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A CITIZEN SOLDIER: HIS EDUCATION FOR WAR AND PEACE.

Being a Memoir of Alasdair Geddes.

We hear much of education for citizenship, but see little of it. A shining example of its reality was Alasdair Geddes. In this memoir it is proposed to tell of his life and brief but brilliant career, from the standpoint of that newer citizenship of which the characteristic activities are "Regional Survey" and "Town Planning."

When the war broke out he was in Dublin, taking part in the memorable exhibition which crowned the civic renewal of the Aberdeen Vice-royalty. It was a concentration of representative interests probably never before assembled in so vivid and orderly fashion, even in the best of the great international exhibitions. Alasdair Geddes' part in it was first to install and arrange, and then daily throughout summer and early autumn to demonstrate and interpret all that immense collection of material which constituted his father's itinerant Cities Exhibition. This had paid a preliminary visit to Dublin (and also to Belfast) in 1912. But, as it went the round of its peripatetic course at home and abroad, it gathered new material like a rolling snowball, so that on its second visit to Dublin it was practically a new exhibition. And there a new rôle awaited it. Elsewhere it had been shown as a separate exhibition by itself, or as an isolated section in some large and general collection, as at Ghent in 1913. But now it was to assume a central significance as affording the interpretative clue to a vast and varied assemblage of other exhibits, whose meaning and message it voiced.

Among the wealth of material included in the Geddes' collection was an impressive series of plans and pictures, charts and photographs, showing the deteriorating effects of war on cities and their populations. It was part of Alasdair's duties as expository showman to demonstrate these destructive and repressive reactions, and particularly to signalise (always graphically and pictorially) the evil consequences surviving in

the life of town and country to-day, of the wars of the Renaissance, the Reformation, and the Revolution. Against this devastating background of war stood out in arresting contrast all those magnificent reconstructions of the great historic cities and their architectural achievements, which were so notable a feature of Professor Geddes' original collection.* And these were demonstrated by Alasdair in no mere pious recitative of historic retrospect, but as an impulse to contemporary renewal. And hence his demonstrations invariably culminated in a copious illustration by drawing, picture, and photograph, by plan, section, and perspective of the many manifestations which to-day evidence a grand renewal of civic life at home and abroad.

Into this quiet but vivid atmosphere of civic teaching at Dublin, in August 1914, burst, like a bolt from the blue, news of the sack and burning, the rape and pillage, of Belgian cities. Alasdair Geddes was fired by a triple indignation—that of a lover of cities, at once a historic student, a contemporary observer and an active renovator. To the general feeling aroused by the wanton and monstrous iniquity of the invasion of Belgium and Northern France, he added a pictorial sense of detail and a clear recognition of dire consequences in the times to come, unless the new spirit of evil that had broken loose were arrested in its mad course. It were bootless to enquire what might have been his own immediate part in helping to stem the barbarian tide had he been free. But he was not. He was pledged to sail for India the very next month (September, 1914) along with his father on a town-planning campaign arranged jointly by the Governments of Calcutta, Bombay, and Madras. The essential instruments of this campaign were the Cities Exhibition and the architectonic mind of Professor Geddes. And for the effective use of both, Alasdair was well-nigh indispensable, since a capable demonstrator was needed that the exhibition might do its educational work, while leaving Professor Geddes sufficient freedom for the practical labour of civic planning and counsel, restoration and repairs. Alasdair had grown up with the exhibition, and become its natural and perfect showman and expositor. No substitute, certainly at short notice, was possible. So he adhered to his commitments, and sailed for India in September.

* The original exhibition was lost on its way to India, when the ss. "Clan Grant" was sunk by the raiding "Emden"—a characteristic item of Prussian havoc, for one of the features of the exhibition was its pictorial contrast of *Burger Deutschland* with its tradition of civic beauty, variety, and independence, and *Junker Preussen* with contrary tradition of autocracy, centralisation, and monotony. The present Geddes' Exhibition is that which, thanks in the first instance to the generousities and activities of Town Planners and students of civics at home and abroad, has grown up in place of the previous one.

Military Career

To him in those far-away Indian lands, as to generous youth throughout the broad Dominions of the Empire, the battlefield sounded its appealing note. Two of many testimonies from Alasdair's life in India that winter may be cited. A minor one was his giving up of scanty leisure to help train Australian remounts for the army. But of unmistakable seriousness was the sacrifice of a cherished ambition. The conclusion to the Indian visit, on which his heart had been set, was a botanical expedition to the Himalayas in the summer of 1915. This had, of course, been planned before the outbreak of the war. Its cost was to be defrayed from the money that came to him as winner of one of those blue ribbons of the Scottish Universities, a Vans Dunlop Scholarship. And from the material and the knowledge gathered on this expedition was to come his Doctorate Thesis in natural sequence to the B.Sc. degree he took with honours in the spring of 1914. Putting aside the Himalayan dream, he made a prompt departure for Europe on the termination of the town-planning campaign. On his way home he broke the journey to call and see friends in Montpellier (where he had studied botany), and in Paris, in order to discover how things were going in France. The impression he received was that to expel those barbarian hosts from the dear land he had learned as a student to love was proving a task of the most stupendous magnitude, and would require every available item of the whole allied resources.

From many conversations with him on his return to London, the writer came gradually to realise how deep were Alasdair's convictions about the war and its significance. It would perhaps not overshoot the mark to say that he saw it as a veritable mission of liberation, and his own part in it as a sacred quest. But this impulse of consecration was far from appearing on the surface of his talk and conduct. Probably few of his friends discerned it. The touch of humour that ever lurked in the background of his thought was an effective disguise, and doubtless prompted the characteristic announcement of his military service, as participation in "un grand nettoyage anti-boche" (a saying adapted from a witty French friend at the front).

