

**REPORT OF THE PROCEEDINGS AT
THE LAYING OF THE
FOUNDATION STONE OF THE
LIVERPOOL COLLEGIATE
INSTITUTION, SHAW STREET**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649300259

Report of the proceedings at the laying of the foundation stone of the Liverpool Collegiate Institution, Shaw Street by Various

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

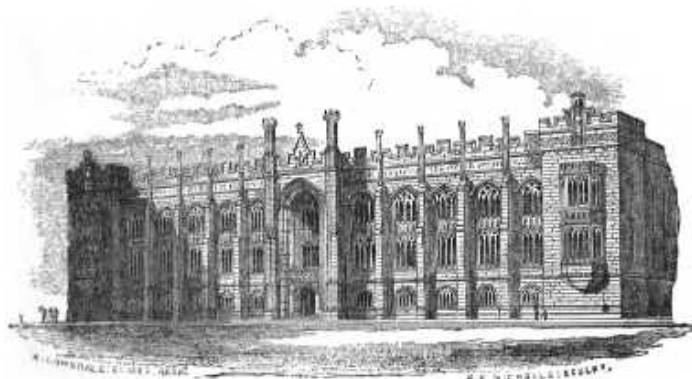
This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

VARIOUS

**REPORT OF THE PROCEEDINGS AT
THE LAYING OF THE
FOUNDATION STONE OF THE
LIVERPOOL COLLEGIATE
INSTITUTION, SHAW STREET**

REPORT
OF THE
PROCEEDINGS AT THE LAYING
OF THE
FOUNDATION STONE
OF THE
LIVERPOOL COLLEGIATE INSTITUTION,
SHAW STREET,
BY THE
RIGHT HON. LORD STANLEY, M.P.
AND AT THE
SUBSEQUENT DINNER TO HIS LORDSHIP,
IN THE
ROYAL AMPHITHEATRE, 22ND OCTOBER, 1840.



LIVERPOOL:
PRINTED BY THOMAS CARTER, MAIL OFFICE, SOUTH CASTLE STREET.
MDCCCXLI.

The Directors of the Collegiate Institution have been induced to undertake the present publication in compliance with the wish which was expressed for a more permanent and perfect record of the proceedings than could be obtained in the columns of a newspaper. It has undergone the revision of every speaker; and the utmost care has been taken to render it a faithful and authentic memorial of an event, the recollection of which, it is trusted, will always be productive of unmingled feelings of delight. The Rules and Regulations of the Institution, and the List of Donations up to the present period, have been appended. Although the latter exhibits a large amount, it still falls short of the sum required; the Directors therefore earnestly solicit the aid of every well-wisher to the Institution, to enable them to accomplish the laudable undertaking in which they are engaged.

PATRON.

THE RIGHT HON. LORD STANLEY, M.P.

VISITOR.

THE RIGHT REVEREND THE LORD BISHOP OF CHESTER.

PRESIDENT.

THE RIGHT HON. LORD FRANCIS EGERTON, M.P.

VICE-PRESIDENTS.

JOHN GLADSTONE, Esq. (FOR LIFE.)	}	W. E. GLADSTONE, Esq., M.P.
JOSIAS BOOKER, Esq. (")		REV. JONATHAN BROOKS, A.M.
VISCOUNT SANDON, M.P.		REV. AUGUSTUS CAMPBELL, A.M.
C. CRESSWELL, Esq., M.P.		RECTORS OF LIVERPOOL.

CHAIRMEN.

REV. JONATHAN BROOKS, A.M. | REV. AUGUSTUS CAMPBELL, A.M.

DEPUTY-CHAIRMAN.

JOHN MOSS, Esq. | JAMES ASPINALL, Esq.

TREASURERS.

ROBERTSON GLADSTONE, Esq. | WILLIAM POTTER, Esq.

AUDITORS.

CHAS. GROVES, Esq. | CHAS. INMAN, Esq.

DIRECTORS.

