

PART I: EDWARD LACY GARBETT

CHAPTER ONE: A BIOGRAPHICAL SKETCH

Dynasty

Edward Lacy Garbett was the last of at least three successive generations of architects. The first, his Grandfather, was William Garbett who settled in Salisbury in 1794.¹ Later he moved to Winchester where he was given the post of surveyor to the Dean and Chapter of the Cathedral in 1809. He held this post for 25 years, during which time he carried out extensive repairs

1. Most information concerning William Garbett was taken from Colvin (1978). In *Notices & Queries*, IX (1887) p. 377, while writing about Salisbury Campanile E.L. Garbett writes: *This was demolished before my Grandfather settled there in 1794, for he had only seen it as a boy.* In *Notices and Queries*, II (1898) p. 268, Garbett mentions that his grandfather had seen Salisbury Cathedral before 1790, when the latter must have been in his teens.

to the Cathedral.² Two engravings show how William Garbett covered the open timber roof in the north transept with a flat panelled and painted ceiling. At one point during that period the authorities must have found it necessary or desirable to invite John Nash to give his professional opinion on the possible restoration of a defective pier. The latter's *pre-disposition to dictate rather than to consult* was resented by William Garbett who was led to publish a pamphlet in 1824 entitled: *Observations and Correspondence Occasioned by the Failure and Renovation of a Principal Pier in Winchester Cathedral.*³

Apart from repairs and renovations, William Garbett designed the Episcopal throne as well as the stone choir-screen which was closely modelled on the west

2. These repairs are discussed by John Crook & Yoshio Kusaba (1991).

3. A Copy of this pamphlet is kept in the Sir John Soane Museum. Quotation also published in Colvin (1978).

front of the Cathedral. In 1875 it was replaced in favour of a lighter design by Scott.⁴ William Garbett designed a number of buildings in and around Hampshire. A complete list can be found in Colvin. A sober and unassuming Doric boat-house in the form of a simple megaron standing with its colonnaded front on an arcaded stylobate rising from the water can be seen on Awbridge Danes Water near Romsey in Hampshire.⁵ William Garbett was also the author of an account on Winchester published in John Britton's *Picturesque Antiquities of the English Cities* of 1830.⁶ A letter by him about Winchester Cathedral was printed in Britton's *Cathedral Antiquities*, (1814 ff.).⁷ William Garbett also

4. Cobb (1980); Colvin (1978); who quotes *Gentleman's Magazine*, II (1827) 194, 411; II (1828) 310-314 & Winkles (1836) 133-.

5. Rowan (1968).

6. Britton (1817) pp. 41-45.

7. Britton (1817) The account contains a very detailed plan of the Cathedral drawn up by his son Edward William Garbett. The

contributed to the debate surrounding the monument on what is now Trafalgar Square in a pamphlet entitled: *Thoughts on a National Monument proposed to be erected in honour of the ...triumphs obtained by the fleets and armies of Great Britain...and more particularly to commemorate that...victory ...purchased by the death of...Lord Viscount Nelson etc..*⁸

William Garbett died at the age of 65 on the 31st of August 1834 and is commemorated by a tablet in the north-transept of Winchester Cathedral.⁹

other illustrations (impressions of the exterior and interior) are mostly by Edward Blore.

8. The Pamphlet was published by M. Dimmock in Arlesford and contains 35 pages. It is mentioned in the British Library Catalogue. Their copy has since been destroyed. I have not yet located another copy.

9. *Hampshire Chronicle*, 8 Sept., 1834, Colvin (1978).

