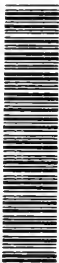


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# DISCOURSE

IN COMMEMORATION OF

THE LIFE AND SERVICES

OF

WILLIAM G. GODDARD, LL. D.

DELIVERED AT THE REQUEST OF THE FACULTY,

IN THE CHAPEL OF BROWN UNIVERSITY,

MARCH 12TH, 1846.

By FRANCIS WAYLAND, D. D.

PRESIDENT OF BROWN UNIVERSITY.

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PROVIDENCE:  
B. CRANSTON AND COMPANY.

1846.

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BOSTON:

PRESS OF THURSTON, TORRY AND COMPANY,  
31 Devonshire Street.

## DISCOURSE.

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I RISE, this afternoon, to perform one of the saddest duties to which I have ever been appointed. My colleagues have requested me to deliver a discourse, in commemoration of the life and services of one very dear to us all, but, if I may be allowed to say it, specially dear to me. He was the first officer of this institution with whom I had the honor to become intimately acquainted. Our friendship has continued, without interruption, from its commencement until the day of his death. During the whole period, within which we were associated as officers of instruction, we were in the habit of meeting daily, and many times in the day. The various plans, which, since my knowledge of this institution, have been laid, for the improvement either of its course of education or manner of discipline, have all received the benefit of his wise and thoughtful consideration. The principles on which they depended were developed by mature reflection, and the measures which resulted from them were carried into effect by our mutual labor. And when, in consequence of ill

health, he retired from the duties of that chair which he had filled with equal honor to himself and advantage to the University, we all considered his separation from us to be rather in form than in fact. We unanimously invited him to be present at all the meetings of the faculty, assured that his interest remained unabated in the prosperity of the institution, on whose reputation his labors had conferred so much additional lustre. We felt that his talents, and labor and fame, were as much as ever the property of the University. For myself, I may truly say, that, for nearly twenty years, I have taken but few important steps the reasons for which I have not discussed in the freest manner with him, and in which, also, I have not been in a great degree either guided by his counsel or encouraged by his approbation. There is scarcely a topic in religion or morals, in literature or social law, on which either of us has reflected, that we have not discussed together. Neither of us was fond of disputation, but both of us loved exceedingly the honest and unstudied interchange of opinions. It so happened, that our views upon most of these subjects were, in an unusual degree, identical. The very last conversation in which we were engaged related to those great truths revealed to us by Jesus Christ, in the belief and love of which all his spiritual disciples are one. A few days previously, I had requested his advice upon a matter of some importance to myself, some of the facts in connection with which I then submitted to him, while the farther consideration of them we deferred to another occasion.

In a moment, and all this interchange of thought, and all this concert of action, have ceased, and, so far as this world is concerned, have ceased forever ; and while the living image of our associate and friend seems yet to walk among us, in all its freshness, I am requested to commemorate the services of the dead. You will all, I very well know, sympathize in the emotions with which I undertake this solemn service. It is almost as if he of whom I speak were in the midst of us, to be the hearer of his own eulogy. We have been so long accustomed to his presence on every collegiate occasion ; so few days have elapsed since he occupied his wonted seat in this sanctuary ; that we are unable to realize the melancholy truth, that we shall see his face no more. And besides this, the deep feeling, which pervades every bosom, leads us instinctively to distrust our own judgments. On the one hand, we fear lest the full utterance of our sentiments should seem like panegyric ; and on the other, we are troubled lest eulogy, too much chastened, should do injustice to the memory of the dead. And yet more is this embarrassment increased by the recollection, that the occasion necessarily awakens, of those inimitable delineations of character, which so often flowed from the pen of him whose sudden departure we are now assembled to deplore.

Under such circumstances, I know full well that I must fail to present the portraiture of the late Professor Goddard, as he now reveals himself to your memory, and stands embodied before you in your conceptions. I know, however, that I am surrounded by his friends, who will readily complete the

sketch, no matter how imperfectly executed, which I may offer for their contemplation. I know, moreover, that you will all appreciate the difficulty of my task, and pardon the indistinctness with which my thoughts reflect the beauty and the symmetry which you have so frequently admired in the honored and beloved original.

