

The Rev. William Hanbury (1725-1778)

Of

Church Langton, Leicestershire

A bi-centenary assessment by

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Rev. Wm. Hanbury, aged about 38, from the portrait by E. Penny.

HANBURY and CHURCH LANGTON.

The name "Hanbury" has for long been associated with Church Langton and the bi-centenary of the death of Rev. William Hanbury (1725—1778) affords an appropriate opportunity to examine the Hanbury link with an otherwise obscure South Leicestershire village.

WILLIAM Hanbury can justly be regarded as one of the best-known, if controversial, local figures of his day. This extraordinary Georgian rector, philanthropist and eccentric was obsessed with the triple interests of commercial tree-planting, choral music and grandiose architecture, all of which were subservient allies to the wide-ranging and often fantastic proposals of his charitable Trusts. These, according to his obituary in the Leicester Journal, would have taken a thousand years to become fully effected.

Hanbury came of a Warwickshire family and was the son of William Hanbury, gentleman, of Bedworth and later Foleshill. William senior died in 1750 and his will survives at Lichfield. William junior, born on 26 September 1725, matriculated from Magdalen, Oxford in January 1744 and gained his B.A. from St Edmund's, Oxford in 1746. His father purchased the advowson of Church Langton for him and he presented himself to the living (at £350 one of the richest in Leicestershire) in succession to the Rev. John Freeman in 1750. Church Langton was also the church for both East and West Langton and there were dependent chapelries at Tur Langton and Thorp Langton. Hanbury and his wife, Sarah (née Ellis) whom he married at Arthingworth in Northamptonshire, on 18 April 1754, moved into the large Rectory which was in poor repair. This was replaced by the present imposing building erected by his son and successor as Rector, another William (1758-1817). Two other children, Mary, died 1784, and John, known as Jackey, died 1774 after a three day illness, aged 10, were both talented musicians.

Hanbury's interest in gardening and more particularly in tree-culture first arose during his Oxford days. He believed large profits could accrue from a scientifically conducted system of tree-planting. Concerned by the loss of timber for naval ship-building and the destruction of royal forests, he advocated the planting of a tree for each one cut down, a view strangely consistent with the ideals of environmentalists of the 1970s, particularly in the wake of Dutch elm and other tree diseases of recent years. Hanbury suggested that Oxford colleges, as important landowners, should set an example. His "Essay on Planting and a Scheme for making it conducive to the Glory of God and the Advantage of Society," published in 1759, was dedicated to the University. The sole object of Hanbury's tree-planting, a subject in which he showed total commitment, was to provide profits that could be devoted to his charitable Trusts: "As the amusement of gardening is innocent and the profits arising from it are intended for the glory of God and the good of mankind, I think I cannot be censured for pursuing this bent." "The design of the whole of this foundation is universal charity, and here the distressed shall ever find relief" was how Hanbury summed up his objectives.

Hanbury's religious outlook was a mixture of mediaeval piety and Georgian magnificence. His Charitable Trusts had a religious significance since he provided for obits to be celebrated on various annual dates, such as on the Anniversary of the Foundation (14 March) when the Professor of Poetry was to give an oration, on the founder's birthday (26 September), on the anniversary of the founder's death (28 February) when buns were to be distributed to the poor and on the anniversaries of the deaths of members of the founder's family, when white wheaten bread was to be distributed.

Hanbury was deeply affected by the deaths, in early life, of his eccentric friends, Charles Churchill (1731-64), the satirist and the poet Robert Lloyd (1733-64), with both of whom he projected a translation of Virgil. A satirical description of the Charity had

already been written by the latter, and a satirical piece on each of the Trustees was perhaps fortunately never completed. The "versifier" William Woty (c1731-91) did provide a long poem on Church Langton in 1773.

Hanbury drove himself hard in pursuit of his ideals and in the face of much opposition. He was an autocrat, who did not take kindly to criticism; he was relentless in his aims, and meticulous in his attention to every detail affecting his Charitable Trusts. With the death after a three day illness of his talented second son, John ("Jackey") aged 10 years in 1774 he suffered a blow from which he never fully recovered since he described that son as "in every respect matchless". Hanbury died on Saturday 28 February 1778 at the early age of 52 years, or as he himself would have preferred it, 52 years 5 months and 2 days. He was, as his obituary had it, "quite worn out". He had made plans for his decease, and had already applied for a faculty to erect a Mausoleum, leaving £700 towards its cost. He left detailed instructions about it. The inside was to be kept perfectly clean, the door was to be set open every morning, excepting in hazy, misty or rainy weather. It was to be open in summer by five in the morning till seven in the evening, the open hours decreasing progressively to ten till three in the winter quarter. A woman was to have 2s. 6d. to keep it in order. The mausoleum was duly built, an ugly octagonal building, which stood only 500 feet from the dining room window of the new Rectory. The mausoleum was demolished during the Goddard (£3,000) restoration of Church Langton church in 1866. His body and those of his family were reinterred in the church, and his friend Maunsell Hill's descendent, Rev. J.H. Hill, erected a 4 light window depicting the Saviour carrying his cross, in his memory, after one in Magdalen Chapel, Oxford, a scene Hanbury had mentioned in his plans for the new Church Langton minster. His will made provision for his body to be interred ultimately in a dry airy vault under the High Altar or Communion Table of the new church and it was to remain there until the general Resurrection in the Last Day!

