

LIFE and DEATH By Henryk Sienkiewicz

An Allegory by the Famous Author of "Quo Vadis."

There were two regions lying side by side, as it were two immense plains, with a clear river flowing between them.

At one point the banks of this river sloped gently to a shallow ford in the shape of a pond with transparent, calm water.

Beneath the azure surface of this ford could be seen its golden bed, from which grew stems of lotus, on those stems bloomed white and rose-colored flowers. Above the mirror of water, rainbow-hued insects and butterflies circled around the flowers and among the palms of the shore, while higher up in the sunny air birds gave out sounds like those of silver bells. This pond was the passage from one region to the other.

The first region was called the Plain of Life, the second the Plain of Death.

The supreme and all mighty Brahma had created both plains, and had commanded the good Vishnu to rule in the Region of Life, while the wise Shiva was lord in the Region of Death.

"Do what ye understand to be best," said Brahma to the two rulers.

Hence in the region belonging to Vishnu life moved with all its activity. The sun rose and set; day followed night, and night followed day; the sea rose and fell; in the sky appeared clouds big with rain; the earth was soon covered with forests and crowded with beasts, birds and people.

So that all living creatures might increase greatly and multiply, the kindly god created Love, which he made to be Happiness also.

After this Brahma summoned Vishnu and said to him:

"Thou canst produce nothing better on earth, and since heaven is created already by me, do thou rest and let those whom thou callest people weave the thread of life for themselves unassisted."

Vishnu obeyed this command, and henceforward men ordered their own lives. From their good thoughts came joy, from their evil ones, sorrow; and they saw soon with wonder that life was not an unbroken rejoicing, but that with the life thread which Brahma had mentioned they wove out two webs as it were with two faces—one on one of these was a smile; there were tears in the eyes of the other.

They went then to the throne of Vishnu and made complaint to him:

"Oh, Lord, life is grievous through sorrow."

"Let Love give you happiness," said Vishnu in answer.

At these words they went away quieted, for Love indeed scattered their sorrows,

which, in the happiness given, seemed so insignificant as to be undeserving of notice.

But Love is also the mighty mother of life, hence, though the region which Vishnu ruled was enormous, it was soon insufficient for the myriads of people; soon there were not fruit enough upon trees there, nor berries enough upon bushes, nor honey enough from cliff bees.

Thereupon all the men who were wisest fell to cutting down forests for the clearing of land, for the sowing of seed, for the winning of harvests.

Thus labor appeared among people. Soon

I am free to make that which will cause me to halt, and rest will then come to you."

And Vishnu made Sleep.

Men received this new gift with rejoicing, and very soon saw in it one of the greatest boons given by the Deity thus far. In sleep vanished care and vexation, during sleep strength returned to the weary; sleep, like a cherishing mother, wiped away tears of sorrow and surrounded the heads of the slumbering with oblivion.

So people glorified sleep, and repeated:

"Be blessed, for thou art far better than life in our waking hours."

to the neighboring ford, and beyond ye will find that for which ye are seeking."

The people heard the god's voice and went on in regions immediately. They went to the ford, and, halting there, gazed at the shore lying opposite.

Beyond the clear, calm, and flower-bedecked surface stretched the Plain of Death, or the Kingdom of Shiva.

The sun never rose and never set in that region; there was no day and no night there, but the whole plain was of a lily-colored, absolute clearness. No shadow fell in that region, for clearness inhered there so thoroughly that it seemed the real es-

and resting in continuous slumber, unthreatened by waking.

In the clear air not the slightest breeze was discovered, not a flower was seen moving, not a leaf showed a quiver.

The people who had come to the shore with loud conversation and clamor grew silent at sight of those lily-colored, motionless spaces, and whispered:

"What quiet! How everything rests there in clearness!"

"Oh, yes, there is rest and unbroken repose in that region."

So some, namely, those who were weariest, said after a silence:

more radiant, and as it were blending with that absolute clearness which filled the whole Plain of Death, Shiva's kingdom.

And when they had passed and disposed themselves amid flowers and at trees or the bases of cliffs, to repose there, their eyes were closed, but their faces had on them not only an expression of ineffable peace, but also of happiness such as Love itself on the Plain of Life had never given.

Seeing this, those who had halted behind said one to another:

"The region belonging to Shiva is sweeter and better."

And they began to pass to that shore in increasing numbers. There went in solemn procession old men, and men in ripe years, and husbands and wives, and mothers who led little children, and maidens, and youths, and then thousands and millions of people pushed on toward that calm passage, till at last the Plain of Life was depopulated almost entirely.