William Giles Goddard was born in Johnston, Rhode Island, January 2d 1794. His father was William Goddard, Esq., the son of Dr. Giles Goddard of New London, Connecticut. His mother was the daughter of James Angell, Esq., a descendant of one of the companions of Roger Williams in the settlement of Rhode Island. Both the parents of Mr. Goddard, as well as his paternal grandmother, were distinguished for great intelligence, ardent patriotism, and unusual love of letters. His father conducted a newspaper with distinguished ability, either in Providence, Philadelphia, or Baltimore, during the whole period of the revolutionary war, and for many years subsequently. He was also the first Comptroller of the Post Office, and it is to his talent and skill that we are indebted for the commencement of our present post office establishment.

The first nine years of Mr. Goddard's life were spent upon the farm in Johnston, to which his father had retired when he relinquished his business in Baltimore. The family, in 1803, removed to Providence, where they have ever since resided. His first teacher in this city was the Rev. James Wilson, late pastor of the Beneficent Congregational Church. In due time he was prepared for admission to college, and,



in the year 1808, in the fourteenth year of his age, entered the freshman class in this University. I have heard him frequently mention, with peculiar pleasure, that one of his classical instructors was the Rev. Adoniram Judson, D. D., missionary to Burmah, at present visiting this country for the recovery of his health.

In college, Mr. Goddard was remarkable for his love of classical literature, but especially for his skill in English composition. For the Latin language he retained his fondness through life. At our regular term examinations he frequently discovered a most delicate appreciation of the beauties of Horace, and detected, with instinctive tact, any deviation, in translation, from the meaning of that author, who was his special favorite of all the poets of antiquity. For the mathematics he had no fondness, but rather, I think, a positive dislike. This did not, however, arise from any failure to appreciate the value of the exact sciences, either as an instrument of discovery, or a means of intellectual discipline. He was by far too wise a man to undervalue a branch of knowledge in which it was not his good fortune to excel. I apprehend the fact to have been, that in consequence of some mental idiosyncrasy, he was unable to compare the mathematical relations. He has frequently observed to me, that geometrical figures never conveyed any idea whatever to his mind; and still more, that he could form no conception of the interior of a building, from any plan of it that was ever presented to him. I have mentioned this little peculiarity, because, as it seems to me, every original feature of

minds of a high order deserves to be particularly recorded.

In September 1812, in the eighteenth year of his age, Mr. Goddard was admitted to the first degree of the arts, and shortly afterwards proceeded to Worcester, Mass., to enter upon the study of the law. He was there the pupil of the late Hon. Francis Blake, in whose office he remained for about a year, and of whose legal ability and conversational eloquence he always spoke with the highest admiration. While prosecuting his legal studies, he devoted a portion of every day to labor for the press. He became a regular contributor to the columns of the Massachusetts Spy, if not the avowed editor of that paper; and at this early age distinguished himself for the brilliancy of his thought, as well as for the rare felicity of his style.

Until this period of his life, his health had been uninterrupted. At this time, however, he was attacked by a malignant fever, from which, after almost all hope had been abandoned, he slowly and with difficulty recovered. The injury, which his nervous system received from this shock, was never repaired. Ever afterwards, he suffered, almost daily, all the pains which embitter the life of an invalid. Unusual mental exertion was almost always succeeded by febrile paroxysms, which threatened alarming injury, sometimes to the brain, and sometimes to the vital organs of the chest. These attacks were always sudden, and frequently so violent as to render him, for several days afterward, incapable of mental exertion. Hence, while those, who only saw him abroad, in the

daily intercourse of life, might have wondered that, with his unusual powers, he accomplished no more ; those who knew him at home were well aware that it was only by resolution and self-government, to which common men are strangers, that he was enabled to accomplish so much.

While the principles of social and constitutional law were always among the most interesting subjects of study to Mr. Goddard, the practice of the legal profession could never have been congenial to his tastes. With lungs permanently enfeebled by sickness, he was unfitted for the labors of the forum ; while his soul was too sensitively alive to the beautiful, to become wedded to an intellectual pursuit of which the pervading element is logic. He, therefore, in the year 1814, relinquished the study of the law, and, having chosen the profession of an editor, as his occupation for life, returned to Providence and purchased the Rhode Island American, a paper which he conducted until the year 1825. During a part of this period he was associated with Mr. James D. Knowles, afterwards a distinguished clergyman of the Baptist persuasion, and, at the time of his death, Professor of Pulpit Eloquence in the Theological Seminary at Newton, Mass. For by far the greater part of the time, however, the duties of editor and publisher were discharged wholly by Mr. Goddard himself.

