



tmos

**Be Happy**

**You**

**have**

**a**

**right**

**to**

**be**

EDITED BY

O. N. ORLOW, PH. D. D.

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THE AIMS AND OBJECTS of the  
*Brotherhood of Divine Humanity*

Founders of the

SOCIETY of HUMAN ENDEAVOR

O. N. Orlow, Ph. D. D., *Prior Brother & Director*

The ORLOW INSTITUTE, 3440 Clay St.

*Address all subscriptions and correspondence as  
to Classes, Lectures, etc., etc., to*

*Business Manager "Atmos"*

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THE AIM AND OBJECT OF THIS SOCIETY  
IS: To try to understand Life, through the  
rational knowledge of natural Laws.

To recognize a divine principle in man and in all  
creation.

To apply such knowledge and recognition in all  
affairs, large and small, of our daily life.

To establish schools, homes, settlements, and com-  
munities where these principles will be practically  
applied and lived, individually and collectively.

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Faith in God means a complete surrender to His  
Law of Love in relationship with all our brothers.

Faith in humanity means to live and practice His  
Law of Love in every act of our daily life.

Faith in ourselves means the knowledge of our  
Divine Origin, and the consequent necessity, there-  
fore, to live in accord with it.

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# Atmos

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## Humanity's Need.

*In things needful—Unity.*

*In things doubtful—Justice.*

*In all things—Freedom.*

## The Philosophy of Ath-mos.



ALL life is directly due to a perfect principle, a natural law, created and governed by its inherent perfection.

The central starting point of all this is called God.

Humanity is the physical, mental and spiritual embodiment of this principle—in its possibilities.

A special revelation of God to man, such as seems to have been the starting point of nearly all religions, is unfair and illogical, but in the development

of the spiritual part of man the idea of it is necessary.

Each period of universal life gives a better understanding between man and nature.

The existence of a fundamental power or principle is proven by our own existence and our power to re-create.

We pass through various and entirely connected stages of development, commonly called life, before we reach the full understanding of the purpose of it all.

When this is thoroughly understood, a grander, freer, and more active cycle of life, unending, commences, either in living again on earth, or in understanding the world better, while on a different plane of activity.

Anything created, can be changed, but it can never die. All evil conditions are man-made, and consequently capable of being rectified by man.

The temporary man-made evil is justified; its results being the true understanding of right, gained by the experience of life.

Our spiritual, mental, and physical condition, depends upon our will, more or less circumscribed, only by our understanding, or lack of understanding.

Death neither sustains nor nullifies our conditions in this life, but gathers its tangled webs together for a straightening out.

There need be no fear of a judgment after death; but there is a *certainty of it here*, and that by the results of our own acts.

A complete trust in the *wisdom* of good and the *folly* of evil is the guide to tranquility in this life, and the better understanding of the lives yet to be lived.

We are *not* punished *for* our sins, but *by* our sins, not in the *hereafter*, but right *now*.

The great human virtues are but mirrors of ourselves; the great human vices are but leaders to the Truth, vice being virtue misled.

Our slightest thoughts or actions affect all the world.

By helping others we help ourselves; by injuring others, we injure ourselves.

Every condition in life is necessary for development; to find fault with it is unnatural; to better it, our duty.



Two very pious colored brethren were debating about the efficacy of prayer. One very dolefully admitted that for a month past his prayers had not been answered. Upon being pressed to tell what his prayer was, he said that the form of it was as follows: "Oh, Lord, please *do* get me some chickens. I'se done gone need them *bad* for my health." But the Lord seemed unwilling to answer, for no chickens had come his way. Thereupon the other brother suggested to change the prayer into "O Lord, please do let *me* get some chickens." It is charitable, I suppose, to draw

the veil of night over the subsequent proceedings of that good brother.

Is one to carry one's cross through life, or be crucified upon it?

How few there are who are willing to be crucified upon the cross of life!

To err may be human, but to forgive is not.

When a sensible man gets the *worst* of it, he makes the *best* of it.

Any form of natural affection, whether it be for human beings, animals or objects, makes us better and more refined.

