

bent or upright position, enveloped more or less in the burial shroud, tied round about the head and below the feet.

In Frolesworth Church we have an instance of such an effigy represented recumbent on a high tomb, enveloped in the shroud, with the face only visible. This commemorates Mrs. Frances Staesmore, wife of Francis Staesmore, Lord of that Manor, of an ancient family, tracing descent from the reign of Henry the Third.

This lady died in 1657, and this monument was erected in 1658. The sepulchral effigy of her husband, clad in armour, is on the opposite side of the chancel.

The effigy, in the habiliments of the grave, of Mrs. Frances Staesmore is sculptured in alabaster, and I can trace the hand and execution of the same artist on another monument, containing no less than three effigies and two bustos, in Whissendine Church, in this county.

With a rich store of materials still unused, I must now conclude, for I have adduced but few only of the sepulchral effigies in this county, and I have not at all descanted upon the architectural features of the monuments, themselves differing much and varied in design. But whether two or six centuries old, the language each and all speak is unmistakeable, though perhaps more vividly depicted by the last effigy described.

“Let no man slight his mortalitie.”

THE REV. GEORGE AYLIFFE POOLE was next requested to read his Paper upon

THE LANGTON CHURCHES AND CHARITIES;

Which that gentleman proceeded to do as follows:—

I HAVE been asked by the Leicestershire Architectural Society to read a Paper at the present meeting; and remembering how great an interest I took in them long ago, and knowing also that their present condition and prospects give them just now a peculiar claim on our attention, I have chosen the Langton Churches, and, as necessarily connected with them, the Langton Charities, as my subject.

The Langton Churches are three in number, or four, counting the new church of Tur Langton, not yet consecrated.

TUR LANGTON

Is a very small, and in its present condition, a very rude church; it has, however, in its Norman chancel, traces of greater antiquity than either of the others. The nave, with its bell gable, is Decorated.

Having for seven centuries (but for some generations very inadequately) served its purpose, this church is at length doomed. Even its site (and a very pretty site it is) will be deserted. But let me urge a plea for leaving, at least, the bell gable to the slow decay of time; and might not the bell, which has called people together for so many generations, be placed in a separate gable in the new church, and be used still to ring the last summons to daily prayer?

THE NEW CHURCH AT TUR LANGTON,

Now nearly finished, is a very good building of ornamental brickwork, with white stone dressings, with a lofty spire, of Early English character, and, so far as I am entitled to express a judgment, most creditable to the architects,* and most satisfactory to all interested in its happy completion.

Next to Tur Langton in antiquity is

THORPE LANGTON,

One of the best small churches in the neighbourhood, and one which will most amply repay its contemplated restoration. The very pretty tower and spire are Early English (about 1240). This, of course, indicates the existence of a church here already, though it tells little of its character. The rest of the church is Decorated, commenced not long after the completion of the spire, and carried on contemporaneously, as it seems to me, with the aisles of Church Langton, to which we come presently. At the restoration of the roof, in the fifteenth or sixteenth century, the chancel arch was removed, and a Perpendicular clerestory carried from the tower to the east end. This is the greatest blot in the present character of the church.

The font is extremely elegant, and groups most happily with the pillar against which it stands, and with which it is nearly contemporaneous. The base of the rood screen, the pulpit, and the chancel seats are Perpendicular. In the nave are some Jacobean seat ends. One would like them to be preserved, though they can hardly be used in the restoration.

CHURCH LANGTON.

Our work culminates in the finest and most beautiful village church, so far as I know, in the county. •

In 1320 there was a dispute concerning the advowson of Langton between Nicholas and John de Latimer, joint lords of the manor, which was amicably settled. I am disposed to think that

* Messrs. Goddard and Son, of Leicester.

the oldest existing portion of the church is to be referred to this pair of pugnacious but placable brothers. In each of the nave aisles, which are of about the date above mentioned, there is a sepulchral recess, marking most clearly the tombs of founders of chapels in these aisles, and which I should assign to these brothers. Certainly the aisles were commenced during the lifetime of the two, and finished before the death of one of them; for John died in 1324, whereas Nicholas was living in 1347, by which last date even the latest window at present existing was probably finished. If the longer life indicates the founder of the aisle which on the whole seems the latest, Nicholas was the builder of the south aisle and of the porch.

