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Atmos

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“’Tis not the stamp,
The purity and record of true blood
That makes Christ fair, but piteous humbleness.”

Christ—The Example



HERE is a love brighter than the morning sun, fairer than the evening star,—there is a love sweeter than all the blossoms in the fields today, clearer than the whole air that fills the earth,—the love most unselfish, and therefore most divine, that makes suffering itself sweet, and sorrow, pleasure; it is a suffering love, it is the whole being used simply as a universal instrument for others' welfare; it is the love that the Christ came into the world to express.

ATMOS What a glorious life was His! His dreams of youth were as tragic as the Nemesis of His manhood. From His birth He, the Innocent of wrong, listened to the voices of coming fate debating the manner of His death. In these days His soul is abroad in the thought of renewed ideals, and the example of His life is the despair of wrong, the hope of right. His deeds taught the world that it matters not **where** or how a man was born, but **why**.

He did not ask questions of the universe; He performed the good required of His soul in this world. He left it so that humanity would find it better for His having **lived** in it and not because He died for it. He was made to suffer because the ignorant misunderstood and the wicked feared Him.

He felt the pulse of eternity beat in His heart of human time. His soul was aflame with the truth for which the world is ever seeking but which becomes lost because the search is selfish, being for the sake of the in-

dividual only and not for the good of humanity at large. His life was natural in the sense that He lived as we ought to live. The material poverty of His birth helped Him to develop His inner riches. Of these He gave so freely that they were unappreciated.

He was not the founder of a new religion; He simply established the Brotherhood of Man. He was the first great Soul who scorned the idea of natural inequality between men. He established the fact of ultimate equality. He said, "The kingdom of God is within you," and in His own Person.

His so-called legal trial by his fellow men was a mockery of justice. His death proved the infamy of the life of a world governed by fear. It also showed the need the world had then and still has now of the knowledge and application of the law of Love.

His body perished upon the cross; His deeds and their influence upon the world are fully alive today. Millions of men find solace and comfort in the story of His life and His

ATMOS example makes them realize the God-hood within themselves. The best that lives in the human heart found expression through His life, and the manner of His death inspires the greatest love that man can have—the love of self-sacrifice.

Slowly but surely the heart of this greatest of all Men is being constantly revealed to us. From out of the gloom of superstition that clustered round Him in the name of religion, the world sees a spotless light emerging. By birth a Jew, His life belonged to no race. It touches, however, the divine power in each one, regardless of color, race or creed. It offers to old age the fruit of the tree of life in compassion and love. It inspires youth with the noblest of thoughts.

The birth, life, and death of Jesus, the Christ, has painted upon the canvas of the world a divine picture of the possibilities latent in the human mind and soul, and has emphasized the need of humanity for individual Love, Sympathy, and Justice.



SO MANY persons are satisfied with the possession of the five senses as expressed physically and have no desire to acquire the sixth one of intuition, or the seventh, of inspired or illumined intuition.

While every one cannot attain all knowledge, there lies within him the seed of that power to know all things. Much of the knowledge of man is obtained from theories formed in his mind; the rest is the result of the orderly working of natural laws patent to the five physical senses. One set of beliefs or opinions may perhaps be as good as another, but it is almost an obvious necessity for man to free himself from erroneous impressions and endeavor to recognize the truth.

The important question that arises is, can or should man know anything transcending his ordinary sensual perceptions? The ans-

ATMOS wer is that he has a reasonable and logical right to such knowledge. He possesses powers transcending those which are admitted to exist by modern science. The power of intuition—the sixth sense—can be developed to such a degree as to become a source of actual knowledge without the possibility of error in perception. With the development of this sense follows the acquirement of the seventh, illumined intuition.

Buddha said: "Believe in nothing which is unreasonable, and reject nothing as unreasonable without proper examination." There is no knowledge greater than that gained in the search for truth, and only by a perfect understanding of the powers of the seventh sense can we hope to acquire that knowledge.