Then Vishnu, whose task it was to keep life from extinction, was frightened because of the advice which he had given in his anger, and not knowing what to do, hastened quickly to Brahma.

"Save Life, O Creator!" said he. "Behold, thou hast made the inheritance of Death now so beautiful, so serene, and so blissful that all men are leaving my kingdom."

"Have none remained with thee, there?" inquired Brahma.

"Only one youth and one maiden, who are in love beyond measure; they renounce endless bliss rather than close their eyes and gaze on each other no longer."

"What dost thou wish, then?"

"Make the region of Death less delightful, less happy; if not, even those two when their springtime of love shall be ended will leave me and follow the others."

Brahma thought for a moment and answered:

"No! Oh, no! I will not decrease beauty and happiness in the region of Death, but I will do something for Life in its own realm. Henceforward people will not pass to the other shore willingly, they must be forced to it."

When he had said this he made a thick veil out of darkness which no one could see through, and next he created two terrible beings. One of these he named Fear and the other Pain. He commanded them then to hang that black veil at the Passage. Thereafter, Vishnu's kingdom was as crowded with life as it had been, for though the region of Death was as calm, as serene, and as blissful as ever, people dreaded the Passage.

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"And they entered the water. The rainbow-hued surface opened straightway before them, as if wishing to lighten the passage."

all had to turn to it, and labor became not merely the basis of life, but life itself nearly.

But from Labor came Toil, and Toil produced Weariness.

Great throngs of people appeared before Vishnu a second time.

"O Lord!" exclaimed they, stretching their hands to him, "toil has weakened our bodies, weariness spreads through our bones; we are yearning for rest, but Life drives us always to labor."

To this Vishnu answered:

"The great and all mighty Brahma has not allowed me to shape Life any further, but

And they had one regret only, that it did not continue forever. After sleep came awakening, and after awakening came labor with fresh toil and weariness.

This thought began soon to torture all men so sorely that for the third time they stood before Vishnu.

"O Lord," said they, "thou hast given us a boon which, though great and unspeakably precious, is incomplete as it now appears. Wilt thou grant us that sleep be eternal?"

Vishnu wrinkled his brows then in anger at this their insistence, and answered:

"I cannot give what ye ask of me, but go

sence of Shiva's dominions.

The region was not empty. As far as the eye could reach were seen heights and valleys where beautiful trees stood in groups; on those trees rose climbing plants, while ivy and grapevines were hanging from the cliff sides.

But the cliffs and the tree trunks and the slender plant stems were almost transparent, as if formed out of light grown material. The leaves of the ivy had in them a delicate roseate light as of dawn. And all was in marvellous rest, such as none on the Plain of Life had experienced; all was as if sunk in serene meditation, as if dreaming.

"Let us find the sleep which is surely unbroken."

And they entered the water. The rainbow-hued surface opened straightway before them, as if wishing to lighten the passage. Those who remained on the shore began now to call after them, but no man turned his head, and all hurried forward with willingness and lightly, attracted more and more by the charm of that wonderful region.

The throng which gazed from the shore of Life at them noted this also; that as they moved forward their bodies grew gradually less heavy, becoming transparent and purer,

The Only Statue A Goddess "Sat For"



Caligula's Barge as it Appeared on Lake Nemorensi in Ancient Times.

THE Emperor Caligula, who ruled the Roman Empire from 37 to 41 A. D., was a very odd and unpleasant tyrant. He made his sister Drusilla, a Senator and he placed in a magnificent pleasure barge which floated on the beautiful Lake Nemi, which was Lake Nemorensis of the ancients and also "the Mirror of Diana" because the lake was also the site of a temple of Diana.

Caligula's pleasure barge lies now sunken with that of another, Emperor Tiberius, at the bottom of the water. From time to time objects of ancient art, jewels and gold have been recovered from it.

The latest object to be recovered is a very great prize. It is a bronze statue, life size, which has been declared by experts to be a portrait likeness of the very Drusilla whom Caligula deified. It occupies the unique place in art of being the only statue of a goddess ever "sat for." When the figure was brought up there were also recovered a number of exquisite small bronze statues about a foot high. These, it is thought, formed part of a shrine of the "goddess" Drusilla and are meant to represent priestesses in the act of worship.

It would appear then that Caligula carried the worship of his sister so far as to make her the tutelary deity of his pleasure barge. His friends and acquaintances then must have been very earnest in their worship of her, for the tyrant had a most uncomfortable way with those who did not join heartily in his caprices.