The work of the chancel was taken up just as that of the aisles was finished. It is Decorated throughout, except that the east window is Perpendicular: a very common case, which may be taken to indicate that the work, begun at the close of the Decorated era, was continued in the next style. There was, therefore, towards the close of the fourteenth century a large Decorated church, of which the present chancel and nave aisles indicate the proportions.

But the chancel was scarcely finished when the tower and the nave seemed insignificant in comparison with the rest, so they were entirely rebuilt. They most certainly stand as examples, both practically and architecturally, of church architecture. The tower, moreover, holds a special place in the ecclesiology of the district. It is the typical example of a large group of towers and spires which agree with it in certain marked features, not found together, so far as I know, elsewhere.

These are Brampton, Desborough, Kelmars, Marston Trussel, Theddingworth, South Kilworth, Welford, Winwick, Hazlebeech, Arthingworth, and Stanion, together with Fotheringay, which I mention last, for a reason which will appear presently. These all agree in having shallow pilaster-like buttresses clasping the angles, instead of being set on in pairs or diagonally. These buttresses terminate about the middle of the belfry stage. They have, besides, good, sometimes remarkably good, west windows, excellent belfry windows, sometimes in pairs, very *prononcé* gargoiles, and very fine nave arches. There is, however, with this general resemblance no want of variety in design, and where there are spires the difference between them is very great. South Kilworth, Kelmars, Desborough, and Theddingworth are about as different as any spires you can well remember.

Of all these towers, Church Langton is by far the finest; indeed, it rises quite into rivalry with the noble Norfolk towers, such as Happisborough and South Repps. It would be, of course, an interesting discovery if we could attribute these towers to any particular master-mason; and I think, with the help of that of Fotheringay, I shall be able to do this. About the year 1424, the

Duke of York covenanted with William Harwood, freemason, of Fotheringay, to build a nave and tower to the church in that place; and this tower has precisely the same buttresses which I have described, though the octagon with which the tower is surmounted gives a very different character to the whole. Now, I think William Harwood is the designer of this series of towers, or, at least, the originator of the type which they all follow; but whether they precede or follow Fotheringay—the only dated example—it would be difficult to say. Judging from their style, I should surmise that Harwood's engagement at Fotheringay was due to the reputation he had gained by Church Langton and the rest; for, judging from their character alone, I should place these at the close of the fourteenth century. The nave is equally admirable with the tower, and may be considered the work of the same architect. It was the peculiar character of this nave, light and open, wide and lofty, crying out for a less cold and dreary service than was common in those days, but which we will hope shall be henceforth impossible, which led nearly a hundred years ago to the magnificent schemes of restoration and decoration, which are now at last not unworthily, though certainly not fully, carried out. In 1753, when the interest of the church had slept for two hundred years, William Hanbury, then twenty-five years of age, was instituted on his own petition, to the rectory of Church Langton. This singular man was an antiquarian, an architecturist, an ecclesiologist, a campanologist, an ardent lover and cultivator of church music, and a learned ritualist, at a time when a man with the spirit of any one of these was a curiosity. I am not afraid to say that he anticipated in his own person much of the study, and even of the work of our present heraldic, architectural, ecclesiological, and choral societies, and that in a most tasteless and anti-ecclesiological age; and if I must admit, at the same time, that some of his plans would not now pass muster with our most critical societies, it is only admitting that he, single and unassisted, did not effect, a hundred years ago, what a whole generation has since effected, with all the stimulus and help of societies, and pleasant gatherings, and cheerful and well directed excursions. If he could but have lived into this time, I doubt whether any of us would have hesitated to doff our hats to William Hanbury as the Coryphæus of our party. His first thought, on coming to his cure, was to decorate his church. "When," says he, "I found the church so fine and noble a room, my design was to decorate it." But as he was without adequate private means, and as it would have been in vain for a church restorer and beautifier to ask for help, or even for sympathy,—and as bazaars, with all their humbug and buffoonery, with all their vanity and vexation of spirit, as yet were not, he had to weave the web of his designs out of materials furnished by his own ingenuity.

