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UNCONSCIOUS MISCHIEF.

It is one of the mortifying conditions of professional life, that even men who are mindful of the amenities, and with whom ethical men have no quarrel, sometimes voluntarily isolate themselves so much from their brethren, that quite unconsciously they aid and abet the quacks, and those who resort to quack methods. We have frequently drawn attention to the fact, that men who want to do mischief, the iconoclasts of educational and legislative reform, show great zeal in their unity. Birds of a feather flock together, and the quacks, and those who use quack methods, have so much in common, that they become, like Juno's swans, "coupled and inseparable." It is, of course, easy to imagine why the energy of those who do mischief should succeed, in face of the divided and feeble efforts of those who do well. There is no evading this fact; and it should have its influence in moving gentlemen who have heretofore shown indifference, to co-operate, with the efforts of those who are doing their best to make things better.

However, selfishness is ingrained in the most of us; some of it contemptible, some of it perfectly just. The question occurs as to the distinction between these two forms of one of the common characteristics of humanity. Somebody has to put a shoulder to the wheel in any effort for reform. Somebody has to make sacrifices and endure suspicion, criticism and abuse. Nobody