It was his habit to do nothing in unreflecting haste. With care and thoroughness he set about enquiries and investigations as to how and where he could render most effective service. And these provident preliminaries he carried out with that modesty of gesture, that simplicity of demeanour—saved only from naïveté by a certain graciousness—that good-humoured consideration of all points of view, which were amongst his most engaging qualities. He first qualified as a chauffeur, and then

went through the course of training at the Roehampton School of Aeronautics in connection with the Royal Naval Air Service. He was thence sent to the front, where he later transferred to the Royal Flying Corps. He soon became an active (unofficial) link between the British and French air services, then alike confronted with the problem of coping with the kite-balloons invented by Germany, which had been giving them superiorities of observation during the earlier period of the war. Being afforded opportunity of acquainting himself with the inventions and improvements worked out by the French, he set about the adapting of these to the British balloon service. He was for a time a field instructor of balloon observers, and soon gained his captaincy. For further distinguished service he was promoted to major in December, 1916, and awarded the Military Cross.

In April, 1917, this adventure befell him. Two adjacent balloons of the section he was commanding, which he had recently renewed after their destruction by a violent storm, were again destroyed, this time by incendiary bullets from a swift new type of German aeroplane which had outsailed our defending aviators and eluded our anti-aircraft guns. With his companion and fellow-observer (his brother-in-law, Capt. F. C. Mears), and also with the two observers of the sister balloons, all had the skill and good luck to escape untouched into their parachutes, and float down safely from the height of a mile into the British lines, unhurt and in excellent spirits, to set about repairing their lost balloons without delay. A few days later, on returning on foot from a reconnaissance at one of the observation posts in front of our artillery lines, he was struck by a shell fragment and killed instantly. He was buried upon the neighbouring hilltop—"On observer's post, alone and high."

The rapidity of his promotion and the honours he won alike bore testimony to the military value of his scientific training. Indeed, his service on the western front brought him the reputation of being an observer who had no superior in the British Army. "His fame was known from one end of the British line to the other," was the remark of one fellow-officer, and another of high rank, not without opportunities of judging, declared him to have been "the best observer in France." Certain it is that his work was known and appreciated beyond the limits of the British lines, for he was (just before his death) awarded the Cross of the Legion of Honour by the French Government. His relationship with the inhabitants of the war area is illustrated in a letter to Alasdair's sister from the farmer and his wife where he was billeted in the Pas de Calais (1915-16). They begged for a photograph after hearing he was killed, and wrote: "Notre cher Alasdair, il etait comme le fils de la maison. Nous l'appelions le modele d'officier--il etait si

gentil envers tous." His disposition was towards friendliness in whatever company he found himself, gentle or simple, at home or abroad.

So brilliant a record crowded into the brief military career of a youth between his twenty-fourth and twenty-sixth year is not explained by the saying of his Colonel that "he had a genius for observation." That doubtless is true, but it is worth while enquiring what early impulses inspired this genius, what education directed it, what training gave it skill? An anecdote of his life at the front shows the temperament of Alasdair and indicates his characteristic habit of mind. During the first winter of his service with the balloon corps, he sometimes found himself with a company of men on his hands, prevented for days at a time by exigencies of weather from observation. What was a conscientious captain to do with his men to keep them physically fit, mentally alert, and morally sound? The customary repairs and polishings were soon exhausted, nor did even the building of "permanent" balloon quarters and the visiting of gunners and their batteries suffice. All these matters attended to, the captain went foraging and returned with booty in the shape of ploughs and horses! With these he proceeded to teach his men to plough! And henceforward, when the weather kept them from "observing," there might be seen the spectacle of Captain Geddes and his company restoring to fertility the fields of French peasants recovered from the war-ruined area.

In this anecdote resides the clue to his own education and training, as we shall endeavour to show in the course of this memoir. But let it not be thought that he was of the type called strenuous, or given to over-earnestness. He had indeed the gift of persistence, and was serious in work. But he was fond of the relaxations of life and enjoyed its revels. He was a musician and an accomplished dancer, being a master of such intricate performances as the sword dance. He also showed not a little skill in the contrivance of historic setting for amateur drama. But though devoted to social amenities he had all the nature-lover's delight in escaping to mountain and moorland, forest or sea. Nothing pleased him better than a camping holiday on foot or cycle. Alone or in company, he loved the great open spaces of the world. In camp or on the road he was a charming companion, serene yet a fount of gentle geniality.

From later school years onwards his mind had been directed, if not to town planning, yet to that wide field of human endeavour in which scientific knowledge and skill are applied to the ordering, the amelioration, and the adornment of environment, and this, moreover, not for business gain, but rather in the spirit of the artist and the medical man, even of the teacher and the cleric. For this ever-expanding sphere of

professional activity a general and comprehensive name is lacking. Pending a better one, the word Geotechnics, invented and employed by Professor Geddes, may be provisionally used.

Alasdair was a bright and happy sample of that oncoming crop—so tragically, alas ! in course of reduction by the war—which in adoption of the above nomenclature we might well call geotechnicians, or preferably perhaps in the shortened form of geotects. It would be a useful exercise in the correlation of studies with career to examine in detail his educational history from the standpoint of efficiency alike in geotechnics and in war, in civic and in military service. If there emerged the conclusion—probable on the face of Alasdair's record—that an education designed for constructive peace is also the best education for efficiency in war, then one of the fundamental principles of those educational reforms for which Professor Geddes has so long contended would be strikingly illustrated. But within the limits of this memoir, all that is possible is to indicate in outline some of the pointer facts, *i.e.*, the facts which point to the sources of that remarkable skill he exhibited in a representative branch of the military art and the no less remarkable promise he manifested of civic service.