The reason why the world is so slow in reforming is because the would-be reformers are themselves in need of being reformed.

All the prayers of the world are mere disturbances of a peace-loving atmosphere—if not closed by the “Amen” of loving, unselfish deeds.

Persons shamming disease will at last become afflicted with the real disease;—such is the power of mind.

*Wrong* is the punctuation point of *right*.

*Wrong* exchanges itself for the knowledge of *right*.

Life's remedy for death is life.

As are the thousands of undiscovered stars in the firmament, so also are the thoughts in the soul of man. Be an astronomer and discover them.

“A man who went to hang himself one day  
Finding the purse, then threw his rope away.  
The owner, grieving he had lost his pelf,  
Found the discarded rope and with it hanged  
himself.”

Fortune is God. All you endure and do  
Depends on circumstance as much as you.

..—*Shelley.*

No one can please everybody—and be honest.  
No one can live for himself—and be truthful.  
No one can live alone—and be satisfied.  
No one can live *with* or *for* others—without being criticised.

No one can be a father or a mother—without being responsible.

No one can live and die—without *some* influence upon the world, and whether this influence is for good or for evil, rests with himself.

To many of us religion is like a glowworm, which shines only when everything is dark.

Ignorance is the soil of the supernatural.

The miraculous is false.

The natural alone is true.

How much time we waste, thinking about unpleasant things.

To *make* a beautiful thing is a far greater achievement than to own it.

*Crowding* is Nature's way of forcing us to *climb*.

When a natural law has been violated, the troubles which result cause us to think.

The man who gives the world to understand that he intends to have what *is his*, soon finds it will not dispute with him.

## Only One Mother.

Hundreds of stars in the lovely sky,  
Hundreds of shells on the shore together;  
Hundreds of birds that go singly by,  
Hundreds of flowers in the sunny weather.  
Hundreds of dewdrops to greet the dawn,  
Hundreds of bees in the purple clover,  
Hundreds of butterflies on the lawn,  
But only one Mother the whole world over.  
—*Selected.*



ERVE troubles are the result of misdirected energy—and we pay the penalty by becoming listless, dissatisfied, and unable to concentrate.

The nerve waste of modern life is appalling, and medical science should make herculean efforts to stop it by teaching how it can be prevented. The commencement of nervous disorders is simple neurasthenia and is likely to end in lunacy.

As a rule, a wilful temperament is the root of the whole trouble. A desire to have always one's own way, brooking no contradiction; in short, a *natural selfishness*, hysterics, form the first symptoms; disappointments are magnified, a morbid state of mind ensues, and the vital, electric nerve force of the brain degenerates into a mere stream of half-dead nerve fluid, passes down the spinal column, and encircles the brain cells.

If there is trouble in the *nervous* system, all organs of our body become affected. The result is—general stagnation of all mental and physical faculties.

Hundreds of these nerve troubles have come under my personal observation, and in the vast majority of

them, the afore-mentioned morbid mind conditions caused the disease, nervousness. Nerves have a certain use, and nervousness is misuse and waste.

By educating the mind this disease can be reached and cured; drugs only aggravate the malady.

If we examine ourselves honestly and find that one of the causes described is that of our disease, *nervousness*, we should try earnestly to correct the misuse of our mind and use our mind to direct our vitality in the proper channel.

To prevent this deplorable state of mind and body the grown-up person suffering from nerve trouble should stop and think:

Why have I this trouble? Is it because I failed, several years ago, in that undertaking so dear to my heart, and am still worrying about it?

Is it because I am dissatisfied with the outcome of my marriage? Or is it because I can not live up to the expectations of my neighbors concerning my social standing?

Is it because death took the ones I loved so much, and I still grieve, instead of realizing the futility of it—and that my grief is *really selfishness*, if *rightly* examined?

If due, for example, to the worry about the loss by death of one we loved—let us consider that death is *natural*; that no matter *how* it is brought about, it is an accomplished *fact*. *Nothing on earth can change that.*

If we believe in a life, or several lives, hereafter, then the *death* of our loved ones means *life* to them in a better world. Is it not *selfish*, then, to grieve, *because they* are undoubtedly better off there than here; or do we grieve because of the loss of their company, their affection, or their love? *We miss them; not they us.*

If we truly loved them, should we not be glad that *they* are in fairer fields of life, gathering other and holier experiences?

