

RASPUTIN THE EVIL OR SAINT

by The Princess Radziwill

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The Characteristic Feature of Rasputin's Dominance as a Holy Mystic Is That It Was Made Use of by Conspirators in the Government to Further Their Own Ends—It Was This Duplicité Which Was the Principal Harm Done by the "Monk."

It Was Not Long Before the Siberian Peasant Wearing of the Limited Field Offered His "Religious" Powers at Home and He Turned His Steps Toward Russia Proper—There He Won Many Converts to His Sect, the Chief Doctrine of Which Was "Free Love."

CHAPTER II.

Rasputin's Start as a "Prophet."

The beginnings of the career of Gregory Rasputin are shrouded with a veil of deep mystery. He was a native of Siberia, of a small village in the government of Tobolsk, called Pokrowskoie. Some people relate that when a youth he was compromised in a crime which attracted some attention at the time—the murder of a rich merchant who was traveling from Omsk to Tobolsk to acquire from an inhabitant of Tobolsk some gold diggings, of which the latter wished to dispose. This merchant was known to carry a large sum of money, and as he never reached his destination inquiries were started. At last his body was found, with the head battered by blows, hidden in a ditch by the high road, together with that of the coachman who had driven him. The murderers were never discovered, but dark rumors concerning the participation of the youth Rasputin in the deed spread all over the village.

Whether it was the desire to put an end to them, or remorse for an action of which he knew himself to be guilty, it is difficult to say, but the fact subsists that suddenly Grisha, as he was called, developed mystical tendencies and took to attending some religious meetings at which a certain wandering pilgrim used to preach. The latter used to go from place to place in Siberia predicting the end of the world and the advent of the dreaded day of judgment, when Christ would once again appear, to demand from humanity an account of its various good or bad actions. For something like two years Rasputin followed him, until at last he began himself to assume the character of a lay preacher, to apply himself to the study of the Scriptures, and to try to establish a sect of his own, the principles of which he exposed to his followers in these terms:

"I am possessed of the Holy Spirit, and it is only through me that one can be saved. In order to do so, one must unite oneself with me in body and soul. Everything which proceeds from me is holy, and cleans one from sin."

On the strength of this theory, Rasputin declared that he could do whatever he liked or wished. He surrounded himself with worshippers of both sexes, who believed that by a close union with him they could obtain their eternal salvation, together with divine forgiveness for any sins they might have committed during their previous existence.

Strange tales began to be related concerning the religious assemblies at which the new prophet presided. But, nevertheless, the whole village of Pokrowskoie, whither he had returned after his few years' wanderings, accepted his teachings and submitted to his decrees with scarcely any exceptions. These unbelievers were looked upon askance by the majority of the inhabitants, who had succumbed to the "monk's" power of fascination and hypnotism. It was with nothing else that Rasputin kept his "flock." He introduced among them the cult of his own person, together with certain rites which he called "sacrifice with prayer."

According to the narratives of some people, who out of curiosity had attended these ceremonies, this is how they proceeded: In the night, as soon as the first stars had become visible in the skies, Rasputin, with the help of his disciples, dragged some wood into a deep ditch dug for the purpose and lighted a huge bonfire. On a tripod placed in the midst of this fire was put a cup full of incense and different herbs, around which people began to dance, holding themselves by the hand all the while, and singing in a voice which became louder and louder as the wild exercise became more and more accelerated different hymns which always ended with the phrase: "Forgive us our sins, O Lord, forgive us our sins."

The dance went on until people fell exhausted to the ground and groans and tears replaced the former singing. The fire died out slowly and, when the darkness had become complete, the voice of Rasputin was heard calling upon his disciples to proceed to the sacrifice which God required them to perform. Then followed a scene of general orgy.

As one can see by this tale, the strange practices introduced by the seer, about whom people were already beginning to talk, differed in no way from those generally in use among the Khly-

sty, and, indeed, Rasputin made no secret of his allegiance to this particular form of heresy, in which, however, he had introduced a few alterations. For instance, he did not admit that the souls of his followers could be saved by a general prayer, but only thanks to an uttered in common with him, and by a complete submission to his will. Some persons have alleged that during the early wanderings of Rasputin he had gone as far as China and Thibet, and there learned some Buddhist practices, but this is hardly probable, as in that case his instruction would have been more developed than it was. It is far more likely that during his travels he had met with exiled sectarians belonging to the different persecuted religious Russian communities, of which there exist so many in the whole Oural region, and that they initiated him into some of their rites and customs. They also made him attentive to the hypnotic powers, which he most undoubtedly possessed, teaching him how to use them for his own benefit and advantage.

