

# GARDEN CITIES OF TO-MORROW.

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## INTRODUCTION.

"New forces, new cravings, new aims, which had been silently gathering beneath the crust of re-action, burst suddenly into view."—Green's "Short History of the English People," Chap. x.

"Change is consummated in many cases after much argument and agitation, and men do not observe that almost everything has been silently effected by causes to which few people paid any heed. In one generation an institution is unassailable, in the next bold men may assail it, and in the third bold men defend it. At one time the most conclusive arguments are advanced against it in vain, if indeed they are allowed utterance at all. At another time the most childish sophistry is enough to secure its condemnation. In the first place, the institution, though probably indefensible by pure reason, was congruous with the conscious habits and modes of thought of the community. In the second, these had changed from influences which the acutest analysis would probably fail to explain, and a breath sufficed to topple over the sapped structure."—*The Times*, 27th November, 1891.

IN these days of strong party feeling and of keenly-contested social and religious issues, it might perhaps be thought difficult to find a single question having a vital bearing upon national life and well-being on which all persons, no matter of what political party, or of what

shade of sociological opinion, would be found to be fully and entirely agreed. Discuss the temperance cause, and you will hear from Mr. John Morley that it is "the greatest moral movement since the movement for the abolition of slavery"; but Lord Bruce will remind you that "every year the trade contributes £40,000,000 to the revenue of the country, so that practically it maintains the Army and Navy, besides which it affords employment to many thousands of persons"—that "even the teetotalers owe much to the licensed victuallers, for if it were not for them the refreshment bars at the Crystal Palace would have been closed long ago." Discuss the opium traffic, and, on the one hand, you will hear that opium is rapidly destroying the *morale* of the people of China, and, on the other, that this is quite a delusion, and that the Chinese are capable, thanks to opium, of doing work which to a European is quite impossible, and that on food at which the least squeamish of English people would turn up their noses in disgust.

Religious and political questions too often divide us into hostile camps; and so, in the very realms where calm, dispassionate thought and pure emotions are the essentials of all advance towards right beliefs and sound principles of action, the din of battle and the struggles of contending hosts are more forcibly suggested to the onlooker than the really sincere love of truth and love of country which, one may yet be sure, animate nearly all breasts.

There is, however, a question in regard to which one can scarcely find any difference of opinion. It is well-nigh universally agreed by men of all parties, not only in England, but all over Europe and America and our

colonies, that it is deeply to be deplored that the people should continue to stream into the already over-crowded cities, and should thus further deplete the country districts.

Lord Rosebery, speaking some years ago as Chairman of the London County Council, dwelt with very special emphasis on this point:—

"There is no thought of pride associated in my mind with the idea of London. I am always haunted by the awfulness of London: by the great appalling fact of these millions cast down, as it would appear by hazard, on the banks of this noble stream, working each in their own groove and their own cell, without regard or knowledge of each other, without heeding each other, without having the slightest idea how the other lives—the heedless casualty of unnumbered thousands of men. Sixty years ago a great Englishman, Cobbett, called it a wen. If it was a wen then, what is it now? A tumour, an elephantiasis sucking into its gorged system half the life and the blood and the bone of the rural districts."—March, 1891.

Sir John Gorst points out the evil, and suggests the remedy:

"If they wanted a permanent remedy of the evil they must remove the cause; they must back the tide, and stop the migration of the people into the towns, and get the people back to the land. The interest and the safety of the towns themselves were involved in the solution of the problem."—*Daily Chronicle*, 6th November, 1891.

Dean Farrar says:

"We are becoming a land of great cities. Villages are stationary or receding; cities are enormously increasing. And if it be true that great cities tend more and more to become the graves of the physique of our race, can we wonder at it when we see the houses so foul, so squalid, so ill-drained, so vitiated by neglect and dirt?"

