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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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#### THE FOREST GREETING.

By the Late Paul Laurence Dunbar.

Good hunting!—aye, good hunting,  
Wherever the forests call;  
But ever a heart beats hot with fear,  
And what of the birds that fall?

Good hunting!—aye, good hunting,  
Wherever the North winds blow;  
But what of the stag that calls for his mate?  
And what of the wounded doe?

Good hunting!—aye, good hunting,  
And ah! we are bold and strong,  
But our triumph-call through the forest hall  
Is a brother's funeral song.

For we are brothers ever,  
Panther and bird and bear,  
Man and the weakest that fears his face,  
Born to the nest or lair.

Yes, brothers, and who shall judge us?  
Hunters and game are we;  
But who gave the right for me to smite?  
Who boasts when he smiteth me?

Good hunting!—aye, good hunting,  
And dim is the forest track;  
But the sportsman Death comes striding on;  
Brothers, the way is black.

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#### THE FALSE PROPHET.

From a Sermon Delivered by Rev. Quincy Ewing  
in Christ Episcopal Church, Napoleonville,  
La., August 6th, 1911.

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Beware of false prophets which come to you in  
sheep's clothing.

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Human truth, human worth, must be as wide  
as humanity itself. So it must be that to think truly  
about humanity is to think without any self-im-  
posed limit, and to love humanity is to love the  
worth of it without limit.

The only reason why a man should be thought  
about at all is that he is a man—a reason which  
applies to all men. Just as the only reason why  
a monkey should be thought about at all is that he  
is a monkey—a reason which applies to all mon-  
keys. And the only reason why a fellowman should  
be loved as such is that he is a fellowman—a  
reason which applies to all fellowmen.

But the false prophet will not have it thus. He  
tries to think about men without thinking about  
man. He tries to love men without loving man.

And, as the necessary consequence, he can not  
lead men except he lead them *against* men, which  
he always does.

Here we have his outstanding conspicuous mark  
on the records of history. There has never been  
a false prophet in the realm political, the realm  
religious, or any other, who didn't lead men  
against men. There has never been a false prophet  
with any other mission on this earth than to lead  
men against men, as auxiliary, in many instances,  
to the purpose of serving and advancing himself;  
and always for the hurt, not the benefit, of the  
men led against.

He leads against other men because they are  
*other* men; because he believes, and likes to be-  
lieve, that the way for himself and his followers to  
get up is to put somebody else down. The human-  
ity of himself and his disciples he thinks will be  
helped if the humanity of other men, somewhere,  
can be hurt. The less for them and theirs, the  
more for him and his.

That is the principle by which he leads. And  
that is the principle the Master had in mind when  
He likened the false prophet to a ravening wolf  
in sheep's clothing.

Without his sheep's clothing no false prophet  
would get very far in playing his dismal part of  
ravening wolf. In other words, to win and hold  
disciples depends upon his being plausible enough  
to implant in them the conviction that, clearly see-  
ing truth and right, and sincerely loving them—  
more than himself—he has chosen to be their  
prophet, for their good; from which it follows,  
easily, that their good depends upon his being their  
prophet.

The prophetic plan he unfolds is always in line  
with the passions and desires to which ordinary  
men are most likely to yield, the passions and de-  
sires which it is always a struggle to resist. What-  
ever the details, whatever the special objective of  
it, the substance of it is always this:

"You deserve more than you are getting. Other  
men, your rivals in the race for earth's or heav-  
en's blessings, are getting more than they deserve.  
Follow me, and you will get everything that is  
coming to you. Follow me, and it will be yours  
to dictate who shall enjoy the prime blessings of  
this world, or whose the names written highest in  
the next. Follow me, and your horn shall be ex-  
alted, while the other fellow's horn is brought low.  
Far be it from me to ask you to bear a cross: I  
am offering you the crown without any cross."