Rasputin Wins Converts to "Free Love."

Very soon Rasputin found that Pokrowskoie was not a field wide enough for his energies, and he took to traveling, together with a crowd of disciples that followed him everywhere over the eastern and central Russian provinces. There he contrived to win every day new adherents to the doctrines in which free love figured so prominently. Among the towns where he obtained the most success can be mentioned those of Kazan, Saratoff, Kieff and Samara.

Concerning his doings in Kazan, people became informed through a letter which one of his victims addressed to the bishop of that diocese, Monsignor Feofane, who had shown at the beginning of Rasputin's career a considerable interest, and who had protected him with great success. In this letter, which later on found its way into the press, the following was said among other things:

Your Reverence, I absolutely fail to understand how it is possible that you continue to this day to know and see Gregory Rasputin. He is Satan in person and the things which he does are worthy of those that the Antichrist alone is supposed to perform, and prove that the latter's advent is at hand.

The writer then proceeded to explain that Rasputin had completely subjugated the mind of her two daughters, one of whom was aged twenty, whilst the second had not yet attained her sixteenth year.

One afternoon, writes this unfortunate mother, I met in the street, coming out of a bathhouse, Rasputin, to-

gether with my two girls. One must be a mother to understand the feelings which overpowered me at this sight. I could find no words to say, but remained standing motionless and silent before them. The prophet turned to me and slowly said: "Now you may feel at peace, the day of salvation has dawned for your daughters!"

Another woman, who had also fallen under the spell of Rasputin, wrote as follows about him:

"I left my parents, to whom I was tenderly attached, to follow the prophet. One day when we were traveling together in a reserved first-class carriage, talking about the salvation of souls and the means to become a true child of God, he suddenly got up and approached me, and . . . proceeded to clean me of all my sins. Toward evening I became anxious and asked him: 'Perhaps what we have been doing today was a sin, Gregory Efimitch?' 'No, my daughter,' he replied, 'it was not a sin. Our affections are a gift from God, which we may use as freely as we like.'"

Bishop Feofane finally was obliged to recognize the evil which Rasputin was constantly doing, and he bitterly repented having been taken in by him and by his hypocrisy. He reproached himself especially for having given him a letter of recommendation to the famous Father John of Cronstadt, through whom Rasputin was to become acquainted with some of the people who were later on to pilot him in the society of St. Petersburg. The bishop was not a clever man by any means, but he had been sincere in his admiration for Rasputin, a fact which added to the consternation that overpowered him when the truth about the famous sectarian became known to him. He assembled a kind of judicial court, composed of one bishop, one monk and three well-known and highly-respected civil functionaries, and called upon the prophet to come and explain himself before this court as to the actions which were imputed to him. Among these figures his general conduct in regard to the women who had enrolled themselves in the ranks of his disciples. But somehow the adventurer succeeded in dispelling the suspicions that had become attached to his name and conduct, and he explained in a more or less plausible manner the things which had been told about him. His leanings for feminine society, and his invariable custom of bathing himself together with women he declared to be quite innocent things, and only a proof of his desire to show that it was quite possible for human beings to rise above every kind of carnal temptation.

In spite of this episode, which would have interfered with the career of anyone but Rasputin, the fame of the latter grew with

"I am possessed of the Holy Spirit, and it is only through me that one can be saved. In order to do so one must unite oneself with me in body and soul. Everything which proceeds from me is holy and cleans one from sin."
—Creed of Gregory Rasputin, the "Prophet."



every day that passed. He established himself at last in the town of Trumen in Siberia, where he hired a whole large house for himself and some of his most favored disciples, and he began to turn his activity into another and more profitable channel. He established reception hours every day when all his followers, admirers and friends could come to speak with him about any business they liked. Hundreds of people used to attend those receptions, among them some very influential persons curious to see and speak with the modern Peter the Hermit, who declared that he had been called by God to save Holy Russia. In some mysterious manner he acquired the reputation of having great influence in high quarters, where (this must be noticed) he was at the time yet quite unknown. Governors fearing dismissal, rapacious functionaries whose exactions had become too flagrant, as well as businessmen in quest of some good "geschäft," to use the German expression employed before the war among financial circles in Russia, crowded around him, waiting sometimes hours for an opportunity to speak with him, and fully believing in his capacities for obtaining what they required.