Dr. Rhodes, at the Demographic Congress, called attention to

"the migration which was going on from the English agricultural districts. In Lancashire and other manufacturing districts 35 per cent. of the population were over 60 years of age, but in agricultural districts they would have over 60 per cent. Many of the cottages were so abominable that they could not call them houses, and the people so deteriorated in physique that they were not able to do the amount of work which able-bodied persons should do. Unless something was done to make the lot of the agricultural labourer better, the exodus would go on, with what results in the future he dared not say."—*Times*, 15th August, 1891.

The Press, Liberal, Radical, and Conservative, views this grave symptom of the time with the same alarm. The *St. James's Gazette*, on June 6, 1892, remarks:

"How best to provide the proper antidote against the greatest danger of modern existence is a question of no mean significance."

*The Star*, 9th October, 1891, says:

"How to stem the drift from the country is one of the main problems of the day. The labourer may perhaps be restored to the land, but how will the country industries be restored to rural England?"

*The Daily News*, a few years ago, published a series of articles, "Life in our Villages," dealing with the same problem.

Trade Unionist leaders utter the same note of warning. Mr. Ben Tillet says:

"Hands are hungry for toil, and lands are starving for labour."

Mr. Tom Mann observes:

"The congestion of labour in the metropolis is caused mainly by the influx from the country districts of those who were needed there to cultivate the land."

All, then, are agreed on the pressing nature of this problem, all are bent on its solution, and though it would doubtless be quite Utopian to expect a similar agreement as to the value of any remedy that may be proposed, it is at least of immense importance that, on a subject thus universally regarded as of supreme importance, we have such a consensus of opinion at the outset. This will be the more remarkable and the more hopeful sign when it is shown, as I believe will be conclusively shown in this work, that the answer to this, one of the most pressing questions of the day, makes of comparatively easy solution many other problems which have hitherto taxed the ingenuity of the greatest thinkers and reformers of our time. Yes, the key to the problem how to restore the people to the land—that beautiful land of ours, with its canopy of sky, the air that blows upon it, the sun that warms it, the rain and dew that moisten it—the very embodiment of Divine love for man—is indeed a *Master-Key*, for it is the key to a portal through which, even when scarce ajar, will be seen to pour a flood of light on the problems of intemperance, of excessive toil, of restless anxiety, of grinding poverty—the true limits of Governmental interference, ay, and even the relations of man to the Supreme Power.

It may perhaps be thought that the first step to be taken towards the solution of this question—how to restore the people to the land—would involve a careful

consideration of the very numerous causes which have hitherto led to their aggregation in large cities. Were this the case, a very prolonged enquiry would be necessary at the outset. Fortunately, alike for writer and for reader, such an analysis is not, however, here requisite, and for a very simple reason, which may be stated thus:—Whatever may have been the causes which have operated in the past, and are operating now, to draw the people into the cities, those causes may all be summed up as "attractions"; and it is obvious, therefore, that no remedy can possibly be effective which will not present to the people, or at least to considerable portions of them, greater "attractions" than our cities now possess, so that the force of the old "attractions" shall be overcome by the force of new "attractions" which are to be created. Each city may be regarded as a magnet, each person as a needle; and, so viewed, it is at once seen that nothing short of the discovery of a method for constructing magnets of yet greater power than our cities possess can be effective for re-distributing the population in a spontaneous and healthy manner.

So presented, the problem may appear at first sight to be difficult, if not impossible, of solution. "What," some may be disposed to ask, "can possibly be done to make the country more attractive to a work-a-day people than the town—to make wages, or at least the standard of physical comfort, higher in the country than in the town; to secure in the country equal possibilities of social intercourse, and to make the prospects of advancement for the average man or woman equal, not to say superior, to those enjoyed in our large cities?" The issue one constantly finds presented in a form very similar to that. The