Mr. Goddard had formed very just conceptions of the moral and social obligations devolving upon the conductor of a public press. He believed it to be the duty of an editor not merely to abstain from out-

raging the moral sentiment of a community ; but, still more, by holding forth examples of preëminent virtue, and inculcating the principles of everlasting truth, to elevate the standard of public manners, and teach the wayward passions of men obedience to conscience and reverence for law. He believed, that by constantly presenting, to the eye of the public, images of beauty, the press might exert a powerful influence in forming and purifying the national taste. He thought it incumbent upon him, on all suitable occasions, to arouse the spirit of the State, to combine together good men of every name, in the promotion of every enterprise by which the ignorant might be enlightened, or the vicious reclaimed ; by which vice might be deprived of its means of fascination, or virtue endowed with new elements of attractiveness ; by which the intelligent and the wealthy might be excited to beneficence, and the poor and uncultivated be encouraged to self-dependence.

In conformity with these views, the press, under Mr. Goddard's superintendence, was ever conducted. The columns of his paper were always enriched with the choicest gems of English literature. His editorial writings were remarkable for the high spirit of individual and social morality, which breathed in every line, no less than for the pure, yet sparkling and epigrammatic English, in which every sentiment was clothed. Though he espoused with youthful ardor the political opinions he ever afterwards professed, yet, as I have been informed, he never in a single instance forfeited the personal respect of his warmest opponents. To every judicious effort to promote the

welfare of his fellow citizens, he gave his willing and earnest support; and some of our most valuable public charities owe their origin to the editorial labors of this portion of his life. Of this number is the Providence Institution for Savings, the objects and advantages of which he first laid before the public in this city, and to the establishment of which, his efforts contributed more than those of any other individual.

While Mr. Goddard was employed in conducting a public press, he yet found leisure for extensive and varied literary acquisitions. The remark made respecting the late Lord Holland, that "you could never call upon him without finding him with a good book in his hand," might, with singular truth, be applied to our lamented friend. Though emphatically a literary man, there are few men whose reading was selected with more severe discrimination. For ordinary fictitious literature he seemed to me to have scarcely any fondness. The lighter forms of poetry had but few attractions for him, while of the gems of verse he was a fervent yet discriminating admirer. He most delighted in the classical English authors on religion and morals, on general politics, social order, and the progress of civilization. On the latter subject he was accustomed to reflect with enthusiastic pleasure. Among political authors, I think that his favorites were Burke, Hamilton, and Madison. His chosen divines were Barrow, South, and, in later years, Whately. Of the metaphysicians he preferred Dugald Stewart, and derived great pleasure from contemplating the vigorous thought, and tracing the

masterly generalizations of that accomplished philosopher. At the time of his death he had commenced the reperusal of Lord Bacon.

Pursuing such courses of reading, it is obvious that Mr. Goddard was unconsciously preparing himself for a different sphere of usefulness from that which he had thus far occupied. The opportunity for a change presented itself in the year 1825. At this time, the Rev. Calvin Park, D. D. resigned the professorship of Moral Philosophy and Metaphysics; in this University; and Mr. Goddard was elected to the vacant chair. He relinquished, at once, all other employment, and entered immediately upon the duties of his new situation. It was in the second year of his professorship that our acquaintance commenced.

Professor Goddard occupied the chair of Moral Philosophy and Metaphysics, in this University, from the year 1825 to the year 1834. At the commencement of the latter year, in compliance with his own request, the duties of the Professor of Moral Philosophy and Metaphysics were assigned to the President, and he became Professor of Belles Lettres. He held this latter professorship until the year 1842, when, in consequence of ill health, he resigned all connexion with the instruction of the University. In fact, for several years previous to his resignation, he had declined all regular and daily service; and had, in consequence, refused the compensation which was annually voted to him by the corporation.

It became the duty of Professor Goddard, immediately after his appointment, to conduct the studies of the senior and junior classes in moral and intel-

lectual philosophy, and in some portions of our usual course in rhetoric and belles lettres. For the former of these departments he felt that he had no peculiar aptitude, and very soon, by mutual arrangement with his colleagues, he was relieved from the labor of this branch of instruction. He was thus enabled, with great advantage to the University, to devote himself to those studies to which he was ardently attached, and for the instruction in which he possessed peculiar and acknowledged ability. It hence happened, that during the greater portion of his connexion with the University, he gave instruction mainly in the principles and practice of rhetoric, the evidences of natural and revealed religion, and the constitution of the United States.