The dates of his son Edward William Garbett are unknown.¹⁰ By 1819 he had established himself in practice in Reading. The following three years were spent in designing his most significant work: the church of the Holy Trinity in Theale, Berkshire which was closely modelled on Salisbury Cathedral.¹¹ At the time it was not hailed as a particularly important building. With the benefit of hindsight it is now considered the real, if not acknowledged break-through in the stylistic development of the Gothic Revival.¹² Pevsner called it the most important church of the pre-Victorian nineteenth century: *This at a time when Gothic meant minimum*

10. Information concerning Edward William Garbett was mostly taken from Colvin (1978).

11. *Quarterly Review*, XXVII (1822) 323. The tower was added by John Buckler, among whose drawings in the British Museum is *Mr. Garbett's original design* Add. MS. 36357, 5-66. I would like to take this opportunity to thank Mr Mars of Theale who very kindly showed me the church and provided me with much of its history.

12. It was not mentioned in Eastlake (1872) an omission set right by J. Mordaunt Crook's introduction to the 1970 reprint.

*Perpendicular or indifferent lancets, is in a very scholarly and a very ambitious way Early English.*¹³

Henry Russell Hitchcock, who mistakenly attributes the design to Edward Lacy Garbett, does not mince words when he writes that the church exhibits a *medieval vigour and solidity that Pugin almost never equalled, except perhaps in his own church of St. Augustine's, Ramsgate.*¹⁴ The building has not yet received proper historical attention. If it had, it would, as Hitchcock suggests, have contributed to *minimise the revolution in actual building methods that Pugin Initiated,*¹⁵ even though it would not necessarily have modified *the novelty of Pugin's controlling attitude toward Gothic Design.*¹⁶ This is praise indeed and certainly needs to be kept in mind when the ideas of

13. Pevsner (1966) p. 41.

14. Hitchcock (1954) p. 13.

15. *Ibidem.*

16. *Ibidem.*

Edward William Garbett's son on Gothic architecture pass review.

Mr Garbett's original design for Theale Church is sober. The length of the building is divided into six bays, the first four have coupled lancet windows while the windows of the two east-end bays are made up of single lancets. The second bay from the west-end has a small polygonal protuberance. At half the height of the main elevation it rehearses and condenses the same arrangement of details. The overall effect is of large surfaces tending to isolate each decorative feature and producing a rather delicate staccato rhythm of fine buttresses and slender lancet windows, punctuated at the west end with a thin octagonal tower flanking the entrance porch and cut off abruptly at the same height as the simple ridge roof. The various Gables proposed for the west end play around with several decorative possibilities choosing between triple lancet windows, rose-windows, trefoils etc. The symbol of the holy trinity appears in two of the three alternatives. It is a peculiar triangular motif reminiscent of a molecular model consisting of four balls, one of them in the centre and all of them interconnected by way of bars. In the end the octagonal towers were abandoned for solid square ones which now refer firmly to Salisbury for their legitimacy. As far as the west-end gable was concerned, the symbol of the holy trinity was left out, giving way to a single large rose-window. The tower on the south-eastern corner was later added by John Buckler.

In 1825 Edward William Garbett started another church: the Holy Trinity in Reading which was left for someone else to complete.¹⁷ It might have been in this year

17. The church was completed by Mr. Finlayson, cf. Colvin who cites Doran (1835) pp. 167-8. This reference comes from Colvin. The west front was rebuilt by J. Billing in 1846. *The Ecclesiologist* was very rude about the building: *Trinity Church, Reading*. -Most cases of church restoration that we have to commemorate are those of old churches: it is almost too much to hope that the deformities of the present century will be restored. Indeed, restored they cannot be: though they may be amended. Still when such cases do happen, we suppose they must be classed by us among restorations. *Trinity Church Reading, built in 1825, was one of the most miserable of a most miserable period: a parallelogram and dwarf sacarium with high side-walls, only fourteen inches thick, and a flat copper roof, (begalleried on three sides); and a western vestibule with a wretched dwarf tower. Mr. J. Billing was commissioned*

to perform the ungrateful task of spending 700 in making this building more decent and church-like. We think he has succeeded as well as could be expected in the attempt, and this is not saying much. The west front has been rebuilt in hammer-dressed stone, comprising within flanking buttresses, an open unequal triple portal below an unequal triplet of lancets with two string courses. The gable is occupied by a projecting bell-gable, bracketed off below, and terminating in a somewhat unsuccessful First Pointed pyramidal top. Besides the west front a higher roof, open internally, has been added, and (as we understand) a new altar-window supplied. After all, how unchurch-like the building must be! In cases like this, we always suspect restorations or amendments which begin with the external appearance. Ought not the improvements in such a church to begin with the altar and end in the show-front? in: *The Ecclesiologist*. "Surge igitur et fac: et erit Dominus tecum.", VI, LIII

