RAPID GROWTH OF THE GARDEN CITY MOVEMENT, WHICH PROMISES TO RE-ORGANIZE SOCIAL CONDITIONS ALL OVER THE WORLD: BY THE EDITOR

"Long-continued effort, in spite of failure and defeat, is the forerunner of complete success. He who wishes to achieve success may turn past defeat into future victory by observing one condition. He must profit by past experiences and aim at retaining all the strong points without the weaknesses of former efforts." — Ebenezer Howard in "Garden Cities of Tomorrow."

The surest test of the ultimate practicability of an ideal is the vitality with which it persists in the face of defeat, discouragement and the apparently insurmountable barriers of settled adverse conditions. Especially is this true with reference to every advance we have made in the long and slow process of evolving our modern civilization, and never more true than it is today, when, unless all signs fail, we stand at the threshold of a complete and orderly reorganization of the entire fabric of present-day social and industrial conditions.

The change which bids fair to take place within the lifetime of the generation now growing up will be due to no sudden conversion or violent upheaval, but to causes which, under all the surface unrest, agitation and discontent, have been shaping quietly during the past century. The perpetual need for reform and the spirit which seeks it ardently, if not always wisely, is one of the essential elements of civilization; it is the little leaven which leaveneth the whole lump, and when it perishes the social order perishes with it. Therefore, a period of widespread restlessness and discontent with existing conditions is always a period big with promise of a coming change, the evidences of which usually exist for a long time before they receive any general recognition.

We do not need to be reminded that the dream of the world for ages has been the ideal city of the future—a community which will unite with the fullest civic life and opportunity, the freedom and healthfulness of the country, and in which the citizens, merely because of their citizenship, will be entitled to share in all the benefits of the commonwealth. In this ideal community, as it has been outlined for us over and over again, the very failings of human nature,—the self-seeking and combativeness which are the life blood of individualism,—will be transmuted by the new conditions of life into recognition of, and striving for, the wider good which includes the whole community; class antagonism will be replaced by mutual understanding and good will, and all alike will have the opportunity to live, work and enjoy.
A CRESCENT OF COTTAGES IN EARLSWICK VILLAGE: DESIGNED BY BARRY PARKER AND RAYMOND UNWIN.

GROUP OF WORKMEN'S COTTAGES IN EARLSWICK, A GARDEN VILLAGE IN YORKSHIRE: DESIGNED BY BARRY PARKER AND RAYMOND UNWIN.
GROUP OF COTTAGES BUILT BY THE HAMPSTEAD TENANTS ON TEMPLE FORTUNE HILL: DESIGNED BY BARRY PARKER AND RAYMOND UNWIN.

WORKMEN’S COTTAGES IN HAMPSTEAD GARDEN SUBURB: DESIGNED BY BARRY PARKER AND RAYMOND UNWIN.
Dwellings grouped around a quadrangle, which is a common garden: designed by Barry Parker and Raymond Unwin.

Houses grouped around a crescent in Hampstead Garden Suburb: designed by Barry Parker and Raymond Unwin.
The Firs on Hampstead Heath adjoining the estate upon which the Garden Suburb is built.
The vision of this ideal community has been given to many, and each has given it to the world in the form in which it appeared to him. Until the beginning of the nineteenth century, men for the most part contented themselves with writing philosophical treatises upon the Utopia that might be if it were only possible to regenerate human nature. But the nineteenth century, going a step further, sought to make practical application of such theories, either in the form of communities which lived apart from the world and were ruled absolutely by the will of the founder, or by experiments in various forms of philanthropic industrialism, like that of Robert Owen. Later, within the past decade or so, have come the model factories with model villages attached; the blocks of model tenements which in many cities have replaced the worst of the old slums; all sorts of organizations, on a more or less scientific basis, for the amelioration of poverty and wretchedness, and, side by side with these, a widespread effort toward civic improvement. In a haphazard sort of way we have realized this and have been encouraged and gratified by it. Nevertheless, in spite of all that has been done, the whole movement so far has seemed to be held in solution, as it were, and the difficulties incident to the established order have been intensified.

Yet, in spite of all discouragement, the movement toward a general reform has gone steadily on. All over the world we hear of plans to reorganize great cities with a view to abolishing slums and affording healthier conditions of life for all the citizens and especially for the poorer classes; shrewd business men, the heads of great commercial or industrial organizations, have seen that their best policy lay in providing their workers with healthful and comfortable surroundings, and the movement to restore agriculture to its old-time dignity and prosperity and so induce people to remain on the land instead of crowding into the already overcrowded cities has been energetically furthered in all the countries of Europe and even in America. So, step by step, all efforts toward social and industrial reorganization have been tending toward the goal which all, by common consent, have established as a starting point from which must gradually grow a new and better order of things,—namely, the creation of an environment that will make possible the healthy development of the coming generation.