Rev. F. BARKER, A.M.	}	WILLIAM JONES, Esq.
JOSIAS BOOKER, Esq.		MR. MOSES JOYNSON.
CHARLES BOUTFLOWER, Esq.		JAMES LAWRENCE, Esq.
Rev. T. S. BOWSTEAD, A.M.		Rev. HUGH M'NEILE, A.M.
JOHN BRISCOE, Esq.		EDMUND MOLYNEUX, Esq.
Rev. R. P. BUDDICOM, A.M., F.A.S.		THOMAS MUNCASTER, Esq.
CHRISTOPHER BUSHELL, Esq.		Rev. JAMES NORTH, A.M.
JOSEPH COOPER, Esq.		CHARLES S. PARKER, Esq.
T. T. GLAZEBROOK, Esq.		WILLIAM PRESTON, Esq.
JOHN GRANTHAM, Esq.		JAMES PROCTER, Esq.
WILLIAM GREGSON, Esq.		JOHN RIGBY, Esq.
RICHARD GRIFFITH, Esq.		W. J. ROBERTS, Esq.
CHARLES GROVES, Esq.		RICHARD SANDERS, Esq.
SAMUEL HOLME, Esq.		HENRY STEEL, Esq.
CHARLES HORSFALL, Esq.		WILLIAM TAPLEY, Esq.
CHARLES INMAN, Esq.		Rev. T. TATTERSHALL, D.D.
Mr. JOHN JONES, JUN.	THOMAS WILSON, Esq., Low-HILL.	

SECRETARY.

J. GREGORY JONES.

BANKERS.

Messrs. JOHN MOSS & CO. | THE ROYAL BANK.

COLLECTORS.

Messrs. NORTH AND ORRED.

LIVERPOOL COLLEGIATE INSTITUTION.

PROCEEDINGS

AT THE

STONE-LAYING, &c.

THE Directors of the COLLEGIATE INSTITUTION being prepared to commence the erecting the Building in Shaw-street, a Deputation from their body, consisting of the Rev. Rector Brooks, M.A., Josias Booker and Samuel Holme, Esqrs., waited upon the Right Hon. Lord Stanley, M.P., to invite his Lordship to become the Patron of the Institution, and to lay the foundation-stone on the 22nd October. His Lordship acceded to their request, and likewise promised to attend a Public Dinner upon the occasion, at which the Right Hon. Lord Francis Egerton, M.P., the President of the Institution, kindly consented to take the chair.

With a view of rendering the proceedings of the day worthy of the important event which they were intended to commemorate, the surrounding nobility and gentry, as well as the clergy and principal inhabitants of the town were invited to attend, and the manner in which the call of the Directors was responded to, affords the most gratifying proof of the approbation with which the great undertaking in which they are engaged is generally regarded.

It being considered that an Institution intended to uphold true Religion could not be more appropriately commenced than in the House of God, the Directors determined that the friends of the Institution should be invited to attend the performance of Divine Service previous to the ceremony, and that the Lord Bishop, as the Visitor of the Institution, should be requested to preach a Sermon on the occasion. Accordingly, a little before eleven o'clock, the Mayor, (Sir Joshua Walmsley, Knight,) in his robes, preceded by the municipal paraphernalia, with their attendant bearers, and accompanied by the Earl of Wilton, Lord Stanley, M.P., Lord F. Egerton, M.P., Lord Sandon, M.P., the Hon. R. Bootle Wilbraham, M.P., P. Ainsworth, Esq., M.P., J. Ireland Blackburne, Esq., M.P., T. Bright Crosse, Esq., George Cornwall Legh, Esq., J. Hodson Kearsley, Esq., R. E. E. Warburton, Esq., and a numerous body of the Clergy of the town, in full canonicals, as well as of the Governors, Directors, Town-Council, and other friends of the Institution, walked in procession from the Town-Hall to St. Peter's Church. An immense crowd of spectators lined the streets through which the procession passed, and followed in the rear, by whom the proceedings were regarded with the most respectful attention.

