

EBENEZER HOWARD

“Author’s Introduction” and “The Town–Country Magnet”

from *Garden Cities of To-morrow* (1898)

Editors’ introduction A stenographer by trade, Ebenezer Howard (1850–1928) was a quiet, modest, self-effacing man – “a man without credentials or connections,” as one biographer put it – who nevertheless managed to change the world.

Born in London, Howard early experienced the pollution, congestion, and social dislocations of the modern industrial metropolis. After five years in America (one as a homesteader in Nebraska!), he returned to England in 1876 and became involved in political movements and discussion groups addressing what was then termed “the Social Question.” Howard was influenced by a number of radical theorists and visionaries including the social reformer Robert Owen, the utopian novelist Edward Bellamy, and the “single tax” advocate Henry George. He published *To-morrow: A Peaceful Path to Real Reform* in 1898 (now better known under its 1902 title, *Garden Cities of To-morrow*) and methodically set about convincing people of the beauty and utility of “the Garden City idea.”

Although Howard’s plan may seem quaintly Victorian to the modern reader, the ideas he put forth were nothing short of revolutionary at the time. Indeed, Howard’s ideas of urban decentralization, zoning for different uses, the integration of nature into cities, greenbelting, and the development of self-contained “new town” communities outside crowded central cities illustrated in Plate 25 laid the groundwork for the entire tradition of modern city planning. Unlike many other utopian dreamers, Howard lived to see his plans (if in a somewhat compromised form) actually put into action. In his own lifetime, the garden cities of Letchworth and Welwyn were built in England. Later, the Garden City idea spread to continental Europe, to America by way of the New Deal, and to much of the rest of the world.

Howard’s argument begins with a protest against urban overcrowding; the one issue upon which, he writes, “men of all parties” are “well-nigh universally agreed.” He then explains why “the people should continue to stream into the already over-crowded cities” by reference to “the town magnet,” that combination of jobs and amenities that characterizes the modern metropolis. Arrayed against this urban magnetic force is “the country magnet,” the appealing features of the more natural, but increasingly desolate, rural districts. Finally, Howard describes his own plan, a new kind of human community based on “the town–country magnet,” which is the best of both worlds. As detailed in his famous concentric-ring diagram (which, he is careful to warn, is “a diagram only,” not an actual site plan), the center of Garden City is to be a central park containing important public buildings and surrounded by a “Crystal Palace” ring of retail stores. The entire city of approximately 1,000 acres is to be encircled by a permanent agricultural greenbelt of some 5,000 acres, and the new cities are to be connected with central “Social Cities” (and each other) by a system of railroad lines.

Howard’s ideas about the evils of overcrowding are similar to those of Friedrich Engels (p. 46), and his solution to the problem invites comparison with the very different solutions proposed by Le Corbusier

(p. 336) and Frank Lloyd Wright (p. 344). Direct followers of Howard include Patrick Geddes (p. 330), and Lewis Mumford (p. 92), who helped to spread the Garden City idea throughout Europe and America. More recently, Peter Calthorpe (p. 350) has effectively reinvented the Garden City idea in California in the form of greenbelted, suburban "pedestrian pockets" linked to central cities (and each other) by a network of light-rail transportation systems.

Garden Cities of To-morrow remains a readable and relevant book. It is available as the second volume of Richard T. LeGates and Frederic Stout (eds.), *Early Urban Planning, 1870-1940* (9 vols, London: Routledge/Thoemmes, 1998) and earlier editions by Attic Books (1985), Eastbourne (1985), MIT (1965), Faber & Faber (1960, 1951, and 1946), Sonnenschein (1902), and the original edition which appeared under the title *To-morrow; A Peaceful Path to Real Reform* (London: Swan Sonnenschein, 1898).

Biographies of Ebenezer Howard include Robert Beevers, *The Garden City Utopia: A Critical Biography of Ebenezer* (New York: St. Martin's, 1988), and Dugald Macfadyen, *Sir Ebenezer Howard and the Town Planning Movement* (Manchester: Manchester University Press, 1933; reprinted Cambridge, MA: MIT Press, 1970).

Excellent accounts of Howard and the Garden City movement may be found in Robert Fishman's *Urban Utopias in the Twentieth Century* (New York: Basic Books, 1977) and Peter Hall's *Cities of Tomorrow* (Oxford: Basil Blackwell, 1988).

Additional books about Ebenezer Howard and the Garden City movement include Standish Meacham, *Regaining Paradise: Englishness and the Early Garden City Movement* (New Haven, CT: Yale University Press, 1999), Peter Geoffrey Hall and Colin Ward, *Sociable Cities: The Legacy of Ebenezer Howard* (New York: John Wiley and Sons, 1998), Stephen V. Ward (ed.), *The Garden City: Past, Present and Future* (London and New York: E & FN Spon, 1992), and Stanley Buder, *Visionaries and Planners: The Garden City Movement and the Modern Community* (Oxford: Oxford University Press, 1990).

AUTHOR'S INTRODUCTION

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 . . .

[. . .]

There is, however, a question in regard to which one can scarcely find any difference of opinion . . . It is wellnigh 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 overcrowded cities, and should thus further deplete the country districts.