The need for such a starting point has unquestionably been met by the garden city movement, which already has taken firm hold in England, Germany, France, Austria, Switzerland, New Zealand and even Central America, to say nothing of the tentative experiments along similar lines in the United States. Under various names certain phases of this movement have been the subject of experi-
ment for more than a century, for in seventeen hundred and seventy-five Thomas Spence, in a lecture read before the Philosophical Society in Newcastle, outlined what is now the basic principle in the creation of garden cities, villages and suburbs upon a coöperative basis. The idea did not appeal to the conservative British mind and the daring reformer was sufficiently in advance of his age to incur the penalty of expulsion from the body of learned men of which he was a member. The plans for civic improvement, however, proved more popular both in Great Britain and on the Continent, for the gradual transformation of Paris began over sixty years ago; it is forty years since the slums disappeared from Berlin, and since that time eighty-eight acres in the center of Glasgow have been remodeled. Birmingham has transformed ninety-three acres of wretched slums into broad streets and stately buildings, and Vienna has been surrounded with a magnificent ring of parks and avenues and will shortly undergo a thorough remodeling in the more crowded parts of the city.

The reason why all these reforms have failed to put a different face upon present-day social conditions is that they have been carried on by governments, cities, philanthropical societies and large business organizations. Beyond paying the taxes necessary to carry out public improvements, the people have had no share in them nor have they been consulted in any way. Therefore, although all the preliminary steps have been taken to bring about a thorough-going reform, the necessity for making some definite and persistent
effort to reorganize life and work has for the most part failed to take deep and permanent root in the minds of the people. Something was needed to crystallize the situation and, judging from the development of the past few years, that one thing has been supplied by the garden city movement as it exists today.

The best working plan for the development of what are called garden cities, suburbs and villages, is found in England, because about ten years ago Mr. Ebenezer Howard wrote a little book entitled “Tomorrow,” in which he offered for consideration—not a new proposition, but one formed from the strongest features of three old ones. He took the idea of an organized migratory movement of population from Wakefield and Prof. Marshall; added to this the system of land tenure proposed by Thomas Spence and afterward, with modifications, by Herbert Spencer; and completed the scheme by adopting the main points of the plan for a model city, published nearly fifty years ago by James S. Buckingham. By the combination of these three propositions Mr. Howard evolved the commonsense scheme of developing along sound economic lines the building of garden
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cities and suburbs which should combine the advantages of town and country; adding to this a practical working plan by which these cities and suburbs might be built largely by the tenants themselves, and arranging that all revenues, over and above a certain fixed percentage set aside to pay the bonded indebtedness, should be used for the development of the city, suburb or village as the case might be.

Too wise to risk failure by attempting too much, Mr. Howard resolved to concentrate all the thought and attention of the company which was formed to carry out his idea, upon a single experiment that should be sufficiently large to be at once attractive and resourceful, and yet not too large to be handled like any business enterprise. This decision resulted in the founding of the first Garden City about six years ago at Letchworth, in Hertfordshire. The planning of the Garden City by Messrs. Barry Parker and Raymond Unwin and its subsequent rapid growth and complete success are matters of general knowledge, but in this country it is probable that few people realize how the garden city idea has spread over England, France and Germany and how the work of the organizers has been aided by the establishment of the Copartnership Tenants' Society. This last development is most important because it represents the cooperation of the people themselves, without which no permanent reform can take place.

The chief object of the promoters of the garden city idea has been to bring about a spontaneous movement of the people back to the land by creating conditions that will give them the advantages of city and country life combined, and to keep the whole thing on an economic basis that will afford comfort and prosperity to people of very moderate means. This is done by purchasing a tract of undeveloped agricultural land and building upon it a town or village
that is planned as a whole and built without the disadvantage of having to overcome bad existing conditions. This means a great saving from the beginning and, as ground rents are all based upon the original value of the land and the greater part of the revenue derived from the rental of buildings is applied to the improvement of the town, the shareholding tenants naturally receive pretty good returns from their investment. The Copartnership Tenants’ Societies are coöperative associations which build and own cottage property developed on garden village lines and held in common by the society. They are the latest outcome of the coöperative idea which in its youth, in the days of Robert Owen, dreamed of the ideal community, but the communities that attempted to put it into effect failed because they were the result of despair with general conditions rather than of any hope of altering them. They were to be a refuge from the world and were to be self-supporting. The modern Tenants’ Society recognizes itself to be only a part of the larger community and is based upon the truth that the recognition of obligations toward one’s neighbors develops the spirit of citizenship toward the larger whole. There are already in England ten of these societies, affiliated with a central society which organizes all the business dealings. This central society has, for example, a central trading department which enables the affiliated societies to pool their orders and buy their building materials more advantageously in bulk than would be possible if they worked independently, to avail themselves of the services of the best architects and builders, and to do everything on a large scale. All the tenants are shareholders and the rules of the society provide for an equitable
sharing in the advantages of all profits and also for security against
loss in the event of death or removal. Without them the garden city
movement would hardly have developed as rapidly as it has, but
with them there is practically no limit to its far-reaching influence.

