gibbon Tschechow  
Löns Hesse Hoffmann Gogol Wilde Gleim Vulpis  
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von Ossietzky May vom Stein Lawrence Leibniz Irving  
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# **The Jericho Road**

W. Bion Adkins

# Imprint

This book is part of the TREDITION CLASSICS series.

Author: W. Bion Adkins

Cover design: toepferschumann, Berlin (Germany)

Publisher: tredition GmbH, Hamburg (Germany)

ISBN: 978-3-8491-6908-4

[www.tredition.com](http://www.tredition.com)

[www.tredition.de](http://www.tredition.de)

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## DEDICATION

### WORTHY AND GENTLE BROTHERS

I DEDICATE THIS LITTLE BOOK TO THEE, SINCERELY HOPING THAT IT WILL AFFORD YOU MUCH PLEASURE AND BE THE MEANS OF INCITING YOU TO GREATER EFFORT IN BEHALF OF OUR BELOVED ORDER. MAY THY YEARS BE MANY AND THEIR SEASONS ALL GOLDEN AUTUMNS, RICH IN PURPLE CLUSTERS AND GARNERED DELIGHTS.



## **PREFACE**

"I have lived much that I have not written, but I have written nothing that I have not lived, and the story of this book is but a plaintive refrain wrung from the over-burdened song of my life; while the tides of feeling, winding down the lines, had their sources in as many broken upheavals of my own heart." A book, like an implement, must be judged by its adaptation to its special design, however unfit for any other end. This volume is designed to help Odd-Fellows in their search for the good things in life. There is need of something to break the spell of indifference that oftentimes binds us, and to open glimpses of better, sweeter, grander possibilities. Hence this volume, which is a plea for that great fortune of man—his own nature. Bulwer says: "Strive while improving your one talent to enrich your whole capital as a man." The present work is designed to aid in securing the result thus recommended. We send it forth, trusting that it will find its way into the hands of every Odd-Fellow and every Odd-Fellow's friend and neighbor, and that those who read it will gather from its pages lessons which shall enable them to pluck thorns from their pathway and scatter flowers instead.

**W. BION ADKINS.**

October 1, 1899.





## TODAY'S DEMAND

God give us men. A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men who possess opinions and a will;  
Men who have honor;  
Men who will not lie,  
Tall men, sun-crowned, who live above the fog  
In public duly and in private thinking.  
For, while the rabble, with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.  
God give us men!

—Selected.



## **TOMORROW'S FULFILLMENT**

\* \* In the long years liker must they grow;  
The man be more of woman, she of man;  
He gain in sweetness and in moral height,  
Nor lose the wrestling thews that throw the world;  
She mental breadth, nor fail in childward care —  
Till at the last she set herself to man,  
Like perfect music unto noble words;  
And so these twain, upon the skirts of time,  
Sit side by side, full summed in all their powers,  
Self-reverent each and reverencing each.  
Then reign the world's great bridals, chaste and calm;  
Then springs the crowning race of human kind.

— Alfred Tennyson.



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## INTRODUCTORY

On April 26, 1819, Thomas Wildey, the English carriage-spring maker, together with John Welch, John Duncan, John Cheatham and Richard Rushworth, instituted the first lodge of Odd-Fellows at the Seven Stars Tavern in Baltimore, and it was given the name of Washington Lodge No. 1. From this feeble beginning has grown the immense organization of today. The Odd-Fellows claim a venerable antiquity for their order, the most common account of its origin ascribing it to the Jewish legend under Titus, who, it is said, received from that Emperor the first chapter, written on a golden tablet. The earliest mention made of the lodge is in 1745, when one was organized in England. There were at that time several lodges independent of each other, but in a few years they formed a union. Toward the end of the century many of them were broken up by state prosecutions, on suspicion that their purposes were seditious. The name was changed from the Patriotic Order to that of the Union Order of Odd-Fellows. In Manchester, England, in 1813, some of the lodges seceded from the order, and formed the Independent Order of Odd-Fellows.

The order's first appearance in America was in 1819. The purposes of the order were so changed by the founders here, that it is said to be almost purely an American organization. It was based on the Manchester Unity, which was really the parent institution. In 1842, this country severed its connection with that of England.

Lodges connected with either those of England or America are established in all parts of the world. The real estate held by the organization exceeds in value \$20,000,000, and there is scarcely a town in the country that has not its Odd-Fellows Building. The total revenue of the order is nearly \$10,000,000 per annum. Yearly relief amounts to nearly \$4,000,000 a year.





## THE JERICHO ROAD

"A traveler passed down the Jericho road,  
He carried of cash a pretty fair load  
(The savings of many a toilsome day),  
On his Jericho home a mortgage to pay.