The plan which he adopted was very characteristic. From a

child he had been very fond of planting and gardening, and soon after his institution to Langton he had brought extensive gardens and plantations at Gumley and Tur Langton to great perfection. His stock was worth about £10,000, when he determined to associate with himself twenty-three other gentlemen, most of them of wealth and weight in the neighbourhood, and who actually consented to co-operate with him in proposals which may be briefly stated as follow :—

The trees and plants to be advertised and sold annually ; and if the money arising from the sale amounted to £1500, the interest to be applied to the decoration of the church of Langton, and to the support of an organist and schoolmaster.

If the fund should ever amount to £4000, an hospital to be founded at Langton.

When it reached £10,000, schools to be erected in other places also, and advowsons of livings to be purchased ; not, however, be it noted, with any sectarian object, but “to give encouragement to virtue, by providing for clergymen of uprightness and integrity,—men that are true to every just and honest cause ; in short, such men as act up to every principle of Christian obedience.”

He himself specifies the following decorations for Langton church :—An organ for the west end, as good and large as the church will admit, with a gallery on each side ; new pewing and a handsome corona before the pulpit ; a pavement of black and white stone before the altar ; altar rails of iron and mahogany, or, instead of rails, altar steps ; the table marble, and a marble altar piece of four marble Corinthian pillars, with a picture of our blessed Saviour either carrying his cross, as in Magdalen College Chapel, Oxford, or hanging thereon ; three bells to be added to the five ; a new clock and chimes, with an index facing the parsonage-house. Such were the comparatively modest beginnings of a plan which assumed afterwards most gigantic proportions.

He did not, however, overlook other means of recruiting his resources besides planting and gardening. He proposed the erection of a house of refreshment in the gardens at Gumley, where “polite liquors” may be sold. He provided for the performance of a *Te Deum* in the church on September 26th, the day of the general annual meeting of his Society ; persons to be admitted by tickets given to everybody, “even to those whom there is no possibility of attending, with a hint that, though they cannot come, yet as a collection is to be made at the church door, if they choose to send their blessing it will be accepted with thanks.” The names and gifts of benefactors were to be enrolled in three large books, with something said to endear their pious memory to posterity ; and, in short, everything was done to induce people to pour their gifts into this “lap of charity.”

But his greatest hopes as a subsidiary source of income were

placed in a series of musical services and oratorios, which grew (for nothing stood still with him) out of his service at the annual meeting. For the first of these, to be held in Langton Church, he made extraordinary preparations. His organ, the first actual instalment of his church decorations, was now (*i.e.*, in 1757) completed, and he had erected a huge gallery to accommodate such an orchestra as was never before seen in a village church. His gardens were in full beauty, and crowds flocked to Langton in expectation of a double feast of eye and ear. All sorts of reports were circulated, which he seems to have heard with scarcely disguised satisfaction. Some said the last judgment was to be acted. Some that he was going to set up "The Pretender." Others that the Duke of Cumberland was to be there; and a "real squire" came on purpose to see Duke William, whom, indeed, he may very probably have seen if the so-called Pretender had been expected. The organ pipes had been taken, when brought to the church, for artillery and small arms; and a muster of militia seems to have been the least thing that was anticipated. The crowd grew beyond all calculation. Provisions were nearly trebled in price. Harborough was so crowded that dukes and lesser nobles were forced to sleep where they could, instead of where they would. The roads rattled with the sound of horses and carriages. The flag was hoisted on the tower; but there being a brisk gale, though the weather was very fine, it blew to pieces in a few minutes, the painter having loaded it with seventy-two pounds of paint. The crowd in the church was so dense that "a boy was fairly squeezed up, and walked upon the heads of the people; and such outcries were made by the fatter part of the rabble, that few could attend to what the band was doing. It pleased them, however. A young lady came with a servant on horseback, and offered twenty guineas to any one who could procure her admittance, but in vain." Perhaps you will not be surprised at the avowal,—"who this lady was I could never learn."