subject is treated continually in the public press, and in all forms of discussion, as though men, or at least working-men, had not now, and never could have, any choice or alternative, but either, on the one hand, to stifle their love for human society—at least in wider relations than can be found in a straggling village—or, on the other hand, to forego almost entirely all the keen and pure delights of the country. The question is universally considered as though it were now, and for ever must remain, quite impossible for working people to live in the country and yet be engaged in pursuits other than agricultural; as though crowded, unhealthy cities were the last word of economic science; and as if our present form of industry, in which sharp lines divide agricultural from industrial pursuits, were necessarily an enduring one. This fallacy is the very common one of ignoring altogether the possibility of alternatives other than those presented to the mind. There are in reality not only, as is so constantly assumed, two alternatives—town life and country life—but a third alternative, in which all the advantages of the most energetic and active town life, with all the beauty and delight of the country, may be secured in perfect combination; and the certainty of being able to live this life will be the magnet which will produce the effect for which we are all striving—the spontaneous movement of the people from our crowded cities to the bosom of our kindly mother earth, at once the source of life, of happiness, of wealth, and of power. The town and the country may, therefore, be regarded as two magnets, each striving to draw the people to itself—a rivalry which a new form of life, partaking of the nature of both, comes to take part in. This may be illustrated

by a diagram of "The Three Magnets," in which the chief advantages of the Town and of the Country are set forth with their corresponding drawbacks, while the advantages of the Town-Country are seen to be free from the disadvantages of either.

The Town magnet, it will be seen, offers, as compared with the Country magnet, the advantages of high wages, opportunities for employment, tempting prospects of advancement, but these are largely counterbalanced by high rents and prices. Its social opportunities and its places of amusement are very alluring, but excessive hours of toil, distance from work, and the "isolation of crowds" tend greatly to reduce the value of these good things. The well-lit streets are a great attraction, especially in winter, but the sunlight is being more and more shut out, while the air is so vitiated that the fine public buildings, like the sparrows, rapidly become covered with soot, and the very statues are in despair. Palatial edifices and fearful slums are the strange, complementary features of modern cities.

The Country magnet declares herself to be the source of all beauty and wealth; but the Town magnet mockingly reminds her that she is very dull for lack of society, and very sparing of her gifts for lack of capital. There are in the country beautiful vistas, lordly parks, violet-scented woods, fresh air, sounds of rippling water; but too often one sees those threatening words, "Trespassers will be prosecuted." Rents, if estimated by the acre, are certainly low, but such low rents are the natural fruit of low wages rather than a cause of substantial comfort; while long hours and lack of amusements forbid the bright sunshine and the pure air to gladden the hearts



# THE THREE MAGNETS.

Nº 1.



of the people. The one industry, agriculture, suffers frequently from excessive rainfalls; but this wondrous harvest of the clouds is seldom properly ingathered, so that, in times of drought, there is frequently, even for drinking purposes, a most insufficient supply.<sup>1</sup> Even the natural healthfulness of the country is largely lost for lack of proper drainage and other sanitary conditions, while, in parts almost deserted by the people, the few who remain are yet frequently huddled together as if in rivalry with the slums of our cities.

But neither the Town magnet nor the Country magnet represents the full plan and purpose of nature. Human society and the beauty of nature are meant to be enjoyed together. The two magnets must be made one. As man and woman by their varied gifts and faculties supplement each other, so should town and country. The town is the symbol of society—of mutual help and friendly co-operation, of fatherhood, motherhood, brotherhood, sisterhood, of wide relations between man and man—of broad, expanding sympathies—of science, art, culture, religion. And the country! The country is the symbol of God's

<sup>1</sup> Dr. Barwise, Medical Officer of Health for the County Council of Derbyshire, giving evidence before a Select Committee of the House of Commons, on 25th April, 1894, on the Chesterfield Gas and Water Bill, said, in answer to Question 1873: "At Brimington Common School I saw some basins full of soapsuds, and it was all the water that the whole of the children had to wash in. They had to wash one after another in the same water. Of course, a child with ringworm or something of that kind might spread it through the whole of the children. . . . The schoolmistress told me that the children came in from the playground hot, and she had seen them actually drink this dirty water. In fact, when they were thirsty there was no other water for them to have."

love and care for man. All that we are and all that we have comes from it. Our bodies are formed of it; to it they return. We are fed by it, clothed by it, and by it are we warmed and sheltered. On its bosom we rest. Its beauty is the inspiration of art, of music, of poetry. Its forces propel all the wheels of industry. It is the source of all health, all wealth, all knowledge. But its fulness of joy and wisdom has not revealed itself to man. Nor can it ever, so long as this unholy, unnatural separation of society and nature endures. Town and country *must be married*, and out of this joyous union will spring a new hope, a new life, a new civilisation. It is the purpose of this work to show how a first step can be taken in this direction by the construction of a Town-country magnet; and I hope to convince the reader that this is practicable, here and now, and that on principles which are the very soundest, whether viewed from the ethical or the economic standpoint.