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that he moved to Salisbury. His son's references to early childhood mostly centre around that area.¹⁸ By 1833 Edward William Garbett must have moved to Winchester, as in that year *Edward Garbett of Winchester* was consulted by the Corporation of Bath about the repair of the tower of Bath Abbey Church.¹⁹ His findings were published the next year in a pamphlet entitled, *Some Observations on the Abbey Church at Bath and the Proposed External Restorations and Improvements There*.

From 1843 until 1845 Edward William Garbett is known to have lived at 17 Fludyer Street in Blackheath, London.²⁰ After that

(November, 1846) p.196 (New Series, No. XVII)

18. See *Notices and Queries*, VII (Jan.- June, 1889) 252. Also, VII (Jan. - June, 1895) p. 348. There are numerous other references to Salisbury.

19. Colvin (1978) refers to the Council Minutes, ex. *inf.* Mr. J. Orbach.

20. Colvin (1978).

no record concerning him can be found. As we shall see shortly, there is a strong case for arguing that he left England altogether in 1845, probably settling in Jamaica.

The Forgotten Guru

There is no portrait of Edward Lacy Garbett; nothing by which we can gauge his appearance, his manner or his sense of dress. All we have are the equivalent characteristics in his writing: his missionary attitude, his belligerent approach and accusative grammar, his historical pessimism as well as the fragmented logic of his reasoning. Garbett is never talked of by contemporaries on the basis of personal acquaintance but always through the diaphragm of his published opinions which appear to be the sum total of his substance. Those who bother to reply to his accusations doubt his sanity, praise his erudition, rubbish his authority, reprimand him for being rude; his theological convictions may even be the cause of severe stomach upsets with some, but

nobody knows him. They know only his opinions as they were written down.²¹

21. This raises the question of the continuing problem of mistaken identity. There are quite a few books where the several available Garbets have been inadvertently substituted for each other, or alternatively, where they have been forced to merge into one conglomerate. The most significant of these, as it was probably the first and most influential example, is Eastlake. The first reference, ironically, is to clear up some confusion: *About this time [1827], through some mistake, he [Edward Blore, 1787-1879] got the credit of having executed the extensive repairs of Winchester Cathedral, which, however, were carried out by Mr. Garbett, a local architect, who designed the episcopal throne there among other fittings. The design for the organ case had been entrusted to Mr. Blore in 1824.* in: Eastlake (1970) p. 140. Having cleared up this muddle he goes on to make another. The mistake was easily made. It was natural for Eastlake to assume that the Mr. Garbett just