The success, to which Professor Goddard attained as an instructor, did not result from rigid analysis of a science, or minute and critical acquaintance with an author. His mind rather reluctated from those forms of intellectual labor on which such knowledge depends. He excelled rather in unfolding such general views as illustrate the principles of a science, by tracing their effects upon the condition and changes of society, and by exhibiting their influence in the formation of individual character. He labored to enkindle in the bosoms of his pupils a love of truth, of virtue, and of goodness. He was also preëminently successful in creating in the minds of the undergraduates a just appreciation of the beauties of English composition. His correction of their class-papers was elaborate almost beyond belief; so that every dissertation,

as it was returned from his hands, presented to the student a model of finished excellence with which his own rude and imperfect attempt could be plainly and visibly contrasted. Whatever be the improvements which our undergraduates of the present day may have made upon the attainments of their predecessors, let it never be forgotten that this improvement was commenced, and for many years carried forward, solely by the labors of Professor Goddard. Perhaps, however, in no department did he so much excel, as in his prelections upon the constitution of the United States. With the history of the formation and adoption of this instrument he was minutely familiar. Each one of its provisions had, at various times, been the object of his careful examination and laborious thought. His pursuits had rendered him accurately acquainted with the political history of our country, from the adoption of the constitution to the present moment. His recitations thus assumed the form of an extemporaneous lecture, or commentary upon the text, in which a marvellous acuteness of discrimination was illustrated by the results of extensive and accurate research; while both were rendered attractive by rare felicity of diction, and the charms of an animating eloquence.

When Professor Goddard relinquished his connexion with the duties of instruction, he by no means intended to wear out his life in indolent leisure. He encouraged himself in the hope that he should be enabled to devote himself to the composition of some work of permanent value to the cause of morals



and good learning. The opportunity, however, was never granted to him. His fellow citizens, as though it were a matter of course, seemed to expect his assistance, whenever any good design required that an appeal should be made to the public, or whenever the management of an important trust demanded the skill of a cultivated intellect, and the impulses of a benevolent heart. There is scarcely an institution among us, devoted to the promotion of general intelligence, or the relief of suffering humanity, which has not enjoyed the benefit of his counsel and advice. Immediately after he resigned his professorship, he was chosen a trustee of this University. In the year 1843, he was elected a member of the Board of Fellows, and Secretary of the Corporation. He was also a member of our library committee, and of several of the committees of examination. He was a member of the board of directors of the Providence Athenæum, and, until the year before his death, when he resigned the office, the vice president of that institution. He was a member of the school committee of the city, a director of the Rhode Island Historical Society, for many years a warden of St. John's Church, and at the time of his death a representative of this city in the General Assembly of the State. It is, moreover, deserving of special remark, that he always refused to hold an office as a matter of form. It was his rule to decline an appointment, whenever he found himself unable to perform the duties which it imposed. I presume that his associates in the several boards of which he was a member will testify, that they rarely embarked

in any important undertaking without seeking his advice; and that, from the advice which he gave, they very rarely found it wise to dissent. Such was certainly the case in all the instances in which I had the honor to be associated with him.

On the occasion of the death of President Harrison, Mr. Goddard was chosen by the municipal authorities of this city to deliver the address on the day of public humiliation. When the government of the State was organized under the new constitution, he was also selected to pronounce a discourse, in commemoration of that event, in the presence of the governor and both branches of the legislature. In the year 1843, the corporation of Bowdoin College conferred upon him the honorary degree of Doctor of Laws.

The death of Professor Goddard was awfully sudden. In the enjoyment of rather more than his usual measure of health, he sat down at his dinner table, on Monday, the 16th of February last. Very soon he arose in the agony produced by strangulation; and, in a few moments, surrounded by his family, who were incapable of rendering him any assistance, he expired. On the 2d day of the preceding January he had completed his fifty-second year.

If I have correctly estimated the character of Mr. Goddard, its most remarkable feature was delicate and discriminating sensibility. I have already remarked that he possessed neither taste for the mathematics nor aptitude for tracing the relations which they discover. This observation might with truth be more widely extended. He had no fondness for

abstruse reasoning of any kind; and I presume rarely followed the successive steps of an intricate metaphysical argument to its conclusion. But it was equally true, that by a sort of instinctive sensibility, he seemed to arrive at precisely the same result which minds differently endowed apprehended only by the slower process of ratiocination. His critical perceptions were more exquisitely delicate than those of any man whom I have ever known. His friends never ceased to admire his unsurpassed power of discerning the most microscopic want of adjustment between a thought and the language in which it was clothed. He saw intuitively the precise form which an idea should assume, in any portion of a discourse, and the very tinge and junction of words which would most clearly and happily develop it. He frequently could not give the reason for his choice of an expression, and he might sometimes ask the reason of others; but the reason always existed, and bore testimony to the accuracy of his judgment. Hence the study of the science of rhetoric produced but little effect upon his style. It seemed not to teach him to write, in any respect, either with greater accuracy or elegance, but only to give him firmer confidence in the decisions of his own sensibility. He learned from the study of rules to write with less anxiety, and to correct with greater rapidity, inasmuch as he thus *knew* that he was right, when before he had only *felt* it.