The first day's performance (for we can hardly call it a service) comprised a grand *Te Deum* and *Jubilate*, with suitable anthems. When the occasional oratorio was commenced, most of the people were struck into seeming statues, thinking the day of judgment was come indeed. The more judicious, however, were very differently affected, and at the *Te Deum* their rapture and devotion were raised to such a height, that they declared it was a heaven on earth. Many bent their heads to conceal their tears, till they became aware that all around were affected alike; but they were unanimous in the opinion that "if one part was more solemn than another, it was the striking off of the great chorus, "The Lord God Omnipotent reigneth," at the offering of the deed of trust, which yet was but an empty oblation, for it had not arrived in time to be duly signed, and on examination it turned out to be altogether different from

the instructions which the founder had given, and so, though offered in due form, it was never executed. *The Messiah*, on the following day, seemed to be the repetition of a like triumph: but, alas! when the receipts of both days were summed up, they did but just clear the expenses, and as for the collection at the doors, it was so small that it was not thought prudent to publish its amount. It must have been worth something, however, to watch the various manœuvres of those who would not give. Some gave half-pence,—one gentleman dropped in a farthing, as a token of his contempt. One lady had had a bad run at cards. A gentleman, whose daughter had been lately married to a lord, came to the front door, then to the chancel door, and so to the back aisle and to the steeple door, but was everywhere repulsed by the apparition of a trustee, with a collecting box; so returning to the south door, he waited till he could burst out with a greater crowd than usual. I wonder whether Mr. Hanbury thought of this scene when he received a letter, not long after, from the Bishop of Sodor and Man (which, by the way, must have been exceedingly gratifying to him, in which the bishop said of certain charities, they “are supported by voluntary collections, especially at the sacramental offertory, to which the whole congregation contribute, as well those who do not, as those who stay at the communion, which I think a very commendable custom.”

Next year two days' festival, and the year after three days' festival, produced no better results. But at Leicester he realised about £100, in 1762. At Nottingham, in 1763, he asked in vain for the use of the principal church: “the theatre, however,” says Mr. Hanbury, “was very commodious and proper for our purpose, though I cannot but take notice of the good will of the Presbyterians, who, upon hearing the churches were denied to us, convened a body of their elders, and with one consent, agreed to offer us their meeting-house; but upon the news being brought them that the theatre was engaged, dropped their intended proposal. The doors were no sooner opened but the ladies thronged in very fast, and notwithstanding we had so strong a guard, we found we had difficulty in receiving them fast enough. In less than a minute (every lady exerting herself to be first) the crowding at the door was so violent, that all order was by this time destroyed. The constables used their utmost endeavours, by crossing their staves, &c., and we were forced all to assist them in repelling what I believe was never heard of before: a powerful, polite, female mob,—a mob of ladies. [Those who are in the habit of attending the Queen's drawing-rooms have seen many such since.] Our assistance, however, was in vain, for in a few seconds they bore away four constables, with their staves, three or four porters, besides four gentlemen, who used all their strength and skill to keep them out.”

Owing to certain misadventures, which I cannot stay to recount, this oratorio was so disastrous in its whole course that Mr. Hanbury was sickened of oratorios for ever. But by this time it had become apparent that the opposition to his schemes from his trustees was so great that the whole must be given up or re-modelled. He was, no doubt, very well pleased that the proposed trust deed was not executed; that, in fact, no trust could be said to have been set on foot. It was in 1767 that he gathered around him eleven men, most of them farmers in his own parish, and, by a succession of deeds legally executed, constituted them trustees of his various charities. But we shall be mistaken if we imagine that his plans had dwindled under adverse circumstances. The contrary will appear from the very titles of some of the deeds by which the particular parts of his charity were directed: such as schools for ever; organs for ever; beef for ever; deeds for library, for picture gallery, for printing office, for the hospital; for the professorship of grammar, of music, of botany, of mathematics, of antiquity, of poetry.