mentioned was the same as the one referred to pages later when dealing with Ruskin: (...) *in all that related to the philosophy of his favourite art or the elements of its beauty, he generally proved his case whether he was answering Mr. Garbett or posing Mr. Fergusson.* Eastlake (1970) p. 277. This answer referred to by Eastlake was in the form of a lengthy appendix to Ruskin's *The Stones of Venice* which appeared in 1851. The interval between the first occurrence referred to by Eastlake and the second amounts to some 25 years. In the late 1860's while he was preparing his book, Eastlake could still have come across a Mr. Garbett, as an incidental contributor to *The Builder*. It would appear only reasonable to assume that Ruskin's Garbett of the 1850's and 60's was but the older version of the one involved in a misunderstanding during the 1820's. The edition of Eastlake prepared by J. Mordaunt Crook in 1970, brings the confusion to a fitting climax. The index offers one Edward Garbett, who is
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supposed to have died in 1825. A third page-reference is added to the two already discussed above and points to a place in the introduction written by Mr. Crook, where he names this Edward Garbett as the architect of the Holy Trinity church in Theale, Berkshire. Not only was Eastlake allowed to muddle William Garbett with his grandson Edward Lacy Garbett, but Crook completed the trinity by adding the missing link: Edward William Garbett, the second generation. Henry Russell Hitchcock (1954) p. 13, names Edward Lacy Garbett as the architect of Theale. Claude Mignot (1983) p. 52 & 101. also muddles up father and son. One other form of identity swap deserves to be mentioned as it involves not a member of the family, but a Garbett of no known relation, whose only attributable connection to his namesake is his preoccupation with religion. On Thursday February 27th, 1873, John Ruskin made the following entry in his diary: (...) *Letter from Garb.[ett] and I worked all day. By snowy icy shore digging and my garden stream*

lovely. Ruskin (1956-59) p. 739. The editors of the diaries added a note at the bottom of the page, informing us that the person referred to was a certain Rev. Edward L. Garbett, 1817-1887, who had preached the Bampton Lectures on Dogmatic Truth in 1867. Two weeks later Ruskin made another entry, this time his mood had somewhat changed: *March 11th, Tuesday (...) I still deeply sad, stomach all wrong, partly in pure disgust at the loathsome religious insanities of Garbett (...)*. Ruskin (1956-59) p. 741. The name Edward L. Garbett would certainly point to our protagonist as the person responsible for such dire digestive problems. Few would deny, after having studied Edward Lacy Garbett's theological convictions, that he did indulge liberally in what could, by those of another persuasion, be described as loathsome insanities. The editors refer to an Edward L. Garbett who lived from 1817 until 1887 and delivered the Bampton Lectures in 1867. These facts all add up to give us one Edward Garbett (no Lacy), divine, whose entry into the *Dictionary of National Biography* of 1889,

makes him eminent to a degree his namesake never equalled. Which particular Garbett is meant in this instance, is difficult to determine. Germann (1972) p. 132 also wonders whether there is any connection between the Rev. Edward Garbett, Edward Garbett, the architect of Theale in Berkshire, and Edward Lacy Garbett the author and is cautious enough to leave the question undecided. He also doubts whether E.L. Garbett could have been a practising architect. Ruskin was acquainted with Edward Lacy Garbett, not personally perhaps, but definitely through their common interests. Our Garbett published his first exegetical pamphlet in 1871 which would make it quite possible for Ruskin to be referring to that particular pamphlet. The pamphlet referred to is *The Ascertainable in Religion. Seven Miracles Identifying the Church*, London 1871. The religious doings of the Rev. Edward Garbett were, however, given far more popular support and publicity, and as such would qualify more easily for the label of loathsomeness in that they were more

Only once are we given direct evidence of his existence. That is at a meeting of the Architectural Association in Lyon's Hall on October 1st 1852:...*the hall was crowded with members and their friends, among those present were noted Messrs. Garbett, Kendall, Jopling...etc.*²² At that time he was noteworthy. The *Treatise* had been published two years earlier. Since then he had contributed regularly to *The Builder*. He had edited and partially rewritten a book by E. Dobson about the evaluation of design, and Ruskin had complimented him by devoting a whole appendix of the second volume of the *Stones of Venice* to answering Garbett's criticisms of the *Seven Lamps of Architecture*. In 1852 Garbett could still be said to have great expectations: his career looked as if it was on the move.

influential. As their names and interests at this time were similar, it is perfectly possible that even Ruskin himself had confused the two.

22. *Architectural Association Minute Book 1851-1857*, Entry for October 1st.