His great grandson, Rev. Thomas Hanbury, who died in 1899 placed an alabaster medallion in his memory in the church in 1896. This was the last Hanbury to have associations with Church Langton, so that after a century and three-quarters the Hanbury connection came to an end, the name only surviving through the Trust.

Hanbury's daughter Mary, the wife of the Rev. Charles Chew of Cottingham, Northants, died in child-birth on 3 April 1784 at the early age of 29 years. His widow Sarah died on 17 November 1813 "aged 78 years, 8 months and 5 days."

TREE-GROWING

"Let men reflect upon horses and dogs, wine and women, cards and folly and then upon planting; will not this last engross the whole mind?"

Hanbury's first known experiments in arboriculture, or tree-growing, date from 1751 soon after his arrival at Langton, and he quickly found himself at odds with his parishioners. Although the parish, other than glebe, was unenclosed until 1792, the open fields of Church Langton actually lay in the East and West Langtons. For his initial nursery experiments, Hanbury wanted the use of part of the common land on which his parishioners held time-honoured grazing rights. Despite many attempts to obtain the land by various offers including the high annual rent figure of £3 an acre, Hanbury's solution was to grass-seed part of the glebe-land in compensation. Any prospect that this arrangement would prove satisfactory was shattered by those ever-awkward sisters, Mrs Pickering and Mrs Byrd, the two rich Ladies of the Manor of West Langton. They encouraged, even ordered their tenants to let their animals loose on Hanbury's newly-planted nurseries, much to the rector's chagrin and the reputed loss of 20,000 young trees. Hanbury received 27 writs in a single day. These ladies were quickly his arch-enemies, ever-stirring up trouble in the parish and the vendetta only ended with their deaths. Mrs Frances Byrd died on 31 January 1765 and Mrs Dorothy Elizabeth Pickering on 23 October 1766. Hanbury pointed out that of a total estate of £72,990 they left £12,000 to hospitals, but as far as the Langtons were concerned, their charitable extent was merely a weekly dole of a sixpenny loaf! This was not quite correct, since a rent-charge also supported a Parish school. The two most notable incidents in their feud with Hanbury, occurred when they ordered the flag-pole Hanbury had had erected on the church tower to be removed when Hanbury was out of the parish, having previously snubbed him by returning the free tickets he had sent them for the First Musical Meeting. But that was nothing compared with what was to happen a few years later, when Hanbury's "walking companions", a spaniel and a greyhound, were murdered by being stabbed in the loins with a table-fork, thereby perforating the kidneys, a crime the rector believed without doubt was instigated by these "ladies".

After his initial disappointments, Hanbury decided he might do better elsewhere and accordingly lay plantations in Gumley and Tur Langton, which were valued at £10,000 in 1754. Indeed, Gumley became the local sight-seeing attraction of the area. A set-back occurred due to a gale on 6 October 1756 which Hanbury said "blasted several yards of the tops of most of my elms and ashes." It was some years before the commercial sale of his trees and plants commenced. His first attempt at setting up a Charitable Trust failed. His aims were that Church Langton church was to be "decorated" when the capital reached £1,500 and a new organ installed, with provision for an organist and a Church school. A hospital for the poor was to be built when the capital reached £4,000 and schools in other parishes provided when the figure topped £10,000. No official deed appears to have been drawn up, due to legal difficulties. He was ill-advised to choose his trustees from local gentry (including 5 baronets, 15 squires and 5 beneficed clergymen) since he was a new-comer to the county unlikely to go down well with the established families. He was regarded as a person of strange, even outlandish ideas, a man to be watched. Why then did the gentry agree to act as Trustees so willingly? Perhaps they did not wish to 'miss out', and certainly they wanted to know what was going on and acting as trustee was one way of keeping abreast of developments. As a body, they offered Hanbury scant encouragement and indeed were unhelpful, indifferent or even obstructive. Events at the time of the first autumn sale in September 1759 illustrate this. The Leicester Journal advertised: "Forest trees of all sorts, both deciduous and evergreen, American plants, flowering shrubs, greenhouse plants, fruit trees, perennial flower roots and seeds of annuals." Catalogues of the sale were sent to the trustees, but most were never handed