The oration which he pronounced before the Rhode Island Society of the Phi Beta Kappa, at the commencement in 1836, furnishes a favorable specimen of

Mr. Goddard's literary ability. The reader will immediately perceive that no labor has been expended, either upon the general plan of the discourse, or upon the separate arrangement of its parts. The course of thought is not confined by the pressure of any general and all pervading idea. The several paragraphs, like handfuls of pearls, are rather grouped together by feeling, than marshalled by the understanding. And yet it seems to me that few tracts are to be found in our language, in which so much manly and 'large round about sense' is clothed in a style at once so negatively faultless, and so positively beautiful: Every sentence seems a maxim of unquestioned authority; and yet there is nothing either startling, labored, or out of keeping. It all seems the spontaneous effusion of a mind of which such things were the ordinary product. I have read this discourse lately, and was struck with the similarity of its thoughts to those of Lord Bacon's Essays, a book which I had but just laid down; while the exquisite finish of the style sometimes reminded me of the vigor of Johnson, and, at others, of the splendor of Burke.

But it was not in the department of literature alone, that this delicate and discriminating sensibility predominated. The same peculiarity might be observed in Mr. Goddard's studies, when they partook of a severer character. He was, as I have said, a diligent and profound thinker upon all subjects of religion, morals, general politics, and human civilization. But even here, he appeared to arrive at the result in which he rested, rather by a moral intuition than by any process of reasoning. His spiritual discernment seem-

ed to indicate to him what the law should be, and, upon investigation, he found his opinions confirmed by the highest authorities. Hence, in his reading, he rather sought for the truths which our great teachers have discovered, than for the processes by which their discoveries have been effected. To theological controversy he paid but little attention; but of sermons, or other religious writings, which lay bare the human heart, or reveal to us the precepts of duty, or present the scriptural motives for well doing, he was a diligent and earnest student. Of the various theories of social order, he knew but little, and he cared even less. Let a case, however, be presented, which involved the essential principles either of individual or social right, and he would seize upon it in an instant; and it would not be long before he had formed a definite and earnest opinion in respect to it. He might not be able to give a logical reason for his opinion; but the opinion would be, with singular certainty, correct, and he would so present it to the public as to leave an impression which no argument could readily efface.

As a specimen of Mr. Goddard's habits of thought on the grave questions of social right, I would refer to his discourse on the occasion of the change of the civil government of Rhode Island. In this address, after glancing at some of the more prominent facts in the early history of his native State, he proceeds to explain and illustrate the principles involved in the constitution under which she was henceforth to be governed. His style becomes at once grave, simple and earnest; abjuring all ornament, and appealing directly to the reason and the conscience of his hear-

ers. The whole discourse, replete with the most important maxims on the science of government, clearly indicates a mind in which a knowledge of the theoretical and practical is happily blended; a mind accustomed to contemplate truth, both in its widest generalizations, and in its minutest applications; that could discover the unchangeable principles on which social law is founded, and at the same time acknowledge the modifications which that law must assume, when it is brought into contact with the passions and selfishness of our imperfect nature. I do not remember any commentary upon the nature of our free institutions, which, in so few pages, contains so much that is of permanent value.

It might seem the result of a studied reserve, were I, in this connexion, to make no reference to the writings of Professor Goddard, during the political agitations of this State, a few years since. It is well known, that as soon as any serious danger to our institutions was apprehended, he stood forth the unwavering advocate of justice and truth, of liberty and law. His essays for the daily press, during this period alone, would fill a moderately sized volume. Day after day, he explained to his fellow citizens the principles of rational liberty; he laid bare, with a masterly hand, the distinction between liberty and licentiousness; and when at last the crisis arrived—with an eloquence that fired the soul of every true hearted man, he urged us all to unite in defence of that heritage of civil and religious liberty which God had bestowed upon our fathers. In this cause he labored on, amid sickness and infirmity, through good report

and through evil report, until the efforts of patriotism were crowned with triumphant success. And he labored, as every one of you knows, from the pure love of right. All the ends he aimed at, were his country's, his God's, and truth's. He desired nothing, either for himself or his friends, which he did not equally desire for the humblest citizen amongst us. He labored to sustain a government which should secure to every citizen the rights conferred upon him by his Creator, and which should guard those rights with equal vigilance, both against the oppressions of the many, and the tyranny of the few. It is in no small degree owing to his labors, that the success of these principles in our little State may be attributed.