All . . . 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 redistributing 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 workaday 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 forgo 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 (Figure 1) 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 of the people. The one industry, agriculture, suffers frequently from excessive rainfalls; but this wondrous harvest of the clouds is seldom properly in-gathered, so that, in times of drought, there is frequently, even for drinking purposes, a most insufficient supply. 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

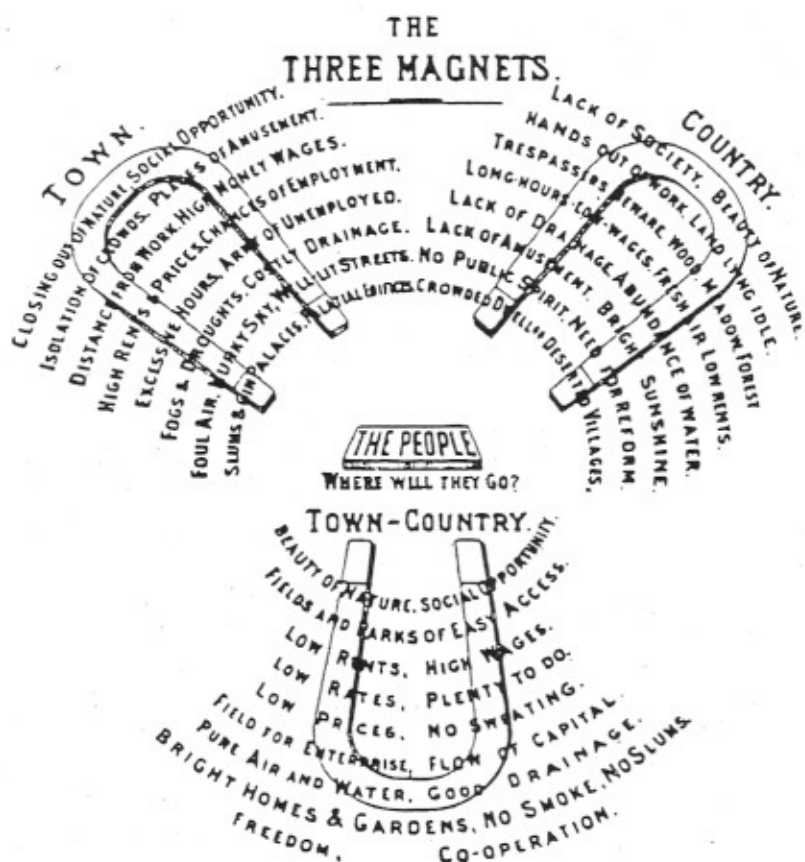


Figure 1

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 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 fullness 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 civilization. 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".

[...]

THE TOWN-COUNTRY MAGNET

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 an acre, or £240,000. The purchase money is supposed to have been raised on mortgage debentures, bearing interest at an average rate not exceeding 4 per cent. 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, 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 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. (Figure 2 is a ground plan of the whole municipal area, showing the town in the centre; and Figure 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 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, 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 playgrounds 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 Figure 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.

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

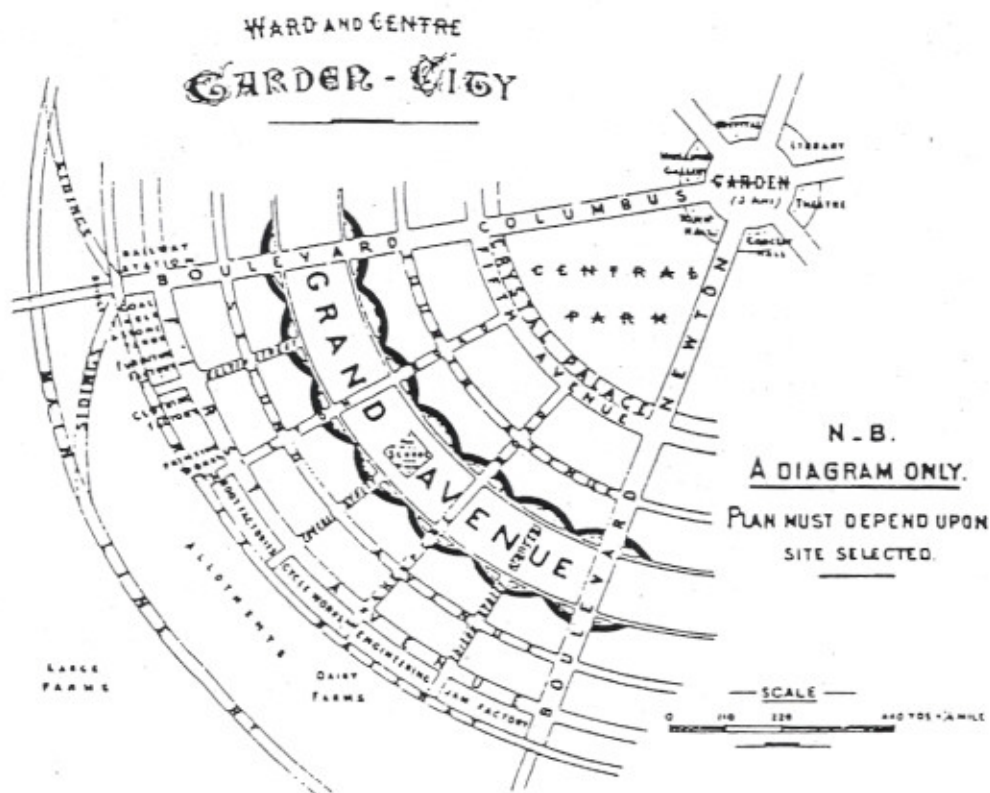


Figure 3

While the town proper, with its population engaged in various trades, callings, and professions, and with a store or depot 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

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etter afford to be thus gener-
g power of these institutions
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.