Education for Civic Service

His early education was of the home ; and went on the principle of reaching the mind not merely or mainly through one or two senses, but through all of them by turns and together, and so through a comprehensive avousal of the emotions. For instance, his first approach to Latin was not in the pages of a grammar or even through the spoken word, but by song. The children opened the school day by singing in chorus a chant of the Roman Breviary. It was a memorable experience for a visitor in the Geddes household to hear the sonorous Latin hymn rolling from the fresh, true voices of the youngsters as they stood round their mother at the piano. Morning school thus begun was followed by two or three hours of book-learning not widely different from the customary. The afternoon course consisted of work in the garden, alternating with music or dancing lessons, out-of-door sketching expeditions, play-acting, masquerading, and concert-giving by the children, with seniors, guests, and neighbours for audience. Each of the children according to age and capacity rendered some practical assistance in the tasks of the working gardener—who was Professor Geddes himself. The hour or two thus devoted served also as an introduction to handicraft through the repair and maintenance of tools and the making of some of the simpler apparatus of the gardener's art. Alasdair also did odd jobs of carpentering for the household, and amongst more ambitious

things built a tiled and glazed shed with the joiner. These practical tasks performed, the rest of the afternoon was the children's own to do what they liked. The garden where they spent many of these early years was happily placed. It sloped at one end to the seashore, and rose at the other into a miniature hill forest. Here was a veritable paradise for childhood free to roam in fairyland and grow with nature in her many moods and seasons. An anecdote of combined temperament, opportunity and habituation belongs not to this garden but to that of an earlier country house of the family. One fine summer morning a senior of the household, while making his toilet in front of his bedroom window, espied the little Alasdair marching seriously down to his own plot, carrying his own little spade. The youthful gardener began to dig. But the sun was already high. He cast off his jacket and again set to work with his spade. But soon the heat caused him to pause and put off another garment, and so on under the sun's rays the process of alternately digging and disrobing went on, until there was nothing more to cast away and the little Adam was free to cultivate his garden in comfort after the fashion of the original Eden before sin entered.

As to the more formal schooling of extra-domestic kind, Alasdair was given opportunities of sampling two representative and widely divergent types of institution. One of them was a secondary school of the upper-middle classes and of classical tradition. The other was a public elementary or "board" school. Neither was much to his liking. At the former Alasdair was set to learn trigonometry. He totally failed to get any grasp of it, and doubtless was rated by the teacher as a born mathematical dunce. But the boy was given another chance. He was sent for a few special lessons to one of those nautical coaches who instruct budding mariners in the use of the sextant. This practical teacher took his pupil on the flat roof of his coaching establishment, and by ocular demonstration showed him how with the aid of trigonometrical formulæ the captain of a vessel can determine, by mid-day observation of the sun, the precise location of his ship on the broad ocean. After the second lesson Alasdair returned home so full of the wonders of trigonometry, that nothing could deter him from interrupting a musical party in order to tell his mother of the great news. At about the age of fourteen he was put in a position to taste the responsibilities of a more public life. For three months of each summer the duties of his Botany Chair take Professor Geddes to Dundee. Here in the Botanical Department at University College, Alasdair was thus early made laboratory boy. His duties were to clean the microscopes, keep the place tidy, and fetch and carry for the Demonstrators. Later he filled for a season a similar post in the Marine Zoological Station at Millport on the

west coast of Scotland. The discipline of service begun in the home and the home-garden was thus continued and regularised into something of the "good-old-times" apprenticeship. And that not confined to the naturalist's profession. For at intervals in the course of the next three or four years he made a similar incursion into other fields of elemental activity. He worked for a period with a stonemason. He served at sea for some weeks as cook on a herring boat. He worked through an apprenticeship to peasant life on the experimental farm established at Maylands in Essex by that socialised millionaire, the late Joseph Fels, who so took to the boy that he wanted to adopt him.

In these and other ways Alasdair was getting that realistic education which makes a youth at home in the elemental situations of life on this planet. The principle, it will be noted, is a broadened version of that on which Baden Powell founded the Scout movement. In Alasdair's case it was accompanied by a training increasingly systematic as he grew older, in the sciences of nature. Each of these sciences, in the scheme of his education, manifested itself as no isolated specialism but as the orderly study of some definite aspect of the world in which he lived, and whose moods and ways of working were the objects of observation. But the world at large only comes into one's experience as it is observed and explored bit by bit, region by region. Thus for Alasdair the approach to science was not merely or even mainly through text-book and classroom, or even through laboratory and museum, but by the method coming to be called Regional Survey. This begins in the simple country walk, goes on through Saturday excursion or more distant expedition under professor or demonstrator; it culminates in a collective and thoroughgoing study of some definite region from the point of view of each main branch of science. But the Regional Survey is more than a sequence of specialised studies, for there is also the synthetic or integrated view taken when one tries to grasp the region in its entirety. Thus the Regional Survey culminates in that vision of Nature, the literally synoptic view, which was an ideal of Greek science. But the Regional Survey not only culminates in the synoptic view; it even begins there. The first exercise in Regional Survey is to walk alone to the nearest hilltop, and without distraction of map, compass, or guide book feast one's eyes on the view. Another exercise of synthetic value, similar to that of a far-spreading landscape, is the vigil of sunrise and sunset, of starry heavens and changing moon. But most continuous and not least joyous of synoptic exercises, is the watching of the seasonal procession in forest and moorland, field and hedgerow, orchard and garden. All such experiences of nature in her thrilling moments and spectacular moods, repeated again and again in the life of the student, grow into the wings of synthetic flight.