Next to the Garden City at Letchworth, which shows the entire
feasibility of the idea of establishing an independent and self-contained
industrial city, built de novo out in the open country and having
room among its industries for agriculture, perhaps the best example
of the development of the garden village theory is found in the Hamp-
stead Garden Suburb, which has grown so swiftly that it might
almost be said to have sprung up over night. Two years ago the
ground upon which it stands was unbroken; now the beautiful and
busy little town, planned like Letchworth by Messrs. Barry Parker
and Raymond Unwin, looks as if it had been there for years. It
stands upon the old estate of Wyldes, just north of Hampstead Heath
on the outskirts of London, and was created to put within the reach
of working people the opportunity of living in a pleasant country
village within a twopenny fare of London and having a comfortable
cottage at a moderate rent. The promoters of the Hampstead Gar-
den Suburb are all people interested in the question of better housing
in England and many of them are among the original promoters of
the Garden City at Letchworth. They hold the belief that if the
opportunity were once provided for working people to live under
better conditions it would be eagerly seized, and their belief has been
fully justified by the event. Every house in the suburb was sold
or rented before the first stone of the foundation was laid, and it is
probable that it will reach the prescribed population limit of twelve
thousand within the next year or two.

Hampstead Garden Suburb, which may be taken as a fair example
of all the garden villages and suburbs developed in England within
the past five or six years, has been planned in a wise and far-sighted
manner. The Wyldes estate, which was formerly the property of
Eton College, contains about two hundred and forty acres. Of
this, eighty acres have been set aside for an extension to that historic
bit of common land known as Hampstead Heath, which means that
it will be preserved as an open space. This tract forms a broad
tongue of land extending into the heart of the estate and all the re-
main ing land has been laid out upon a coherent and well-considered
plan, as a garden suburb. The larger houses, each one surrounded
by a garden from one to three acres in extent, lie to the south, many
of them fronting upon the Hampstead Heath extension, and beyond
that less ambitious houses are built upon smaller plots for people of
lesser means. The northern part of the tract is given over to the
building of workmen’s cottages, singly and in groups, care being taken always to reserve plenty of ground space for gardens, orchards, playgrounds, and open greensward.

One of the fundamental principles which led to the building of garden villages has been carefully observed in the planning of the Hampstead Garden Suburb, and that is the friendly mingling of all classes. The promoters hold the belief that society is impoverished by class divisions and that each class loses more than it realizes in being shut away from a knowledge of ways of living other than its own. As this estate has had the advantage of being planned as a whole, and not in piecemeal as plots are taken by different builders, it has been made an essential condition of building that the dwellings of all be made attractive,—each with its own distinctive character,—as are the cottages and manor houses of the English villages. The larger gardens of the rich help to keep the air pure and the view open; and the cottage gardens add the homelike, generous element which ever follows the spade when wielded as man’s recreation. Each detached house is surrounded with its own garden and, when a group of houses are combined under one roof as is frequently the case, a larger space is allotted for the common garden or green. The whole place reminds one of an English village on a large scale and in perfect repair, and anyone who has ever seen an English village knows that nothing else in the world fulfils quite so completely all that one has dreamed of as an ideally beautiful and restful place to live. The architects, working in consultation with Messrs. Parker and Unwin, who supervise all the plans, have avowedly taken as
examples the cottages and farmhouses of old England and have kept intact the style which, more than any other, is suited to the country, even while modifying the buildings to suit the most modern requirements.