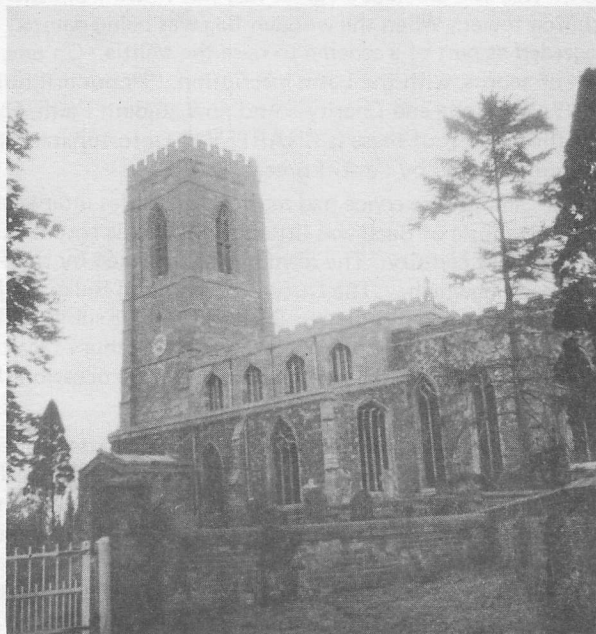
on and some orders placed through two or three trustees never reached Hanbury. Some trustees were reported as having purchased their own seeds elsewhere. However, as a minor consolation, Hanbury did receive an order from Mark Hiddisley, Bishop of Sodor and Man, and trees were despatched to him by stage waggon via Coventry and Liverpool. Initially, Hanbury had sown five acres of annuals in Home Close aimed at raising seeds of many different sorts of flowers. Some of the seeds had come from America and elsewhere abroad, and the total outlay was probably about £500. The scheme was unproductive and was abandoned in 1760/1 at a time when tree-planting and subsequent sales were at their peak. The sales topped £1,000 in 1761 and the produce could not be uprooted quickly enough. Many non-agriculturalists were pressed into service, including tailors and weavers. Hanbury's net profit was about £450. During the winter of 1762 Sir John Danvers of Swithland Hall sent a broad-wheeled waggon for evergreens, American plants and flowering shrubs. Yet the growing of anything is heavily dependent on the vagaries of the weather and with frost from Christmas 1762 to the end of February 1763 the next year was less successful, deep snow also causing losses. Subsequently, a cold but parching May caused further difficulties. The next winter of 1763/4 was very wet with 6,000 young peach and nectarines lost and 10,000 apple trees devastated by caterpillars in the spring. Good sales followed in 1765 when there were 100,000 fruit trees, hollies, spruce, silver firs, cedars scotch firs and birches on offer. At this time, Hanbury's net profit was probably about £1,500. Even in 1763, the financial position had been strong enough to permit the addition of 3 bells, by Joseph Eayre of St. Neots', Huntingdonshire, to increase the ring at Church Langton to 8 bells. There was much opposition in the parish to the need for these further bells, but this did not deter Hanbury.

Hanbury's project would have prospered further, but the fickleness of the gentry was a dampening influence. The body of trustees was wholly reformed in 1766, with local people and not gentry figure-heads acting. Headed by Hanbury's friends, Maunsell Hill of Market Harborough, gentleman, and the Rev. George Atton, vicar of Weston-by-Welland in Northamptonshire, the remainder were of yeoman stock, Messrs. Thomas and William Wilby, John Buszard, John Gothard, Thomas Tomlin, William Andrews, John Kendall and Henry Ward. This was a more coherent and co-operative body, and a proper Trust deed could now be drawn up. The new Deed of Trust was dated 14 March 1767, the accounts were to be posted on the church door, and the Trustees were to meet quarterly. At the first Quarterly meeting held on 8 June 1767 at 11.30 a.m. the sermon was preached by Mr. Atton. In 1767, also Hanbury published his detailed "History of the Rise and Progress of the Charitable Foundations at Church Langton" (Copy in Leicestershire Record Office). Part of the Gumley plantation was cut down in 1767, and a further £1,000 worth of timber uprooted in 1777; what remained was then sold to the Lord of the Manor, Joseph Cradock. It was still there in 1798. Apart from his "Essay on Planting" and "The Gardener's New Calendar 1758", Hanbury's most important work was the large two folio volumes (1770-71) comprising "A complete Body of Planting and gardening; containing the Natural History, Culture and Management of Deciduous and Evergreen Forest Trees.... the whole forming a complete History of Timber Trees, whether raised in Forests, Plantations or Nurseries, as well as a general System of the present Practice of Flower, Fruit and Kitchen Gardens." This was one of the earliest encyclopædias on gardening and forestry. He was offered £1,000 for it, but refused and arranged publication in fortnightly instalments, which however did not progress.