Rasputin soon became a kind of business agent and surrounded himself with a number of secretaries of both sexes, whose occupation consisted in attending to his correspondence—he could hardly read or write—and in receiving the numerous offerings which were being brought to him daily. These secretaries, among whom figured a sister of the Bishop of Saratoff, Warnawa, made an immense amount of money themselves because no one was ever admitted into the presence of Rasputin without having previously paid dearly for this favor. Very soon they established a tax in regard to the audiences granted by their master.

"Spiritual Sisters" of Rasputin.

Besides this sister of Bishop Warnawa, Rasputin had another female secretary, and they both accompanied him in all his travels, calling themselves his spiritual sisters. They constituted, so to say, his bodyguard, and wherever he went, even in St. Petersburg, they never left off attending him and seeing to all his wants. They were the channel through which everything had to go, and without their consent no one was ever admitted into the presence of the "Saint," as they already had begun to call him.

Gregory Rasputin very often used to visit Tobolsk, where he was always received with great ceremony and pomp, as if he had been really the important personage he believed himself. The policeman in the streets saluted him as he passed; the carriage in which he drove was escorted or preceded by a high police functionary, and the governor asked him to dinner. The same kind of thing used to take place in other Siberian cities. In one of them the staterooms reserved at the railway station for any high authority on a visit to the place were thrown open to him. In another triumphal arches were erected in his honor, while in a third he was met by deputations in the midst of which could be seen civil functionaries and religious dignitaries.

How all this happened no one knew or could explain. In what consisted the fame of Rasputin and what he had done to deserve all these honors nobody could tell. But fame he had acquired, honors he had obtained, and where another person gifted with a smaller amount of impudence than he was possessed of would have been put into prison or sent to a madhouse, Grisha, as he was familiarly called, had it all his own way, and defied governors and judges with an equal indifference, sure that none among them would be daring enough to try to put a stop to his progress or to his avidity.

Most friendly, not to say intimate, relations were established between Rasputin and Bishop Warnawa, especially after the latter's elevation to the episcopal See of Tobolsk. The first sermon which Warnawa preached in that town he dedicated to the wife of Rasputin. One need not say that the whole clergy of the town and of the diocese trembled before Rasputin, who did not fail to exact from it large sums of money, which he extorted, thanks to the promises which he made but never meant in the least to keep.

During the course of the year 1909 complaints about Rasputin's behavior increased to a considerable extent. He was once more called before an ecclesiastical court to give explanations in regard to his general conduct. Among his judges figured again Bishop Feofane. This time Rasputin could not clear himself of the charges preferred against him, and he was invited to retire for one year into a monastery by way of penance. But Rasputin refused to submit himself to this sentence and categorically declined to do as he had been told. He gave as a reason for his disobedience to the commands of his ecclesiastical superiors that his conscience obliged him to resist because it would be impossible for his "spiritual sisters and daughters" to accompany him in his retreat and live together with him in the monastery they wished him to enter.

CONTINUED IN TOMORROW'S

ADVERTISER

A. K. MACLEAN SWORN INTO NEW CABINET WITHOUT PORTFOLIO

Will Be Chairman of One of New Committees.

(Special to The Advertiser.)

OTTAWA, Oct. 22.—A. K. MacLean, M.P. for Halifax, will be sworn in as minister without portfolio in the new Government tomorrow morning. Thus will Nova Scotia Liberalism be represented in the cabinet. Mr. MacLean will not have the care of a department, but will be made chairman of one of the committees of Canada forecasted in the manifesto recently issued by Sir Robert Borden. He will be in charge of the problems and the other domestic problems arising out of the war. It is of the latter that Mr. MacLean will probably be made the head. There is no salary attached to a ministry without portfolio, but it is believed that an emolument will be attached to the chairmanship in question.

May Get Acclamation. Mr. MacLean had no statement to make tonight, but it is expected that he will leave for home tomorrow. It is understood that he has received an assurance that unionist acclamations in Nova Scotia will be accorded in an application to dam the St. Lawrence a "fifty-fifty" basis. The majority of comes before the Government.

the Nova Scotia Liberals in the House, however, voted against conscription, so that such an arrangement would hardly apply to candidates.