The church, however, or minster, as he called it, and that most appropriately, for it was to be the church of a body of chaplains and choristers, was the great object of his care. For this he gave most minute instructions. It was to be a Greek cross in plan, each arm, exclusive of towers and porches, 110 yards in length; nave, 120 feet wide, 153 feet high; lantern tower, 453 feet high; and east and west steeples, 399 feet high; all other parts of a proportionate size. In short, it was to be so constructed that it was, in magnificence and grandeur, to exceed all others, and become, not only the principal ornament of the county, but an honour to the island, and a suitable minster for the extensive charity of which it was to be the head. The floors and pillars of marble, and the finest marble, porphyry and jasper for the choir and high altar; the vaulting of stone, curiously painted; the columns, "light, free, and easy;" the windows the grandest that could be devised. To the church was to be added a splendid range of public buildings. In the town, which was to repose under the shadow of his minster, were to be "two pompous inns"—an item which, in its grandiose language, aptly represents his magnificent designs. William of Wykeham, with his Winchester College and New College, and restored cathedral, and costly works in fifty other places, was as nothing to him. Lorenzo de Medici was not the Magnificent, in comparison. In short, his plans exceeded any dream, even of Pugin, in number and splendour; and yet it is perfectly clear that he did actually contemplate them as finished in due course of time, not without praise and happiness to himself in the anticipation, but above all to the glory of God, and to the good of his fellow creatures.

One is absolutely bewildered by the vastness of his designs, nor could I give any adequate idea of them without presenting a

voluminous abstract of the minutes of the meetings of trustees, at which they were all formally announced by the founder, and as formally adopted. The whole scheme was the most wonderful compound of patience and self-denial, with self-gratification and confidence in the result, that we can possibly conceive. And little as I shall be able to convey this impression by a few extracts, I pledge my word that those who will really look into his plan and its details with care, will find in it no little calculation, wisdom, and forethought. You must bear with me if I fortify my opinion with a few extracts. He proposes—"To invite the most able architects to exhibit models for the church and public buildings, pay them well for their trouble, and appoint a committee of approved judges to assist in determining the best." Have we not here a plan of competition, guarded against its usual defects? "To petition Parliament to be empowered to form a canal from Stamford to Harborough, and thence to Oxford Cut, for the carriage of materials, &c." "To purchase the stone quarries of Ketton and Weldon, should they be to be sold, or land in these or other parishes in which there is a probability of getting suitable stone."

Every item of expense he calculated with at least sufficient precision to prove that he knew very well how vast a cost he was incurring; and again and again such notes as this indicate the care with which he formed his estimates:—"Under the floor of York Cathedral are laid three rows of bricks, one on another, consisting of 1,700,000, to keep it dry, &c. We may suppose 2,000,000 will be about sufficient for Church Langton, which, at £1 per 1,000, would cost £2,000."

Again, though I must cut his reasoning very short, "*the grand Church of the Escorial cost 1,200,000 ducats.* This may encourage the trustees who might think the building of so pompous and magnificent a church beyond any estimate, and a thing that could never be accomplished." Then he instances St. Paul's, and gives very shrewd reasons for assuming that a private undertaking will be carried on at a vastly less comparative cost than a public work. But perhaps his most practical and judicious arrangement was the bringing together of samples of various kinds of stone and marble, with the qualities and prices and other conditions of each duly recorded. In this way he gives the necessary information about Tadcaster stone, from which York Minster is built; Ketton, Weldon, Helmsley, Purbeck, and Portland stone, with several notes about the stone from other quarries; and he gives samples with the prices in block and in slab of fifteen kinds of native and foreign marble, with sufficient mention of their qualities and appearance. By way of example, let us take his notes on the samples of Portland stone, and of blue granite (by no means the most elaborate):—

"Portland stone.—The prices there in the block are 12s., 14s., or 15s. a ton, delivered on board. A ton is 16 cubic feet. Any

quantity may be had for 12s. a ton in the block, though they usually charge 14s., 16s., or 18s. for columns of very large magnitude."