The church, to which admission was obtained by tickets gratuitously distributed amongst the friends of the Institution, was numerously and respectably attended. The choir was occupied by the children of the

Blue Coat Hospital, who sang the hymns and psalms, and chaunted the responses in a very impressive manner. The prayers having been read by the Rev. Mr. Halton, one of the curates of the parish, and a portion of the 78th psalm sung,

The LORD BISHOP of CHESTER ascended the pulpit, and selected his text from the Lamentations of the Prophet Jeremiah, 3rd chapter and part of the 19th verse—"Lift up your hands unto God for the life of your young children." His lordship then delivered the following

SERMON.

Such was the counsel of the prophet as he looked forward to the desolation approaching the Jewish people, under the power of a victorious enemy.

In all public calamities we feel especially for the helplessness of infants; and that distress, by which none can be unmoved, falls with especial severity upon parents, in conformity with the wise dispensation which has given to parents an instinctive tenderness for their children.

But, as that instinctive tenderness is not confined to a season of impending danger, like that which, when the prophet spoke, he had in mind as threatening Jerusalem, so, neither, indeed, may the prayer be so limited. It is, in truth, the prayer which every parent is disposed in his heart to offer in the moment of gratitude that a child is born into the world. And it is a just object of prayer, that the life which has been given may be preserved. Whether the child be considered as a fruit of that mutual love, which a gracious God has ordained to sweeten the cup of human life, or as the requital of penal suffering, or as the recompense of long anxiety and care—in whatever light it be regarded, the laudable desire is, that the child may live to reward a parent's sorrow, that it may be preserved through the weakness and accidents of infancy, and grow in strength and years. These feelings, implanted in the heart, we need not and we cannot restrain. If they ever fail to operate, their operation is only checked by some violent, unnatural, counteracting cause.

Yet, if we look forward beyond the days of infancy, and consider the progress of the life for which we pray, we find something beyond this natural life, for which every wise parent will lift up his hands to God. For, what is the natural life alone and in itself? To the rest of the creation are imparted, together with the natural life, all the powers which they are designed to have. The case is otherwise with man; it is his peculiar character that his powers may be improved and enlarged. With the faculty of improvement comes the duty; and in this, as in other things, the duty neglected is followed by an attendant penalty. The natural man, unimproved by cultivation, and without understanding, is compared to the beast that perisheth; for, "that which is born of the flesh is flesh;" it is tainted with the corruption which the sin of Adam entailed upon his descendants; it is "of the earth, earthly:" all its tastes are low and degraded. We find it so in too many, and we judge of it from what we find. We know that there are multitudes whose thoughts have never been raised above the things which their eyes see and their hands handle—they perform the natural functions of men—

their animal powers are fully developed; but those powers which alone distinguish man, by which he holds his rank in the scale of creation, have never been brought out and extended. These, follow their blind appetites, they fulfil the desires of the flesh and the mind, but they know not the purpose for which life was granted them—they know not Him in whom they live, and move, and have their being.

Such is the unhappy state of multitudes; and of these, whether we look at them with the eye of reason, or judge by the clearer light of revelation, we might feel disposed to say once more—it would have been good for them if they had never been born.

And here let all parents reflect upon the responsibilities which they have incurred. They have bestowed upon their children an existence. That existence may be a curse, and not a blessing. There are countries where parents, having given birth to a child, will expose it upon a bleak and barren heath, with no provision for its food, no protection from the elements, and no defence from ferocious animals. A brighter light has shone upon us, and taught us to shudder at such enormities. Yet, is it a less evil, or should it be accounted a lighter crime, to be the author of being to a child, and then expose it, unprotected by principle, undisciplined in the way that God has prescribed it should walk in, to the dangers of a world like ours, so filled with temptations, so abundant in iniquity?

I come now to speak of a second species of life, grafted upon the animal life, which greatly exalts the nature and character of man. I am speaking of the intellectual life.

