

thousand masts, her influence and her glory will still survive, fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derived their origin, and over which they exercise their control. On the ruins of Greece, Rome rose the mistress of the world. This monarchy owed its dissolution to the extension of its dominions. Ignorance, avarice, wickedness, and ambition are the general causes of the downfall of nations. Gibbon says: "If it had been a capital crime for a Roman citizen to carry the arms of the republic beyond the limits of Italy, its constitution might have been preserved for many ages beyond the period of its actual duration." Nations are, in general, the masters of their own destiny, and may—certainly they ought to—aspire after immortality. Rome fell and

"In those domes where Cæsars once borne sway,
Defaced by time and tott'ring in decay,
There in the ruin, heedless of the dead,
The shelter-seeking peasant builds his shed;
And, wondering man could want the larger pile,
Exults, and owns his cottage with a smile."

The law of change is at work in families as well as in nations. No single race of human beings hold for ever the keys of privilege and power.

"Crowns have their compass, length of days their date,
Triumph her tombs, felicity her fate."

The Ptolemies and the Cæsars are dynasties of the past. Centuries have gone by since the Colonnas and the Medices were the most celebrated and powerful of the Roman aristocracy. The Stuarts at one time claimed three crowns in Europe. To-day on a monument by Canova, in St. Peter's at Rome, may be read three empty titles not found in the roll of British kings. Beneath the marble the bones of the last Stuarts have long since mouldered into dust. Hail and farewell was the fleet condition of their earthly intercourse.

In customs and in costumes the empire of change is also absolute here, exercising a sway so arbitrary and so conspicuous as to defy all calculation. The kaleidoscope of public taste is constantly changing. The prevailing fashions of to-day may be the bad forms of to-morrow. We do not need to go back to remote days for illustrations of change in manners and decay in practices once held in the highest esteem. Fashion

is the merest chameleon. Things but come in to go out. Often the ornamental gives way to the practical. The graceful and the beautiful go down before the advancing tide of commerce and money-making. Rakes and flails, scythes and reaping hooks, fit themes for melodious utterance or illustration, are things of the past. The sailing vessels, courted by all the winds that blow, have given place to the modern steam boat; and the puffing, panting, blazing steam engine has taken the place of that mail coach so favorable to social intercourse and romantic adventure.

"But weep not that the world changes;
Did it keep a stable changeless course 'twere cause to weep."

Changes sometimes means added beauty, sometimes progress. In the physical world sunshine follows shadow, shadow sunshine. To the rain as well as to the sun we owe the gorgeous effects of light and shade and color, which give the sunset so dazzling a grandeur. To the fleet alternation of sunshine and shadow is due the freshness and beauty of the rainbow, the verdure and lustre of the foliage, and the brilliancy of the landscape. Change means development; the want of it all that gives death its commanding and chilling power in the eyes of men. Change means progress. Woman is no longer the slave, but the equal of man. Chivalry, the bright flower of feudalism, has passed away; instead of heroes we have men. A gentleman is not judged to-day by the use of arms, but according to his possession of personal honor, generosity, courtesy, kindness, qualities more valuable and perhaps harder to be obtained. Change is progress in legislation. In the last fifty years seen in the abolition of slavery, the disappearance of the press-gang; the lessening of taxation and the cheapening of postage; in the reform of our marriage laws, and the removal of our civil and religious disabilities. Change is progress seen in the development and dissemination of knowledge; seen in the growing fellowship of man with his fellowman; and seen in that sharper sense of obligation that each feels to-day to be due to the other.

On behalf of the graduating class of 1887, I would say farewell to our instructors and Hamilton friends. The years we have spent in the college have been pleasant ones, and we feel that we will always look back with