I will undertake, then, to show how in "Town-country" equal, nay better, opportunities of social intercourse may be enjoyed than are enjoyed in any crowded city, while yet the beauties of nature may encompass and enfold each dweller therein; how higher wages are compatible with reduced rents and rates; how abundant opportunities for employment and bright prospects of advancement may be secured for all; how capital may be attracted and wealth created; how the most admirable sanitary conditions may be ensured; how beautiful homes and gardens may be seen on every hand; how the bounds of freedom may be widened, and yet all the best results of concert and co-operation gathered in by a happy people.

The construction of such a magnet, could it be effected, followed, as it would be, by the construction of many more, would certainly afford a solution of the burning question set before us by Sir John Gorst, "how to back the tide of migration of the people into the towns, and to get them back upon the land."

A fuller description of such a magnet and its mode of construction will form the theme of subsequent chapters.

## CHAPTER I.

### THE TOWN-COUNTRY MAGNET.

"I will not cease from mental strife,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

—*Blake.*

"Thorough sanitary and remedial action in the houses that we have; and then the building of more, strongly, beautifully, and in groups of limited extent, kept in proportion to their streams and walled round, so that there may be no festering and wretched suburb anywhere, but clean and busy street within and the open country without, with a belt of beautiful garden and orchard round the walls, so that from any part of the city perfectly fresh air and grass and sight of far horizon might be reachable in a few minutes' walk. This the final aim."—John Ruskin, "Sesame and Lilies."

THE reader is asked to imagine an estate embracing an area of 6,000 acres, which is at present purely agricultural, and has been obtained by purchase in the open market at a cost of £40<sup>1</sup> an acre, or £240,000. The purchase money is supposed to have been raised on mortgage debentures, bearing interest at an average rate not ex-

<sup>1</sup> This was the average price paid for agricultural land in 1898: and, though this estimate may prove far more than sufficient, it is hardly likely to be much exceeded.

ceeding £4 per cent.<sup>1</sup> The estate is legally vested in the names of four gentlemen of responsible position and of undoubted probity and honour, who hold it in trust, first, as a security for the debenture-holders, and, secondly, in trust for the people of Garden City, the Town-country magnet, which it is intended to build thereon. One essential feature of the plan is that all ground rents, which are to be based upon the annual value of the land, shall be paid to the trustees, who, after providing for interest and sinking fund, will hand the balance to the Central Council of the new municipality,<sup>2</sup> to be employed by such Council in the creation and maintenance of all necessary public works—roads, schools, parks, etc.

The objects of this land purchase may be stated in various ways, but it is sufficient here to say that some of the chief objects are these: To find for our industrial population work at wages of *higher purchasing power*, and to secure healthier surroundings and more regular employment. To enterprising manufacturers, co-operative societies, architects, engineers, builders, and mechanics of all kinds, as well as to many engaged in various professions, it is intended to offer a means of securing new and better employment for their capital and talents, while to the agriculturists at present on the estate, as well as to those who may migrate

<sup>1</sup> The financial arrangements described in this book are likely to be departed from in form, but not in essential principle. And until a definite scheme has been agreed upon, I think it better to repeat them precisely as they appeared in "To-Morrow," the original title of this book—the book which led to the formation of the Garden City Association. See Appendix.

<sup>2</sup> This word, "municipality," is not used in a technical sense.

thither, it is designed to open a new market for their produce close to their doors. Its object is, in short, to raise the standard of health and comfort of all true workers of whatever grade—the means by which these objects are to be achieved being a healthy, natural, and economic combination of town and country life, and this on land owned by the municipality.