Alasdair, besides participating to the full in the customary excursions of geological and geographical, botanical and zoological classes, had a summer on board the Fishery Board steamer "Gold Seeker"; and then came his expedition to Spitzbergen under Dr. W. S. Bruce, the arctic and antarctic explorer. There he spent some months assisting in the survey of Prince Charles Foreland, where his name is commemorated in Mount Geddes and Alasdair Horn. In such field work the student realises the joy of a personal contribution to knowledge, and so arrives by experience at the conception of science in general, and his own part in its use and advancement. Here, as so often elsewhere, Regional Survey reverses the current method of education, which starts the beginner on text-books of science in general and leaves to accident its application in the here and now. The natural way is, of course, to begin with geography, geology, botany, and all the rest, not as each of them a "science" or a "specialism," but as definite and concrete pieces of knowledge about one's own home and region. Thus, from the bacteriology of drinking water or table-butter one passes to the bacteriology of one's region, and only thereafter to bacteriology in general. In this way practice and theory fall into their proper and natural relationship, as respectively the more or less skilful ways of doing a thing, and the more or less accurate ways of knowing the same thing. And so the student is saved from that besetting sin of the "practical" man who scorns "theory" and imagines himself without fallacy because he has ceased to think.

From his expeditions the student returns with a freshened eye and keener vision to the continued study of his own region. The region to which Alasdair belonged by early association has for its focal centre the city of Edinburgh. In the open-air study of his city, the young student without ceasing to be a naturalist becomes a humanist. The Civic Survey continues, completes and perfects the Regional Survey. And as the nature sciences all combine in geography in its wide and vital sense of comprehensive earth knowledge, so all the humanistic sciences may be said to combine in history considered as the general science of man's evolution. And to the synthetic exercises of nature study, there is added by history another one which is perhaps more trophic than any. What is more stirring to man's sense of oneness with the mysterious ultimate of life and being, than the lingering vistas of city streets, and the vision to be had from tower, steeple, or neighbouring height, of the city itself, set like a gleaming jewel on the garment of nature?

History in this civic sense is the study of that living past which in survivals or in new combinations makes the present and shapes the future. The evolutionary historian or modern humanist thus becomes not less prospective in habit of mind than retrospective. It is indeed in judicious

alternation and mingling of fore-look and back-look that the humanist thus trained passes from pure science to its practical applications in that art of civic statesmanship of which the simpler and more complex phases are respectively Town Planning and City Design. It was of course as applied geographer that Alasdair won his military fame. So also he gave promise of a no less remarkable efficiency in the applications of his humanist studies.

His grasp of modern European history is well illustrated by an anecdote of the Dublin Exhibition of 1914. A visitor, who happened himself to be an eminent specialist in European history, and at the same time something of a philosopher, heard a demonstration by Alasdair on a series of Town Plans of European cities from the Renaissance onwards to the present time. This distinguished visitor afterwards remarked that he had never listened to a more finished and vivid presentation of what he conceived to be the essentials of modern development. Curious to know more about the youthful demonstrator, he applied to Professor Geddes for information. "How is it," he asked, "that a mere youth can put aside, as though they did not exist, alike the petty fables of the text-books and the vain myths of the schools, and go straight to the heart of things historic?" "Why," added the astonished historian, "that stripling, in the most simple and natural way, made things clear, which I have myself never quite understood after puzzling over them half a life-time." "Oh," whispered Professor Geddes in reply, "I will let you into the secret—Alasdair *does not know any other kind of history!*"

It was thereupon explained to the scholarly enquirer that Alasdair had learned his history neither from books, documents, archives, nor even by the raiding of tombs, tumuli and temples, but by open-air observation and comparative study of living cities. The city itself, its layout, its streets, its places and buildings with their ornament, furnishings and mode of construction—all this he had learned to read as expressions of a living community evolving or deteriorating, with the character and tradition of its region and the movements of general civilisation. And all these aptitudes of observation and faculties of interpretation Alasdair had acquired by no erudite and laborious study of "authorities," but naturally and simply, to begin with by walks with his father—and other friendly guides mostly architects and artists—in his own city of Edinburgh, and afterwards by excursions on foot or bicycle to other cities at home and abroad.

His participation in the Civic Survey of Edinburgh organised from the Outlook Tower and in progress for more than a quarter of a century, was largely as photographer. The camera, the sketch book, and the bicycle are the essential instruments of this kind of open-air education

in the humanities as they are also in the corresponding nature studies. And as the latter make the rural aspect of the Regional Survey, so the former constitute its civic side. Throughout all his later education Alasdair alternated and combined such naturalist and civic studies, region by region, in ways that wove their many and varied threads into the pattern of his personality. In illustration of the type of personality thus developed, the following impression may be cited from a letter addressed to the writer by an intimate friend and contemporary of Alasdair. "In the autumn of 1912 he started from Edinburgh on his grand tour of the Continent. His destination was the university of Montpellier in southern France, where he was to study geographical botany under its most eminent authority, Professor Flahault. To extend the journey into a representative tour, an itinerary was plotted out which would occupy several weeks. I was in Edinburgh when he started—of course on bicycle. His luggage he carried with him, and it seemed to consist mostly of provisions—item, one large pot of jam! I rather think a small trunk did ultimately find its way somehow to Montpellier. But he left the Geddes house on the Castlehill, at Edinburgh, and cycled off down the High Street of the old town as though going off for a day's picnic, equipped with a generous appetite and the means of healthily satisfying it. He looked radiantly happy. And when I asked his mother if she were not a little sad at his going away for so long, she said, 'Oh, he's so happy about it that I can't be.' Ian B—— accompanied him for the first part of the journey. They crossed steerage from Leith to Rotterdam, wandered among the cities of Holland and Flanders, then to the Ardennes, where Ian left to return home, and Alasdair made his way, always of course on bicycle, down through France to Montpellier. And so terminated the first stage of his grand tour, the total cost of which, with all its varied wealth of impressionist experiences, would not, I imagine, have furnished the value of a second-class ticket from Edinburgh to Montpellier. At Montpellier he passed the winter not only a student, but also himself conducting a Seminar, and, moreover, in French, which he spoke with the natural ease of one who had acquired the language in his early years. His letters from Montpellier were enthusiastic about the place, the people, and his own studies." There does not appear to be any record of his cost of living in Montpellier. But, thanks to specially organised facilities for foreign students, it was possible (before the war) to live and study there at an average cost of less than £1 a week, all expenses of board, lodging, and university fees (purely nominal for non-technical subjects) included. This question of the cost of higher education and of educative travel, a vital one for democracy, is frequently touched upon in this memoir, because Alasdair's record shows that a