"Blue granite.—They say this is not a dear stone in the block, but it is so hard that the cutting comes to half-a-guinea a foot."

Now, I ask whether Mr. Hanbury did not for himself that work which the nation thought it worth while to appoint a commission to do, before the building of the present Houses of Parliament? And I confess to a little personal feeling on this particular head; for years ago I ventured to propose exactly the same work to the Northamptonshire Architectural Society; and I will say once again, that if their library, and, I will add, the Leicester Museum, were fitted with shelves for samples of stone, brick, tiles, slate, and other architectural materials, with notes attached exactly of the nature of Mr. Hanbury's, it would form a very instructive collection.

Let us, by a huge stretch of imagination, suppose the fabric of the minster completed, we shall find the founder's forethought for the service of the church, and the conduct of the whole establishment, very remarkable. I must, of course, take a few of his "orders." "To be always kept in good repair, and all necessary precautions to prevent bad effects by lightning, &c." Market Harborough is the last place to deny the importance of this order.

"The doors to be open from morning till evening, every day except on Sunday, unless it is irreverently used by men walking in it with their hats on, women in their pattens, &c., then to be shut up with palisade doors for the due admission of air." "No pews to be put up in any part of it, unless there be room for a few at the upper end of the stalls." "No part of the service shall ever be curtailed or abridged, on any pretence whatsoever. This is more particularly enjoined and made a standing law, as the founder in his visits to the different cathedrals of this kingdom, has found the service in many of them most shamefully hurried over and curtailed. One dean professes his dislike to chanting, and tells the vicars choral and singing men they may afford as little of it as they please. Another dean abridges the service under a pretence of being afraid of taking cold in the church. The next shortens the anthems. Another knocks off part of the voluntaries, &c., so that in one church we find those parts which should have been sung, chanted,—for dispatch; in another, those which should have been chanted,—read; and the voluntaries scandalously short, or none at all. In the next, the finest part of the anthems, for the sake of brevity, shamefully omitted. Such kind of indifference or dislike so glaring in those who are termed the head of the church, will ever in some degree influence many of the other least conscientious members, which will occasion the service, wherever it is found, to be hurried over with little or no seeming devotion, and the effect such kind of worship is intended to have, proportionally destroyed. To prevent the like disorders at Church

Langton this law is made absolute, and the respective members of this foundation are hereby obliged to perform the different parts of Divine service according to the above injunctions, which enforce the manner the founder would desire to have them performed for ever. If any member belonging to this foundation should ever show dislike to such kind of worship, or avow its impropriety, it is desired that he may be immediately expelled. And if the visitor, like some deans of this age, should show indifference or dislike, the respective members of this foundation are desired to revolt, obey him in nothing, destroy his authority, and continue in such disobedience until it shall please God to remove such visitor out of this world, and to substitute some more worthy person in his stead."

If we extend our survey to the orders left by the founder for the rest of his establishment, in the midst of much that seems fantastic, we shall find more that is intrinsically valuable. Listen to the duties of his professor of antiquity:—"He shall instruct his pupils in the ancient history of our own country, and enlarge, as he goes along on the virtues, ingenuity, public edifices, &c., of the men that were in renown in that their day; at the same time he shall exercise them in the reflection of the passing away and instability of human things, and from such an history of past affairs, how to admire God in His providence and works, and that He alone is all in all! He shall exercise them in the Anglo-Saxon and old British language, teach them the etymology of towns, the Roman stations, &c., all of which shall be entered by each pupil in a bound book or books of writing paper provided for that purpose. He shall rake the ruins of all abbeys, priories, and monasteries; point out their founders, benefactors, abbots, priors, abbesses, &c. A thorough knowledge of the history of all our cathedrals shall be laid before them. He shall teach them to understand heraldry, coins, medals, &c., and in short, shall so exercise them in every part of antiquity, that no pupil under his care may be destitute of any means to become a thorough and skilful antiquarian."

