

which the almost abandoned farm was coaxed to respond to its caretakers:

We have sixty acres of the farm well cleaned up and in a fine state of cultivation, besides twenty acres in a partly timbered pasture—a pasture with a brook on either side, and the fields between. Ten acres of the sixty is in park, lawn, garden, orchard, house grounds, barnyard and feeding lots. That leaves fifty acres actually devoted to field crops.

From that fifty acres we shall get this year, after deducting enough to pay labor cost, about three hundred bushels of wheat, four hundred of oats, eight hundred of corn, sixty to seventy-five tons of cowpeas and sorghum hay, ten or twelve of straw, and perhaps twenty tons of corn fodder that will be cut and stored for feeding. About as much more fodder will be pastured in the fields; and we shall have no end of second-growth peavines for pasturage.

In 1908, the year we bought the farm, the tenant's crop summed up sixty bushels of wheat, thirty bushels of oats, a few small loads of fodder, and no hay. If he had owned the entire crop and had sold on the average prices of December 1, his gross income would have been about \$165, with nothing counted out for labor. . . . We shan't sell our crops in the raw; but if we were to sell we'd realize about \$2,000.

So much for what one man has made of a run-down farm. Incidentally it is interesting to note that after the publication of Mr. Lighton's first article about Happy Hollow Farm, which appeared in a magazine, he received letters from all over the world—3,500 of them in all! And yet some people think there is no real general interest in farming.

Noted Women.

The Czarina and Her Sister.

"Uneasy lies the head that wears a crown", is a saying whose truth has been demonstrated many times in the history of this old earth,—once more in the story of Alix, yesterday Empress of all the Russians, to-day the wife of a man who is no longer Monarch. Perhaps the mere passing of a throne need not call for great commiseration—the one-time Czarina and the Czar too, may find in the days to come a peace which they have never heretofore known,—and yet during the weeks that have just passed not a little sympathy has gone out to the pathetic little Empress, shut up in her beautiful palace, with a suffering little son on her hands. For times of revolution are not too safe for royalty. There was no knowing, from hour to hour, what might happen to her nearest and dearest, and, at the first burst of revolution, the Czar was not with her. Since then both have been arrested and confined in the palace of Tsarskoe Seloe. It is believed that the influence of the Czarina was pro-German, and so, like the Queen of Greece, she has been looked upon of late as treasonous to her own country.

The Czarina—who has passed as "Czarina"—is, on the father's side, a German Princess, her mother, Princess Alice, daughter of Queen Victoria, having married the head of the House of Hesse Darmstadt. She has always been considered one of the most beautiful women in Europe, and her daughters share her beauty.

Since her marriage to the Czar, she has lived for the greater part of the time in the seclusion of the Czar's palaces, whose beautiful gardens could not, perhaps, afford the glad spirit of liberty which is owned even by a peasant who can roam where he chooses on the earth. Since the war began, however, she has helped to nurse the wounded in the military hospitals in Petrograd.

Her sister, Grand Duchess Elizabeth Feodorovna, has had a more colorful, and even more tragic life. She too, as may be seen by her name, married a Russian, the Grand Duke Serge, but he was murdered by revolutionists in February 1905, and since his death the Grand Duchess has devoted herself so unselfishly to others that she has become known throughout Russia as the "Angel of Mercy."

One of her first tasks was to care for soldiers wounded in the Japanese

War, and she herself founded a home for them near the city of Moscow.

The rest of the story is told by a biographer as follows:

After the marriage of her niece, the young Grand Duchess Maria Pavlovna, to whom she had been a mother, she left her palace in the Kremlin and went to live in a house in a quiet street of Moscow, where she gathered a number of ladies round her to form the nucleus of a community, which she called the Sisterhood of Martha and Mary. The name she chose for the community explains the object with which she founded it. The sisters were to pray and to be troubled about many things.

Nobody in Russia had ever heard of a member of the Orthodox Church joining any other order but the Basilian, and many people said that the community of Martha and Mary was the whim of a royal lady, and that doubtless she would soon be weary of it and resume her ordinary life in the world. What precisely she was aiming at nobody seemed to know.

"I was told," writes Rothay Reynolds, "that she spent much time in nursing disabled soldiers, that the beautiful young Princess Obolensky scrubbed the convent floors, that Princess Galitzin, another member of the community, had visited her parents dressed in the costume of a Catholic sister of charity, and this was all that the general public knew. Wanting to find out the truth, I visited the chaplain of the community, the Arch-priest, Metrophan Srebryansky, and questioned him. He was at first very reluctant to talk.



The Former Empress of Russia.

"The Grand Duchess shrinks from anything like publicity," he said, "and desires nothing better than to be allowed to work quietly and without attracting attention."

"I pointed out to him that English people were naturally interested in the life of a daughter of Princess Alice.

"Perhaps I may be allowed to tell you," he said, "that the Grand Duchess has left her palace for good. She lives here severely, and keeps the rule of the community exactly like the other

sisters. They rise at seven and at half-past seven office is said in church. After this they are engaged in various kinds of work until half-past twelve, when dinner is served. During the meal passages from the lives of the saints are read aloud. After dinner there is work interrupted at five and seven by prayer. Supper is at half-past seven. The sisters manage a home for disabled soldiers, a hospital for poor women, and a home for consumptives; they also have a dispensary at which medicines are given free, and they conduct a free library."

"I asked him if the sisters had taken monastic vows.

"The Grand Duchess and the Assistant Superior have taken the vows of poverty, celibacy, and obedience for life," he said very gravely; "the others have only been permitted to take vows for one year. If at the end of the year they desire to remain in the community, they can renew their vows for three years, then for six, and, finally, for life."

"In a word, she has founded a new religious order in Russia on the lines of the sisters of charity who work among the poor in this country.

"On the day that the Grand Duchess made the irrevocable vows, she went into the Church of the Kremlin, where her husband is buried, and remained long in prayer at his tomb. Devotion to his memory is the inspiration of the stern life she has adopted. In the bustle of the twentieth century she reveres her husband's memory in the same way as did Saint Anna Of Kashin five hundred years ago. The lament of that Princess of mediaeval Russia for her husband is



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