Which career is not certain. He described himself as an architect on several occasions. The bitterness with which he would later fulminate against architectural competitions and the system of remunerating architects does suggest that he tried but failed to set up in practice. Perhaps he was not able to rise above the status of draughtsman to become a frustrated Martin Chuzzlewit.²³ Another

23. The reference is to the novel of the same name by Charles Dickens serialised in 1843-44. cf. Saint (1983). To get the measure of his frustration one should browse through the books mentioned in the chronological bibliography between 1859 and 1865. In a challenge to the archbishop of Canterbury entitled *England's God the Bible's Baal*, written towards the end of his life he lays it on quite thickly: *Another practice of your Grace is very decisive of what manner of God your worship. Whenever some of your Pig-goat devils (as the Chinese call them) want a new Meeting house, called a church, they not having a man to design it*

explanation could be that he had no need of a career. The income he was able to derive from his property in Winchester and Arlesford might have been sufficient to allow him the freedom to pursue any whim on a modest scale.

In any case we know that we are dealing with a polymath who was able to publish an authoritative article on Parhelia at the age of 24 and who later claimed to have invented colour photography as well as a new sort of sextant. In 1884 he took out a patent on a system of fireproofing which was promising enough to be mentioned in

for the builders, as Churches of old were designed, or as even Sir Christopher Wren designed those in the City of London, send to a pandemonium of percentage devils called architects, for a devil to design it. This "God" of yours is one who cannot have a Temple without hiring a devil on devil's pay to provide it! Exactly as if the Saviour whom you profess to worship were some damned Capitalist of Shopkeeper of yours displaying his plunder. Garbett (1892) p.15.

his will drawn up in the same year. He wrote with confidence on all sorts of subjects including geology, astronomy, evolution, biblical history, optics etc. But all these subjects were eventually narrowed down to one particular end. Through the logical extension of his architectural thinking he assumed ever higher ambitions. In the end he furnished his own apotheosis as prophet, as the architect of a new world-order. But more of this later.

We don't know in what circles he moved socially, although we do know that he was a member of the Architectural Association until at least in 1855 when he paid his subscription of one pound.²⁴ A couple of years before that he had been nominated a committee member but failed to get himself elected.²⁵ Much later, in 1898, two years before his death, he described himself as a member of the Peculiar People, a severely enthusiastic Evangelical sect of hymn singers, who

24. *Architectural Association Minute Book 1851-1857*, Entry for 15th Dec. 1855.

25. *Ibid.* entry for 24th June, 1853.

identified themselves with the chosen people of Israel.

That he frequently felt himself to be misunderstood we know from his correspondence with Sir Charles Babbage.²⁶ That people frequently took umbrage at what he had to say we know from countless examples. The only instance when he mentions having a friend is in his will, and it seems unlikely he was ever married. By the time his will was drawn up there were no children and that probably means that there never had been any.

Garbett was an *einzelgänger*, or at least that is how he is revealed from all the

26. British Library Manuscript dept. add 37199 f 228. *Sir, The "Passages of the Life of a Philosopher" have very much interested me, from the number of notions I there find for the first time, for maintaining which privately I had incurred condemnation as a stubborn crotcheteer or worse..* The letter was sent from 7 Mornington Road N.W. and is dated: 25 May 1865. The letter is quoted in full in chapter 20.

ill-fitting fragments which are left us. Mordaunt Crook in his monograph on William Burgess, sums up the situation aptly. After having discussed Garbett's *Treatise* in relation to the battle of styles, he writes: *But that is the last we hear of Garbett. He ended his days a forgotten guru, writing pamphlets on biblical exegesis.*²⁷

Date of Birth

It is precisely these exegetical and utopian pamphlets as well as the more comfortable correspondence he regularly submitted to *Notices and Queries* from 1880 until his death in 1900, which give us the few glimpses of his personal life with which he was willing to part.