Garden City, which is to be built near the centre of the 6,000 acres, covers an area of 1,000 acres, or a sixth part of the 6,000 acres, and might be of circular form, 1,240 yards (or nearly three-quarters of a mile) from centre to circumference. (Diagram 2 is a ground-plan of the whole municipal area, showing the town in the centre; and Diagram 3, which represents one section or ward of the town, will be useful in following the description of the town itself—a description which is, however, merely suggestive, and will probably be much departed from.)

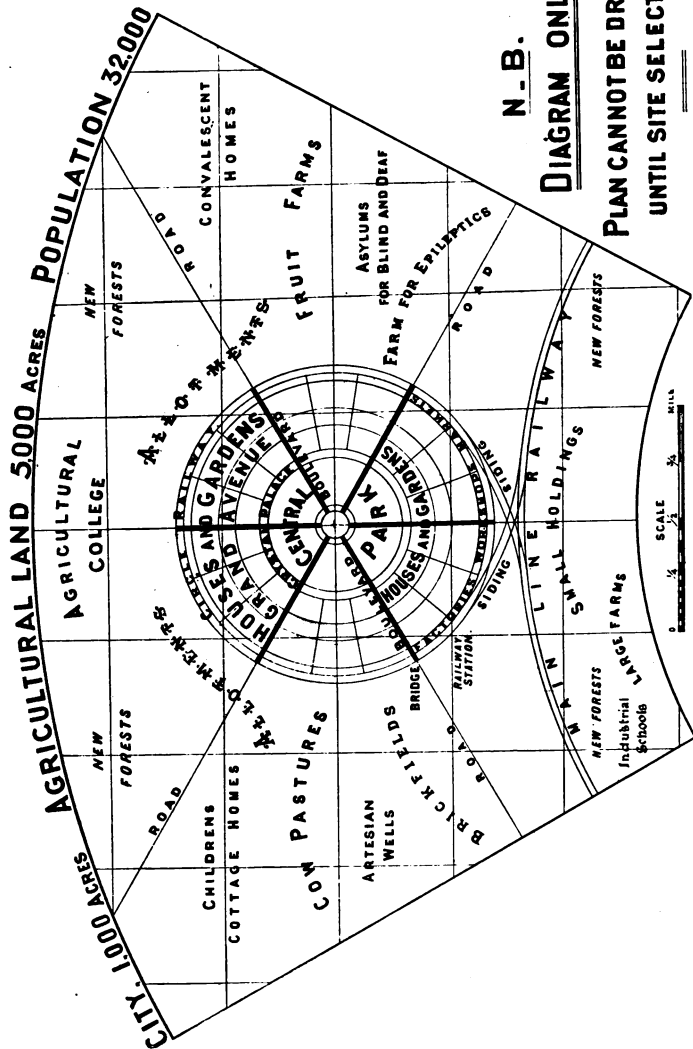
Six magnificent boulevards—each 120 feet wide—traverse the city from centre to circumference, dividing it into six equal parts or wards. In the centre is a circular space containing about five and a half acres, laid out as a beautiful and well-watered garden; and, surrounding this garden, each standing in its own ample grounds, are the larger public buildings—town hall, principal concert and lecture hall, theatre, library, museum, picture-gallery, and hospital.

The rest of the large space encircled by the “Crystal Palace” is a public park, containing 145 acres, which includes ample recreation grounds within very easy access of all the people.