It is as the experts believe, the bronze is an actual representation of Drusilla, its value is enormous.

The two galleys of Caligula and Tiberius have lain at the bottom of Lake Nemi for nearly 2,000 years. When afloat they surpassed in splendor of equipment and ornamentation anything that the most imaginative mind of modern times has dreamed. The galleys held on them were unspeakable.

The galleys of Caligula was about 200 feet long. The deck was paved with mosaic work of porphyry and serpentine, intermixed with colored glass. Such bits of treasure as have been recovered from this sunken floating palace show that it must have contained a wealth of rare statuary, ivory carvings, bronze and silver plaques, everything of worth and beauty known to the age.

These details, and enough other information to enable archaeologists to picture with reasonable accuracy the larger of these two ancient pleasure craft, have been gained in the several attempts of divers to recover the treasure in gold and jewels that went down with them. They have brought to the surface, and museums in Italy now contain them—many sections of the leaden plates and the bronze fragments of them fast to the outer sheathing.



Two Odd "Worshipping Figures" and a Medusa Head from the Sunken Barge.

head of Medusa, bronze heads of lions and wolves holding in their mouths bronze rings for holding, morning chains, irregular pieces of alabaster which evidently formed parts of the splendid baths on board, a portion of the wooden prow covered with leaden plates fixed with bronze nails, still exist in museums to help the tale of the sunken pleasure barge.

On this remarkable craft were gardens with rare flowers and fruit bearing vines and trees. A temple was built on terraces high up at the stern, where the despot worshipped Drusilla, the Roman gods, or himself, as the mood seized him, for Caligula also deified himself and had his own retinue of priests and choir boys to assist in the ceremonies. About the garden were temples for feasts and the orgies, and on a platform at the prow was a great jeweled throne under a canopy of precious woods inlaid with gold, silver and jewels. On this throne Caligula sat and witnessed the spectacles in the garden designed for his amusement, when he did not feel like joining in them.

Along the deck rail were baths, large and small, and couches covered with the costliest fabrics scattered about.

Tiberius had been a robber, but Caligula, who followed him, stopped at nothing to surround himself with the essence of the beauty and riches of his empire. He amassed sun, money, which threw the wealth of Tiberius in the shade. He instituted novel systems of levying taxes upon both rich and poor, and before his death he had the whole Roman populace in daily fear of what was coming next.

From the poor he demanded an eighth of their earnings and he compelled the rich to make wills in his favor. If these rich "benefactors" did not die quickly enough to leave him the money he had them assassinated.

Partly as a pastime and partly to increase his fortune, Caligula held auction sales, acting as auctioneer himself, and there were none so poor to bid fabulous sums for simple trinkets. He shook loaded dice and loaned money at usurious rates, whether the borrower needed the money or not.

One bright New Year's morning he announced that he would receive gifts. It was a simple announcement, much like the present-day method of advising your friends when you are "at home" to receive guests. But the people knew what it meant. Before the day was done Caligula's palace was



The Bronze Statue, Supposed to be That of Drusilla, the Emperor Caligula's Sister, Surrounded by Other Little Bronze Figures, in the Act of Worship.

loaded to the roof with costliest gems, tapestries, statuary, rugs, and gold and silver ornaments in the empire. The homes of the rich were practically stripped of all that was valuable and the dwellings of the poorer classes were denuded of the last thing of value which had survived previous demands of this ancient exemplar of predatory wealth.

It evidently was a mania with Caligula to surround himself with riches, for historians tell us that as he looked upon the fruits of this demand for gifts he became a man insane. First, as a miser, he fondled and fawned over the glistening jewels and gold. Then he removed his sandals and allowed his feet to thrill with their touch, and then rolled

in them. During all the time that Caligula was thus gathering up the bulk of the wealth of his kingdom he was be-

set with the fear of just such a death as finally overtook him—a death by violence. So he spent most of his time on his floating palace, and consequently the major portion of the wealth which he gained was placed on his galleys.

That is why interest in raising the sunken barge and its treasure has been so keen.

Archaeologists and historians alike believe that they will find much of value to them when the wealth so long hidden is finally reclaimed.

The Unique Bronze Just Recovered from Cruel Emperor Caligula's Sunken Pleasure Barge, and Which Is Believed to be a Portrait of His Sister Drusilla, Whom He Deified.

Little ornaments from beneath the spot where history said the galley had floated. Divers were sent down, and the galley, half hidden in the mud, was located.