Hanbury's preoccupations with his plantations caused a good deal of friction in his early days at Langton. There can be little doubt that on occasion he neglected his duties as a parish priest and when the churchwardens, incidentally tenants of the Ladies of the Manor, presented their rector for neglect of duty, various matters dragged on in the Archdeaconry

Court from 1755 to 1757. The result was a mere censure. It was alleged Hanbury had neglected his ministerial function in the Parish of Church Langton and failed to provide a curate. He was accused of hurrying services, omitting prayers, and leaving out "most gracious" in prayers for the king. No services were held on Saints' days, Holy days, Wednesdays or Fridays. He had refused or delayed baptism to several children and had delayed the burial of corpses, all of which added up to evidence of anything but the conscientious discharge of duties. With the chapelries of Thorpe Langton and Tur Langton to serve as well, the need of a curate was clearly desirable, particularly in view of Hanbury's indifference to many aspects of humble parish matters; in the face of parish apathy, he probably found little satisfaction or stimulation in his pastoral work, to which he was never ideally suited. In 1759 he attempted to get his own back by presenting Thomas Buszard, one of his churchwardens for absence at services and sacraments. He had apparently 'defected' by attending a Protestant Dissenters' chapel at Market Harborough.

Some years later, Buszard wrote a letter of apology to Hanbury concerning the original presentment, saying that to conform with the demands of the Ladies of the Manor, he had had no choice in the matter, although he refuted the charges brought. Notwithstanding, there can be little doubt that there were some grounds for complaint concerning Hanbury's conduct of parish affairs.



St. Peter's, Church Langton, from the S.E.

THE MUSICAL FESTIVALS.

"There is no sort of devotion which tends more towards depressing the man and elevating the Christian than sacred music."

It is for the annual choral festivals that Hanbury is perhaps better remembered than for his growing schemes, although the raison d'être was again fund-raising for his Charitable trusts, since he hoped the musical festivals would increase his sales of trees by advertising his produce. The annual series of mammoth choral festivals were held as part of his Trustees' annual meetings, and were held for five successive years, 1759 to 1763.

The first of these festivals was a two day affair held on 26 and 27 September 1759, at a time when Hanbury's relations with his parishioners were strained. Largely at Hanbury's expense, (justified on the grounds that it would earn big capital sums) a new two manual organ (in oak case) by Adcock of London had been installed in the church at a cost of £500, but the local people did not understand what was going on and accusations of Jacobitism were levelled at Hanbury. Sinister rumours went the rounds that it was all part of another Jacobite plot to proclaim the Pretender, though this was inconsistent with the expected appearance of the Duke of Cumberland, "Butcher" Cumberland. The arrival of the new organ pipes was hailed as being a store of ammunition. Spacious galleries were erected in the church and the expected attendance was two thousand, to be charged five shillings per head. (The present seating capacity of the church is 380). A large dining booth was also erected. A great flag was flown from the top pinnacle of the 93 foot high church tower. When the wooden flag was being painted (72 lbs. of paint was used) it was regarded as part of a scheme to raise the Militia. On one side of the flag was an oak tree, full of acorns, with the Latin inscription, "Honor erit huic quoque" and on the other side, "Faith, Hope and Charity. And now abideth Faith, Hope and Charity these three; but the greatest of these is CHARITY." Unfortunately, the flag was over-heavy and was soon smashed by "a stiff breeze."

On the first day, an ambitious service had musical interludes interweaved. Handel predominated, since the music of Bach was little known in this country until Mendelssohn's pioneer work in the next century. The sermon was preached by the Rev Mr. Slaughter Clarke, vicar of Theddingworth. "The Duty of Decorating Religious Houses deduced from the example of Mary's anointing our Saviour" was his subject. The Rev. Edward Griffin of Dingley read prayers and the Psalms (which Hanbury regarded as important) were Nos. 26,35 and 41, thought more appropriate for the occasion than the Psalms appointed for the day.

More than 200 coaches brought the audience for the second day for the performance of Handel's "Messiah" which was regarded as the first parish church performance of the work in England. The doors of the crowded church were barricaded to prevent an inrush of non-ticket holders. When the work had ended and the elite had departed for refreshment, the common people were admitted free and the more popular excerpts were repeated. Hanbury's own account provides an insight into the hitherto unknown disruption that the Festival must have caused in Langton and its neighbourhood.