The first power that meets us on the threshold of the seventh sense is that of imagination. It is the plastic, creative power of the mind and enables the seventh sense to reconcile ideas and put them into form and expression. This sense does not live entirely

in the boundary world but creates and pos- **ATMOS**
sesses an inner world of its own. It gives
power to reign supreme in our life, and it is
the guide and teacher of the other senses. It
exists by intuitive knowledge which makes
it the ruler of this world of thought, and en-
ables us to master our emotions.

To it is due the ability to recognize like a
flash the purpose of any words spoken, the
underlying motive of any act performed, the
reality of things around us, and the meaning
of threatening troubles. Realities alone have
the power to make us see the true signifi-
cance of life. The seventh sense represents
the principle of truth, and, directed to the
physical affairs, is unerring in its conclu-
sions; it is the one power to discriminate
between truth and illusions, between theory
and principle.

It is necessary to realize that the soul,
mind and body of man are one; that is, insepa-
rable in their component parts, and what af-
fects the body affects also the mind and the

ATMOS soul. It is not well to develop the mind at the expense of the body, nor the body at the expense of the mind, or to develop the mind or the body without giving the intellect consideration to claim the soul—that imperishable crystal of all human acts for good.

The seventh sense, to be made useful, demands that the body and mind have suitable nourishment and that the soul be given a proper chance to demonstrate its right to exist in and with the body and the mind. The diet of the body must be such products of the earth which, when eaten, still retain the unconscious life principle within their elements; for example, wheat, corn, beans, peas, nuts, and fruits. The life principle exists in the air around us, and in time we will know how to obtain the nutrition therein. We should avoid eating of food, such as flesh, from which the life-principle has been removed, for such matter clogs the body, produces waste, and dims the intellect.

Just as the body must be nourished by

proper food, so must the mind and the soul have nourishment. The mind receives its best sustenance from wholesome thoughts and acts of love, gentleness, kindness, sincerity and good deeds performed cheerfully. The food of the soul is harmony; there must be love and harmony in all relations. The love of colors and flowers, the love of the sunrise and the sunset, the green fields of the lowlands, the hills, the mountains and all nature—the power to understand and the patience to bear the ills of life and treasure its joys—all this is food for the soul.

Through right living, in wholesome thoughtfulness will the seventh sense be developed, the sense that will enable us to grasp every question that comes before us, and to follow it instantly to its logical conclusion, shaping our actions accordingly. If we perform daily, in the proper spirit, the task that lies nearest to us, if we live each day's life with faith, trust and confidence, willing to accept whatever comes to us, and

ATMOS righting the so-called wrong as much as lies in our power, then will we know what real life is and what an important part the seventh sense plays in it, for this sense is a power which has held its sway since the beginning of the world.

To attain all our desires, to try to understand all conditions by means of the spiritual life-sense, we must be filled with the consciousness of having nourished rightly the body, mind and soul and given to each its proper expression in a labor of love; then will we have a right to claim attainment of all things for the seventh sense will be ours because it has been faithfully earned.

The Spirit of the Gift.

“’Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
’Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.”

From the Heart of Ath-mos ATMOS



ASTER! Thus I implore Thee!
Darkness and bitterness and infinite longing for Thy love and compassion are my portion. As the wild flowers grow midst the weeds and tares of the field, so is my heart captive to Thy Heart of Divine Forgiveness.

* * *

Thus spake Mary the Mother to the Child of Love, Jesus the Christ, on the cross, "When Thy life quickened within the arms of my heart, lo, I beheld Thee, and I saw Thee, and understood Thee, and knew how to suffer. For Thy Cross became the Cradle of the Divinity of Motherhood, and Thy winding shroud the joy of coming pain. On Thy crown of thorns grow the roses of patience, pity, and love, and the nails in Thy hands and feet are the stars of the heaven Thou openest to all who sin and suffer; a heaven of matchless glory filled with the peace of repentance."