Running all round the Central Park (except where it

— N°2. —

# GRAND - CLO

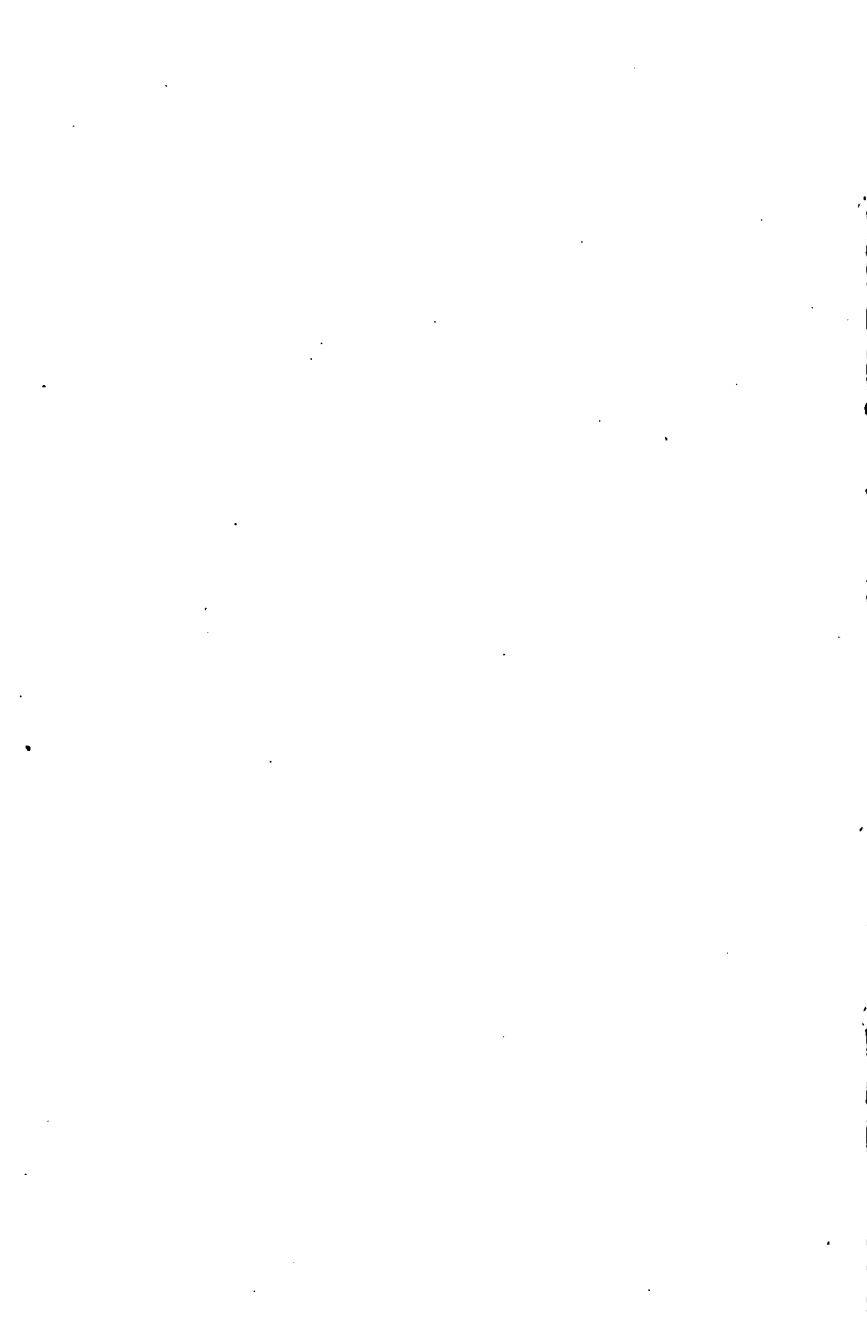


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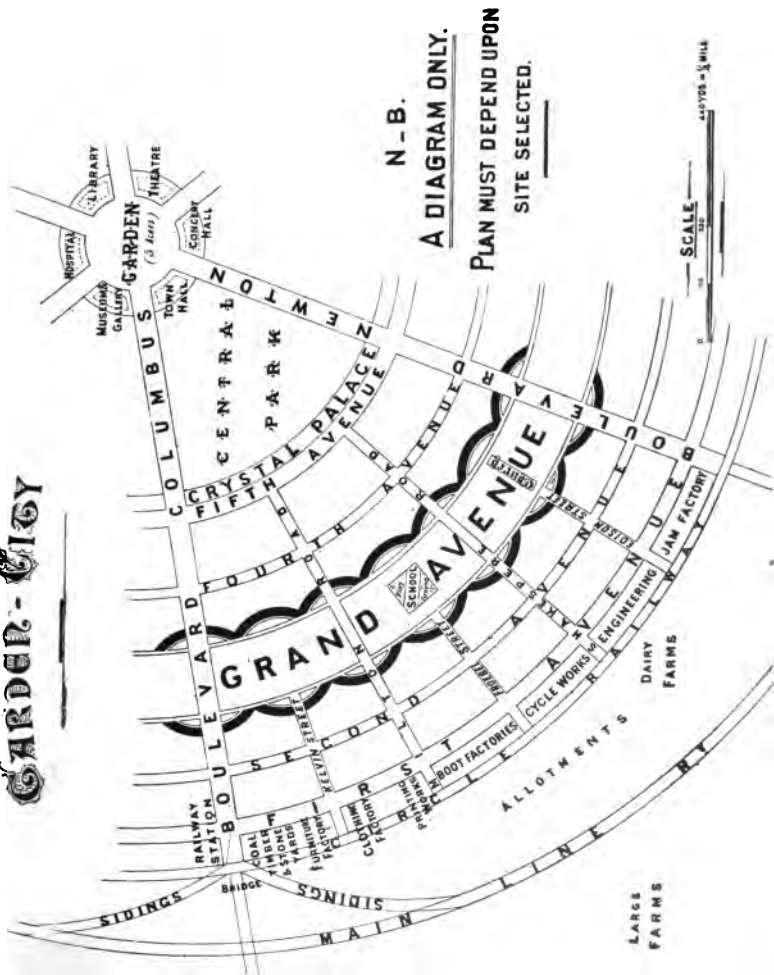
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**Nº 3.**

# GARDEN-GUY





is intersected by the boulevards) is a wide glass arcade called the "Crystal Palace," opening on to the park. This building is in wet weather one of the favourite resorts of the people, whilst the knowledge that its bright shelter is ever close at hand tempts people into Central Park, even in the most doubtful of weathers. Here manufactured goods are exposed for sale, and here most of that class of shopping which requires the joy of deliberation and selection is done. The space enclosed by the Crystal Palace is, however, a good deal larger than is required for these purposes, and a considerable part of it is used as a Winter Garden—the whole forming a permanent exhibition of a most attractive character, whilst its circular form brings it near to every dweller in the town—the furthest removed inhabitant being within 600 yards.

Passing out of the Crystal Palace on our way to the outer ring of the town, we cross Fifth Avenue—lined, as are all the roads of the town, with trees—fronting which, and looking on to the Crystal Palace, we find a ring of very excellently-built houses, each standing in its own ample grounds; and, as we continue our walk, we observe that the houses are for the most part built either in concentric rings, facing the various avenues (as the circular roads are termed), or fronting the boulevards and roads, which all converge to the centre of the town. Asking the friend who accompanies us on our journey what the population of this little city may be, we are told about 30,000 in the city itself, and about 2,000 in the agricultural estate, and that there are in the town 5,500 building lots of an *average* size of 20 feet  $\times$  130 feet—the minimum space allotted for the purpose being 20  $\times$  100.

Noticing the very varied architecture and design which the houses and groups of houses display—some having common gardens and co-operative kitchens—we learn that general observance of street line or harmonious departure from it are the chief points as to house-building over which the municipal authorities exercise control, for, though proper sanitary arrangements are strictly enforced, the fullest measure of individual taste and preference is encouraged.

Walking still toward the outskirts of the town, we come upon "Grand Avenue." This avenue is fully entitled to the name it bears, for it is 420 feet wide,<sup>1</sup> and, forming a belt of green upwards of three miles long, divides that part of the town which lies outside Central Park into two belts. It really constitutes an additional park of 115 acres—a park which is within 240 yards of the furthest removed inhabitant. In this splendid avenue six sites, each of four acres, are occupied by public schools and their surrounding play-grounds and gardens, while other sites are reserved for churches, of such denominations as the religious beliefs of the people may determine, to be erected and maintained out of the funds of the worshippers and their friends. We observe that the houses fronting on Grand Avenue have departed (at least in one of the wards—that of which Diagram 3 is a representation)—from the general plan of concentric rings, and, in order to ensure a longer line of frontage on Grand Avenue, are arranged in crescents—thus also to the eye yet further enlarging the already splendid width of Grand Avenue.