fine breadth of culture and a real efficiency in the higher learning can be commanded for much less money than is commonly supposed. From school to university, the open-air education, with its regional travel and civic surveys, is conservative alike of health and pocket.

The winter at Montpelier (1912-13) was not the sole event of his student's wander-year. In August, 1912, he demonstrated for the late Professor Herbertson at the Summer School of Geography in Oxford—cycling thither from the Highlands of Scotland, camping out by the way. It was a characteristic journey alike in purpose, mode of travel, and economy of life. The friend with whom he went to stay in Oxford records that he arrived “radiant and solvent—on his face was a smile and in his pocket a few pence.” In reference to the question of solvency, it is a fair inference from many journeys in which he explored the world on a bicycle and “a little oatmeal,” that his purse at starting held not many more shillings than the number of pence on arrival.

Though he did not take his degree till a year later than his return from Montpelier, it will be noted that he was already doing post-graduate work. Scottish degrees, since those universities underwent “reform” a score of years ago, have conformed to the academic fashion of a narrow and intensive specialisation. Alasdair's education being designed on broad and synthetic lines was, as most would think, ill adapted to win success in an official curriculum of contrary tendency. But in point of fact he finally graduated with the utmost brilliance, and even won the first place in a competition *à outrance*. There could hardly be a more striking demonstration of the elasticity and power that this mode and type of education imparts. What the geotechnic education thus evokes, produces, and develops is an all-round personality sharpened to a point capable of being applied promptly and efficiently in any field of human endeavour. That is the fruit of a culture combining naturalist and humanist studies in no mere juxtaposition or contrast of “modern” and “classical,” but as the parallel development of man's twofold relation to his universe.

A couple of illustrations must suffice to indicate how in Alasdair's later studies the aptitudes of social service and the graces of social accomplishment grew naturally out of an education of individuality. When Joseph Fels began his national campaign for the cultivation of open spaces in cities (whose results are of no mean value in these later years of war) he looked out for collaborators, and Alasdair was one of those who promptly volunteered for local service. His training in the Civic Survey of Edinburgh made him an exceptionally valuable coadjutor, and thus began his friendship with that remarkable philanthropist. Again consider that learning of history by the comparative study of cities which was Alasdair's approach to the circle of the humanist studies. This has its proper

accompaniment and sequel in the representation of historic culture in pageant, masque, and drama. And his participation in the run of these social activities, as they grew from simple improvisation to the elaborate Masque of Learning, in which over 500 performers celebrated the semi-jubilee of University Hall, Edinburgh, was to be sure no small factor in the education of Alasdair as humanist.

It adds no inconsiderable element of interest to the biography of Alasdair, that discussion of the lines on which his education should run, evoked one of the most fertile of recent ideas. At the time that he was entering on adolescence, it happened that William James paid a visit to the Geddes family in Scotland. Many and prolonged were the talks on educational problems which took place between the Harvard philosopher and Alasdair's parents. To the latter's general interest in these matters was at that time added the stimulus of finding the best ways to guide their eldest son through the troublous phases of youth. To this general question what has the psychologist of adolescence to say? He demands constructive outlets of heroic service for the adventurous dispositions of youth, and noble opportunities for its moral instinct of self-sacrifice. The fire brigade and the lifeboat are sample instances of such outlets and opportunities afforded by the current run of civic services. Generalised and planned on a comprehensive scale, such services would be "moral equivalents for war." To have reduced this ethical situation to clear definition and to have discovered in it a pervasive social imperative is the contribution to thought attributable indirectly to the adolescence of Alasdair.

Without pretence to the discovery and revelation of a formula for the making of heroes, a tentative generalisation may be permitted in summation. It is this. If, as appears, Alasdair Geddes was an Admirable Crichton of these times, he was so, it should be clear from his biographical record, because to a fine and generous temperament and an intelligence probably not beyond the normal he added a happy childhood, a vital education, and the training of a geotechnician.

War v. Peace training

In the geotechnic education there is undertaken, first, for its own sake, the study of cities and their natural regions, each with its complement of constituent villages and minor towns, moorland heights and lowland plain, upland forests, river courses, and maritime outlet. Such study is the natural way to see and enjoy the wonders and the glory of the world, and their fruition in the supreme art of city building and city

maintenance. In an education so devised, the arts and the sciences, the "classic" and the "modern" subjects, do not jostle each other for elbow room in a crowded curriculum. They are each of them an aspect of one great and indivisible unity, the evolving life of the region. In practical application, they fall into their respective places as the several paths trodden by the spirit of the race in its ever-renewing quest of an abiding home on our planet. And as acquaintance with that quest grows by alternating study and practice, the reading of history that makes "Peace" the builder of homes and cities, and "War" their destroyer, is soon seen to be too simple. To the wandering student of cities, evidence abounds that in the piping times of modern peace, the making of towns that are ugly, confused and sordid, has more than kept pace with the destructions and the repressions of warriors. Does then the geo-technic education leave the student on the horns of a dilemma? Or is there a third alternative which combines the qualities and rejects the defects of both war and peace?