CHRISTMAS is truly the children's feast. It is in memory of a newborn Babe that the infant world looks forward to its Christmas tree or the well-filled stocking, to Christmas games and happy sports. It is the season for youthful fancies, and hopes for a golden shower of toys and trinkets. Every family and household is stirred to its depths by these fond imaginings, these childish revels. Santa Claus, the spirit of the Belgic forest, rules in every house where there are children.

Much of the joy of Christmas is in the anticipation. For weeks, and even months, before its coming did we not all, when boys and girls, look forward to the future as something bright and rare? Everything was tinted with the colors of fancy, and each day that passed was a happy one, since it brought us nearer the fulfillment of our hopes. Bright

Christmas and the holidays seemed to cast **ATMOS**
a golden shadow before them on the path of
life, and the reality was never unsatisfac-
tory. Every gift, however slight, had its
value. The days seemed laden with endless
joy, for they were the holidays. Far off
were cast every burden of care, every sense
of the heavy duties of school and life. Child-
hood's fancy wreathed everything in the
rarest of its flowers and covered every thorn
in its sweetest garlands.

Christmas comes to us, in our country, as
a European custom covered with the legends
and usages of many lands. We have laid
aside the Yule log, the mistletoe, and the
various English observances; we have bor-
rowed the German Christmas tree, and some-
thing of the vivacity of the French Noel.
Saxon, German and Huguenot have lent us
something. In England, in the Saxon and
Norman days, the English kings gathered
their nobles and priests around them and
celebrated the Nativity, with revels and re-

ATMOS joicings, sometimes in the cathedrals and again in the strongly built Norman palaces.

A pleasant English custom which now obtains to quite an extent in this land is the chant of the Christmas waits. There are the children and young people of the parish who pass from house to house singing under the windows or in the halls their cheerful strains. They sing the songs of the new birth and the hopes of the coming year. As the carolling ceases, money and other gifts are freely bestowed to be used later for charitable purposes.

Let us hope that each Christmas as it comes may abound in the glad pleasures of the children, and that by an united action the little ones of all the earth will be made to share in the happiness that this glad season brings in memory of Him for whom the bells rang out "Peace on Earth, Good Will to Men."

Water and Laurel

ATMOS

Deem not, O son, that glory once attained
Will last forever, spotless and unstained;
Neglected laurel speedily grows dry;
Unwatered, soon 'twill wither up and die.

Not Fame's mere works can make Fame stand alone,
Nor keep its name on the remembrance stone;
It needs a hand to visit day by day,
To cut the weeds and brush the mold away.

Fame is a fabric, delicate and frail,
Cracked by a breath and shivered by a gale;
No height too great from which it may not fall;
A word may jar it from its pedestal.

Deem not that thou hast risen over men
So high that naught can pluck thee down again.
Who stands the highest on the social walls
Shall strike the earth the hardest when he falls.

Plant thou thy mem'ry in the human heart,
Marked by some sculpture of diviner art;
Leave deeds of love to clear away the grime
And grave anew thy name through changing time.

Thus shall thy glory and thy fame endure
Upon the earth, immaculate and pure;
Time then shall serve but to enhance thy deeds—
And Mem'ry's hand shall clear away the weeds.

—Reese.

Why Races Differ in Color



WE know there is a law of unity governing all acts, all processes of life; that there is a basic foundation existent in every thought and act of the human mind, and a reason capable of being understood and applied to everything that exists. It is a fact that races vary in color. This question of color itself is not the really important one, but it behooves us to know why one race should be white, another red, or yellow, or black.

Science has proven that color is fundamentally due to a reflex action of magnetic currents which causes a radio-activity and crystallization of light atoms; these, when vibrant within the human system, produce a nerve sensation of the magnetic current in the optic nerve which is recognized as color.

Races differ in form and characteristics

as well as in color. Burbank, the great **ATMOS** scientist, classifies humanity into five different races; the Caucasian, or white; Mongolian, or yellow; Ethiopian, dark brown and black; American Indian, copper-colored; Malay, chestnut brown. Huxley, however, makes only four great races or types, and Moeller classifies humanity into but two—the curly-headed race, and the straight-haired, with twelve minor divisions.