And to a certain extent, on a stage of a certain  
sort, in a certain atmosphere, the false prophet is  
proven a true prophet. He can fulfill his prom-  
ise. To the extent that a man may ignore God  
like the brute, on a stage where God is forbidden  
to meet with him, in an atmosphere which suf-  
focates the Divine in him, a man can, heeding  
his false prophets, bestraddle the humanity of

other men, and trample down the humanity of other men, and crucify the humanity of other men—and benefit himself. Every successful gambler on earth—and how many of earth's successful ones are gamblers!—bears witness every breath he draws, that it is perfectly feasible, and on occasion, dead easy, to get something for nothing, a great deal for nothing, out of other men. It is merest folly to contend, if this is just a brute world and we men are just brutes, it is merest folly to contend that one man's hurt may not be another's gain. The facts are so thunderously against that proposition. The evidence is so mountainous that in this world in its jungle aspect men can rise and do rise on the broken bodies and the trampled souls of their fellowmen, even as the jungle tiger fattens on the weaker creatures that cross his path, or make a path for him to cross.

I say, in a brute world the false prophet tells the truth. It is in the *human* world that he tells what is everlastingly a lie! It is true that another man's hurt may be our gain—but not in the human world! It is easy to get something for nothing out of other men—but it was never possible in the human world!

Thousands have risen on the bodies and souls of their fellowmen—but never, since the thunders and lightnings of chaos, in the human world!

There the tiger, and the jungle lair, and the jungle leap, and the jungle massacre, have no place.

It is God's human world in which the true prophet lives, moves, and leads; in which man, like God, is not a hurter but a helper, not a slayer but a savior, and bears the cross toward his goal and crown of manhood, because not to bear it would be to miss that goal and crown—to miss being *all a man!*

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## THE RULES OF RIGHT REAL-ESTATE BUYING.

Portion of an Article With the Above Title in the *Saturday Evening Post* (Philadelphia) of April 29, 1911, by Wm. E. Harmon.

The first lesson to learn in successful real-estate operating is to differentiate between land and buildings and clearly to understand that they are exactly the opposite of each other in their fundamental characteristics. Land may or may not increase in value, but improvements always depreciate from the moment of their completion, and any increase or increment in land values is always offset in a certain degree by the depreciation of the improvements erected thereon.

The value of a purchasable thing comes from the demand for it. When the demand increases out of proportion to the supply the thing becomes more valuable. The value of land comes from its use by mankind in its various activities—to grow grain upon, lay railroad tracks, build factories or house people. As population increases, demand

increases, and specific parcels of land affected by these conditions rise in value. If a given parcel of land could be procured without cost and held without expense, it would be the ideal asset, because the increase of population would surely, if slowly, increase its value; but the interest on the purchase price and the charges in the shape of taxes and assessments become a burden on property that must be borne by the increment or met by the income from improvements.

### What Every Owner Ought to Know.

Therefore, purely from an investment point of view, improvements on land are usually a necessary evil or—better stated—an economic expedient. No matter how carefully you may plan them, they inevitably decrease in value and thus act, in a certain degree, as an offset to increment. I am emphasizing this differentiation between land and improvements in the beginning because it affects every variety of real estate that you are likely to be called upon to consider; and to understand the principle of depreciation and appreciation is equally essential to success.

Before going further, let us repeat the first principles in realty arithmetic: "Land usually increases in value—buildings always decrease in value"; and one of the following four rules must be used to guarantee a successful investment therein. First: Where there is sufficient evidence that increment will much more than offset fixed charges—such as interest on capital, taxes and assessments—there should be no improvement whatever; in other words, the most profitable form in which such investment can be held is as vacant land. Second: Where improvements are advisable to offset fixed charges the improvements should bear to the cost of the land the smallest possible proportion compatible with the necessary income. Third: Where income becomes more important, but not the primary consideration, the improvements should be of such a character as to be permanently practical and thus suffer no unusual depreciation by changes in the character of the neighborhood or cost of maintenance. Fourth: Where income is the first consideration—that is to say, where property is purchased with the ultimate improvement or building already constructed, or where the ultimate improvement or building is contemplated—evidence should be furnished that the rentals will be sufficient to provide a satisfactory income, plus a sinking fund, to offset the cost of the building before its usefulness as an income producer has diminished or ended.

These four rules should be thoroughly studied by every student of real estate and by every individual who expects or hopes to make investments in this field. If the rules are accepted as scientific the application of them to various types of property becomes comparatively easy. Though it is impossible to go very far into detailed explana-