Do we thus prove our love of them, by wrecking our own lives and making existence miserable for others yet living, who have also a claim on our love? No, a thousand times, no.

If we do not believe in a life hereafter, but do believe that death ends all, why grieve that our loved ones are safe from heartaches and agonies, inseparable from earthly life, as now understood?

Let us be honest with ourselves and reason.

The food we eat and drink in a proper manner nourishes our mind and body, and if our mind has become poisoned through the misuse of nerve force, we must change our diet. An excessive or thoughtless use of meat-food should be avoided. No liquors of any kind should be used; no coffee, and only very weak tea. At meal time use no liquid whatever—not even water; but a half-hour before or after meals liquids may be taken.

Eat potatoes (no sweet potatoes), boiled or baked, never fried, onions, poached eggs, carrots, spinach, lettuce, asparagus. Under no circumstances whatever eat pies, pork or pastry. By pork is meant not only the fresh flesh of swine, but also bacon and ham.

In dress wear no black whatever. Try to be cheerful; look on the bright side of things. Surround yourself with cheerful people. Pessimistic people are like bats—they can live in the dark only.

Do not listen to gossip. Flee from the gossipier as from a pest. Show the door kindly but firmly to the slanderer. Above all, have nothing to do with the man or woman who sees an evil motive in everything. They are the buzzards of human life. Open your mind to thoughts of kindness, generosity, truth,

ATMOS sincerity, clean thinking; and if you follow all these hints, your nerve-trouble will disappear.

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## Aphorisms.



ACCEPT defeat or failures with a courage born of infinite hope.

Doing wrong is *resting* from good.

*Liberty* is making the grand tour of the world.

Upon our willingness to accept, as our opportunity, the lot or position to which we are born, depends our view of life.

A light heart under repeated failures is a condition of ultimate success.

To succeed in life and to make the most of it, we must have a sane mind.

A sane mind depends upon our digestive organs. Our physical well-being depends upon the proper digestion of natural food.

Each body in general demands foods which it likes. Each body should eat only what is good for it.

Experience alone will teach that point; but the most important part of digestion is the state of our emotions, or feelings.

By a fit of the blues, of fear, of temper, or of jealousy, one can spoil the best of digestions and the best of foods.

When the knowledge of God is lost it is replaced in the world by virtue.

When the knowledge of virtue is lost men replace it by benevolence.

When the knowledge of benevolence is lost men replace it by integrity.

When the knowledge of integrity is lost men replace it by propriety, which is ever the counterfeit only of sincerity and truth.

Earth says to the individual soul—"I am fatality."

Heaven says—"I am providence."

Humanity says—"I am folly, sorrow, slavery."

Truth says—"I am liberty and will make you free."

What we call the material universe is simply an imperfect picture, in our minds, of a real universe of mind-stuff.

—*John Fiske.*

In the given span of our active existence we can increase the sum of our sensation, experience and mentality, many times.

Our corporeal expressions impede our progress into the higher life, if not conceived in spiritual or mental motives.

Bunyan's remark is true:

"It is better to climb and fall  
Than never to climb at all."

A motto hanging over the stairway of the premises occupied by the Sailors' Union of the Pacific, in San Francisco, reads:—

"Look up, and not down,  
Look forward and not back;  
Look out and not in;  
Lend a hand."

"Lend a hand" is the archstone of all true religions, upon which the stately house of a trust in man, the foundation of all beliefs in a God, is built.

Personal experiences are not always necessary to produce knowledge; observation also can do that.

The true Buddhist will not even step upon a piece of paper because of his reverence for anything written, for in his country nothing is written that is not worth reading.

In all religions, throughout India, Manchuria and China, I have seen true reverence for the spirit of good, called God.

Over many entrances, and altars of temples, I saw this inscription:

"Good is a Being we call God—and know no more."

Silence is the best response to attacks prompted by impertinence and envy.

