

from the pen of an eye witness, the Rev. H. L. Empoytaz, a well known ecclesiastic of Geneva, who passed many years in the household of Madame de Krudener, attended her on her journeys, and was present at her interviews with the Emperor. M. Empoytaz subsequently returned to Geneva, where he established a religious society at the Bourg de Four. The details are, we understand, unquestionable, and they coherently at once coincide with, and clear up the Emperor's conduct during the momentous times in which so large a portion of the fates of Europe depended on the perseverance, the religious courage, and the religious clemency of Alexander. It also gives a curious, and, we are satisfied, a perfectly true, account of the origin and objects of the famous Holy Alliance—a treaty, which, after undergoing the cavils of political writers innumerable, and being held up as a conspiracy against mankind, has certainly not yet been convicted of any actual evil.

We now give the narrative of M. Empoytaz:—In the earlier portion of his life, Alexander was a man of the world. According to his own confession, however, he found no real satisfaction in all the luxuries which it was so easy for him to procure; conscience spoke more loudly than the world. He was convinced that an hour would arrive when he should have to render an account of his life and actions; he trembled at the thought of appearing before his Judge. He resolved, therefore to alter his life; but these resolutions usually subsided as quickly as they were formed.

Alexander had heard of the piety of Jung-Stilling, Aulic-Councillor to the Grand Duke of Baden; he hoped that this venerable man would be able to put him in the right way to tranquilize his conscience, and saw him for this purpose in 1812. Stilling, however, who was somewhat of a visionary, and had himself no clear views of the Gospel, spoke to the Emperor solely of the omnipotence of God; of his prerogatives over all men; of their duty to obey the divine commands, and, consequently, to labour with all their might for the destruction of evil, and the promotion of good; but he said not a word to Alexander concerning the great principles of Christianity.

In 1813 he left St. Petersburg to join the army. A lady of the court, to whom his opinions were known, gave him, at his departure from Riga, a copy of the 91st Psalm, and begged of him to read it often. The Emperor hastily took the paper, put it in his pocket, and pursued his journey. As he travelled three successive days without undressing he quite forgot what the lady had given to him.—On the frontiers of his dominions, he attended a sermon preached on the text of the 18th verse of the 91st Psalm; "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet." This sermon which seemed to have in it something prophetic, excited his attention: looking over his papers in the evening, he found the copy of the same Psalm! He read it with emotion, and considered this circumstance as urging him to aspire more zealously after religion.

Sometime afterwards, he read a letter which the Baroness Krudener had written to Mademoiselle Sturdza, and was deeply affected by it. It treated of the mercy which has been revealed throughout the Gospel.

The campaign of 1815 commenced. On Sunday, the 4th of June, Alexander arrived at Heilbronn, on his way to the head-quarters at Heidelberg. As he approached the former place, the truths contained in the letter, recurred to his mind, and he conceived a strong desire to see the celebrated writer. He knew not that she had been living for the last three months close to the town. Madame de Krudener, on her part, was exceedingly desirous of an interview and had gone for this purpose to Heilbronn.—The moment the Emperor arrived, she entered the ante-chamber, and delivered to Prince Wolkonski a letter in which she solicited an audience. The Emperor asked, from whence it came? "From Madame de Krudener," was the answer. "From Madame de Krudener!" he exclaimed, "Where is she? Let her come in immediately."

At this first interview, Madame de Krudener strove to awaken in the Emperor's mind a sense of his state, pointing out the pride upon which his plans for the regeneration of his empire were founded. "No, Sire," said she, with emphasis, "you have not yet approached God as a criminal implor-

ing mercy. You are still involved in sin; for you have not yet humbled yourself. You have not yet cried from the bottom of your heart with the publican—God be merciful to me, a sinner!" In this strain Madame de Krudener spoke to the Emperor for nearly three hours.

Alexander was thrown by this address into a state of great agitation. His visitor, therefore, apologized for the tone in which she had spoken to him—"Pardon me, Sire," said she, "and believe that I have thus spoken to you in perfect sincerity of heart; that I have told you such truths as no one ever ventured to tell you; and that, in doing so, I have but performed a sacred duty." "Be under no fear on that subject," replied Alexander; "all that you have said is justified by my own feelings."

On the following morning, the Emperor proceeded to the head-quarters. No sooner had he arrived there than he invited Madame de Krudener to come to him, as he felt an urgent necessity to converse with her on details which had so long occupied his thoughts. He wrote, "I live in a small house outside the town. I have preferred it to any other, because I there found my banner, a cross, in the garden."

Madame de Krudener complied with this invitation. She set out on the 8th of June with her household from Heilbronn, arrived at Heidelberg; and took up her abode in a cottage at the foot of an eminence, on the left bank of the Neckar, about half a mile from Alexander's residence. To this humble dwelling the Emperor repaired when he could withdraw from his multifarious occupations, almost every day, staying with us from ten in the evening till two in the morning, reading the Scriptures, and conversing on the truths of salvation.