When God created man, he made him in his own image, after his own likeness. This, as we know, must relate to the intellectual faculties—to the power which the mind has of learning and knowing—of thinking and reasoning, of judging and comparing. It is in these faculties that man differs from the beasts of the field. By the possession and the improvement and the exercise of these powers, men are raised above their fellows—they are exalted in the opinion of the world, are praised, admired, or envied, or enriched; and it is far more, that they are enabled to benefit their species, lessen the evils of the world, and to increase its blessings. It might justly be, therefore, the parent's prayer, that intellectual life should be added to natural existence; that the Lord should put into the minds of their children, as he did into the mind of Daniel, "the spirit of wisdom," that the "inspiration of the Almighty shall give them understanding."

It is upon this conviction that we ask for the Divine blessing upon that institution, which is to take its beginning from this day.

We do not undervalue secular learning. On the contrary, we desire to extend it, to advance it, to diffuse it upon every side. All knowledge may be sanctified to the better fulfilment of those purposes for which man is created, may render the man more useful to himself, and more valuable to those around him; and in proportion as the general standard of knowledge is raised, the whole community gains a step in the scale of being.

Still, it is a humbling truth, that of intellectual learning we may be forced to say, at any moment, "all is vanity." For what is our life? It is even as a vapour which appeareth but a little time and then vanisheth

away. Man springs up and is cut down like a flower. At the very season when he has become most worthy of the praise and admiration of his contemporaries, and when he is most able to be useful to others—at that very season it may happen, nay it does happen, so commonly as scarcely to excite surprise, that man returns to his earth, and all his thoughts perish. A breath of wind may fever the brain that should command influence,—that should instruct mankind,—that should leave a legacy of knowledge to future ages.

But it is a still more important and more awful truth that intellectual power, raised even to its highest elevation, is not moral power, and that he who is the wisest of the wise in man's judgment, may be lower than the simplest in the sight of infinite wisdom. The proofs are abundant. The man who may have instructed or delighted his fellow-creatures, who in genius or in talent may seem fit to command a world, may be a slave to his appetites and passions. It is an universal truth, "his servants are ye whom ye obey;" and it is a humiliating fact that the lord of the intellectual world is too often the slave of sin. Still more surely do we find that the cultivation of the intellectual faculties alone does not impart to man that knowledge which alone is truly precious—the knowledge of himself, the knowledge of his Maker, the knowledge of his Redeemer. Yet, what shall the wisdom of the world profit a man, without that wisdom which is unto salvation? Man is soon gone from his place upon earth, and his body is mingled with the dust from which it came. But what becomes of his intellectual part—that sublime and imperishable soul which God breathed into him? That does not expire too; it returns to God who gave it; it retains its existence and its consciousness; and there is only so much the more to account for in His sight, because "where much was given much will be required." An account must now be rendered of that talent which was only lent, that it might be received again with usury.

Parents, you seek to cultivate your children's minds, and you do well. A noble testimony is given to-day that we consider it an imperative duty to provide for such cultivation. This ought ye to do, so that ye leave not the other undone. Be ever mindful of the comparative worthlessness of mere intellectual advancement or earthly knowledge. What will it avail in the end? What would it avail if God were to say unto thee, according to words of the parable, "My son, this night thy soul shall be required of thee?" What would those things profit which thou hast provided for time, those mental qualifications which have begun and ended with this present world?

But I proceed to show, in the third place, that there is a life of which man's nature is capable, compared with which every other endowment sinks into insignificance—a life which ennobles the natural life by all which infinity can add to it, and which is exalted above intellectual life as far as eternity is exalted above time.

Such is the spiritual life. As "that which is born of the flesh, is flesh, so that which is born of the spirit, is spirit;" and where it exists it is known by its effects, and is discerned by its tendencies. Supported by the natural life, and united with the intellectual, still it is distinguished from both by characters of its own. While the natural man knows not, nay, receives not the things of God, the spiritual man seeks