If optimism is the cream of life, pessimism must be the curd.

So long as a man has nothing to say people will have nothing to criticize.

Let a man say something and modern prototypes of Baalam's adviser will bray.

In order to bring up a child in the way it should go, travel that way yourself.

We can never check what is evil in us unless we cherish that which is good in us.

Our chance of finding our spiritual self in the outside world is when we have, as nearly as possible, accomplished the task of finding it within ourself.

The very fact that we have troubles is a proof that we are worthy of them.

The immortal impulse from within—that is making the coming life, the hereafter, a fulfillment of our right desires on earth—is natural.

We darken life with the shadow of the fear of God.

We illumine life with the sun of the love of God and of man.



Virtue is the mark of life itself.

Sin means the missing of the mark.

Learn from Nature how always to change for the better.

The sadness of life does not justify the sadness of death.

The greatest character is made of a nicely balanced union of reason and intuition.

Reason, when weighed against Intuition, is a bubble balanced against a bar of gold.

The believer in miracles makes them: miracles can never make the right kind of believers.

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True religion is the knowledge gained of life through living—not a seeking for life after death.

—Grant Wallace.

Creeds and dogmas are the diplomas of the regular school of spiritual medicine—right until better understood.

The spiritual Allopaths and Homœopaths differ only in the sizes of the doses given to the poor sinner; it is he who knows the bitterness of both; the saint allows some one else to take the medicine.

The first reason of unbelief in something higher is ignorance of our own selves.

The second reason is the belief that *mere* learning about a higher life constitutes the fact of its existence.

The third reason is, that after having acquired the knowledge, we do not put that knowledge to a practical test by *living* according to it.



HAT does modern science *know* of the *constitution* of man.

It knows the *form* of the body, the arrangements of muscles and bones and organs—and it calls these constituent parts by names which it has invented—for the purpose of *distinction*, but leaves out of its reasonings altogether the *mental* or *psychic* man.

*If through anger of the mind* the vitality of the physical organ called the heart is impaired, this modern science, instead of doing something for the mind, considers the heart first and gives it a drug *This is human weakness.*

It is the same with other effects of an *evil mind-condition.*

It is as though, after you had bought a ticket to an opera, you were asked to *play the opera yourself to get your money's worth.*

This *visible* body is not the *essential* man, but is only the *material* kernel of the *immaterial*, but nevertheless substantial, *real* man, whose *soul essence* radiates *far into space*, and in that space is active.

Not in the body, but in the *life-principle*, which is unseen, reside sensation, perception, consciousness, and *all the causes* that produce the growth of the form.

The *mere body* of a child cannot grow, unless the life-principle within struggles to assert itself for the development of the body. This life-principle will build itself a house, both from within and without, and shape it unto its purpose, which is to produce a harmonious building—the body—a house in which there is no difference in the rooms, each one being a part of the whole structure, but having its separate use.

We know how *elusive* and *deceptive* is the mere appearance of the body; therefore why should we judge the *character* of a man by his appearance?

So the world deceives itself constantly. More time and money are spent to HIDE what is false and unnatural, than to appreciate the real or natural.

The real man is after all the *unreal* man—to the world at least—and that is the reason of all the *confusion* of the present life.

We are dealers in *shadows* instead of *light*. We try to change the man of our *imagination*, and not the *real* man.

We imagine the function of lungs, for instance, to be for the inhaling of enough air from the outside to keep them in action, in order to produce mere physical breath; but that by this breathing of the lungs our

The life of the individual man bears out the saying of Ath-mos:—

“A child born to the mother’s breast,  
A youth, by godly parents doubly blest,  
A cry for happiness, a tear of pain,  
A man of sorrows, truth rudely slain;  
But knowing in the stillness of the night  
That all is good. The only might is right.”

The truth of but a moment is truth forever more.

That knowledge of the facts of real life which is obtained by experience should be desired and acted upon.

When we decide for truth, nature responds at once, begins to drive out the false conditions and restores our bodies to their normal conditions.

Yesterday’s triumphs belong to yesterday—with all of yesterday’s defeat and sorrows; this day is here, and all of time that there is to me—is *now*.