There is to-day hardly an individual in the civilised world who is without some experience, at first or second hand, of the less-known qualities as well as the better-known defects of war. Consider, for instance, the realistic education of the army in preparation for the battle of Messines Ridge, and contrast it with the scholastic futilities of peace. The officers of the participating army were trained by a series of miniature operations on a large scale model of the terrain of battle, so that each staff and regimental officer acquired a certain familiarity with the locality and a consequent mastery of movement therein, with corresponding increase of personal resource in the changing tide of battle. Here was no vague schooling in an abstract geography in general, but the definite process of earth knowledge we have called Regional Survey in telling of Alasdair Geddes' education.

Pursue the contrast of war education and peace schooling a little further. The great battle of Messines Ridge was itself but an incident in a campaign planned with that definiteness and concreteness which comes from a specific application not only of geographical science, but of well-nigh all the other sciences to particular places and particular populations. In short, the studies for a well-planned campaign are just exercises in Regional Survey. Again, consider from the standpoint of the army the more human aspect of all this study and planning, or as one might say, war survey for war service. As the battle is an ordered item in a systematic campaign, so the season's campaign is but a move on a larger chess-board, on which national and human ideals may dictate the operations. Thus through warfare are liberated the most lofty and powerful springs

of conduct, those of heroic sacrifice, since the scheme of action is such as to induce men to band themselves together into companies, regiments, battalions, and armies, in order to execute the purposes of collective idealism. Reflecting on these, the actual conditions of warfare, even the pacifist can hardly fail to realise the clear superiorities which the art of war and its congruent education hold over the abstract confusions of that scholastic education and the sordid egotisms of that competitive business, which were the pride of the Victorian Peace. The inference is surely plain for those who seek to abolish the ordeal by battle. War will recede just in proportion as the campaigns of a constructive peace can be devised, which imply plans not less definite, magnificent, and comprehensive, a science not less regional and concrete, and a national and humanist idealism not less appealing than those of the soldier.

How far, now and in the future, can we learn to contrive a *friedenspiel* or peace-game that will engage to constructive and social purpose the physical resources and the spiritual impulses which the *kriegspiel* or war-game turns to account of international rivalry, dynastic ambition, and imperial predation? Stated in a still more general way, the problem is that of a transition from the Victorian peace of politics to the militant peace of civics. Are our statesmen, educationists and captains of industry capable of combining, let us not say to solve the problem, for that at best is a matter of generations, but sincerely to confront and grasp its essentials, and it may be take some initial steps along the preliminary approaches? Those who before 1914 raised this question of a "moral equivalent for war," received little attention in the closets of philosophers and less in the cabinets of statesmen. But the redemptive experience and the magistral lessons of the intervening years have underlined with a new emphasis the educational initiatives in this direction, which have long been struggling for recognition. Of such, not the least significant were certain tentatives in Ireland.

It was no accident that we should have found at work in the Irish capital, when war burst upon the world, the splendid Scottish youth who is the subject of this memoir. Personalities gravitate to those places where their qualities tell most. The social forces which had gone to the furnishing of his mind and to the shaping of his moral outlook took Alasdair Geddes to Dublin, because there those forces were concentrated more than elsewhere. In a word, Dublin had become the geotechnic capital of the British Isles. To justify that claim let us return to the Exhibition of 1914. Our opening picture was of Alasdair, arranging and demonstrating its Civic and Town Planning section. And we may fittingly close with some account of the civic policy which gave birth to the Exhibition, and the reconstructive programme which was its sequel;

for both were but the social expression of a movement which in individual life produces, and is in turn reproduced by, personalities of the Alasdair type. Exhibitions in general have earned for themselves a contemptible reputation among cultivated people, who rightly rate them as combinations of business, frivolity, and bad art. But to the student of contemporary social evolution, exhibitions are interesting if for no other reason than that they faithfully reflect the character of prevailing society, and so constitute a kind of key museum to the economic ills, the moral shortcomings, and the æsthetic vagaries of the day. But the Dublin Exhibition of 1914 reflected the new Ireland of achieved rural progress and incipient town planning with its corresponding civic service. And so instead of being an index to the evils surviving from the past and to the misdeeds of the present, this particular exhibition was rather a guide to the making of a better future. It was notable as marking a stage in the evolution of exhibitions from the miscellaneous gathering of heterogeneous products, mostly commercial, to the selection of significant social facts and tendencies, and their presentation as a whole, so that they can be seen in all their relations, and accordingly be used more efficiently and directed to definite purposes of social and political well-being. In such gatherings we see the exhibition of competitive industries being replaced by the exhibition of social arts. The change is like that from raiding freebooters to the march of a disciplined army in an orderly campaign. To be sure the *friedenspiel* or peace-game as set forth in such exhibitions is as yet far from having reached the level of *kriegspiel* at its Prussian standard. But the Dublin Civic Exhibition marked a real advance in the conception and efficiency of a militant peace campaigning.

Civics as Constructive Politics

There combined for the making of the exhibition, on the one hand many local and national movements of educational progress, social reform and civic betterment; and on the other, various constructive branches of the Central Government, and above all, the Department of Agriculture and Technical Instruction, that unique organ of geotechnic science and art, whose creation by Sir Horace Plunkett more than half a generation ago completed and crowned the pioneering, propagandist and educational work of his even more famous Agricultural Organisation Society. From outside sources were borrowed two other elements of a militant civic service. America, the home of the Child Welfare Movement, lent the material of a comprehensive child welfare exhibit, and Dr. Louise Strong to champion its cause. From Edinburgh was borrowed, as we have seen,

Geddes as its Knight Errant, or in the prosaic terms of science, its accredited geotechnician.

