

such as the opening or closing of one of his courses of instruction — the Introductory Lecture — or the Valedictory Address to the graduating class of the school of Cos, at the term of the first year of the 95th Olympiad.

The character of Hippocrates, his position, his close observation of nature, his knowledge, his philosophy, the times in which he lived, the circumstances which surrounded him, all conspired to make him a polemic and a reformer. He would probably take such an occasion as that of which I am speaking, to set forth and to vindicate the great principles of his system; and he would be likely to begin with an exposition of the errors of medical doctrine and practice, most important and most generally prevalent. I do not suppose that our illustrious historical father was wholly exempt from the infirmities of our common nature; and it is very possible that in his animadversions upon the system of his Cnidian neighbors, there were mingled some ingredients more spicy than Attic salt; and he may have indulged, perhaps, in some allowable self-congratulation, that the class of Cos was so much larger than that at Cnidus.

I suppose, however, that as President of the college, he would, in a graceful and dignified exordium, give his greeting and welcome to the members of the class; he would express his gratification at seeing so numerous an assemblage from so many of the states of Greece — from the North and the South, the East and the West — from Attica, and Beotia, and the Peloponnesus — from distant Sicily, and even from Egypt.

After this, or some similar appropriate introduction, he would probably continue by warning his hearers against the subtle and dangerous errors of superstition — of the old theurgic faith. He would speak of the great revolution that had so recently taken place in the Greek mind, even then only partially accomplished; he would describe in colors such as only he could use, who had felt this change in his own spirit, and who had witnessed it all about him — the gradual dawn and the final rising of the central, solar idea of a simple spiritual theism, of fixed laws, of invariable relations and sequences of events, in the economy of nature. As he sketched the outlines of this great and pregnant history, he could hardly fail to linger for a moment, with something of the passionate enthusiasm of his early years, and with something also of their strong and simple faith, upon that gorgeous theurgic and mythological creation of the Greek mind, which marked its legendary and religious period. He would speak of this mythology, and its various and beautiful legends, in no cynical or bigoted tone, but with philosophic toleration, and with something even of loving sympathy and admiration. He would say it was the genial and natural product of the quick, susceptible, many-sided Greek