"At a turn of the road, in a lonely place,  
Two villainous men met him face to face.  
'Hands up!' they cried, and they beat him sore,  
Then off to the desert his money they bore.

"Soon a priest came by who had a fold;  
He sheared his sheep of silver and gold.  
He saw the man lie bruised and bare,  
But he passed on by to his place of prayer.

"Then a Levite, temple bound, drew nigh;  
He saw the man, but let him lie,  
And clad in silk, and filled with pride,  
He passed him by on the other side.

"Next on the way a Samaritan came  
(To priest and Levite a hated name);  
The wounded man he would not pass,  
He tenderly placed him on his ass.

"He took him to an inn hard by;  
He dressed his wounds and bathed his eye;  
He paid the landlord his full score;  
If more was needed would pay him more.

"Ah! many travel the Jericho way,  
And many are robbed and beaten each day;  
And many there be on the way in need,

Whom Priest or Levite never heed;  
And who to fate would yield, alas!  
If some Samaritan did not pass."

## THE OBJECTS AND PURPOSES OF ODD-FELLOWSHIP

We are taught that "God hath made of one blood all nations of men to dwell on the face of the earth," and when we say mutual relief and assistance is a leading office in our affiliation, and that Odd-Fellowship is systematically endeavoring to improve and elevate the character of man, to imbue him with a proper conception of his capabilities for good, to enlighten his mind, to enlarge the sphere of his affections and to redeem him from the thralldom of ignorance and prejudice, and teach him to recognize the fatherhood of God and the brotherhood of men, we have epitomized the objects, purposes and basic principles of our order. Odd-Fellowship is broad and comprehensive. It is founded upon that eternal principle which teaches that all the world is one family and all mankind are brothers. Unheralded and unsung, it was born and went forth, a breath of love, a sweet song that has filled thousands of hearts with joy and gladness. To the rich and the poor, the old and the young, at all times, comes the rich, sweet melody of this song of humanity to comfort and to cheer. For eighty years the light of Odd-Fellowship has burned before the world, a beacon to the lost, a comfort to the wanderer and a protection to the thoughtless. Eighty years of work for humanity's sake; eighty years devoted to teaching men to love mankind; eighty years of earnest labor, consecrated by friendship, cemented with love and beautified by truth. In ancient times men sought glory and renown in gladiatorial combat, though the victor's laurel was wet with human blood. In modern times men seek the plaudits of the world by achievements for human good, and by striving to elevate and ennoble men. Looking back through nineteen centuries we behold a cross, and on it the crucified Christ, with nail-pierced hands, and wounded, bleeding side, but whose heart was so full of love and pity that even in His dying agonies He had compassion upon His persecutors, and cried out, "Father, forgive them, for they know not what they do."

That event was the dividing line between the ancient and the modern era; between the rule of "brute force" and the "mild dominion of love and charity." The mission of Odd-Fellowship, like that of the lowly Nazarene, is to replace the rule of might with the gentle influence of love, and to teach a universal fraternity in the family of man. To meet and satisfy and better keep alive the nobler elements of man's nature. Many orders have been instituted, but none can challenge greater admiration from men, or deserve more blessings from heaven, than the Independent Order of Odd-Fellows. Looking back along the pathway of the century behind us we behold the wrecks of many orders. The morning of their life was beautiful and full of glorious promise, but the evening came and they had perished. Rich costumes, impressive ceremonies, beautiful degrees and magnificent effects, all lie buried and forgotten. It was not because their founders lacked energy or enthusiasm, not because their members were less susceptible to the beauty and poetry of tradition and ceremony, but because success and perpetuity come not from human effort, but are the outgrowth of a life-giving principle. The sculptor fashions from the marble a form of surpassing loveliness, its lines are those of grace and beauty. We stand before it charmed, whispering our admiration, but the impression on the heart is only passing. The poet sings of home, of mother and of love; the meter may be faulty and the words may charm not, but the sentiment is true and touches our hearts. The experience it recites is common to humanity, and wherever its sweet tones are heard it softens men's natures and makes them better, truer and nobler. Who among us would be willing to exchange the influence of the immortal song "Home Sweet Home," or be willing to forget the Christian's "Nearer My God to Thee," for all the inanimate beauty of art? One charms the eye, the other touches and calls to life the best and sweetest emotions of the human heart. So it is with fraternal societies. Flashing swords, glittering helmets, jeweled regalias and beautiful degrees may touch the vanity and excite the admiration, but to win the heart we must satisfy its longings, feed its hopes and lift it above the narrowness and selfishness of its daily experience. Odd-Fellowship strives to touch the heart and better feelings, rather than feed the vanity of man or arouse his admiration for gorgeous displays. Its work is an exemplification of the living, practical Christianity of today. In almost every state in this fair land of ours can be found