

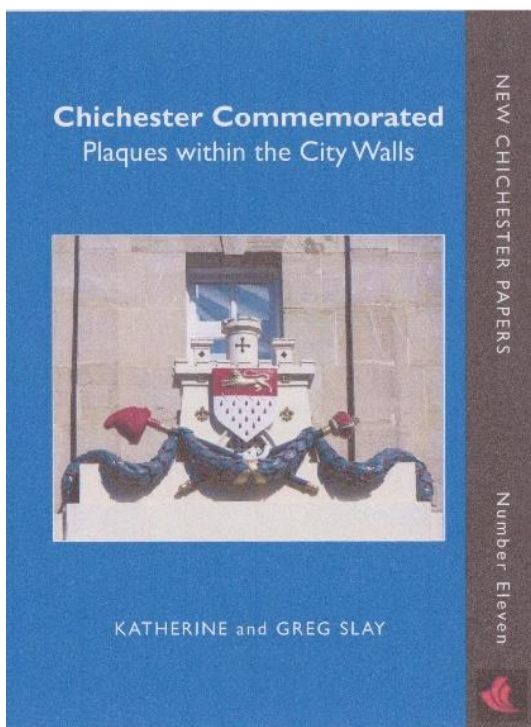
## CLHS Newsletter January 2021



Dear Member

### 1 New Chichester Paper No 11:

*Alan H.J. Green*



The latest New Chichester Paper, No 11, has now been published. It is set out in the form of a guided walk around the city's impressive collection of plaques (many more than just the blue ones!) and provides the story behind each one. It is fully illustrated in colour.

As you can imagine, the middle of a pandemic is not the best time to publish a new title: we cannot have the usual launch at a meeting with signed copies available and our usual retail outlets – Kim's and West Sussex Record Office – are closed for the duration of the current Lockdown

**However, all is not lost for you can obtain your copy from me by post! Simply send, or hand deliver, an SAE (A5 size with a standard letter stamp as it weighs under 100g) to:**

**Alan Green, The Grumpium, 10 Stockbridge Road, Chichester, PO19 8DP**

**The cost is £5 per copy and you can pay by cheque (payable to Chichester Local History Society) by cash (but only if you are delivering your SAE by hand) or by BACs into the Society's account: HSBC, Sort Code 40-17-16, account no 91804448, using reference NCP 11 and your surname..**

It will be available to the public at Kim's and WSRO when some degree of normality returns, but until that happy day is reached they can order it, and all our other titles, from our on-line shop.

### 2. CLHS website

Thanks to Bob Carlisle and our webpage designer, Jon Keays, our webpages have had a makeover complete with a 'Blog' (short for "weblog") an evolving diary, narrative associated with Chichester Local History. Take a look, and especially at the instructions on how to subscribe.

### 3. Programme

Unfortunately Philip's talk on the Romans in AD43 scheduled via zoom on 10<sup>th</sup> February, has had to be postponed, more details below.

#### Next zoom talks:

10<sup>th</sup> March at 19:00 Terry Carlyle "A Lavant House Upstairs Downstairs – Two very different families and their very different lives": Joining instructions will be sent end of February with reminders in early March.

14<sup>th</sup> April at 19:00 Hilly Sloan "West Dean: Downland Village to Royal Playground": Joining instructions will be sent end of March with reminders in early April.

The remaining programme is Covid dependent but we all hope that by Wednesday 21<sup>st</sup> July we can enjoy "An evening stroll around Georgian Midhurst" with Alan Green.

### 4. Local Societies

#### Friends of Valetta and Neolithic Temples

Friends of Valetta are organising a zoom talk from Malta, by Vincent Zammit, "Prehistoric Treasures of Malta", on Tuesday 23<sup>rd</sup> February at 19:00. If you would like to join email Anne Scicluna on [anne@annescic.plus.com](mailto:anne@annescic.plus.com)

#### Historical Association

Next zoom talk Thursday 18<sup>th</sup> February at 19:00, Professor Joanna Story, University of Leicester "Treasures from the early Anglo-Saxon Kingdoms: Illuminating manuscripts from the age of conversion"

### 5. Andrew Berriman's surprises from The Downs

#### *Chairman's appreciation*

I'm sure many of you are enjoying Andrew Berriman's weekly tour of Downland villages for their wit, eclecticism and close observation.