Are the clouds dark and the day gloomy?  
Let your light shine the brighter.

Let your love and tender compassion cheer the sad hearts about you, and, seeing your good works, they will take new courage.

It is true that through the scalding tears of a  
contrite heart, we view the bow of promise. ATMCS

A thought is a seed, and we will find  
That every seed bears fruit of its kind.

To enjoy real life truly, do not indulge in pleasures  
of the senses *only*; also, do not permit yourself to  
have illusions.

Wisdom is to the mind what health is to the body.

Nothing is so valuable as Truth; be careful, there-  
fore, what you accept as such.

Why should God be supposed to give a special rev-  
elation, when he reveals himself so much in nature?

Revelation is a better knowledge, but not a special  
appearance of, or a message from Divinity.

At the birth of a new day there is always a stir  
in the air, a *motion*; apply that to Life.

Trying to avoid suffering, and being unable to do  
so, makes us suffer more.

What the world needs, is a *higher* standard of *liv-  
ing*; a greater realizing sense of the privilege and  
dignity of life, and a higher, nobler conception of  
individuality.

When we think of any one, his form appears.

A severe countenance is not a communication from God, but laughter may bespeak His Holy Presence.

Good humor is the voice of health.

The Angels smile when we are kind to a bird.

We all must decide our own actions, and take the consequences of them.

The Light of Life shines in upon our souls, and the noise of the world is beating our brains to dust.

The final value of Life must be found through its usefulness to the many, not through its dependence upon a spiritual conception of a God, who, being in all things, can better be reached that way.

With many people, religion is a mental disease in place of being the guiding influence of the mind and body.

Shelley says: "The past is Death's! the future is thine own!"

\* \* \*

What are the ideals we *can* realize in our own life?

First. We must, when arriving at the age of understanding, consider seriously our natural *talents*, and accomplish the business of life with them.

Our talents may be physical or mental. They are

physical when, being endowed with the necessary brain and strength of body, we are contented to perform the labor of the world, meanwhile striving to improve ourselves mentally.

Our talents are mental when, being endowed with keen perceptive faculties, and having strength of brain, and the ability to discover and develop all its powers, we are contented to do so, all the while endeavoring to develop physical strength.

Therefore, try to harmonize the physical and the mental states, thereby realizing the ideal which is the spiritual.

In all human beings there are two kinds of talents—one of the nature of stone, the other of the nature of cork. For example: You have talent which makes you an able poet. You either make that talent a stone by writing poetry while neglecting to provide for the physical (material) wants of yourself and those dependent upon you, or you make it a source of strength to yourself and others by singing of truth, purity, and love, and living the life as you sing it. Then will the material benefit come, as naturally as a cork floats when thrown upon water. For a time, you may *want*, but never in your mind; and being able to have few wants—only the indis-

**ATMOS** pensable ones—they will be realized so much more easily. The power to become a father or a mother is a stone if used for the gratification of the senses, but the same power, used not merely physically but mentally, results in an ideal state of mind, in which can be realized the highest joy—that of unselfish living.

Many of us will be going backwards in the development of life, although believing ourselves to be going forward, if we are living in fear of the opinions of others; striving to please the world and not our better selves; hating, when love can make us free; if we are insincere when sincerity will make us independent; untruthful, when truth can make us rise above all the wrongs of the world; and if we are impure when a natural and not a church purity can make us walk the earth like gods, seeing nothing but ever-present satisfaction with all things.

A minister was presented by one of his parishioners with a jar of brandied peaches. He responded, thanking them for the spirit in which they were sent.

"I slept and dreamed one night  
That life was beauty.  
I woke—and found  
That life was duty.  
And when I found that life was duty,  
It *changed* my life to one of beauty."

Now, is not beauty the very essence of duty?

Does our duty consist in doing something unpleasant, or in doing that which we ought to do?

If there is anything at all to be done it implies that the doing of it is good for us in the ultimate.

If such is a fact, why avoid doing our duty?

Are we undeveloped children, who cry for sweet things, which we ought not to have?