The manners of Professor Goddard were courteous and refined. His personal habits, without being painfully exact, were scrupulously neat, and in perfect harmony with the character of a literary citizen. His conversation, sometimes playful, never frivolous, was always instructive, and at times singularly forcible, captivating and eloquent. His tastes were simple and easily gratified; and I think that he preferred a book in his study, or a conversation at the fireside with a friend, to any form of more exciting and outdoor enjoyment. He was, both from nature and principle, eminently, but with discrimination, charitable. To the judiciously benevolent institutions of our city he was a liberal and frequently an unsolicited contributor. Nor did his charity exhaust itself in making others the almoners of his bounty. He sought out the poor and infirm, the disconsolate and the forgotten, and specially those who in age were suffering

from the mutability of fortune ; and, while he relieved their wants by pecuniary aid, soothed their sorrows by his sympathy, and animated their hopes by his cheerful encouragement. One of his last visits, only a few days before his death, was made to an aged widow, who has since followed him into eternity, to whom he communicated alms ; while, as she herself told me, he consoled her sinking spirit by the humble piety of his conversation.

The religious opinions of Professor Goddard were those of the divines of the English reformation. He believed most fully in those doctrines which teach the moral corruption of the human heart, the necessity of the influences of the Spirit to our moral transformation, and that our only hope of salvation rests upon the atonement by Jesus Christ. He was conscientiously attached to the Episcopal Church ; but, making a wise distinction between spiritual religion and the various modes in which it may be manifested, he loved true piety, wherever he discovered it, ‘with a pure heart fervently.’ He carried into daily practice the sentiment which he uttered only a few days before his death. ‘The longer I live,’ said he, ‘the more dearly do I prize being a Christian ; and the more signally unimportant seem to me the differences by which true Christians are separated from each other.’ I do not remember to have known a person who, with so ardent an attachment to the truths which he believed, combined so fervent and comprehensive a charity for all that loved the Lord Jesus Christ in sincerity.

I have been informed that, in youth, Mr. Goddard



was as thoughtless as other men, in respect to his relations to God. In early manhood, however, a change in his religious views was known by his friends to have taken place. More than twenty years since, he wrote thus concerning himself: 'My interest in the one thing needful is becoming a deeper and more habitual sentiment of the soul. At all times, I have a powerful conviction of the utter worthlessness of earthly things compared with the enjoyments and consolations of Christianity. The fruits of a various experience, the warnings and the chastisements of heaven, I would hope, have not been lost upon me; and amid the trials and contests of life, the hopes of my spirit are centered upon that peace which the world cannot give. I have a deep and abiding conviction of the sinfulness of my nature; but my conscience often chides me for the languor of my approaches towards Him, who has given to every sinner the most winning assurances of pardon and acceptance through the merits of His Son. My feelings will never permit me to discourse familiarly on these subjects; but I do not despair of attaining, through divine assistance, that full hope of immortality, which can alone give dignity to the pursuits of existence, and impart joy and peace at the hour of death.' 'I hang my trembling hope on the cross of Christ alone.'

From this time, his friends observed that religious truth was gradually obtaining a more controlling influence over his opinions, his affections and his practice. As he grew older, his love for piety, simple, obscure, unadorned piety, became more ardent and reverential. His charity was more earnestly directed to the spirit-

ual wants of man. His conversation, especially of late years, seemed to me to move in constant parallelism with religious ideas; and it spontaneously turned towards them, as if his mind dwelt in habitual contemplation of the vanities of time and the realities of eternity. He became more prompt in avowing his religious sentiments on all occasions, and in their relation to every subject. His reading became more exclusively religious. Sermons of the English divines, especially those of a practical character, became his constant study. He more frequently made religion the subject of conversation in the domestic circle. On Sunday, the day before his death—his family having been detained from public worship in consequence of a violent storm—after family prayers were concluded, he read for their instruction some interesting passages which he had selected from the sermons of Archbishop Whately; interspersing them with impressive remarks of his own, on the subject of the importance of religion. These were his dying counsel. It is by such precept and example that ‘he, being dead, yet speaketh.’