We judge the unknown by the known, the invisible by the visible, the whole by a part. Now as each race is a part of the whole human race, it is therefore right and natural to judge the color of each part by the characteristic of the whole. Why, then, is humanity divided into at least four classes, white, black, yellow and red? The answer from the viewpoint of our philosophy is as follows: Diversity in externals, such as color naturally is, is a universal law of nature and exemplified freedom of life, idealization or purpose; in other words, na-

ATMOS ture consists of infinite unity differentiated with infinite diversity, and this diversity is its potentiality for obtaining knowledge of all facts by an inner understanding.

When we arrive at the great fundamental unity of the law of color we find that all the different colors can be understood and studied as light and as dark only, in various shades. We know that the dark-skinned races live principally within the tropical zone, and the light-skinned, in the temperate or the cold zone. Science teaches us that the color black is a good absorber of heat. This being true, why is the negro so much more able than the white man to live under the most tropical heat and withstand the result of this absorption? The reason is that the average temperature of the body of the negro is about 100 degrees F., while it is much less in the white race, and the temperature of his blood system adapts itself closely and much more accurately to the heat reflection of the sun's rays

in the tropical than that of the temperate **ATMOS.**
zone.

Intuitively, races have ever fought for the possession of that part of the world most suitable for their needs; and for the purpose of bringing out their own racial characteristics they are bound to live ultimately in the climate best adapted to the temperature of their blood. History shows that whenever one race has conquered another—has simply fought for the possession of land—intuition has unconsciously aided the natural perception of the human body that sought a climate in conformity with its requirements. That theory, while it proves the fact, applies mainly to the blood system only, but the origin of color is due primarily to the **difference in the nerve-system** of the races. Their physical difference permits the development of the higher faculties, which become rhythmical or balanced with the electric current of thought life; the difference between the

ATMOSpower of thought and its application due to a greater progress shows the more perfect nerve-system which determines the color of the race.

Let us look at the human nervous system. We know the position of the nerve fibres, the nerve cells, and the nerve centers called ganglia or nodes. The nerves themselves are composed of nerve fibres forming a means of communication with one another, more or less distant, however, from each other. The greater part of nerve matter we are in the habit of calling the brain, but that term is intended to include the spinal cord—it is established in the spinal cord and ends in the cerebro-spinal center, or axis, from which proceed the cranial and spinal nerves. These nerves are under the voluntary control of the human will and are commonly called the nerves of animal life in distinction from the sympathetic nerves of organic life.

This will explain the difference in the

aims of men who live in accordance with **ATMOS** the animal conception of the nervous system and those who live according to the ideal, the organic nature. The nerves of the latter are subject to the sense of intuition. The fluid within these nerves determines the color of the outer skin. A view of life, ideal or otherwise, as taken by the mind, produces an electric current of thought, which, in its passage through the human system, in taking the thought from the brain, deposits its substance and its intent throughout the entire body, just as in electroplating the silver or other precious metal in solution is diffused by a current of electricity and deposited in a stream upon a baser metal.

Let us look upon the ideal of the white race, the one with which we are connected fundamentally. The first ideal is the promise of a future, a view of universal life beginning and ending with the belief in one Supreme Power of life called God, or in

ATMOS many gods. Now the necessity of the human being to conform to the wishes of this Creator or creators upon whom he is dependent, has a mental conception, and that kind of thought produces a partial contraction of the commissure of the spinal cord, which, like the brain, is composed of two kinds of matter, gray and white. The gray is composed chiefly of nerve cells, and the white, of nerve fibres. The influence of this thought of dependence upon a God or gods produces a mentality, a personality of higher aspirations induced by fear or by love, and it remains with the individual to select for himself.

Emotions of the mind produce temporary changes in color. Fear, as well as unreasonable love, act alike upon the nerve cells and nerve vibrations, so that the nerve fluid becomes light in color. This color becomes reflective through the heat waves of moisture arising from fear and the effect upon the membrane of the skin is to make it gray.