"Some days before the meeting the whole country began to feel the effect of the approaching celebrity. Stable room, beds and lodgings were bespoke at Harborough, and almost every village where there was a place for entertainment. Prices of butter, fowls etc. were nearly tripled. The inns and even ale-houses all around were soon full; and the evening before the performance the Swan at Harborough made thirty beds out of their own house. The Duke of Devonshire was obliged to lodge at a tradesman's. Noblemen etc. etc. were glad to accept lodgings at glaziers and such mean artificers, and several noblemen and gentlemen on their journey were obliged to drive forward, being unable to obtain accommodation

chaises came flocking in from every point. Neither was the chain transitory, since a person upon any eminence might see others appear to keep up the thread winding off..... Noises from every part were heard, but particularly the great turnpike-road rattled with the sound of chariots, horses etc. The ladies and gentlemen came out of their vehicles of different sorts, all full dressed and a most brilliant appearance was every minute collating... At about half-past eleven o'clock, the few trustees and myself went in procession to the church, by pairs, preceded by two vergers with white wands.... Instead of the Voluntary, the overture in the Occasional Oratorio was struck off by all the instruments the moment we entered the church, and as few there had ever heard anything of that kind by such a band, most of them were struck into seemingly statues. Some of the common people indeed were frightened, for hearing the kettle drums, which they took to be thunder, and the trumpets sounding in the midst of such a heavenly noise of instruments, they thought of what had been reported that the day of judgment was really come indeed."

The cold collation in the great booth under the control of Hugo Meynell's cook comprised ** 104 cold dishes and ham pies a yard wide. After the toasts, the London musicians sang the then fashionable catches and glees. Dr. William Hayes (1708-77), professor of music at Oxford was the Festival's musical director and doubtless some of his own compositions would have been sung at the entertainment, a glee such as "Melting as soft joys inspire" or a round "Wind, gentle evergreen" or a canon "Let's drink and sing together", which would have been wholly appropriate to the occasion. It was also reported that Mr. Adcock sounded droll tunes on his trumpet. Many hours later, adjournment was either to the greenhouse for dancing or to the parlour and its card tables.

The first Festival broke even, and the next one, held on 30 and 31 July 1760 included Handel's Te Deum, Jubilate, and "My heart is inditing" plus an anthem by Boyce. The sermon was preached by the Rev. Philip Bracebridge. "Messiah" was again performed on the second day. The 1761 Festival was a three-day Handel event held on 8,9 and 10 July and resulted in a net profit of £15. Apart from "Messiah" it could not be judged a success since few attended the performance of Judas Maccabeus and even fewer (120) that of Esther, which was substituted for Samson, which was found to be incomplete. Hanbury's 13 year old daughter was the organist at that year's Festival; she also sang a solo anthem. She also sang at the Annual Meetings of Trustees, after the Musical Festivals ceased. This was the third and last of the church Langton festivals, although thoughts of these Hanbury festivals were re-kindled with a performance of "Messiah" by the Leicester Bach Choir at Church Langton in 1936. There seems no support for the tradition that Handel who died in 1759, often stayed with Hanbury. Handel's Leicestershire visits were to his librettist, Charles Jennens at Gopsall Hall.

Leicester was the venue of the Festival in 1762; it was hoped a larger centre would produce greater profits and £100 did indeed result. Judas Maccabeus, Messiah and Samson were the Handel works performed. Derby and Nottingham expressed an interest in staging the Festival, and after many difficulties, including the refusal of the use of churches, a theatre at Nottingham was obtained for performances during the 1763 Festival of Alexander's Feast, Messiah and Judas Maccabeus. Things went so disastrously wrong that Hanbury was "sickened of oratorios for ever." The temperamental conductor, Dr. Hayes was still in bed at the "Three Crowns" Leicester at 8 a.m., when he should have been rehearsing in Nottingham with the result that the performance of Alexander's Feast was cancelled. Judas Maccabeus all but broke down more than once, and Messiah was the only redeeming feature. It was remarkable that the loss on the Festival was no more than £5. Despite a few random thoughts about further choral concerts a few years later, Hanbury never again