It is, however, proper for me to add, that though exhibiting such evidence of piety, Mr. Goddard never united himself with a Christian church, by a public profession of his faith. I can in no manner so forcibly or so beautifully express what seem to me the sentiments appropriate to such an announcement, as by quoting a paragraph, written by Mr. Goddard himself, in relation to the late Honorable Nicholas Brown. ‘Mr. Brown, it is somewhat remarkable, never made any public profession of that faith in Christ, which,

from the tenor of his life, was seen to be the animating motive of his conduct, the fountain of his highest consolation, the ground of his everlasting hopes. What withheld him from the discharge of this duty, it would not now be pertinent to inquire. It ought, however, in this connexion to be added, that few men exhibited on all occasions a profounder reverence for Christianity, a more devout attention to its simple and venerable forms, or a more fervent desire that himself and others might be filled with its life-giving spirit. He read the Holy Scriptures with pious diligence, and he was extremely familiar with works on didactic theology and practical piety. He read, moreover, in a thoughtful mood, the lessons of mortality which are taught by the daily experience of life; and, foreseeing that the days of darkness, which had come to others, must also come to him, he looked beyond himself for light to cheer the path of his pilgrimage; for an almighty arm to sustain him amidst the swellings of Jordan.'

The death of such a man, at any time, is always felt to be an irreparable loss. I, however, remember no instance, since my residence in this city, in which this sentiment has been so deep and universal. The sphere of eminent usefulness, which Mr. Goddard filled, was peculiar and uncommon. It rarely happens that affluence is granted to men of so varied learning, so cultivated taste, and so elevated moral principle. Still more rarely are these advantages combined with the leisure and the will to use them with disinterested zeal for the benefit of the community. But it was while thus employing his varied talents, that Mr. God-

dard was so suddenly removed from the midst of us. At no time of his life had his influence been so widely acknowledged and so beneficially felt, as at the very moment when it all ceased forever. When we think of the intellectual and moral light which he diffused, of the trusts which he held, of the courses of thought and action which he directed, we seem to look in vain, I do not say for the *man*, but for the *men*, by whom his place is to be supplied. Our only hope is in God. ‘Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.’

But what, let us inquire, are the sentiments which it is becoming in us to cherish on the occasion of so mournful a bereavement? In the first place, let us bow in submission before the face of our Father in heaven, who, in inscrutable wisdom, and yet parental goodness, has inflicted upon us this sore calamity. He endowed our departed associate and friend with the intellectual powers and the spiritual graces which made him, for many years, a burning and a shining light. At the time which He had chosen, and in the manner that He himself had selected, He has removed him from this world of trial, and raised him to his sanctuary of rest. ‘The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.’

A high-minded and public spirited citizen, who has, for many years, devoted a large portion of his eminent ability to the promotion of every design by which we and our children could be rendered wiser and better, has ceased from his labors. A more solemn and urgent responsibility is devolved upon every one of us who remains. Let us cheerfully assume

those public burdens which our associate and friend laid down only with his life. Let his example teach us that the cause of truth and justice, the cause of liberty and law, of charity and piety, are well worth living for. Highly as we esteem the various gifts of our lamented friend, it is for the use which he made of them, that now we chiefly venerate him. Though we may not be able to supply the loss which the community has sustained in this calamity, yet if each one of us labors with an honest and earnest spirit, our humble offering will be acceptable to the Master.

And lastly, how solemn an admonition does this event bring home to the bosom of each one of us. We are most impressively reminded, that no preëminence of usefulness, no ties of affection, no gifts of nature or advantages of fortune, can offer to us the least assurance of length of days. The sun of Mr. Goddard went down while it was yet high noon. Nay more; how solemnly are we taught, that every one of us is walking upon the borders of eternity, and that the very next footstep may be planted within the limits of the world unseen. We commence a week in health, but where shall we be at the end of it? We rise in the morning, buoyant with hope, but God only knows who of us shall look upon the shadows of the evening. We arrange our plans for the hour, but ere they are half completed, we are numbered with the dead. We commence a conversation, but while the words yet linger on our lips, we are in eternity. Can there be one among us who mistakes the lesson which these conditions of our being are

intended to inculcate? They surely teach us that we can only live wisely as we live in habitual preparation for death. Let us then give all diligence to make our calling and election sure, for so an entrance shall be abundantly ministered to us, into the everlasting kingdom of our Lord and Savior Jesus Christ.