In the same way I might show how he anticipated the work of the Diocesan Choral Association, and of our Tract Societies, but I must forbear. Only one other extract I will make under this head, and that is his answer to some of his trustees, who would have dissuaded him from making so large offerings to the church, when his parsonage was but mean in proportion:—"I was extremely obliged to them for their good intention, but I had no occasion of trustees for that. Though a good house is a comfortable thing, I don't think it any ways instrumental in promoting the glory of God. It has been the opinion of many good divines that fine rooms, painted ceilings, &c., have more a tendency to stir up the spirit of pride, &c. I have no objection, however, to a good house, and were I endowed with a good fortune, would not be long without one.

. . . . But it was known to every one, and it was a saying with all, 'When we go to see Hanbury, we meet with an old-fashioned house and an hearty welcome.' But, perhaps, it may be objected that posterity ought to be considered, and the house ought to be rebuilt on that account; but let us remember 'That anybody who has money will build a house, but few will build a church, or dispose of any share of their money in charitable uses.' Let the house, therefore, be built by those who are less charitably disposed than myself. If they will but have patience, I undoubtedly shall build it, but then it must be at a proper time; and with what pleasure does the present intermediate time pass away with me in the old house, from the reflection of what a new one would cost me, in still going on to the most noble purposes of bringing glory to God and good to mankind."

A very short time before his death, Mr. Hanbury did actually mark out the exact site and extent of his proposed church. Some irregularities in the ground interfered with its exact orientation, and he is not satisfied without excusing himself by the authority of Socrates. Of course it is not Socrates the philosopher, but Socrates the ecclesiastical historian. A minute point of discipline, as it would appear to some, he guards with perfect care. He prepared an order of prayer for the religious society he was founding, but especially orders that the chapel shall not be consecrated, because the ritual is not that of the Church of England, but rather of the nature of family prayer. The order itself indicates an acquaintance with Liturgical literature, which was either very rare or very unfruitful in his day; and it provides, what it still more grievously wanted in most households, a service, *Λειτουργία*, an order in which all present really take their part, with confession, prayer, praise, acts of faith, collects, and suffrages, instead of a sermon recast into many petitions, and closed with a single Amen.

It is impossible to deny that there is a ludicrous element, as well as stuff of much more sterling character, running through all this. I think I have fairly, though imperfectly, represented both; but I have not yet done justice to my own view of Mr. Hanbury's character.

You have seen designs vast beyond all ordinary proportions—designs for the perfecting of which the munificence of a George Peabody, with the management of a committee of financial demi-gods, would be utterly inadequate; and yet, without a trace of suspicion that they might in the end prove to be visionary, they are set forth gravely by an obscure country parson, with nothing but his gardens and plantations to draw upon, and with the scanty help of a dozen country gentlemen and yeomen. Is this consistent with a sound mind? I say yes, but I do not say it without a certain reserve. Remember—what he himself never forgot—that the very commencement of his larger operations was to be postponed

till the capital, small at first, but capable of increase by good management, certain of increase by the accumulation of interest and compound interest, had reached a very considerable sum. Had he expected himself to worship in the glorious minster which he designed, he would have been foolish indeed. But no, he looked for no fruit of his labours to be gathered in this world by his own hand. His reward was his assured expectation of what must be hereafter, if his plans were faithfully carried out.

