

Let us now trace the origin of one or two of the benevolent principles. First then, Friendship—Who is your friend? Him whom you may manage to please—Could you regard as less than a fool, him who made you professions of friendship, and accompanied these by the remark, that he found no pleasure in your society and conversation? If then friendship points out the attainment of an object, if from this source is to be derived any of that ultimatum of human exertion—happiness, where is the inconsistency of classifying it under the head of selfishness? Next then is Charity—two classes of individuals are in the habit of exemplifying this feeling, those who hope to make it a stepping stone of ambition, and those who are influenced by a sense of duty. Of the latter class sufficient has been said under the head of duty, and no one will dispute the selfishness of the former. Charity presupposes a sacrifice, and the only difference between a charitable man and a miser, consists in a diversity of opinion, whether this sacrifice or its neglect, is most essential to his happiness.

In the same manner might the other benevolent feelings be analyzed, and reduced to one head, but I trust enough has been said to shew how easily such a deduction could be made, and any further investigation would in consequence be as trifling as useless.

A.

[We must enter our protest against some of the misanthropic conclusions of the above ingenious essay.]

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## THE TEMPER OF THE HOUSE OF COMMONS.

*By a Member in five Parliaments.*

IF, not being a Member, you have from time to time attended the debates of the House of Commons; if from the gallery, or the more snug retreats beneath it, you have looked along the narrow and dingy room, with its lounging, whispering, inattentive audience; nay, if you have listened to the best of the orators and the ablest of the reasoners whom the assembly possesses, but in moments when they were not excited to any extraordinary display; and if you have *attempted* to listen to the common and motley herd of debaters, it is ten to one but that you have formed a very moderate opinion of the talents and knowledge of the Representative body. And yet, supposing accident, interest, or money were to send you to that Assembly as one of its members, it is more than a hundred to one but that, ere you had well been one month old in your seat, you would find your sentiments of