I frequently travel along to A286 but have never noticed the ruined church at Binderton nor realised that Anthony Eden had leased Binderton House

Nor had I noticed the terracotta bust of Queen Victoria high on the wall of West Dean Primary School and, as Andrew puts it, "*glowering disapprovingly across the village to West Dean House at the nocturnal dalliances of her eldest son*"

I hadn't realised that the name of the pub in Charlton "The Fox Goes Free" is comparatively recent celebrating the landlord breaking away from the constraints of being a pub tied to a brewery. Or that Counter's Gate in Eastdean Park is where deer have been counted since Tudor times.

So thank you Andrew for enriching lockdown with ideas and reflections that will enhance post lockdown strolls.

## 6. Romans: stuck on the 'Togi' or why the February zoom was postponed.

*Philip E. D. Robinson*

The intention remains to present an informed speculation on early Roman occupation of *Noviomagus Reginorum*.

A speculation based on limited historical texts by Julius Caesar (52.BC), Cornelius Tacitus (97/8AD) and Cassius Dio (220 AD) supported and challenged by archaeological finds.

It begins with the Roman stone mounted on the wall of the Council Offices in North Street; found nearby in 1723 and dedicated to a king originally thought to be named Cogidumnus. This interpretation came from an antiquarian, Roger Gale, who first examined the stone in October 1723, probably unaware that Tacitus had allowed that the correct spelling could be Togidumnus. Gale's reading prevailed until 1977 when Charles Murgia in *Classical Philology* wrote, "*Togidumnus must be right...in Celtic names, "Cogi" lacks good attestation, while "Togi" is very common*", an assessment confirmed by Roger Tomlin in 1997 in his analysis of a Roman gold ring found near Fishbourne in 1995 belonging to one Tiberius Claudius Catuarus. The name Togidubnus is correct and used in a 2009 translation of Tacitus' *Agricola*.

There is another problem, Togidubnus "*maintained his unswerving loyalty down to our own times*" (Tacitus, *Agricola* para 14), yet according to Cassius Dio, during the Roman landing of AD43 "*Togodumnus perished, but the Britons so far from yielding stood together all the more closely to avenge his death.*". Most commentators assume that Tacitus and Dio are referring to different people, Miles Russell in his "*Roman Sussex*", however, argues that there is "*no doubt that both men were in reality one and the same*" (2006, p. 41) He suggests that a correct translation of Cassius Dio is not Togodumnus '*perished*', but '*the destruction of Togodumnus*' which he interprets that it was the army that Togodumnus was leading in 43AD that was destroyed, not Togodumnus personally.

Russell's view appears an outlier which conflicts with two genealogical pathways; one from Commius, king of the Atrebates a nominee and then an enemy of Julius Caesar, thorough his sons, Tincomminus, Eppilus and Verica or Berikos. Was King Togidumnus, of Chichester's stone, a son of Verica/Berikos and had he spent much of his youth in Rome – this is just speculation, we will probably never know. The other line comes from Cunobelin, immortalised by Shakespeare as Cymbeline, and his sons Caratacus, Togodubnus and Amminus.

This conflict needs a resolution, and it was this lack of clarity that led me to postpone my intended 'zoom talk' in February.



*The Church of St Peter the Great in West Street, built 1848-1852 to a design by R C Carpenter to rehouse the St Peter's congregation from the Cathedral. At the time of this tale – 1851 - the incomplete church had been licensed for use but had not been consecrated. (Author's collection)*

In the 18<sup>th</sup> and 19<sup>th</sup> centuries relationships between the Established Church and Dissenting congregations in many towns could be strained, but in Chichester they were generally cordial and the high walls built around the Calvinist Chapel and the Friends' Meeting House, intended to keep out the mob, were never needed. The Victorian city was host to no fewer than 12 Dissenting congregations, including all three strains of Methodism, but in 1851 something troubled the hitherto calm denominational waters.

Early that year a high-profile debacle broke out involving an Anglican parson and a deceased Calvinist minister named Parsons; to wit the Rev Jarvis Kenrick, Vicar of St Peter the Great, and the late Rev Edward Parsons of the Zion Chapel. The Corporation became embroiled in the affair which made the national press.

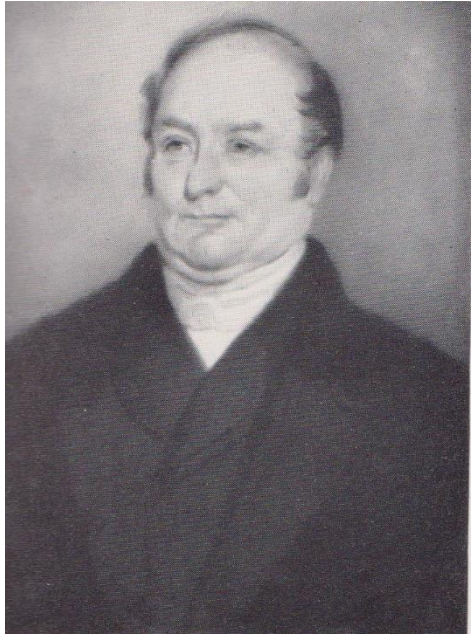
It arose when Kenrick refused to bury the body of Edward Parsons in the St Peter the Great burial ground, and also that of Jane Rodgers who had committed suicide by drowning. Rodgers was a poor wretch whom the jury had decided had been insane and thus entitled to a Christian burial in accordance with the Book of Common Prayer, but Kenrick had other ideas.