Unfortunately, humanity is playing the role of a child in the most *serious* question of life—*the cultivation of its talents*.

We enter life, that is, the active life of manhood or womanhood, with *restricted, warped, and unnatural views*.

*Misdirected* love of father or mother—a one-sided view of religious teaching—a popular but narrow scholastic education, or a lack of thorough knowledge of our physical and mental faculties or organs, pushes us onward on the journey of life.

Loaded with ballast of this kind, we are told to swim in its sea. We are kindly provided with life-preservers—but are not taught how to use them. In our hands are placed canes to help us walk, when we should know first the strength of our own legs and their use.

Books of value to general humanity are hung in front of our eyes: blinders, marked *Sect* or *Dogma*, are placed around them, to keep us from seeing imaginary dangers on our road, with the result, that at every fluttering bit of paper, i. e., information of a different kind than the one to which we are accustomed, we take alarm.

In starting out in life, we are in bondage to all the world, and instead of choosing our own way, as we have a right to do, we must walk in dead men's shoes, wear *their* spiritual suspenders, and *their* dogmatic collar-buttons.

We inherit from obstinate forefathers *their* stiff mental collars, and wear them. We are treated as flax that is watered, grown, pulled up by the roots, bleached in the sun, *prepared* for spinning, spun, *assorted* nicely, put up in packages, wrapped in the paper of conventionality, tied securely with the strings of blind faith, labeled Buddhist, Turk, Cath-

olic, Protestant, Heathen—and we are sent out to be sold,—and, God knows, *sold* we are. We are like bundles of merchandise, bartered and exchanged.

We exchange a *certain* hell on *earth* for an *uncertain* heaven in the world to come.

When we feel like crying our own hot tears, we are told that angels in *heaven* will *some day* wipe them away; *now* is as *nothing*, the hereafter *everything*; man is vile, only God is good—the earth is a prison—the *hereafter* a place for the manufacture of *spiritual toys*.

So long as other men are in prison—I am.

So long as other men are hungry—I am.

So long as other men are in the poor-house—I am.

So long as other men are insincere—I am.

So long as other men are suffering—I am.

So long as other men are ignorant—I am.

So long as other men are abused—I am.

So long as other men are persecuted—I am.

So long as other men are in the dark—I am.

So long as other men can be in heaven—

I want to be there.

So long as other men can be in hell—

I ought to be there.

Man is treated as though he were born solely for the use of heaven or of hell, instead of being taught that, as an individual, he alone is capable of understanding himself, and he must work out his own life both for his sake and the sake of others.

When all education, truth and beauty in nature, private libraries, art galleries and colleges, will be free for our use, then I also shall be free.

I wish no freedom, nor education, that my brother can not have.

I wish no exclusion from anything; I wish to be included in everything.

A *good* man in an *exclusive* heaven would be *inclusive* hell.

It is Freedom we want: Freedom in friendship, Freedom in all the avenues of life.

If friendship *fetters* your advancement—  
relinquish it.

If love *enslaves* your aspirations—  
*renounce it.*

If customs or precedents tend to mold your *rights*—  
break through them.

Stand for Freedom—freedom to think and to act according to your own convictions.

Thank God for independent men.

The principle of life, with its whys and wherefores, is as inexplicable as is electricity.

We use this principle—but cannot explain it.

Explanations usually fail to make things clear; they only muddle and mystify.

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A man may have a true conception of his life for a day and be *forever* haunted by the *memory of it*.

A man may *vote* correctly and act the rest of the year like a fool.

Life's duty is the doing of the so-called little things of earth, for they are really the *great* things.

The little things of life—such as a smile, a generous act, a silent tear of pity, a handshake of sincere faith in another, a kind word spoken to the laborer, the street-car man, the clerk, the merchant, the lover, the sweetheart, the husband, the wife—are the living crystals of life—duty.

A man may realize the duty of life and have others perform it for him.

Our duty is to bring into one another's lives, not shadows, but sunshine, not tears, but joy, not complaints about trifles, but helpfulness in all things, not hate, but love.

So long as men can find it in their hearts to hate—  
they will be hated:

When they will find it in their hearts to love, all  
the world will *love them*.

