

conferred on him a special commission to instruct the world.' When an attempt was made on his life, he said,—As Heaven has produced such a degree of virtue in me, what can Hwan-Tuy do to me? On conceiving himself to be a successor to Wan-Wang, as a preacher of righteousness in the world, he said, in time of danger, if Heaven means not to obliterate this doctrine from the earth, the men of Kwang can do nothing to me." The inquiry may occur, What then did Confucius teach? The following is Dr. M.'s summary: "Confucius dabbled in politics all his life, and his ethics dwell chiefly on those social duties which are of a political kind. A family is the prototype of his nation or empire; and he lays at the foundation of his system, not the visionary notions which have no existence in nature, of *independence and equality*, but the principle of *dependence and subordination*, as of children to parents; the younger to the elder, and so on. These principles are perpetually inculcated in the Confucian writings, are embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. And, probably, it is this feature in Confucius' ethics, which has made him such a favourite with all the governments of China, for many centuries past, and at this day. These principles and these forms are early instilled into young minds, and form their conscience; the elucidation and enforcement of these principles and forms is the business of students who aspire to be magistrates or statesmen, and of the wealthy who desire nominal rank in the state; and it is, in all likelihood, owing, in great part, to the force of these principles on the national mind and conscience, that China holds together the largest associated population in the world." Again, the Dr. writes: "His doctrines are what Europeans call common-place truisms; justice, benevolence, and social order, are three terms which nearly comprehend the whole of what he taught. They contain two of the three duties inculcated by a heaven-taught writer of the West: 'Do justly, love mercy, and walk humbly with God,'—Micah vi. 8.

#### THE MURDER OF HOYT.

We have not deemed it advisable to fill our columns with the letters of Mr. D. M. Hoyt and Mrs. Virginia Myers. Profitable in a pecuniary sense, it doubtless would have been: and since a large portion of our most respectable journals have indulged no scruples on the subject, we might better perhaps, have overruled our own objections as squeamish and fanatical. Acquiescing, however, in what we have understood to be the settled moral sentiment of the community that such accounts of illicit and guilty passion are likely to give in letters to each other are not wholesome reading, and that, if it be proper to publish them at all, they should be so presented that only those would read them who deliberately chose to do so—not thrust indiscriminately before old and young, fair and foul, through the columns of the journal—we have done our best to circumscribe the range of their depraving influence. The monstrous doctrines proclaimed by the defendant's counsel, countenanced by the committing magistrate, and more than countenanced by a large portion of the Press, with regard to the excusable character of the outrage which resulted in Hoyt's death, have alone impelled us to allude again to the subject. Let us consider the facts:

Hoyt, it seems, was a single man, living in Richmond, and keeping a lottery office. At his hotel, he became acquainted with Mrs. Virginia Myers, wife of a Virginia gentleman, herself of a good family of that vicinity. A criminal passion was mutually indulged by them, but it appears not to have proceeded to that extent which the judgment of the world regards as absolute crime. Clandestine interviews and an exceedingly improper correspondence, exhibiting an utter alienation of Mrs. Myer's affections from her husband, and her entire devotion to Hoyt, are the gist of the offence. These were detected by Mrs. Myer's father, by him communicated to her husband, and he, and his brother, with another, proceeded to Hoyt's private room, found him in bed, commanded him to sign a paper promising to leave that part of the country forever, and, on his refusal to do so, shot him through the head, so that he died a few days afterward. This is the act which we have strong intimation, both Judicial and Editorial, was plainly excusable, if not altogether justifiable.

Now it in no wise appears that Hoyt sought the acquaintance of this lady, that he cherished any design upon her virtue, (such as it was) or was in any way her seducer or tempter. The woman seems to have been the master spirit of the intrigue—we

believe her the originator of the correspondence. Her passion seems to have been the more vehement and overruling throughout; she is incessantly importuning Hoyt to run away with her, which he declines to do; and it is very evident that her exemption from the last degree of guilt in the premises, is to be credited to his forbearance. She was bound by the sacred marriage vow; he was utterly free, and violated no special obligation to any human being. Yet for his offence he is butchered in his bed, and the Press virtually cries Amen! Is not this horrible?

How long, O how long, shall Justice cry unheeded for laws to punish offences against Female Honor and the sacredness of the Marriage Compact? Every few days a man is shot down on proof or suspicion that he has dishonored some wife or daughter, and the slayer's ready apology is, 'The Law gives me no redress—so I was compelled to take the matter into my own hands. We justify no revenge public or private, but we do insist that the peace, purity and dearest interests of society demand the enactment of legal penalties for Seduction and Adultery.—*Tribune*.

#### SKETCHES OF EMINENT CHRISTIAN LADIES.

THE RIGHT HONORABLE WILHELM VISCOUNTESS GLENORCHY.

The subject of the present notice, although belonging to the times and one of the fruits of Methodism, is of a character very different from that of Mrs. Fletcher. Very little of the natural boldness of Mrs. Fletcher characterised her life. Retired and unassuming, she devoted her influence and her wealth to the promotion of the Gospel, while she also endeavoured to diffuse its doctrines, more by exhibiting those amiable traits they had produced in her demeanour, than by any bold and open attacks against the follies of the world. Both were fitted for the spheres they were allotted to fill—the one was a Mother in Israel—rousing the people to serve God—the other was a fearful trembling disciple, ever anxious not to bring reproach upon the cause, by any inconsistency of conduct—the one boldly avowed Christ before all sorts and conditions of men, and warned them of their danger unless they repented—of the other, the mildness of her temper—the suavity of her manners—her hospitality to Christians—her magnificent although uncontentious charity—but above all, her deep inwrought humility, which sought rather to conceal her Piety; to escape injury from the manners of the world, rather than to vaunt her holiness to excite admiration—bright traits which served clearly to say, that she had been with Jesus.

Lady Glenorchy was the younger daughter of William Maxwell, Esq. of Preston, Kircudbright, Scotland. She was born in 1741 a posthumous child. She and her sister as they grew to maturity, were universally admired on account of their beauty, their accomplishments, and the amiability of their manners. Destined by the ambition of their mother for the attainment of elevated rank by marriage, they were educated in all the accomplishments and learning of the age. In her 20th year, 26th September 1761, she was married to Lord Glenorchy, the only son and heir of John, Earl of Breadalbane. The known wealth and influence of her husband, introduced her into the fascinating company of the highest rank, where her musical talents and the suavity of her disposition, as well as her great conversational talents, always rendering her a great favorite. On the death of her mother-in-law, Lady Breadalbane, in 1762, she accompanied Lord Glenorchy and his father in a continental tour. Having spent about two years on the continent, during which time they had visited Italy and Rome, they returned home to plunge again into all the dissipation of fashionable life which eagerly invited them. In the midst of all this gaiety her heart was not at peace—reflection would steal over the mind in the intervals of pleasure, and remorse would follow—again the fashionable circle was indulged in to drive away these thoughts, but in vain, seasons of stillness would often come, and she would determine to mend her ways—and devote herself to her Creator, but when the roses again decked her cheeks, all thoughts of religion and eternity had vanished, before the calls of fashion and the demands of pleasure. But the disposer of all hearts had determined that this young heart should bow to the influence of his sceptre. Lord and Lady Glenorchy sometimes resided at Great Signal, which was but a short distance from Hawkston, celebrated as the abode of Sir Rowland Hill. The younger branches of this family, Mr. Richard Hill, Rev. Rowland Hill and their two sisters, were already noted for the piety of their lives; with this family lady Glenorchy was to visit, and the meekness with which they bore the reproach usually