The violently angry man or woman turns **ATMOS** purple, for the debris of life, the lower animal matter, is stirred, comes to the surface, and distributes itself throughout the system, most noticeably in the face.

Scientific investigation has proven that the original human race was dark in color and in the process of the law of evolution has become lighter; for this law is the proof that out of matter must come the mind, for mind is the spirit thereof, and whatever the spirit touches becomes lighter even in matter. And while we must acknowledge that races are advancing to lighter shades in the color scale, we cannot say that one is superior to another; the dissimilarity of their various colors simply proves that each, in following a different ideal has partaken more or less from the food that the belief in the ideal gives to the nerve-system, and that food is the electric current, which, having become conscious and interdependent

ATMOS through the currents of life, constitutes an integral part of the human system.

What is the dominant thought of the dark races? Without detriment and with due regard to their natural faculties which will aid them in the process of evolution to rise higher and higher in the school of true civilization, we must acknowledge that their natures are not yet attuned to the nobler things of life. That they are very emotional we know from their love of music and bright colors; but their ideals of life are not as high as the more mature, advanced expression of the white or the yellow race; nevertheless they are tending towards the same condition not alone from the influx of other blood into their viens, but from the absorption of elevating thoughts.

The yellow race takes a calm, impassioned view of this life, which it regards as merely temporary and one to be borne with rather than used. The result is that while this race has perhaps greater potentialities for

the welfare of the world than all the other **ATMOS** races combined, these are incapable of being brought out on account of the inertia due to their self-satisfied spiritual goodness, which is really only physical and mental laziness.

The aspiration of the white race is not alone to dominate the physical world of intelligence, but to become fully acquainted with all facts as they exist in nature, and to understand and apply them for the betterment of humanity, expressing them in religion or philosophy. But the white race has many periods of absolute retrogression due to the stirring up of the lower animal nature within, and this must be overcome before the ideal race can be evolved—a race that will be creamy white in color with light hair and dark eyes.

Thus we see that the color of races is not an accident, but the result of thought applied rightly or wrongly. Therefore no race is higher or lower than another, but each

ATMOS is existent in its color or its first purpose. Following the law of evolution, humanity though one in the beginning, differentiated by races, but it will in the end enter into a better knowledge of mutual understanding. The time will come when those whose face and form has grown transparently lighter in color will be of the race that will dominate the earth. Until that time, let us prepare our own nervous system and make it the great, wonderful tube of color which the Almighty Spirit of Life will use to paint for us, and with our aid the great eternal picture of a possible human perfection.

Pax Uobiscum

By Lucius Harwood Foote

When the joy-bells ring on this Christmas tide,
For the Crucified Son of Man;
I think of the countless Christs who have died
Since ever the world began.

The Christs of a cause, the Christs of a creed,
The Christs of the sword and pen,
Who, with dauntless courage in word and deed,
Have died for their fellow-men.

Their blood may fall on the senseless clod,
Their dust on the winds be strewn;
But the hero-soul is the soul of God—
And ever He finds His own.

And some have borne calmly the cross of life,
And some have drank of the lees,
And some have gone down in the stormy strife,
And some in the cradled seas.

But mated with stars they shine above,
To pilot us on our path;
Theirs is the harvest of labor and love,
While ours is the aftermath.

And onward and upward the trend must be,
Till we find the blameless way;
In the fullness of time, we yet may see
The dawn of a perfect day.

Then fear not to follow, my comrades, when
Our vanguard has gone before;
Peace and good-will to the children of men,
Forever and evermore.



SOME of the finer electric forces are destructive when they come in contact with the skin or with the moisture of the human body. The electric forces of the three cooling colors, blue, indigo and dark yellow, can be employed in improving the condition of the body as well as the mind. It is a well-known fact that if we take a copper wire ten or twelve yards long, place one end in a dark room and connect the other with a copper disc exposed to the sunlight, that a sick person who will enter that room and touch the wire will experience instant relief.