The child welfare exhibit made visible to all, in a simple graphic way, the whole itinerant Cities and Town Planning Exhibition, and Alasdair just what are the hygienic facts and forces determining the quality of child-life in the home and in the village and the city, for good and evil, and how the good may be made better and the evil diminished or abolished. And to complete the hygienic display there was added its æsthetic and spiritual complement of model playground and ballroom, theatre and music room, all for actual daily use by child visitors to the exhibition. To show and demonstrate how the whole available resources of the arts and the sciences may be directed to the welfare and happiness of the child and its home, was the purpose of this section. But the children of to-day are the citizens of to-morrow. Their homes, taken altogether, are the houses of the village, the town, the city. Markets are for supplying food to the houses and making good the shelter, the clothing, and other needs of the inmates of the home. Roads, railways, and harbours have their first use in the same purpose. All public buildings have, amongst their direct or indirect uses, some service for the home.

All these reminders are doubtless the commonplaces, implicit or expressed, of domestic life. Yet it required a world war, prolonged to the verge of general famine, to force these home truths on the attention of Imperial Cabinets and Parliamentary Legislatures, for whose members "civics" means the machinery of centralisation. But unobtrusively and with little acclaim in the great imperial capitals, engrossed with their war-ward politics, there were proceeding throughout the generation antecedent to 1914 two great movements of regional renaissance. Both were concerned fundamentally with the home; but one was a rural movement, dealing with the cottage, the land, and education for the countryside; and the other an urban movement, dealing with town housing, street improvement, and civic education.

The rustic and the urban movement for the most part ran independent and even isolated courses. The significance of the Dublin Exhibition was that it signalled a systematic endeavour to unite and co-ordinate these two movements into one well-ordered regional revival. Well adapted to aid this purpose of co-ordination by its clear recognition and graphic demonstration of the rustic origins and rustic maintenance of city life, the Geddes Exhibition restored and made manifold the older conception of the city or *civitas*, as something which, like the bishop's diocese, includes a countryside or *pagus* as well as a town or *municipium*.

The exhibits of the Congested Districts Board, of the Land Purchase Commission, and above all, of the Agriculture and Technical Instruction

Department, showed much of what had been achieved throughout Ireland for rural renewal and something of what it was planned to do. Analogous achievements and projects of civic renewal as exemplified in England, in Europe, and in America, were presented in the Geddes exhibit. There was thus raised by implication the question of civic renewal in Ireland, and towards the study and the practical handling of such civic problems various steps were taken. Already there had been formed in sequel to the first Geddes Exhibition in 1912, a National Housing and Town Planning Association, under whose auspices was commenced a civic survey of Dublin past, present, and possible, after the well-known Edinburgh model. There was further founded, in 1914, a Civics Institute of Ireland, designed to be a centre not only of every kind of study touching city life and welfare, but also of civic service. But most intimately concerned with the co-ordination of rural and civic studies and activities was a temporary school established and run in connection with the exhibition jointly by the Cities and Town Planning Section and the Department of Agriculture and Technical Instruction. Its lectures, demonstrations, and excursions were well attended, and largely by the inspectors and instructors of the Department. To prevent misunderstanding of that ominous word, it should be explained that the inspectors of this Department are not repressive in function but educational.

And what permanent result, it may be asked, has survived from all this wide co-operation? Let it first be stated what was hoped for and intended. The great Linen Hall, relic of one of Dublin's lost trades, was repaired, adapted, and extended into adjacent ground for the double purpose of housing the exhibition and serving thereafter as a permanent centre of those studies and activities we have called geotechnic. The carefully-prepared exhibits of the Congested Districts Board, the Land Purchase Commission, and the Department of Agriculture and Technical Instruction were to remain permanently, and likewise the Child Welfare Exhibit, and many others. The space vacated by the Civics and Town Planning section was reserved for a double purpose. In the first place it would accommodate the commencing Civic Survey of Dublin; but this, though it grows endlessly, grows slowly—and meantime were pressing the needs of replanning in Dublin, both on account of its derelict quarters and congested housing; and also for the metropolitan improvements to make the city a worthy capital of the new Home Rule Ireland. Accordingly, the Viceroy, as President of the Exhibition (and in no small degree

its initiator, along with his Vice-regal consort, Lady Aberdeen, of ceaseless activity in good works), offered a prize of £500 for studies towards these civic needs. The competition was designed to secure no mere exercises in imaginative architecture, nor Haussman-like schemes of grandiose thoroughfares to be stamped on the city as with a seven-leagued imperial boot. The competitors were asked for serious studies, local and regional, covering communications by road, rail, and water, housing central and suburban, public buildings and civic amenities; the corresponding plans based on their reports were to meet present needs and be adaptable also to the future growth and development of the city. In the sequel, eight competing firms of architects, English and American, as well as Irish, brought to bear on these problems of Dublin and Greater Dublin a body of specialised knowledge, imaginative skill, and trained foresight, which make their collective reports and plans probably of unique value in its kind. All this mass of material would have taken its place in the permanent exhibition appropriately alongside the commencing civic survey of Dublin. But long before the fruition of the Viceroy's competition the rude hand of war intervened and seized the Linen Hall, with all its repairs, adaptations and extensions, first for barracks and next for a hospital.*

As the problem is the same for all cities which wish to escape from their fortuitous and fungus-like growth of the nineteenth century to an ordered control over their development and destiny in the twentieth, other items in the Dublin programme of 1914 may be recalled. Given the reports and plans of the experts, the problem is this—how from their joint and several illuminations to evolve the ideal or optimum plan for the city's present needs and future growth. Certain steps towards this consummation are sufficiently obvious. The reports must be published and the plans exhibited. There must be continuing discussions and conferences amongst the body of citizens. Perspectives and other graphic aids must be prepared. A large scale relief model of the city as it is must be made, and individual citizens invited to contribute, as tentative material towards the needed model of the city as it might be, their modelled conceptions of particular buildings, streets, and other aspects. The workers of the Civic Survey of Dublin past, present and possible, are of course busy all the time with their criticisms, suggestions, and

* For the benefit of students of social causation let it be told that even apart from the war the scheme might have been frustrated by the insensate greed and incredible folly of British Treasury clerks, who demanded, and obstinately stood out for, a price for the derelict hall which terrified guarantors already many thousands of pounds out of pocket.

graphic contributions. In short, there is needed the organisation of what in America is called a know-your-city movement.