Thanks to Garbett's use of *souvenir-rhetoric* whereby small personal details are incorporated into the main theological argument as circumstantial evidence in a vain attempt to boost its force, it has been

27. Crook (1981) p. 110. The same description is used in Crook (1987) p. 110-111.

possible to say with reasonable certainty that Edward Lacy Garbett was born in 1824. In a pamphlet entitled, *Daniel Not Apocryphal Because Fulfilled In Our Own Time: An Exposition to M. Renan*, he writes: *...within the year did it become known even to me, a poor agnostic, who had been born into this life twenty-one years previously, that I might note it and was in that season, providentially brought across the Atlantic to a spot in England where information thereof might reach me which elsewhere it could not have done.*²⁸

The *it* refers to the commencement of the consummation of Daniel's prophecies. Garbett does not tell us in that particular piece when exactly the prophecies started on their course of fulfilment but, luckily he thought the fulfilment significant enough to warrant a fresh start in the calendar. Fortunately he could not convince the publisher to do away with the anno domini completely, so that at least some pamphlets written after the one just

28.Garbett (1890) p. 16.

mentioned carried not only the year of publication as counted from the time of Christ, but also the year of publication as counted from the start of the fulfilment of Daniel's prophecies. An essay entitled *England's God the Bible's Baal*, was published in 1892 which also happened to be the 47th year of the fulfilment. In short he was twenty-one years of age in 1845; and must have been born in 1824 with a small margin either way. That means that he was no more than twenty-six years old in 1850 when the *Rudimentary Treatise* was published.²⁹

Early Youth

29.This would give credibility to Germann's doubt as to his having been a practising architect. Germann (1972) p. 132. I have not been able to find out where Garbett was born. In 1824 his father Edward William Garbett had just completed one church in Theale near Reading and was just about to start designing a second for Reading itself. It has so far proven impossible to find any documents relating to Garbett's birth.

The Garbett family probably moved to Salisbury in the latter half of the 1820's and then to Winchester sometime in the early 1830's. This chronology of events is corroborated by Garbett himself when he writes that he was: *...brought up (I may almost literally say) in two old cathedrals.*³⁰ Reminiscences covering earlier childhood and published in *Notices and Queries* are, however, almost all situated within the Salisbury area, either recalling a visit to a large skeleton there, or explaining the intricacies of local topography.³¹ The case for a possible move to Winchester is based solely on the assertion just quoted and the fact that Edward William Garbett was described in 1833 as coming from that city. Garbett's will drawn up towards the end of his life mentioned two properties, one in

30.Garbett, "The Great Paint Question," *The Builder*, IX (1851) 38.

31.See *Notices & Queries*, especially Vols., VII (1895) 348 & VII (1889) 252. There are numerous other references.

High Street Winchester, and the other in Broad Street Arlesford. Either of these may have been his home during this period.³²

In 1839 Garbett went on an important journey: *There must be some mistake, I think, in dating the journey when the passenger's name and address had to be booked so late as 1841. Nothing of the kind was required of me when first taking a ticket in 1839, though this was so far removed from the birth-shire of railways as Basingstoke, the very Southern most station they opened.*³³ Where this ticket took him is revealed in another note concerning St. Saviour's, Southwark, which had been partly destroyed in 1838. Garbett remembered that the nave of the church was still

32.It must be noted that William Garbett's last building was the gothic additions to St. John Hospital in High Street Winchester, Colvin (1978) and that the Pamphlet on a national monument for Nelson was published in Arlesford.

33. *Notices & Queries*, VI (July - Dec., 1888) 175.

standing in July 1839: ...as I have special reasons to remember never visiting London till that month.³⁴

Garbett was in the great city. At that time he must have been fifteen years of age. What he did during his visit there, or how long he stayed, is not known. There is a passage in which he mentions with a great sense of familiarity remembering the pantiles of Westminster School.³⁵ In any case it would be safe to assume that he was living with his parents in Blackheath, London from 1843 until 1845, but what happened after that is something of a mystery.

1845

In a passage quoted earlier in relation to Garbett's year of birth, we learnt that he had been *providentially brought across the Atlantic to a spot in England* when he was twenty-one. From another passage elsewhere, he tells us that he had visited the antiquary John Britton at the latter's house

34. *Notices & Queries*, X (July - Dec., 1890) 307.