There is another way in which this force can be used to increase strength and restore lost vitality when ill from mental excitement, and that is by cleansing thoroughly the hands and finger nails before dipping the finger tips into the best fruit vinegar; then pass into the sunlight and expose the hands,

palms upwards, to the light; then slowly **ATMOS**
close the fingers against the palms, pressing
the thumbs hard against the first phalanx of
the fore finger. After ten minutes, return to
the dark room, close the eyes, touch the wire,
and imagine the whole room to be filled with
the color of heliotrope. This experiment
will aid greatly in gaining nerve force, but
should not be practiced to an unreasonable
degree.

Blue is the color that should be used in
case of fever. The room, in its furnishings,
should have this color predominating, and
a stream of blue light should be allowed to
pass through it. As this passes through the
aura it brings a sensation of coolness to the
fevered skin. This is due to the fact that the
blue light produces a chemical action in the
ozone in the room. The ozone, on being
breathed in by the individual, comes in con-
tact with the moisture of the body and mind;
it becomes a part of the internal economy,

ATMOS revivifies the various organs and cools the fevered blood.

In cases of sickness the aura is flattened and lies close against the body in thick lines instead of standing off at a distance of five or six inches from it. In adhering thus closely to the skin it prevents the waste matter from leaving the body; this matter being retained, becomes a disturbing factor. Now a well person filled with the sunlight of mind as well as of body and possessing an aura charged with healthful electric and magnetic forces will, on entering a sick room, cause the layers of the patient's aura to become revived, thus benefiting him greatly.

The principle that electricity moves from a state of natural heat to another which is much cooler makes it possible for the power of mind to assert itself in overcoming physical conditions. The mind generates an electric force which is the essence of the electric force; this is due to the fact that the brain cells are in direct contact with the

nerve system upon which it feeds. A mind **ATMOS**,
action which results in the thought of a light
color produces a cooling sensation in the
brain on the same principle that the move-
ment of the hand through the air causes a
certain vibration that cools it on the surface.

There are two minds, the physical and the
mental. The essence of the mental mind is
never affected ; it is the seat of hope, it is our
strength, and that is the reason why the op-
timist can overcome disease far better than
the pessimist. The former lives wholly in
the essence of the mental mind and this ex-
erts a powerful influence upon the health
action and every other condition of the
body by causing and sustaining a wholesome
flow of the life-giving electric force. The
mental mind is the guiding power which en-
ables us to overcome all unsatisfactory con-
ditions. When we learn to understand it
fully then will we become masters of our-
selves.



O WRONG others by hatred is to deprive ourselves of love. True love never hates, nor can it ever die, for it is deathless. The glory of its sunrise prophesies the peace of its sunset. Wherever the incense of true love has entered the heart of the mystery of life, Divinity is understood, and Humanity glorified.

* * *

When the sun disappears below the horizon he is not down; the heavens glow for a full hour after his departure. When a great and good man sets, the west is luminous long after he is out of sight. A room in which flowers have been is sweet long after the flowers have been taken away. They leave a fragrance behind. And a godly man who lives unselfishly and disinterestedly, and seeks the good of other men, cannot die out of this world. When he goes hence he leaves behind much of himself. The world is richer

for his having passed through it and he is **ATMOS**
one who "being dead, yet speaketh."

* * *

If we condemn others it is because there is something in our own lives to be redeemed.

* * *

The Divine ideal of a lofty character is that it is a power devoted to the welfare of those who are about us, first to those who are furthest removed from our taste and sympathy. The man we hate is the one we ought to love most, that is, with beneficence; the man that shocks every taste and sentiment is the one that should receive the contrition of our being,—that is the man into whom and around whom we should pour the best of ourselves, that by all the influences in which we have a better understanding, he may find the ocean tide of our life buoying him up and taking him from out the mud and sand in which he flounders, and giving him at last launching and sea room. That is the conception of the highest character.



