

DECLARATION OF RELIGIOUS PROGRESS A Revolting Practices and Degrading Doctrines of Johannites Who Working on the Ignorance and Superstition of the Populace. Have Gained the Adherence of Vast Numbers--Police Compelled to Close Many of Their Places of "Worship" Which are Dens of Infamy

By Sergius Volkovskoy.
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ST. PETERSBURG, March 12.—By a decree of the government the performance of a melodrama called "The Black Ravens" has been forbidden in the provincial towns of Russia. On the face of it there would seem to be little interest in this announcement. But behind it there lies a story which sheds an illuminating light on the benighted condition of the teeming millions of the Colossus of the north. It is a story of the evil which a naturally good and pious man may do when he is allied with fanaticism; of the degradation which superstition may produce when it assumes the mask of religion among an illiterate populace.

The play exposes the revolting practices and degrading doctrines of a sect known as the Johannites, which in no other land but Russia have attracted such a vast number of adherents because in no other land exists the same degree of ignorance and superstition. It is St. Petersburg, which compared with the rest of Russia, is a veritable center of light and learning, the play ran for weeks in the most large and enthusiastic audiences. But when it was produced in the provinces, where superstition is rampant and ignorance the common lot, it aroused the fury of the "Johannites" to such an extent that riots resulted and in the interests of peace and order the government prohibited it.

The Johannites derive their name from the man by whom they profess to be devout followers. Father John of Cronstadt, some consideration should, therefore, first be given to the man to whom the sect owes its origin.

Is Well Known.

John of Cronstadt is as well known throughout Russia as is John D. Rockefeller throughout the length and breadth of America. He has earned the reputation of a saint without dying and the fame of a prophet without having foretold anything that came true. But many people believe in him and all he has to do is to stand up and speak and listen in admiring silence. His fame began during the reign of Alexander III, the late czar. He is not a monk—far from it. He is a layman, and is called the "White Priesthood," that is, to those who become "pops" or priests without giving up the right to marry, and live like other people. But Father John did not take unto himself a wife. He lived in a very humble way in the fortress of Cronstadt, which is more or less a fortified suburb of Petersburg, and gave himself up to good works.

Begged for Money.

Now, when a "pop" gives himself up to good works, people soon begin to notice it, because it is such a rarity. The severe "pops" in the Black Sea, Tolstoy painted him in "Resurrection." He is ignorant, grasping and indifferent to the religion he professes. He will not go to a dining man unless he is paid in bribes or ready money. He has a great predilection for vodka and a distaste for work. He is a miser. His Synod allows him with a mercifulness which would shame a Cossack. He charges high prices for pardons, holy candles and absolutions.

Becomes Prophet.

As his fame grew so did his power. From a "pop" who did good works, he soon grew to be a prophet who saw into the future, and a worker of miracles. He could heal when doctors had failed. Governors of provinces, princes, millionaires and grand ladies sent for him on their death beds and when, by his prayers and incantations they recovered, they took back still more money for his suffering. Not content with relieving the misery of European Russia, he sent monks and nuns to the furthestmost settlements in Siberia with money and books and exhortations to repent, because the end of the world was at hand.

Refuge of the destitute, and the repository of sacks full of money. He never sent any to the bank and never locked his doors, yet the most abandoned ruffians in the empire would not dream of touching his wealth, because they knew that it was destined for the poor and suffering.

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would walk in blood to the possessions of their enemies and that there would be blood and fire and sword and lightning abroad. As events turned out this prophecy applied fairly well to the final result of the struggle, and when his declaration that the monsters whose nostrils spurt steam should be silenced for a space was verified by the railway strike of 1905, his followers pronounced him the greatest prophet the world has ever seen. Several times he foretold the birth of an heir to the throne; when at last the tsarevitch was born many people forgot how many times he had been mistaken and were enchanted with the result of his prophecy.