For many years sporadic attempts have been made to raise the vessel, but owing to the length of time that it has been under water, and the consequent fragility of its timbers, the task has been unsuccessful. In the sixteenth century Guglielmo di Lorena, a French engineer named De Marchi went down in diving bells to examine the vessel. After that no serious attempt was made until 1895,

when Signor Elisio Borghi brought up several treasures.

About three years ago a proposition was advanced to drain the lake and thus turn the light of day once more upon the sunken wealth, but for some reason the scheme has never been carried out. There is little doubt, however, that something will be done before long to take from the mud the millions of treasures which Caligula had hidden to satiate his passionate greed. The lake wherein this wealth lies hidden is not far from the Tiber. From the days of Julius Caesar, who, attracted by its beauty, built himself a villa there, the place became a fashionable resort of the Roman world in imperial times.

Chloroforming Plants To Make Them Grow.

A REMARKABLE series of experiments in the use of anaesthetics to increase plant growth have been made recently at the Vermont Experimental Station of the United States Department of Agriculture by Professor W. Stuart.

The distinguished German botanist, Johannson, in 1900 discovered that ether and chloroform administered to plants during their rest period cut short that period and enabled them to send forth shoots earlier than usual. This action of drugs is the reverse of the action upon man, ether, chloroform and their kind render dormant many of the functions of the human organism. Johannson, beyond giving as a theory that plant functions which tend to retard plant growth during the rest period are neutralized by the anaesthetic, did not offer an explanation of the phenomena he evoked. Professor Stuart gives mainly results without going into causes, and indeed, just what happens to the plants under treatment is still too obscure for definite setting forth.

Means have been, and are, employed to control the dormant period of plants, such as pruning, covering attention to the condition of growing wood in the case of woody plants, and the like.

Professor Stuart, in a recent bulletin of the Department of Agriculture that the use of anaesthetics as an aid in the forcing of shrubs, tuberous and bulbous plants and herbaceous perennials has not

as yet assumed commercial importance among growers in this country.

"In Germany and France, however," he continues, "they are now used exclusively in many of the large commercial establishments. Their use at the present time is almost wholly confined to flowering shrubs, such as lilacs, verbanums, deutzias, spiraeas, etc., which lend themselves most readily to anaesthetic influences. This class of plants come to bloom early in spring, complete their growth at a comparatively early date, and pass into a state of rest."

"Normally, plants will not start into growth until they have entered into the latter part of the rest period. The largest measure of success, therefore, in the use of anaesthetics must necessarily come from plants subjected to the influence of ether or chloroform during the earlier stages of rest."

"The process of treatment is a comparatively simple one. Plants which are either dormant or are entering into the stage of dormancy are subjected to the vapor of ether or chloroform in an airtight room or receptacle for from twenty-four to seventy-two hours, depending upon the earliness or lateness of the treatment and the temperature. The anaesthetic being poured from above into a vessel within the receptacle. The amount used per cubic foot of air space is largely governed by the temperature, moisture, season of the year, and kind of plant to be treated. The higher the temperature and the later the season the more violent is the effect; hence the amount and time of exposure may be said to vary inversely with the temperature and the reason when treatment is given."

When Woman Grows Too Superior

A PROPOS of the onward march of the suffragettes, Henry Arthur Jones, the English dramatist, lecturing recently in London, drew a fearful picture of the fate which the male of the human species is approaching.

For woman, he says, may—in an unlimited length of time—develop into a creature so far superior to man as "that female spider who, when the poor male spider comes timidly up to make love to her, if she doesn't like the look of him, simply eats him up there and then."

But mere man may take comfort from the fact that this dreadful development is only "conceivable," and that to bring it about everything in woman's environment must favor it and continue to favor it.

Moreover, although the "zoological" view is a "handsome conception" to woman, the speaker admits that he does not know how the change is to be ef-

fected. "I frankly own I don't know how the thing is to be worked or who is going to be responsible."

And when women blamed men for some of their limitations they did not, he was inclined to think, go to the root of the matter.

Person had a "very wise and comprehensive" which he used when strong language was necessary. It was "D— the nature of things," and perhaps women should blame the nature of things.

Dame Nature had set limits "to any very radical change in the fundamental relations of man to man," and these were "comparatively permanent," and therefore the relations were "essentially fundamental."

Before this the dramatist had dealt with woman and her environment. She was "like all other animals," constantly changes in response to her environment, and every great change in environment would produce a new type.

And our new civilization was fast producing a different type of man and woman. The greatest change in the attitude of woman was that she was becoming more and more the intellectual companion of man.

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