Friendship, like credit, is highest where it is rarely  
used.

Love, like sunshine, is grandest when it is *im-*  
*personal*.

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We should live for others, but *reserve* for our-  
selves *our own place*, a retreat where no one else may  
come.

Allow any one to come too close, and, like a drown-  
ing man, he will clutch you, and you will both go  
down.

Therefore, duty in life does not mean to live exclu-  
sively *for others*, but to live *with* others. Allowing  
others *their freedom*, *claim it* for yourself.

Form acquaintances, but reserve *your time* for  
friends.

Be full of love, and perfect it *first* in yourself.

When you think of some one as an enemy, you cause him to become one; soon others are involved, and you have a clique.

A clique is friendship gone to seed.

*You grow by giving.*

Have no favorites; *hold your friend* as much by *keeping away* from him as by following him.

Revere him—be neutral; but depend not upon nearness.

*Be yourself*—and give your friend a *chance* to be *himself*; thus you benefit him, and yourself also.

The finest friendships are between those who can do without one another.

The greatest love is the one capable of renouncing itself for the sake of the *other*.

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Do not lean too heavily on anyone, and let no one lean too heavily upon you.

The true state of life, the ideal state, is made up of *ideal individuals*.

Be a man yourself—and a friend to *everybody*.

When the Nazarene admonished his disciples to love their enemies, he had in mind the truth that an exclusive love or an exclusive friendship is a *mis-take*: love and friendship *die* when they are monopolized; they *grow* by *giving*.

Limited love or friendship is an error. Your enemy is one who *misunderstands* you. Why should you not rise above him, see his error, and *respect* him for the *good* that is *in him*?

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Do not allow a thought—an idea, a church, a creed, a religion, a friendship, a hatred, or a love, to get a clutch, a strangling hold upon your breath of life. Give and take breath. Live and let live.

Grow constantly. The law of life is change. Try, by living according to the eternal principles, to find truth, which is made known to us not by our reasoning faculties, but by our intuitions.

Our reason may be dethroned by a shock; our intuitions, *never*.

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All our faults are really stepping-stones to truth.

Let us arrange with our parents to be born through healthy bodies, with healthy minds, not merely with material but with mental and spiritual attractions; and our next life will be a realization of the fact that having performed our duty in this life we have fulfilled the purpose of God who created us, not for His benefit, but for our own.

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**W**HEN the sea was calm, all boats alike  
Showed mastership in floating.

—*Shakespeare.*

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**C**HY love shall chant its own beatitudes  
After its own self-working. A child's kiss  
Set on thy sighing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

..—*Elizabeth Barrett Browning.*

A jealous man or woman bears watching.

O EARTH! thou hast not any wind which blows  
 That is not music. Every weed of thine,  
 Pressed rightly, flows with aromatic wine;  
 And every humble hedgerow flower that grows  
 And every little brown bird that doth sing,  
 Hath something greater than itself, and bears  
 A loving word to every living thing.

\* \* \* \* \*

A spirit broods amid the grass,  
 Vague outlines of the everlasting thought  
 Lie in the melting shadows as they pass;  
 The touch of an Eternal Presence thrills  
 The breezes of the sunset and the hills.

—*Richard Realf.*

One guilty of slander or misrepresentation has, forever more, the mark of Cain upon his brow.

The one who wishes to expose others is trying to forestall his own exposure.

Never believe a person who is trying to poison your mind against another.

The cry of ignorance is the envy of knowledge.

Be sure that any one attacked by evil tongues is worthy of better things.

When civilization has advanced sufficiently to isolate the murderer of reputations, and thus prevent

his harming himself and others, then humanity can hope for better things.

One hair in the head is better than ten in the brush.

No one is so wicked that the evil in him can be recognized by a good person, nor is any one so good that an evil person can appreciate his goodness.

The human mind is forever seeking rest in its own definitions and limitations; hence it has set up personal gods, and having no power to conceive of anything beyond its own range of thought, has endowed them with its own finite passions, including anger, jealousy and revenge.