35. *Notices & Queries*, VIII (July - Dec. 1889) 210.

in 1844.³⁶ We can be confident, therefore, that he was in England at least until that time, but probably until 1845, as his father was resident in London till then.

The following passage about white horses, tells us of a visit to a specific destination across the Atlantic: *It is curious that Admiral Smyth should say the term applies specially between the East end of Jamaica and Kingston. Singling out a special bit of coast of barely thirty miles from all the thousands or myriads of miles of known coastlines. Happening to have walked on that bit, I may say that the white breakers there do vastly exceed any I have seen elsewhere.*³⁷ Though this passage confirms the fact of a visit, it does not tell us when this visit took place. For this we must turn to a pamphlet entitled, *Huxley's Mendacity and the Bible and Darwin's Veracity on the Effects of Noah's Flood*, 1891, 46th year of the fulfilment of Daniel: *In accepting Darwin's facts I reject of course*

36. *Notices & Queries*, X (July - Dec., 1896) 99.

37. *Notices & Queries*, VII (Jan - June, 1895) 173.

his theories, that of natural selection especially. But this was well known to me long before Professor Huxley allows it to have been known to him, or his scientific world. Though quite as capable, I believe, of inventing it, I happened to have been taught it in 1845, by a Jamaica surveyor named Potts.³⁸

The fact that Mr. Potts was a surveyor could suggest the existence of some sort of professional bond between him and the Garbett family, either in the form of a teacher to the young or, more likely, as some sort of colleague to the older Garbett. There is a possibility that Edward William Garbett decided to carry on his profession as architect or surveyor in Jamaica.³⁹ His son returned to England almost immediately.

38.Garbett (1891) p. 16.

39.I would like to express my gratitude for the efforts made on my part by Mrs Eppie D. Edwards of the National Library of Jamaica who did not find any record relating to the name Garbett. Prof.

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1845-1850

It is not surprising that Garbett returned so quickly. He was twenty-one, an adult and legally responsible for his own actions. He returned to start his own career. In March 1848 he was in Portsea on the south coast of England, just across from the Isle of Wight. He witnessed a parhelion or mock-sun there and spent the next two months writing an article on the phenomenon which was published in the June edition of *The London, Edinburgh, and Dublin Philosophical Magazine and Journal of Science*.⁴⁰ The article was in the form of a communication to Professor Miller of King's College London. Whether there were any

Higman's *Jamaica Surveyed, Plantation Maps and plans of the eighteenth and nineteenth centuries*, Institute of Jamaica Publications, Kingston 1988, contains no mention of the name Potts.

40.This article was brought to my attention by a reference to it by Garbett himself in *Notices & Queries*, II (July - Dec., 1898) 372.

educational ties between the two is not known.

At some point he must have undertaken a tour of Europe. He writes of having seen Rheims cathedral and talks of Chartres and Amiens in a way that would only be possible with first hand knowledge.⁴¹ He must have travelled extensively in England, France and the Low Countries, perhaps going as far as Italy. He talks of these places with an easy familiarity which suggests he had seen them at first hand while countries such as Germany, Greece, Spain etc., are discussed exclusively on the basis of secondary sources. Such a tour would certainly have benefited his preparations for the *Treatise*, much of which must have been written in 1849, after the publication of Ruskin's *Seven Lamps of Architecture*, and Fergusson's *Historical Inquiry into the true Principles of Beauty in Art*, both of which he refers to extensively in the *Treatise*.

The little we know of what happened to Garbett after 1850 is inextricably bound up with his later publications and will therefore be discussed later. Above and beyond that, 1850 represents a definite turning point in Garbett's life. In fact it represents the apex of his modest role in the history of architectural thought. But before we dive into the publication itself it might be useful to remodel Garbett's view of the world.

41. *Notices & Queries*, VII (July - Dec., 1889) 10.