The new member of the Government is a lawyer by profession. He was first elected to Parliament in 1904, and remained until 1908, when he went into local politics. He was again elected in 1911, and since then has been looked upon as the financial critic of the Opposition.

He is the junior member for Halifax of which city Sir Robert Borden is joint senior representative.

Looking for Labor Man. There will be no immediate change in the portfolio of secretary of state, which Hon. Martin Burrell will continue to hold until after the election. A change in the labor portfolio is pending the discovery of a labor representative.

Several senatorships have been filled today, but they have not yet received the official sanction of the governor-general. It is, however, expected that they include George Bradbury, M.P. for Selkirk, Dr. Scheffner, M.P. for Souris, Edward Michener, leader of the Alberta Opposition, and W. R. Willoughby, leader of the Saskatchewan Opposition.

J. G. Turfitt, M.P. for Assiniboia, who was mentioned as a senatorial possibility, will likely run again as a unionist candidate in Assiniboia.

Write for the elections have not yet been issued, but it is expected they will be tomorrow. December 17 still appears to be the most likely date.

A CHANCE TO KICK. OTTAWA, Oct. 22.—Sir Robert Borden has intimated to T. J. Hamlin, secretary of the Ontario Municipal Association, that he has received an assurance that unionist acclamations in Nova Scotia will be accorded in an application to dam the St. Lawrence a "fifty-fifty" basis. The majority of comes before the Government.

HIGHER PENSIONS, GOVT. ANNOUNCES; IS RETROACTIVE

25 Per Cent Increase, and in Some Cases 40 Per Cent.

GOES BACK TO APRIL

Three Million Dollars Additional Added to Canadian Pension Roll.

Ottawa, Oct. 22.—The department of finance has given out the following statement:

"Upon the recommendation of the minister of finance, the pension regulations applying to members of the Canadian expeditionary forces have been amended by an order-in-council, approved by his Excellency the Governor-General. The amendments are far-reaching in their effect. They provide for an increase in pensions and allowances to and in respect of soldiers and sailors holding the lower ranks up to and including a rank of sub-lieutenant in the Canadian navy, and lieutenant in the Canadian expeditionary forces.

The most important changes provide for increases in pensions and allow-

ances. These changes will be considered as having come into force on the first day of April, 1917, and in this way all pensioners will be entitled to an extra check covering the difference between the pension paid since April 1 and the date on which the adjustment is made. The changes will affect the pensions of soldiers and sailors and their children, their orphan children, their widows and children, their dependent parents and their younger brothers and sisters.

Increase of 40 Per Cent. "A total increase in the amount payable by and for pensions and allowances will be approximately forty per cent. In the present time the annual expenditure involved is about five million dollars a year. With the increase now authorized Canada's outlay for pensions will be over seven million dollars during the fiscal year.

"A second change made is only slightly less important. It provides that disabilities shall be divided into two classes, instead of six classes. In the future disabled men will be categorized into two classes, according to the percentage of the disability which they suffer.

"A third important change is the authorization of an annual allowance for a married disabled pensioner. Up to the present time the unmarried men received the same pension for disability as the married men.

In Proportion to Disability. "Those holding the rank of sub-lieutenant in the Canadian navy and lieutenant in the Canadian expeditionary forces, or a lower rank will be entitled to receive a twenty-five per cent increase in pension. This twenty-five per cent increase in pension in large number of cases will be again increased by the fact that disabilities in the future will be divided into two classes with a difference of only five per cent in disability between classes,

instead of six classes with a difference of twenty per cent in disability between classes. For instance, a private disabled seventy-five per cent has been receiving a pension of \$288 per annum, that is to say a class three pension, which class includes all those disabled between 80 and 75 per cent. He will now receive \$450 per annum, that is to say a class six pension, which class includes all those between seventy-five and seventy-nine per cent. He is thus entitled to a much larger increase than the flat increase of twenty-five per cent. Only in a few cases will soldiers and sailors be entitled to no additional increase beyond the flat increase of twenty-five per cent.

\$300 for Helplessness. "The allowance for helplessness, which is granted to those totally disabled who are in addition helpless in so far as attendance to their physical wants are concerned, has also been increased. In future this allowance will be \$300 instead of \$250.