From all these tentatives may be drawn and built up a fair working plan for the city's present and future needs. But even at their best all such efforts taken together are insufficient to evolve the ideal or optimum plan. There is required for that a more intimate transfusion between the abiding life of the city and the passing lives of its individual citizens. Not until a certain intimacy of union, indeed some approximate identification of citizens' careers and city development is achieved, will be forthcoming the ideal plan and the conditions of its realisation. Must there not be the realistic preparation of an entrance porch to city life and vocation similar to the boy scouts' approach to rural life and occupations? Are not the times ripening for some new Baden Powell to found an Order of Young Citizens who will know how to identify play with "civic service?"*

Was not Alasdair Geddes (who would have been a boy scout if he had been half a decade younger) the forerunner of such an order? Is it not for lack of such direction at adolescence that the social aspiration and the political idealism of youth so frequently in later life explode in violence or fritter away in constitution-mongering, evaporate in rhetoric or vanish in legislative mirage? Quickened with military excitement that tendency to the deterioration of maturity, and give it dramatic opportunity, then the recurrent tragedy of revolution becomes explicable. Thus the Sinn Fein rising of Dublin in 1916 repeats the errors of 1792 in Paris, as the Maximalist rising in Petrograd in 1917 repeated those of Paris in 1871. From the discussion of such issues in that School of Civics, which was the educational accompaniment of the 1914 exhibition, many suggestions and projects of political hygiene emerged. It was foreseen, for instance, how the legislation of the new Ireland of Home Rule, if it was to be adapted to the realities of geotechnic progress and civic welfare, would need prolonged and serious preliminary study. Hence was put in hand a scheme for a Department of Legislative Studies in the Institute of Civics. And here again American example and aid were invoked. The use of universities as the scientific arm of the legislature has been increasingly realised in the States of the Middle-west.

* There comes from America the concept of the University Militant, with its manifest civic applications. See Charles Ferguson's "The University Militant" (Mitchell Kennerley, New York) also Chapter XI. in "The Coming Policy" in "The Making of the Future" Series. (Williams and Norgate.) The adaptation of Baden Powell's boy scouts to civic service as *e.g.* in the manning of Fire Brigades, is clearly a move in the desired direction.

In particular, the Bureau of Legislation (under the guidance of an Irishman) in the University of Wisconsin has won world-wide fame as an organ of comparative studies in the collection, criticism, and collation, the preparation and drafting, of constructive laws. To combine examples such as Wisconsin with tried leadership in rustic and civic reconstruction is surely to-day more urgent than ever, now that a new era of constitution making is manifestly upon the world of European States. Otherwise will be repeated the illusions of nineteenth century politicians, who like the legislators of the French Revolution expected figs to grow on thistles.

Another idea of political readjustment that emerged amid the studies and discussions of the above School of Civics, was that of renewing the historic role of ancient Tara. In early times there evolved in Ireland a constitution of natural adaptation to the geography of the country. The natural regions of Ireland are, as a glance at a relief map will verify, the four provinces of Ulster, Munster, Leinster, and Connaught. Is not Ireland's way to peace thus clearly indicated by Regional Survey and historic renewal? Restore the four provinces to their traditional autonomy and let them be centralised only for arbitration purposes, and the ceremonies and festivals of spiritual unison, as of old at Tara. Is not any political reconstruction, which ignores these facts of geography and tradition, like trying to cast out with a legal pitchfork what was ordained at the creation?

As a solvent of partisan strife and an eirenicon towards concerted activity, constructive civics proved its worth in the Dublin of 1912-13-14, for the co-operants included representatives of practically every group including the Sinn Fein party and the Larkin Citizen Army. More than one of the Sinn Fein leaders who lost their lives in the 1916 rising were active participators, and doubtless would have so continued had not the irruption of war broken up the civic campaign, dispersed or distracted its leaders, and trailed the contagion of violence through sensitive minds imperfectly inoculated against its poisonous ferment. What now is to be done amidst the threatening disorders of to-day? Surely, the energies of Sinn Fein must be engaged for constructive effort, and that too before they become fixed in subversive habits. The contemporary schisms which are the fruit of the 1916 Rebellion can be healed only by returning to the constructive campaigning of 1914. For it is the characteristic of the geotechnic school that it unites and harmonises where others sever into discordant faction. By preparation for a citizenship that runs consecutively from village through town, city, province, nation, and beyond, the geotechnic education opens the way for those planned campaigns of a militant peace, in which every person of goodwill may

have a constructive role. It is an educational régime in which, as we have endeavoured to show, an Alasdair Geddes normally evolves, as a characteristic type of personality. And from his efficiency in peace, and his prowess in war let us cheerfully assume and boldly act on the premises, that in the coming times those communities will prevail that know how to naturalise this militant order of citizen. Happily there is a charm in the Alasdair type that only needs to be known to be socially encouraged and politically advanced.

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