

vagaries and whims, lay and medical, may neither have diminished in number nor lessened in their capacity to distress the faint hearted who do not appreciate that to the end of time people must imagine vain things, but in the light of the colossal advances of the past fifty years, what are they but flies on the wheels of progress?

So vast, however, and composite has the profession become, that the physiological separation, in which dependent parts are fitly joined together, tends to become pathological, and while some parts suffer necrosis and degeneration, others, passing the normal limits, become disfiguring and dangerous outgrowths on the body medical. The dangers and evils which threaten harmony among the units, are internal, not external. And yet, more than in any other profession, owing to the circumstances of which I have spoken, is complete organic unity possible. Of the many hindrances in the way time would fail me to speak, but there is one aspect of the question to which I would direct your attention in the hope that I may speak a word in season.

Perhaps no sin so easily besets us as a sense of self-satisfied superiority to others. It cannot always be called pride, that master sin, but more often it is an attitude of mind which either leads to bigotry and prejudice or to such a vaunting conceit in the truth of one's own beliefs and positions, that there is no room for tolerance of ways and thoughts which are not as ours are. To avoid some smirch of this vice is beyond human power; we are all dipped in it, some lightly, others deeply grained. Partaking of the nature of uncharitableness, it has not the intensity of envy, hatred and malice, but it shades off in fine degrees from them. It may be a perfectly harmless, even an amusing trait in both nations and individuals, and so well was it depicted by MM. Cogniard in their play, *La Cocarde Tricolore*, 1831, one character in which was the young recruit Chauvin, that the name Chauvinism has become a by-word, expressing a bigoted, intolerant spirit.* The significance of the word has been widened, and it may be used as a synonym for a certain type of nationalism, for a narrow provincialism or for a petty parochialism. It does not express the blatant loudness of Jingoism, which is of the tongue, while Chauvinism is a condition of mind, an aspect of character much more subtle and dangerous. The one is more apt to be found in the educated classes, while the other is pandemic in the fool multitude—"that numerous piece of monstrosity which, taken asunder, seem men and reasonable creatures of God, but confused together, make but one great beast, and a monstrosity more prodigious than Hydra" (*Religio Medici*). Wherever found, and in whatever form, Chauvinism is a great

* It is by no means easy to see, after reading the play, how the name could have arisen. The nationalism displayed is of a most harmless type. In the sense here employed it has been used by standard writers, as for example, Huxley.