"With regard to the children of a disabled pensioner a very definite change has been adopted. Under the pension regulations as approved last year, only those receiving a pension for a disability of sixty per cent or more were entitled to allowances on account of their children. The new regulations were drawn so between the allowance for the children of those sixty per cent disabled and those totally disabled. For instance, a man fifty-five per cent disabled with four children received \$16 per month pension for himself, but nothing for his children. The man sixty per cent disabled with four children received \$24 per month for himself and \$24 per month for his children, and the man totally disabled with four children received \$40 per month for himself and \$24 per month for his children.

So Much Per Child. "The allowances for the children of disabled men have, therefore, been graded down in accordance with the disability. The totally disabled man will be entitled to \$8 per month for each of his children, the man disabled eighty per cent will be entitled to \$7, the man disabled sixty per cent will be entitled to \$6, and the man disabled fifty-five per cent will be entitled to \$5.50, and so on in descending amounts, so that the man disabled five per cent will be entitled to \$5 per month for each of his children. The totally disabled private will thus receive an additional increase of thirty-three and one-third per cent in the allowance payable for an additional allowance of increase on account of the children will be less as the disability decreases. The disabled man will now be entitled to allowances for children, although under the previous regulations he was not entitled to any such allowances.

Extra to Married Men. "Up to the present time no additional allowance for a married disabled pensioner has been made. It was considered that in this way the unmarried man was better treated than the married man. The amendment therefore provides for an additional allowance for the married disabled man based on the degrees of the man's disability. The allowance amounts to \$8, per month, or \$6 per month for a totally disabled soldier or sailor, forty cents less per month being paid for each decrease of five per cent in disability.

"The widows of those holding the rank of sub-lieutenant in the Canadian navy or lieutenant in the C. E. F., or lower ranks, will be entitled to a flat increase of 25 per cent pension. Thus the widow of a private who previously received \$384 per annum will now receive \$480 per annum.

More for Orphans. "A flat increase of 33 1-3 per cent has been made in the allowance for orphan children. They will receive \$18 per month each, instead of \$12 per month each. Up to the present time the allowance to a dependent parent has been \$24 per month. This is to say, \$5 per month less than the pension of the widow. Instead of \$24 per month, the dependent parent will now receive \$40 per month, being a flat increase of 66 2-3 per cent.

Dependent Brothers and Sisters. "Dependent brothers and sisters were not previously provided for in the pension regulations. A very large number of cases come up, however, in which the eldest boy of a family has been supporting his mother and his younger brothers and sisters, and continued to support them until he died on service. With regard to his younger brothers and sisters he might also have been said to have taken the place of a father in this respect. The amendment provides, therefore, that for dependent sisters and brothers under the age of 16 or 17 years the same allowance shall be provided as are provided for children. Thus a brother who has been dependent upon a private will receive \$8 per month if one of his parents is alive, and \$16 per month if both his parents are dead.

Check on Profligate Parents. "Certain amendments facilitating the administration of the pension regulations have also been made. It has been found that in a number of cases the children, owing to drunkenness or misconduct of their pensioned father or mother, have been deserted, or are not being maintained by him or her. The pension commissioners, therefore, have now been authorized to pay the allowances for those children as well as part of the pension, to a guardian or administrator, so that the children will have a fair chance of becoming useful citizens.

"The commissioners have also been given more ample authority to provide for the maintenance of incurable and helpless soldiers and sailors, such as men suffering from insanity, total paralysis, and other similar conditions. Previously the maintenance of certain helpless men devolved upon the province or upon private parties. In future these men will be maintained by the Federal Government, no matter whether they are being cared for in a provincial or a federal institution, or by members of their own families.

Clarifying Regulations. "Other amendments have been made with regard to the date of commencement of pensions, the remarriage of female pensioners, the interpretation of the word 'negligent,' the extension of delay in which application for pensions must be made, and the rights of a dependent parent to receive pension. These last amendments do not in any way affect the spirit of the regulations. They have been made merely for the purpose of making the regulations more clear.

"It is thought that the new regulations will relieve most of the hardships which have come to light. At the next session of Parliament legislation will be introduced by the Government dealing with the whole question of pensions. This will enable full discussion and reconsideration."