In 1905 he also declared that the end of the world would come before the end of May, because God could no longer look upon the anarchy and bloody reactionaries, known as "The Union of the Russian People," who find no means of oppression too drastic for all who dare strive towards the attainment of liberty. This "Union," together with the police and the roughs have organized more than one Jewish pogrom and would have carried out several others had not the government, afraid of the world's opinion, frustrated their plans. Father John has several times publicly expressed his sympathy with and approval of their methods.

When young Russia was struggling for constitutional freedom, Father John published manifestoes condemning their actions in the strongest possible terms. Now, many wealthy and influential people held aloof from the strikes and protests, but they were secretly inclined to sympathize with it, and many of them have helped in the form of money. Many more could not afford to say so, resented the government's action. They ceased to send Father John money for his poor, and Father John's delegates, messengers and missionaries who had been used to batten on a good deal of the wealth that passed through their hands, saw to their dismay that the good old days were gone. They determined to widen their propaganda amongst the ignorant. They preached the approach of the end of the world, an event Father John, old now and easily influenced, firmly believed in. His

leave the earth in a cloud of glory. He will take, only 144,000 of the blessed with him, because St. Peter says there is no room in heaven for more. All who are not chosen will be cast into the lake of fire, and will be tormented day and night forever and ever. He has said that the "Johannites" are the "refugees" of the world, and that they will be the "chosen" of the world. He has said that the "Johannites" are the "refugees" of the world, and that they will be the "chosen" of the world.

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SOME EASY TRICKS IN CARDS, NO. 2--A Study in Cardboard Several Entertaining Methods of Putting in an Evening With Nought But a Deck

By Orion E. Goodwin.

AS THE ability to perform the more simple has become so widespread that the would-be developer who had not the time to develop ordinary sleight-of-hand is compelled to turn to tricks, the like of which, would never be entertained for a moment by any professed prestidigitator (to use his own language), or by any good conjuror. It is often a requisite of a trick that the cards be cut at some particular point and held in a certain position, or that the cards be cut at some particular point and held in a certain position, or that the cards be cut at some particular point and held in a certain position.

An Impressive Trick.

An impressive trick is performed by cutting the pack in two, then taking one half of the pack and asking a friend to take, say three cards, of those you are holding. To another friend proffer the same request, only this time using the other portion of the pack. Handing back the separate piles to your helpers, they mix up the cards with those they have withdrawn. Putting the pack together again, and in a few minutes, you are able to lay down on the table the selected cards.

For the performer of this trick you impose upon your friends in a most disgraceful manner. In the first place you fix up the pack, or in other words arrange the cards in a certain order, and then you ask the spectators to take a card, or a king and knave, while in the other half the odd cards with the queen. As

previously mentioned bend one half of the pack over the other (Figure 1). In cutting the pack the natural tendency is to cut it at the space, but if you are afraid to let someone do this for you, ninety-five kings threatened to cut you. Hand the even pile to one person, the odd going to another.

Then without any apparent set purpose hand back the pack containing the even cards to the man who has taken cards out of the odd pile, the other half of the pack, composed of all the odd cards going to the holder of the even cards. Each thoroughly shuffles his pile, but when the packs are handed back it is a simple matter to pick out the cards required, whether the two packs be put together again or not, for

so on till the first vertical row is reached. Before picking this row up note the first card of the row in which your friend stated his card lay, and then lay the cards on top of the others. Now, if the cards be read in the manner they were at first, the top row will be composed of the five initial cards of each of the original rows and the required card will be in the vertical row headed by the card noted before as being the first card in the row in which your friend stated his card lay. Ask in which lateral row the card may be found and on being told, the card can be pointed out as being where the two rows intersect. It is very little more difficult to name several cards at a time than to name one, besides greatly increasing the effect wrought by the trick. Perhaps the following formula of the different order of the cards will explain the friend's method. Take any number as being a card and follow it to its second position, when it will be seen how almost absurdly simple the trick becomes.