Those meetings continued during the whole time that Alexander remained at Heidelberg. Several of the newspapers asserted that they had a political object: this was not the fact. A wonderful dispensation brought us to the great Prince, who, to tranquilize his conscience, desired the co-operation of our prayers. We should have thought that we were sinning grievously, and violating the sacred rights of the confidence which the Emperor reposed in us, if we had spoken to him but for a moment concerning the perishable things of this world. Persons of all parties, indeed, importuned us to influence the Emperor in behalf of their views; but thus we never did. No, when a person is thoroughly penetrated with the conviction, that, after death, comes the judgment, he cares for nothing but the unchangeable truths of the Gospel.

Alexander was so desirous of making a rapid advance in these truths, that he always proposed certain passages of Scripture for the subject of our conversations; and what he said at such times proved that he was illuminated by the spirit of sincerity and knowledge.

When I was first introduced to him, he spoke with the expression of profound sorrow concerning his early life. Thereupon I took the liberty to ask, "Sire, have you now the peace of God? He paused for a moment. It seemed as if he were putting the question to himself. All at once, he raised a cheerful and serene look towards heaven, and, in a firm tone, replied, "I am happy—I know that the word of God says, Whoever believes in the Son of God, the Saviour, passes from death unto life, without judgment. I believe—yes, I firmly believe;—John the Baptist says, He who believes in the Son has eternal life. But I need religious converse; I must have opportunities of expressing and communicating what is passing within me; I must listen to good advice; I must have intercourse with persons who can assist me to walk in the path of the Christian, and help to raise me above what is earthly, and to fill my heart with the thoughts of heaven."

He frequently recurred in conversation to the benefit resulting from the Scriptures, when read with humility.

Three days afterwards news arrived of the advantage gained by the French over the allied armies. All those about Alexander were filled with alarm and almost with despondency; but he himself relied with unshaken confidence on the divine protection, and prayed for strength and counsel. After a fervent prayer, he took up the Bible to read in it according to custom. He opened it at the 37th Psalm. Then hastening to his allies, he exhorted them to be of good cheer, and march against the enemy.

When I entered the room, on the day that intelligence of the victory of the allied armies was received, he came to meet me, took me by the hand, and said, "My good friend, to-day we must thank God for his mercies and his protection!" He fell first upon his knees and shed tears of gratitude to his protector and deliverer. Strengthened by prayer, he rose and said: "If all nations were but disposed to comprehend the ways of Providence and to obey the Gospel, how happy might they be!" Soou afterwards he said, "How happy it would make me, if my brother Constantine would be converted: I bear him in my heart, and shall never cease praying that he may open his eyes."

When Alexander departed for France, he requested us to follow him, and gave us passports for the purpose. He left Heidelberg on the 25th of June, having taken leave of us on the preceding day.—We remained some time longer in the grand-duchy of Baden, waiting till the roads should be clear, and could not set out before the 8th of July. We pursued an opposite direction to the road travelled by the couriers, in order to avoid the places which were still occupied by Napoleon. Our journey was a fatiguing and painful one, through desolated provinces and burnt and reeking villages. At length on the 14th of July we arrived in Paris.

Next morning Madame de Krudener hastened to pay her respects to the Emperor. He begged her to take lodgings near him, "because," said he, "I wish to continue here, in the midst of the world, the meetings and conversations which we held at Heidelberg."

Alexander occupied a house in the Elysee Bourboa, the gardens of which adjoin the Champs Elysees. Agreeably to the Emperor's desire, Madame de Krudener took lodgings at the Hotel Montcheune the gardens of which are also contiguous to that promenade. While Alexander was in Paris, he went every day through the Champs Elysees to visit Madame de Krudener.

At his second entry into Paris he was more particularly sensible of this protection, because little blood was shed on that occasion. He declined the guard which other monarchs had at their residences.—"Humanly speaking," said he to Madame de Krudener, "I might have hoped for victory at the end of six months; but, on the eighteenth day after my departure from Heidelberg, I entered Paris, and lost but forty men. That is to be sure, a great deal, when one considers the value of a human being; but without the divine protection, I might have lost a great number and sunk under the skill of the enemy. He who places his confidence in God shall not be put to shame."

Thus was it easy also to perceive in Alexander the powerful influence, which penetrates the believer with sincere forgiveness of injuries and offences.—This was manifested in every moment of his residence in Paris. On one occasion, being informed that several Prussian officers intended to take revenge on the French, the Emperor sent for them, addressed them cordially as his companions in arms, and strove to inspire them with kindly sentiments. Seeing that he had made some impression upon them, he proceeded: "You bear the name of Christians, and yet purpose to revenge yourselves!—Is that acting like Christians? Take not a pattern, I beseech you, from those who have behaved so ill in your country. Set them an example of forgiveness that is the way in which Christians revenge themselves."

On the 10th of September, Alexander reviewed his army at Vertus, in Champagne, and on the following day, there was a religious festival, which was attended by his invitation. Seven chapels were erected for the Greek service. One hundred and fifty thousand men, without arms, stood round these chapels, and sent up their prayers to the God of Christians. When Alexander returned from this solemnity, he came straight to Madame de Krudener. He could scarcely moderate his joy: "This day," said he, "was the most delightful of my life; I shall never forget it. I was enabled to pray with fervour for all my enemies, and at the foot of the cross, I besought God for the salvation of France."

Some days before his departure, he said to us, "I am on the point of quitting France; but I intend, first, by a public act to pay to God the Father, God the Son, and God the Holy Ghost, that homage and gratitude which we owe him. I shall, therefore, invite the nations to follow the precepts