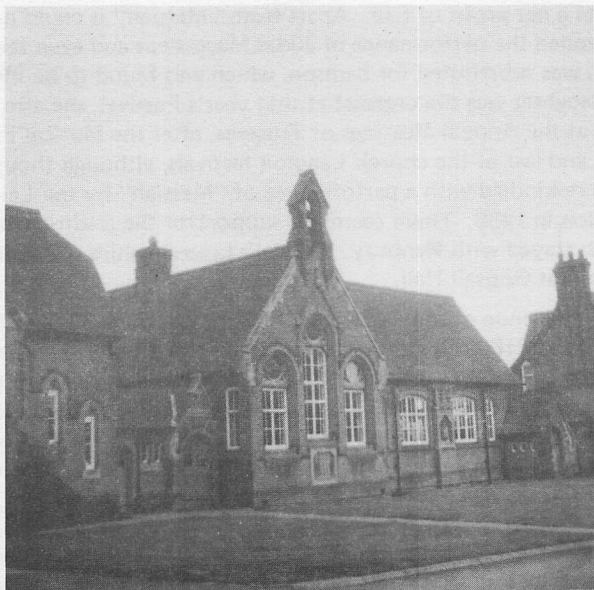
***Meynell was M.F.H. of the Quorn Hunt (1753-1800).*

For a time, he leased Langton Hall.

ventured in the impressario's field. Dr. Hayes, in self-defence, left "An account of the Five Music Meetings" containing anecdotes but with an undertone of dissatisfaction at the running of these grand yet rather strange Festivals.

Every year after each Festival and later after each general meeting, Hanbury went on extensive travels throughout England, visiting cathedrals and places of interest. His study of architecture was particularly concerned with building stone, since he wished to get ideas for the building of his new minster. In 1771 he visited Peterborough, Crowland, Bourne, Spalding, Boston and other places in East Anglia; the next year he toured Kent, including Canterbury and also visited the North Midlands – Southwell, Newark, Lincoln, and further north to Beverley before staying a month at York. His visits in 1773 included Peterborough, Whittlesey, Ely, Cambridge, Lichfield, Northamptonshire and Staffordshire. Wherever he went, he found, to his dissatisfaction, curtailed cathedral services. He seemed more pleased with his visits to quarries, Purbeck and Swanage in Dorset, and nearer ones at Ketton and Weldon, to name but a few. He made it a rule to bring home samples of the stones quarried, together with cost prices. Hanbury, always possessed of a keen scientific and mathematical brain, once wrote "An account of a Coal Ball made at Liège from the dust of Pit coal."

Hanbury continued to hold Musical General Meetings of his Trustees annually in his church, and his son John and daughter Mary contributed to these. He also left instructions on liturgy in his "Orders concerning Divine Service in Church", and also "A Rule of Devotion for the Religious (Women) at Church Langton" with forms of prayer "the habit of the religious shall be that of a Benedictine nun, which they shall wear whenever they go out of the apartments." All this illustrates the rather strict religious viewpoint of Hanbury, which seemed so inconsistent with his casual approach to many ordinary pastoral duties.



Hanbury Schools (1863)

Summary of Deeds drawn up for Hanbury's Charitable Trusts, July 1767.

1. The Foundation of a Charity-school and an organist at Church Langton as soon as that share of his plantations which are by this deed conveyed in trust are disposed of.
2. £100 to be invested, the money to accumulate until £5-5s interest; then to be expended in the purchase of beef to be distributed amongst the poor of the Langtons on St Thomas' day.
3. £100 to be invested until £100 interest produced, then to be annually conveyed in trust to such parish as the trustees shall think proper; for annually founding a beef feast, as at Langton.
4. £100 to be invested until it brings in £1,000 per annum to be conveyed trust to any parish the trustees shall think proper, for annually founding a charity-school for boys, and another for girls, under certain pious regulations.
5. £100 to be invested until it produces £1,000 a year, to be annually conveyed in trust to any parish the trustees shall select, for beautifying the church, erecting an organ and a salary for the organist.
6. The foundation of the library, with the conveyance of near 1,000 "choice and valuable books" plus the sum of £200, the interest on which was to be applied to its augmentation. (Charity to take place immediately). (Hanbury published "A Plan for a Public Library" 1760). "The design of this institution is to instruct the ignorant, encourage the virtuous, and confirm the learned, all authors will contribute to these salutary purposes by presenting their works to the foundation." (Only 200 books were in fact vested in the trustees.)
7. The immediate foundation of a picture gallery designed "to excite piety and devotion from Scripture "history pieces and performances of the like tendency, as well as to pay a proper deference to merit, by preserving one performance, at least, of the present and future artists, pointing out their excellences and transmitting their names to posterity with honour." Ten guineas only was appropriated so that "unless it meets with the patronage of the present and future race of painters" its increase will be very slow. (Both he and his wife had sat for portraits by E. Penny (1744-91) in 1763. These were intended for the gallery).
8. Manuscripts to be conveyed with the profits arising from their sale, when printed, "to be employed in founding a printing office to print books of devotion, small treatises, and extracts from the best Christian authors, to be distributed gratis amongst the poor people for ever.
9. The foundation of an hospital. £100 invested until the annual amount sufficient to maintain 60 poor widows or ancient maids of good character, each of whom is to have 2s.6d. a week, 20 cwt. of coal annually, and a new gown of coarse-grey, warm stuff every two years. They are to meet in prayer and religious exercise.
10. Provision for a Professor of Grammar to teach unlimited number of boys Latin and Greek languages and Rhetoric; 70 boys belonging to any of the Langton parishes to be instructed gratis, others at 2 guineas a year. Provision for boarding boys and for assistant masters. Professor's salary £150 p.a. augmented by a further 2 guineas for each boy beyond the 70 from the Langtons.
11. Provision for a Professor of music (£150 p.a.) and Organist (£100 p.a.) Professor to read lectures on music, teach boys sacred composition and to play on harpsichord, organ or spinet. Organist to play organ at Church Langton and to assist professor in teaching.
12. Provision for a Professor of Botany (£150 p.a.). To explain the technical terms in botany; and to proceed through the different classes and orders of the science and other parts of Natural History.