Still, I freely admit that in the nature of things he must have been deceived. I had written disappointed; but disappointed he was not, since as long as he lived his plan was really progressing towards some large amount of fulfilment, and there is no disappointment in the grave. Take a parallel case. Many an ingenious, acute, hopeful philosopher has laboured after the discovery of perpetual motion. All his calculations have been exactly true, and he has employed in them science and skill which few of those who laugh at him can even appreciate. But he has forgotten friction, or the rigidity of cordage, or the waste of power in some other way. Yet he has left some result of his labours, though not all that he intended. Just so William Hanbury left out of his calculations many possible, probable, and certain contingencies, which would be as friction to the wheels of the mechanist. The first of his rubs, and it was a sore one came from his own chosen allies. He begins with his proposals by saying in the simplicity of his heart "It will be no difficulty to pick out a society of honest and worthy men, whose virtue and probity will render them truly respectable, and who will apply whatever is entrusted to their care to the glory of God and the good of mankind;" but he is obliged to add in a note, "Here I must own myself to have been mistaken, for I soon found it to be the most difficult thing in the world." Then he forgot to eliminate an enormous per centage of his fund, even when apparently realised, for lawsuits, and numberless proceedings which will cleave to property diverted ever so little out of its ordinary course. And so, in spite of his calculations, it happens that, whereas during the last four or five years of his life, his £1,500. had, under his own management, increased to some £4,000., nearly a century after his death the charity had passed into another stage through the Vice-Chancellor's Court. The funds being, however, not very far short of £1,000. a year.

If we may assign a place to our founder in a Walhalla of philanthropists, he sees now (though we see it not), he sees his foundation gloriously perfected, his professors in their several chairs surrounded by pupils, his sisters and bedesmen devoted to the highest exercise of religion under his roof, his bells* salute the

* "The ringers saluted the morning as before, the flag was hoisted on the top of tower."—*Minutes of proceedings*, September 28th, 1769. This flag was a most elaborate one. On one side an oak tree, full of golden acorns; motto—*Honor erit huic quoque*. On the other side, Faith, Hope, and Charity, with the words, "Now abideth," &c.

morning every 26th of September, the flag floats on his tower five hundred feet in the air, and his rockets* startle the parishes for miles around with their mimic meteors. His organ peals through the vaults of his minster, and gives body to the creations of Handel, Spöhr, Beethoven, and Mendelssohn. His brothers and sisters are regaled with the splendid feast he provides for them, and return their benedictions for his bounty. Parishes far and near have their schools, their organs, their well instructed choirs. But even yet he is not satisfied, but he looks for still greater fruits of his beneficence beyond, and confidently counts on their maturity. This is the reward which I assign him, not as affirming a truth concerning his present condition, but as conveying in a figure my own appreciation of his character. As for what he has actually effected, let those sneer at it who with greater wisdom, as they think, and certainly with greater means, have done half as much. The church of Langton is nobly restored and beautified; the church of Tur Langton is replaced by one of excellent character, and amply sufficient for its destination; the church of Thorpe Langton awaits immediate restoration, and something is still left for permanent charities. This is no small contribution from one man, and that a poor one, and one whom some persons have called unwise, to the glory of God and his church, and to the good, temporal and spiritual, of his fellow-creatures.

At the conclusion of this Paper the Chairman called upon Mr. W. H. GATTY to read his Paper, entitled

A SKETCH OF THE HISTORY OF THE PARISH OF ST. MARY-IN-ARDEN, AND THE TOWNSHIP OF MARKET HARBOROUGH.

WHEN requested by my friends, the honorary secretaries of the Society, to contribute a Paper, to be read at this meeting, on some point or points connected with the town of Market Harborough, it was suggested to me, on the one hand, that a short history of the place would be interesting to you as visitors; and, on the other, that an original Paper on the parish documents and registers would be a more valuable contribution to the archives of the association, and a greater help to any future local historian. A cursory search through the contents of the parish chests soon showed me that to carry out the latter suggestion would require a more industrious and advanced antiquary than myself; I therefore fell back upon the former, and resolved merely to give you a brief history of this town, collected from sources more the fruits of other persons' labours than my own.

* "To add to the grandeur and solemnity of the time, rockets be fired off from the top of the tower from seven till eight in the evening, at intervals of five minutes. The effect this will have on the neighbouring country may easily be conceived." *History, &c.*