Original positions—

1	2	3	4	5
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

Second positions—

1	6	11	16	21
2	7	12	17	22
3	8	13	18	23
4	9	14	19	24
5	10	15	20	25

We will suppose that in the first instance your friend thought of card No. 3. You were told that this card was in lateral row No. 1, so accordingly you expose the card in row 1, but as you know from your key card that it is in the vertical row headed by card 1, you are able to point out the card where these two rows intersect, i. e., card 3.

Amateur Performers.

Most amateur card performers are aware of the means by which they may tell which of two piles will be selected by any member of the onlookers. Count out two heaps of cards, in one placing the four 7's and in the other any seven cards out of the pack. Having said how easy it is to read the thought that you can tell which of the two piles your friend is thinking of, he will likely declare this to be outside the bounds of possibility, but upon your declaring his thoughts to be centered on "the heap," your contention will be proved, for whichever pile is selected your description of it will apply. It is almost needless to say that one of the things you must do is to let your friend know what cards are in the pile not chosen, a quicker way than that of "giving away" the trick being difficult to find.

Type of Trick.

Somewhat after the formula of trick is another which requires only a slight effort of memory on the part of the performer, it being only another variation of the trick by which may be told cards thought of by spectators. Take twenty-five cards out of the pack and deal them out in five rows of five cards each, face upwards. Invite a person to think of a card and merely to mention the row it is in. Now pick up the cards in vertical rows, beginning at the last row. Put the fifth card of the top lateral row at the bottom of the first heap and the fifth card of the bottom row at the top, the other cards being in order in between. Then put up the next vertical row in the same manner laying them on the top of the first heap and

the fingers of the right hand pull toward you several cards from the top of the pack, the number being equal to the bottom card (Fig. 2). If this movement is executed quickly, no one can possibly tell how the cards were not taken from the top of the pack. Holding the cards you have thus slipped off so that the one you can name faces away from you, cover the whole pack. By glancing each time at the bottom card this trick can be prolonged till every eye is as heartily tired of it as the performer.

One of the most useful requirements in doing card tricks of one nature and another is the ability to throw a card so that at least it will cross a room, and if desired will fly 50 or 60 feet. Pick up a card and endeavor to throw it across an ordinary room when it will be found that it will flutter to the ground after traversing barely six feet. This is on account of the resistance of the air in the comparatively large area of a playing card as compared with its weight. Thus to counteract this resistance a narrow card must be exposed. To do this the card must be thrown so as to have its edge cutting the air, while spinning round on its own axis. Take the card between the first and second fingers of the right hand, bend the wrist inwards till the card almost touches your arm. (Figure 3.) Then swing the wrist outward, so that the fingers open them and let the card slip on its way. At the same time the arm should be thrown out, giving all the impulse possible to the throw. It is quite easy to spend time on the unsuccessful performance of this trick, and the whole thing may be done in a twink, which a little practice will require. You can quite safely allow your friends to try this little trick and at the same time to perform other tricks, they are very unlikely to grasp the principle involved, and without this all effort is fruitless.

Sense of Touch.

That one's sense of touch can be so extraordinarily developed that by means of it the performer can distinguish between one card and another and moreover name every separate card in the pack, seems incredible to the uninitiated, yet the feat can be performed, if not with very great ease at least with a trifling amount of practice. The trick is one that will produce a very favorable effect on any audience and is often included in the repertoire of many professional conjurers. Prior to performing before your friends a little practice before a mirror will likely remove any raw edges in your methods. Hold the card as shown herewith (Figure 4) by the fingers and thumb of the right hand. Then with the fingers of the left hand delicately feel over the surface of the card between the thumb and the corner, and enable the card to be named. Picking up one card after another in quick succession the whole pack can be named in a few moments and no one be a whit the wiser as to "how it's done."

Measures for the better payment of school teachers, the better regulation of vital statistics and provision for old-age pensions are being forecasted in the Nova Scotia legislature.

"Johannites" at Prayer.

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