## APPENDIX.



The following are the resolutions adopted by several of the public bodies with which Mr. Goddard was connected at the time of his death.

At a meeting of the Faculty of Brown University, held February 17th, 1846, the President announced the death of WILLIAM GILES GODDARD, formerly Professor of Moral Philosophy and Metaphysics, and more recently of Belles Lettres, in the University, and at the time of his death a member of the Board of Fellows, and Secretary of the Corporation.

Whereupon, the following preamble and resolutions were unanimously adopted, and ordered to be entered upon the records of the Faculty :

It having pleased Almighty God to remove from this life WILLIAM GILES GODDARD, LL. D. a distinguished Alumnus of this University, for many years one of its most successful instructors, and through life one of its most efficient friends, a gentleman eminent alike for rich and varied learning, elegant scholarship and refined taste, as well as for high attainment in all the graces of pure Christianity and enlarged philanthropy ;

Resolved, That we cherish a profound veneration for the talents, virtues and services of our late associate and friend.

That we tender to the family of the deceased the expression of our sincere sympathy on the occasion of their irreparable loss.

That, as a Faculty, we will attend the funeral solemnities, and that the exercises of the College be suspended on the afternoon of the day on which they take place.

That the President of the University be requested to deliver a discourse in commemoration of the life and services of Professor Goddard ; and

That a copy of these resolutions be presented to the family of the deceased, and published in one of the papers of this city.

F. WAYLAND, President.

GEORGE I. CHACE, Secretary.

At a meeting of the School Committee of the city of Providence, holden at the City Council Chamber, on Friday, the 20th of February 1846, the President having announced the death of William G. Goddard, a member of this Committee, which melancholy event occurred at his residence on Monday the 16th instant, the following preamble and resolutions were unanimously adopted and ordered to be placed upon the records :

WHEREAS, it has pleased the Disposer of all events suddenly to remove from this life WILLIAM GILES GODDARD, Esq. who has been for the last nine years a member of this body; who cherished with equal ardor the interests of popular education and those of refined literature; and who was ever ready with his matured counsel, his liberal hand and his gifted pen, to coöperate with his fellow citizens in every enterprise for the advancement of good morals and social improvement; therefore,

Resolved, That in the death of Mr. Goddard, this Committee has lost one of its most judicious and efficient members, the city one of its worthiest and most accomplished citizens, and elegant learning one of its greatest ornaments.

Resolved, That we tender to the family of the deceased our unaffected sympathy and condolence in this their most afflictive bereavement.

Resolved, That as a tribute of respect to the memory of our lamented associate—a tribute demanded alike by his eminent private virtues and public worth—we will, in a body, attend the funeral solemnities, which are to take place this day.

Resolved, That a copy of these resolutions, signed by the President and Secretary, be communicated to the family of the deceased, and that the same be published in the newspapers of this city.

THOMAS M. BURGESS, President.

EDWARD R. YOUNG, Secretary.



At a meeting of the Directors of the Providence Athenæum, 3d Mo. 2d, 1846, the death of William G. Goddard, since the last meeting of this Board, having been announced by the President, the following preamble and resolutions were unanimously adopted :

WHEREAS, an inscrutable Providence has suddenly removed from among us WILLIAM G. GODDARD, a member of this Board, and from its organization, until his recent resignation, the Vice President of this institution, and one of its principal founders ; therefore,

Resolved, That we deeply lament the loss which we have sustained in the death of one whose enlightened zeal and liberal and active exertions contributed to lay so broad and deep the foundation of this institution, and whose continued care and labor have been unceasing for the promotion of its usefulness and prosperity.

Resolved, That in placing upon record an expression of our sorrow at this afflictive bereavement, we cannot do justice to our feelings by a mere compliance with the forms which custom has prescribed. Such an expression would be far too inadequate to the occasion. Whilst we mourn the loss of a founder and a benefactor, we feel that by his death this community has lost one of its most valuable and patriotic citizens, a firm friend of constitutional freedom, whose mind, of rich scholarship, rare accomplishments and practical wisdom, was ever devoted to the cause of literature and science, and to the great work of social improvement.

Resolved, That the Secretary be directed to communicate a certified copy of these resolutions to the family of the deceased, as expressive of our sympathy in their deep affliction.

Resolved, That these resolutions be entered upon the records of this Board, and be published.

A true copy — Attest.

SAMUEL AUSTIN, Secretary.

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