13. Provision for a Professor of Mathematics (£150 p.a.). To begin with algebra, geometry, plain and spherical trigonometry, conical section, fluxions in all its branches and the Principia of Sir Isaac Newton.
14. Provision for a Professor of Antiquity (£150 p.a.). He is obliged to make collations for the history of a county when one is finished, he is to begin with another that in time the History and Antiquity of every county in England may be published to be printed in the printing office, and the money arising from the sale put clear into the professor's pocket except an eighth part to the professor of mathematics for making map of the county, and another eighth part to the professor of botany for his trouble in searching for proper plant names etc. and medical uses. (In 1761 Hanbury had written to Sir Thomas Cave asking for the loan of his copy of Wright's Rutlandshire.)
15. Provision for a Provision for a Professor of Poetry (£150 p.a.). To establish a poetry school which all youths of the foundation have the right to attend. To give lectures and to publish annually hymns and devout songs, and to act as satirist and seemingly to act as Curator of the picture-gallery as well.
16. £100 invested for each professorship at interest until the annual income shall equal £1,500 in money besides a share of the founder's plantations, a library of books and manuscripts. The building of lodgings for the professors to be deferred until the whole fund totals £10,200 to £12,000 with annual interest at 4%.
17. The final "explanatory" deed is rather more than that being almost an "ad lib." provision in which Hanbury's imagination appears to know no bounds. The main concern is for a "stately church of Church Langton" with stalls, grand organ, 12 bells, chimes, tall towers, chandeliers, "painted windows of religious gloom," grand plate, costly Table and altar piece of finest marble, the depicting of the Saviour dragging his cross and resurrection pieces.

Hanbury's grand minster was to have no less than three steeples or two steeples and a tower, the tallest not less than 100 yards high. The length, excluding porch, steeples and tower was to be 660 feet. No less than £100,000 was to be spent "in the strictest economy". His costing would have done justice to any modern cost accountant. One item related to estimated wages of £40,000 for 16 years' work. He detailed over 100 statues, including 26 outside the building with St Peter over the great west door. There were to be 12 bells plus clock chimes. The Trustees were to be buried in the Lady Chapel with its marble floors and pillars. He estimated there would be sufficient funds to enable a start to be made on building in 1887. The Minster was to have a Precentor, 6 Vicars Choral, 6 Canons, 10 Songmen, 16 choristers plus the various Professors.

There was also a scheme for the foundation of a great choral college at Oxford for clergy and choristers, with 100 choral scholars envisaged.

At Langton the picture-gallery was to be called "The Temple of Religion and Virtue" and it was not to be joined by the noble museum, due to the possible fire risk. A square of 200 yards, possibly open to the south was to contain the Trust buildings, including a picture room, museum, library with a grand dome in the centre on the North, lodgings, school, printing office and hospital. The total funding was £3,935 with annual expenses £5,909, including £12 for four dinners for the Trustees, £12 at the general meeting, £3 for the quarterly meeting and £100 annually to ten virtuous maids on their marriage each to a young man of good sobriety and Christian-like behaviour." Decayed tradesmen were also to have something.