<sup>1</sup> Portland Place, London, is only 100 feet wide.

On the outer ring of the town are factories, warehouses, dairies, markets, coal yards, timber yards, etc., all fronting on the circle railway, which encompasses the whole town, and which has sidings connecting it with a main line of railway which passes through the estate. This arrangement enables goods to be loaded direct into trucks from the warehouses and workshops, and so sent by railway to distant markets, or to be taken direct from the trucks into the warehouses or factories; thus not only effecting a very great saving in regard to packing and cartage, and reducing to a minimum loss from breakage, but also, by reducing the traffic on the roads of the town, lessening to a very marked extent the cost of their maintenance. The smoke fiend is kept well within bounds in Garden City; for all machinery is driven by electric energy, with the result that the cost of electricity for lighting and other purposes is greatly reduced.

The refuse of the town is utilised on the agricultural portions of the estate, which are held by various individuals in large farms, small holdings, allotments, cow pastures, etc.; the natural competition of these various methods of agriculture, tested by the willingness of occupiers to offer the highest rent to the municipality, tending to bring about the best system of husbandry, or, what is more probable, the best *systems* adapted for various purposes. Thus it is easily conceivable that it may prove advantageous to grow wheat in very large fields, involving united action under a capitalist farmer, or by a body of co-operators; while the cultivation of vegetables, fruits, and flowers, which requires closer and more personal care, and more of the artistic and inventive faculty, may possibly be best dealt with by individuals, or

by small groups of individuals having a common belief in the efficacy and value of certain dressings, methods of culture, or artificial and natural surroundings.

This plan, or, if the reader be pleased to so term it, this absence of plan, avoids the dangers of stagnation or dead level, and, though encouraging individual initiative, permits of the fullest co-operation, while the increased rents which follow from this form of competition are common or municipal property, and by far the larger part of them are expended in permanent improvements.

While the town proper, with its population engaged in various trades, callings, and professions, and with a store or dépôt in each ward, offers the most natural market to the people engaged on the agricultural estate, inasmuch as to the extent to which the townspeople demand their produce they escape altogether any railway rates and charges; yet the farmers and others are not by any means limited to the town as their only market, but have the fullest right to dispose of their produce to whomsoever they please. Here, as in every feature of the experiment, it will be seen that it is not the area of rights which is contracted, but the area of choice which is enlarged.

This principle of freedom holds good with regard to manufacturers and others who have established themselves in the town. These manage their affairs in their own way, subject, of course, to the general law of the land, and subject to the provision of sufficient space for workmen and reasonable sanitary conditions. Even in regard to such matters as water, lighting, and telephonic communication—which a municipality, if efficient and honest, is certainly the best and most natural body to

supply—no rigid or absolute monopoly is sought; and if any private corporation or any body of individuals proved itself capable of supplying on more advantageous terms, either the whole town or a section of it, with these or any commodities the supply of which was taken up by the corporation, this would be allowed. No really sound system of *action* is in more need of artificial support than is any sound system of *thought*. The area of municipal and corporate action is probably destined to become greatly enlarged; but, if it is to be so, it will be because the people possess faith in such action, and that faith can be best shown by a wide extension of the area of freedom.

Dotted about the estate are seen various charitable and philanthropic institutions. These are not under the control of the municipality, but are supported and managed by various public-spirited people who have been invited by the municipality to establish these institutions in an open healthy district, and on land let to them at a pepper-corn rent, it occurring to the authorities that they can the better afford to be thus generous, as the spending power of these institutions greatly benefits the whole community. Besides, as those persons who migrate to the town are among its most energetic and resourceful members, it is but just and right that their more helpless brethren should be able to enjoy the benefits of an experiment which is designed for humanity at large.