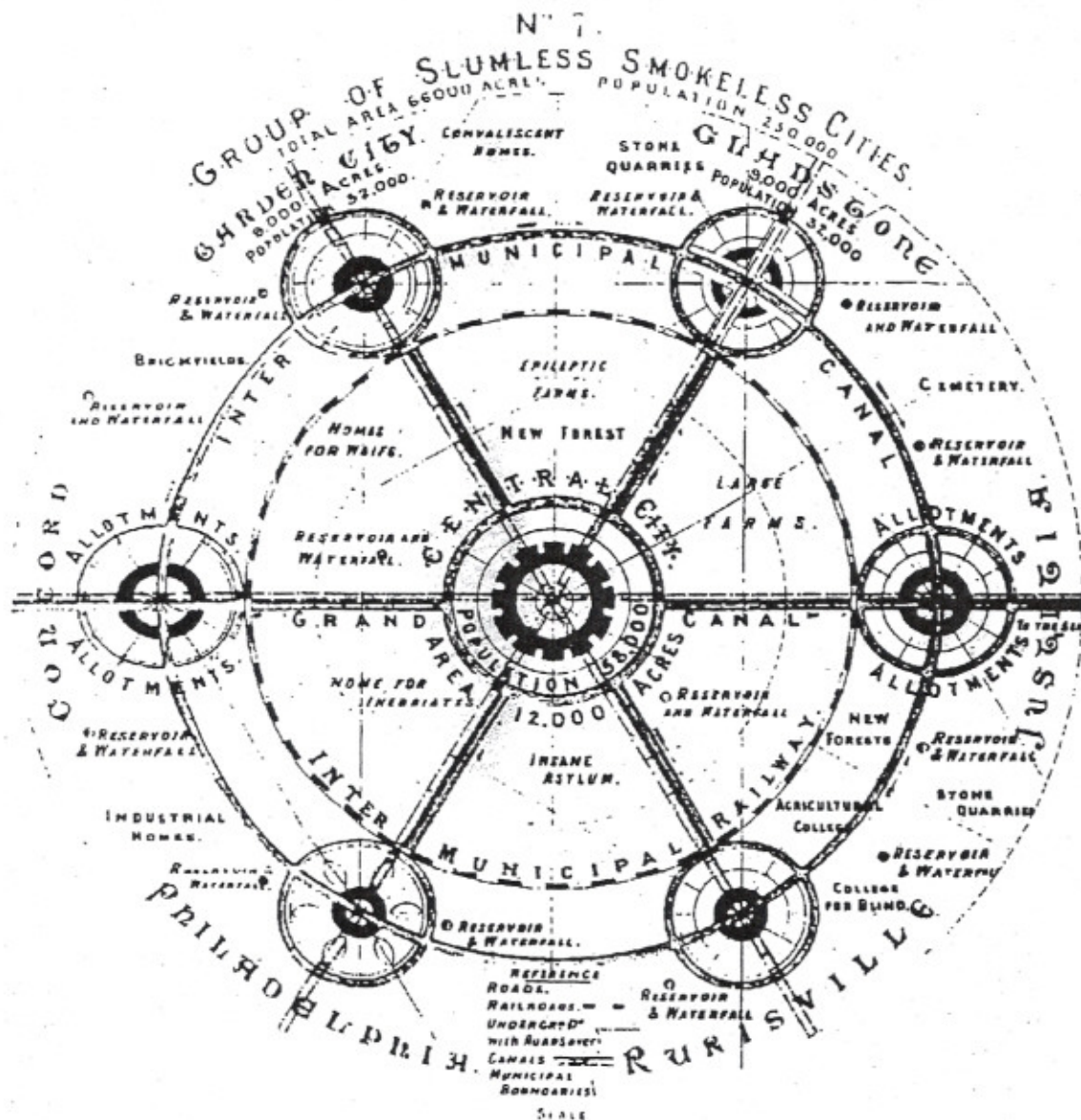


Plate 25 Ebenezer Howard's plan for a Garden City, 1898. From Ebenezer Howard, *To-morrow: A Peaceful Path to Real Reform* (London: Swan Sonnenschein, 1898). Reacting to the squalor of the nineteenth-century city, Ebenezer Howard proposed self-sufficient "garden cities" of about 32,000 people, carefully planned and surrounded by a permanent green belt. The Garden City movement spread worldwide and continues to inspire city planners.