THE CHARITIES IN OPERATION

Hanbury's schemes were far-ranging both in concept and ideal, but were too grandiose, even impractical in operation, particularly in view of the small size of the Langtons, whose joint population was only 842 in 1861. Furthermore, during his lifetime, the Trust funds did not grow as quickly as he expected and in 1777 the income from them only amounted to a mere £190. After his death the following year, when the Trust capital was £4,823, the project languished and his estate remained unconcluded. (Final administration *de bonis non* with will annexed was not granted until 1851). His son William and his successor as Rector was no businessman, but the funds were well invested, producing £900 per annum by 1863. The Court of Chancery revised the Trust, assigning £5,000 to the churches of Church Langton Tur Langton and Thorpe Langton, £180 per annum to the schoolmaster and schoolmistress, £50 for the organist, £30 p.a. for medical relief and £25 p.a. for the beef dole. Although nothing on the scale Hanbury envisaged, the benefaction was considerable. Since much of what Hanbury was seeking was without precedent, the legal position was complicated to say the least. The beef dole was operative in Hanbury's life time, and it had been possible to set up a school in 1839 with the master receiving a salary of £60 annually. Hanbury's great grandson, Rev. Thomas (1820-84), established and leased to the trustees, a schoolroom for girls, with a mistress appointed at £35 per annum. A new school for the five Langtons was built and endowed with the master and mistress receiving £100 and £80 per annum respectively in accordance with the Chancery scheme. This new school was not approved before the Endowed Schools Act, 1869 and the Education Act, 1870, yet the Rector determined to avoid the formation of a school Board by providing plentiful accomodation. The Hanbury schools, built by Henry Goddard of Leicester at a cost of £2,800, were opened in 1874. Red-brick with Gothich ornaments and stone-dressings, the buildings are distinctive. 70 boys and 50 girls were attending a year after their opening.

The Charity Commissioners prepared a scheme in 1895 to extend the intake outside the Langtons by granting scholarships and exhibitions to places of secondary education and children from the Langtons and the neighbouring parishes were awarded scholarships by competitive examinations. The trustees were permitted to spend only £200 a year since the Charity Commissioners encouraged reliance on government grant earned by results. Although the accomodation 274, the average attendance was only 103. Of the Trust's investments 392 acres of land were sold in 1919 for £24,000 and the proceeds invested in stock, resulting in a doubling of the annual income of £1,300. Attempts were made to include maintenance of the church fabric as legitimate expenditure. An amendment to the 1895 scheme was sealed in 1922, extending the scope of Hanbury scholarships to agricultural and technical education, and permitting the Trustees to apply £300 annually in promotion of a library and in the encouragement of physical recreation. The Hanbury Institute, comprising hall, reading-room, library, cookery and handicraft rooms, was opened in 1925.

The Charity was divided into two parts in 1905, a controversial step, described as "a very considerable mis-direction of funds from the original foundation deeds." The first part comprised an Educational Foundation financing Hanbury Schools and the second, a Social Services' foundation embracing the Beef charity, hospital services and organist's salary. Money contributed towards repair of church roof not an acceptable proposition. Under the original beef scheme, £100 was to be invested until a yield of five guineas a year was attained. The first distribution had taken place on St Thomas' day (27 December) in 1773 in Hanbury's life-time and had reached £25 per annum by 1864, a figure endorsed by the Chancery scheme. Under the Hospital fund £30 was to be paid annually in medical relief to the poor by way of hospital subscriptions to Leicester Royal Infirmary and via

medical relief tickets to local doctors. In 1903 the scheme was extended to home nursing and in 1923 £50 per annum was paid to the Langton Nursing Association (formed 1919). The advent of the National Health Service in 1948 put an end to this.

The organist of Church Langton church was to have £50 annually to teach singing to school children, to keep the organ in repair and to provide music, but Thorpe Langton and Tur Langton churches were later included as well. The amount was increased in 1922 to help in the teaching of music and in 1952 the fund assisted with the purchase of a new organ at Thorpe Langton. When Thorpe Langton church was restored in 1867 by Joseph Goddard and Tur Langton church was rebuilt in brick on a new site in 1865/6, the £500 deficit was met from the Charity. Hill's published "History of Langton" was also intended to assist in defraying the deficit.

Church Langton affords an early example of a school taking children from other parishes, by daily bus service. By September 1929, the intake was of all children over 11 years from five neighbouring schools, making a Rural District central school for seniors. There was a sub-department in the same building for juniors and infants from the Langtons with the Hanbury Institute being rented as an assembly hall. It took from 15 primary school over an area of 84 square miles. In 1928/9 there were about 80 children attending the junior school, and in 1931 the 116 seniors were in three chasses, the outside parishes including Brighthurst, Cranoe, Foxton, Gumley, Hallaton and Medbourne, Kibworth and Tugby later sending also. A separate school was built in 1936 for juniors and infants. The 1874 buildings were extended for the seniors, of whom only 35 were from the Langtons, Hanbury Modern School being opened in 1937 by Lord Stanhope, President of the Board of Education. The more recent educational history need not detain us.

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