THE festival of Jagannáth (or Juggernaut) has been entirely misunderstood in Europe and America. It is not in any way cruel or blood-thirsty, and it has no connection with self-immolation, though it is true that some persons were killed formerly at the annual recurrences of the festival, and that ten thousand peasants annually sacrifice their lives to a pilgrimage to Jagannáth, which is one of the most frightful undertakings possible to humanity, and whose results, in pestilence spreading far and wide, make themselves felt, in the inroads of cholera, among European residents in India. The accounts and the pictures of the car festival, familiar to us in former days, are quite imaginary. Here is the certainly absurd but comparatively harmless truth:

For weeks before the car festival, pilgrims come trooping into Puri by thousands every

day. The whole district is in a ferment. By **ATMOS** the time the great car has risen to the orthodox height of forty-five feet the temple cooks make their calculations for feeding ninety thousand mouths. The vast edifice is supported on sixteen wheels of seven feet diameter, and is thirty-five feet square. The brother and sister of Jagannath have separate cars, a few feet smaller. When the sacred images are at length brought forth and placed upon their chariots, thousands fall on their knees and bow their foreheads in the dust. The vast multitude shouts with one throat, and, surging backward and forward, drags the wheeled edifices down the broad street toward the country house of Lord Jagannath. Music strikes up before and behind, drums beat, cymbals clash, the priests harangue from the cars, or shout a sort of medley, enlivened with broad allusions and coarse gestures, which are received with roars of laughter by the crowd. And so the dense mass struggles forward by con-

ATMOS vulsive jerks, tugging, sweating, shouting, jumping, singing, praying, and swearing.

The distance from the temple to the country house is less than a mile, but the wheels sink deep into the sand, and the journey takes several days. After hours of severe toil and wild excitement in the July tropical sun, a reaction necessarily follows. The zeal of the pilgrims flags before the garden-house is reached; and the cars, deserted by the devotees, are dragged along by the professional pullers with deep-drawn grunts and groans. These men, four thousand two hundred in number, are peasants from the neighboring fiscal divisions, who generally manage to live at free quarters in Puri during the festival. Once arrived at the country house, the enthusiasm subsides. The pilgrims drop exhausted upon the burning sand of the sacred street, or block up the lanes with their prostrate bodies. When they have slept off their excitement they rise refreshed, and ready for another of the strong religious

stimulants of the season. Lord Jagannath **ATMOS** is left to get back to his temple as best he can, and, but for the professional car-pullers, would infallibly stick at his country house.

In a closely packed throng of a hundred thousand men and women, many of them unaccustomed to exposure or hard labor, and all of them tugging and straining to the uttermost under a blazing tropical sun, deaths must occasionally occur. There have doubtless been instances of pilgrims throwing themselves under the wheels in a frenzy of religious excitement. But such instances were always rare, and are now unknown. At one time several unhappy people were killed or injured every year, but they were almost invariably cases of accidental trampling. The few suicides that did occur were for the most part cases of diseased and miserable objects, who took this means to put themselves out of pain. The official returns now place this beyond doubt. Indeed, nothing could be more opposed to the spirit of

ATMOS Vishnu-worship than self-immolation. Accidental death within the temple renders the whole place unclean. The ritual suddenly stops, and the polluted offerings are hurried away from the sight of the offended god. Chaitanga, the apostle of Jagannath, preached that the destruction of the least of God's creatures was a sin against the Creator. Self-immolation he would have regarded with horror. The copious religious literature of his sect frequently describes the car festival, but makes no mention of self-sacrifice, nor does it contain any passage that could be twisted into a sanction for it.

* * *

May I be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion even more intense,
So shall I join the choir, invisible,
Whose music is the gladness of the world.

—George Eliot.



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*I look for the hour
when that Supreme
Beauty which
ravished the Souls
of those Eastern
Men and through
their lips spoke
Oracles to all Time
shall speak in the
West also.*

FEB 20 1948 —Emerson—