But when man contemplates God as the soul of the Universe, immanent in every point of infinite space, as really alive and present there, as we are alive and present in every part of our bodies, there will be an end of all intolerant and proscriptive theological dogmas.

For all will see that the ideas of God *must* be as varied as are the various standpoints from which his children contemplate him; and so no man, or class, can monopolize a knowledge of him, as his deep mysteries are past finding out by finite man.



ATMOS is published in the interest of the Brotherhood of Divine Humanity, and suggests that they are also workers in all branches of professional, commercial, and artistic work. All these branches are being organized into regular usefulness in helping the young and aged, and providing manual training homes for them.

Amongst the Brotherhood is a linguist, ready to translate manuscript, written in almost any language, into any language desired.

An artist in painting in oil, who will execute any orders within his ability to fill.

A gold and silversmith, who will make and execute original designs at a very reasonable price, furnishing all materials and jewels, or using old ones of the person ordering.

A curio collector, who knows antiquities by years of knowledge acquired by traveling; he can furnish advice or curios to people desiring such, and will pass judgment upon the value of old manuscripts, coins, curios, old oriental rugs, bronzes, and so on. He will buy them for lovers or collectors at a reas-

onable price. There is a wealth of real oriental curios in San Francisco which the usual visitor never sees. A brother will secure them for you, at a slight cost for his services.

A wood-carver and designer of the most artistic furniture is also on hand.

Whatever work will be done for those ordering such as described above, will be fully guaranteed by me, as full value for money received. In fact, the standard of work will be the highest attainable in the United States.

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The practical part of the work inaugurated has commenced and is as follows:

A noonday rest for business women is established; a Rest Home, called Atmosville, near Santa Cruz, Glenwood station, a beautiful country place, in the midst of magnificent scenery, healthy and invigorating.

Another Rest Home across the bay, in Fruitvale, which commands a splendid view of Oakland, Alameda and the bay. In the rear are the Sierras, with a matchless scenery of natural beauty and contentment.

A large store, devoted to the sale of all handiwork of the institute, is being secured.

Every Sunday evening, in Golden Gate Hall, a lecture is delivered, on practical, sane topics.

A physician is ready to be called for at any time. Phone West 408.

Another edition of the first number of *Atmos* is being printed, owing to the unprecedented demand for it. Friends of the work are earnestly requested to secure new subscribers; and on application to the business manager, by mail or otherwise, information will be furnished which will make the getting of subscribers a financial benefit to themselves.

As a matter of welcome information to all the well-wishers of the work, it is stated that the attendance in the classes, and the interest therein, is constantly increasing. The hall secured for the Sunday evening lectures is crowded, and people are turned away by scores. The securing of a larger hall, seating at least eight hundred, is becoming a necessity.

The same can be said with the attendance at the Sunday morning services, held in the Oratory at the Orlow Institute, 3440 Clay st., cor. of Laurel. Evidence of appreciation and approval of our work meets us from many directions.

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**R**EGULAR SUNDAY MEETINGS AND LECTURES throughout the year, at the Orlow Institute, 3440 Clay Street, San Francisco.

✿ The subject matter of these lectures is new to the Western thought. They deal with the practical affairs of life, as intimately related to the true life. They throw a flood of light upon the perplexing problems of to-day, and all time, and tend to restore harmony in the unrest of our personal experiences.

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✿ "ATMOS"—A monthly magazine, published in the interest of the practical work along the lines of Philosophy, as taught by the Brotherhood of Divine Humanity. Issued monthly. Subscription price, \$1.00 the year. Sample copy 10 cents.

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✿ Dr. Orlow will be at home to all callers at 3440 Clay Street, on Fridays, from 2 to 5 p. m.

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✿ Friends are invited to the institute. The Oratory is open daily from 9 a. m. to 5 p. m., for those desiring time for concentration.

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I LOOK for the HOUR  
& WHEN THAT SU-  
PREME BEAUTY &  
WHICH RAVISHED  
the SOULS of THOSE  
EASTERN MEN  
& through THEIR LIPS  
SPOKE ORACLES to  
ALL TIME & SHALL  
SPEAK in the WEST  
ALSO & & &

—Emerson—