One of the first principles observed in the planning of the suburb was that this tract of land was intended to be built on, not built up. To this end an Act of Parliament was secured limiting the number of houses to be built to the acre to twelve, instead of fifty, so that the garden space is ample and is forever secured against encroachment. The houses are most effectively grouped around crescents or quadrangles or are scattered singly along irregular, winding roads. The great charm of the place is due to the fact that every bit of natural beauty has been preserved. Not a tree has been taken down nor a hedgerow disturbed,—and Wyldes, like Hampstead Heath, has been famous for centuries for its magnificent trees and fine old hedges of thorn. Where the town plan, as it was first laid out, did not agree with the position of the trees, hedges and other long-established features, the plan was altered. Therefore, the streets and driveways, instead of being laid out in prim squares or diagonals, follow the lines of the hedges, and here and there a house nestles close to the base of a fine old tree which forms the chief glory of the little garden, and seems to shelter and protect the cottage at its feet. The effect of this policy can hardly be realized by people who are accustomed to seeing a new tract of land developed for building purposes by the usual means of removing every scrap of timber, filling up every inequality, and leveling the whole surface into flat monotony, to be planted anew with infant trees and shrubs after the houses are built. It goes without saying that all such “development” was ruled out of Hampstead Garden Suburb from the very beginning and to this bit of wisdom it owes the appearance of age and permanence which usually belongs only to an old town. This effect is heightened by the appearance of the houses themselves, which are wonderfully rich and mellow in coloring. As the English law forbids the building of wooden houses, these are all of stone, brick or rough-cast cement, with roofs of pan tiles or heavy, rough slates. Nearly all these roofs are red and where cement is used for the walls it is, for the most part, colored to a warm biscuit brown, which blends beautifully with the dull red or fawn of the bricks and the varied colorings found in split stone.

The social element, which is, after all, the main object of the whole movement toward garden villages and better housing, predominate in Hampstead Garden Suburbs. While it is possible there to pay any rent one pleases for a dwelling as large and elab-
orate as one may wish,—provided always it conforms in style to the
general appearance of the village,—there is group after group of
workmen’s cottages for which the rent averages six shillings, or about
one dollar and fifty cents, a week. These cottages are well planned,
well built and thoroughly sanitary, comfortable and convenient as
well as beautiful to look at. Sometimes there will be a row of three
or four under a superb sweep of roof, terminating with large gables
which form the roofs of the cottages at either end. Again a group
will be adjusted so that it occupies a corner to the best advantage,
or a larger group may surround the three sides of a quadrangle
with the garden in the center. Wherever it is possible these grouped
buildings have certain conveniences to be used in common, such as
the laundry, drying room or bakehouse, and the intention is to increase
the scope and effectiveness of these coöperative features as rapidly
as is found feasible.

Also there are buildings that are frankly communal in their
nature, while at the same time preserving the freedom and privacy
of individual life. One large quadrangle, designed by M. H. Baillie
Scott, affords accommodation for sixty self-supporting women, each
one of whom has her own little self-contained apartment where she
can “keep house” to her heart’s content and yet, if she chooses,
avail herself of the convenience of having her main meal cooked
and ready for her when she comes home after a day’s work. Another
large building is for young men, who live there as students might at
college and enjoy in common their garden, balconies and the com-
munity rooms that are free to the whole building. Still another
building is devoted to single-room tenements, each intended for one
or two persons only, whose means do not permit a larger establish-
ment. Each tenement consists of one room with an alcove for the
bed and washing apparatus, a scullery, coal cupboard, larder, ash
bin and cupboards. This building occupies three sides of a quad-
rangle, in the center of which is the common garden. In the corner
of this quadrangle lives the porter, who looks after the baths, the
ovens, the washing troughs and the drying closets, for all that requires
much heat or causes steam or odors is done in rooms especially set
apart for such uses.

The churches, schools, club houses, workshops and other com-

munity buildings are being put up as rapidly as possible and yet the
work cannot keep pace with the need and the demand. When it is
remembered that a large part of the dwellers in this suburb are work-
ing people from the heart of London, whose means would allow
them only one or two tenement rooms in the most crowded districts
of the city, it is possible to realize what such a suburb means. Walk-
ing through the streets at twilight it is a distinct comfort to anyone interested in social betterment to pass a group of cottages and see the men, who have come home from their day's work, sociably engaged in weeding or hoeing and calling bits of chaff or gossip to one another across the low hedges which divide their gardens, while the women sit with their sewing in the doorways and the children play on the green that is common to all. This is no fancy picture; it may be seen anywhere at any time when the weather is warm enough in Hampstead Garden Suburb, and the best of it is that it may also be seen in the similar villages which are growing up in a dozen different places throughout England. We who are interested in civic improvement in America would do well to add to our plans for magnificent parkways, costly boulevards and great city extensions some consideration of the significance of this garden village movement and what it would mean if it were introduced and put on an effective working basis in this country. With all our energy, England has shot far ahead of us in this matter and from this time forward The Craftsman means to do all within its power to keep its readers alive to what might be done here if we could only manage to set aside the real estate speculator and all his fellows, and try the experiment of developing some of the open land near our own great cities along the lines pursued so successfully by the promoters of the English garden village.