The matter was a topic of debate at a Council meeting of 10 February 1851 where the City Fathers were sympathetic to Parsons' posthumous cause and so resolved to seek counsel's opinion in order to ascertain whether Kenrick had 'exposed himself to any legal penalties' - i.e. had he exceeded his powers? The resolution was carried by a near unanimous vote with only Cllr Gruggen abstaining. Counsel's opinion was aired at the following meeting on 18 March, namely that no proceedings should be taken as Kenrick had claimed that Parsons' corpse had not been presented at the graveside on the day, and that there was doubt over



whether he (Kenrick) had been given sufficient notice of the jury's verdict on Rodgers' insanity.

The worthy councillors were obviously unhappy with this opinion and as feelings were still running high in the city they decided to petition the House of Lords, pointing out that Parsons had actually been baptised at St Peter the Great and was a minister of a congregation of Dissenters in Chichester. They opined that Kenrick had usurped his powers and simply would not accept the verdict that Rodgers was insane. They forwarded counsel's opinion with the petition beseeching the Noble Lords to 'take such measures as they deem meet' and opining that the only remedy could be an Ecclesiastical Court.



*Revd Edward Parsons whose corpse was to become the victim of the piece Ex The Chichester Papers (1961 No. 19)*

We need to take a step back to look at Edward Parsons' career. He had come back to Chichester in the 1830s and preached at the Independent Chapel. This chapel was of the Countess of Huntingdon's Connexion and was situated on the east side of Chapel Street, just below the junction with Crane Street. For some reason Parsons was refused permission to preach at Providence Chapel - the Calvinist chapel also in Chapel Street - by the trustees thereof. This caused a schism in the Calvinist congregation, many of whom, led by one James Lewis, left in 1833 to establish the Zion Chapel in Orchard Street with Edward Parsons as its minister. Parsons remained in that post until his death in January 1851, but the schism was not to be healed until 1858. The Zion Chapel later became the Salvation Army Citadel.

Parsons' death certificate records the cause of his demise as *Hepatitis, Enlargement of the liver – 6 months certified* which suggests he may have been partial to a drink or three.

The press coverage of the case went national and it was reported that Kenrick had given as his justification the fact that Parsons was 'a separatist and a preacher amongst separatists' and Kenrick was accused by one paper of being an 'ultra-Tractarian', perhaps presaging the Anglo-Catholic discord that was about to beset the Diocese of Chichester.

Naturally, the feelings of the Dissenting congregations had been badly hurt by the case and a committee representing them had been formed with the object of calling a public meeting to make the facts known and garner support. At a meeting on 24 March they composed a resolution to the Council, but the resolution was actually one of thanks to the City Fathers for 'having so promptly turned their attention to this important, but painful subject' and recorded that, in view of the Council's stance, they had decided not to call the public meeting as they had originally intended. This resolution was reported and recorded at the council meeting of 8 April following, and that is the last we hear of it.

At the end of April 1851 Kenrick resigned the living of St Peter the Great, seemingly of his own volition. He had been in post for under two years and was involved in the transition of his flock from the Cathedral to the new church in West Street. Harmony was restored. The parish records show that Parsons was not buried in the St Peter the Great burial ground but where he was laid to rest remains a mystery as the Non Conformist Records – which are far from complete – do not include him.

Strangely, although J B Reynolds in his excellent *Providence Chapel Chichester* (Chichester Paper No 19. 1961) covered the story of Parsons' arrival in the city and the schism he brought about within the Calvinist congregation, he did not include the aftermath of his demise. I stumbled upon it when studying the Corporation Minute Books for my Victorian Chichester book, but as the minutes did not give the full picture I followed it up in the marvellous on-line British Newspaper Archive where the full scale of the affair was exposed.

*[I am most grateful to Philip Robinson who, as a birthday present, obtained a certified copy of Parsons' death certificate for me – an important part of the jigsaw!]*

**Next Newsletter: 26<sup>th</sup> February**