BIOPOLIS -
Patrick Geddes, Edinburgh,
and the City of Life

Volker Werner Maria Welter

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PROFESSOR PATRICK GEDDES,
The little lecturer who has so much to say for himself and whose hirsuteness gives him a remarkable likeness to 1. Carlyle, 2. G. B. S., and 3. Robinson Crusoe

Figure 1.1
Patrick Geddes the town planner, c. 1915 in India.
(SUA, T-GED 1/6/1)
**CLASSIFICATION OF STATISTICS.**

**TERRITORY OF SOCIETY.—I. QUANTITATIVE.**

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**TERRITORY OF SOCIETY.—II. QUALITATIVE.**

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<th>II. Development of Ultimate Products</th>
<th>III. Loss</th>
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<td>Emission</td>
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<td>Matter</td>
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**ORGANISMS COMPOSING SOCIETY.—I. QUANTITATIVE.**

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**ORGANISMS COMPOSING SOCIETY.—II. QUALITATIVE.**

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**ORGANISMS COMPOSING SOCIETY.—III. DECREASE.**

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(SUA, T-GED 3/4/14)
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*Arbor Saeculorum* - the Tree of Eternity.
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'People in Town - Chiefs in School', the social types and their relation to the Town-City formula.
(SUA, T-GED 3/7/36)
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TEMPORAL POWERS OF SUCCESSIVE PERIODS

GRECO-ROMAN

MEDIEVAL

RENAISSANCE

REVOLUTION

EMPIRE

FINANCE

POLIS

CASTLE

PALACE

FACTORY

EMPIRE

LENDER

FORUM

TOWN HOUSE

PUBLIC HOUSE

VILLA

SLUM

SOLDIERS

BORROWER

Porch

ACADEME

LYCEUM

CATHEDRAL

OXFORD COLLEGE

SCOTTISH SCHOOL

ARCHITECT

CHAPEL

LAW

PARLIAMENT

FACTORY PUBLISHER

HISTORIAN

PROSPECTUS

ADVERTISER

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Plan of the Cities and Town Planning Exhibition in Ghent, 1913, indicating the ideal and three alternative routes through the exhibition.
(Drawing by Volker Welter, based on Geddes, *Cities in Evolution*, p. 271)
Evolution et contrôle géographique

Guerres de la Renaissance

Age industriel

Cités jardins habitations

Plans de villes modernes

Walden

Atelier

Étude individuelle

Temple de la pensée

Edimbourg

Gand

Villes

Races (passé)

Idées courantes

Cités classiques

Renaissance

Grandes capitales et améliorations centrales

Bien-être de l'enfance

Villes internationales

Application civics in action

Magasin

Ghent

Bibliothèque

Exposition comparée des villes

Organisée à l'Exposition Universelle de Gand 1913

Dressée par l'architecte Saussine

Bruxelles le 28 Mars 1913

Illegible signature

EXHIBITION TOURS.

1. Ideal tour of geography, history, survey, and spiritual and civic developments

2. Four of race, population, eugenics, and child-welfare

3. Four of classic cities, great capitals, and world cities

4. Four of city fathers, practical men and women

LIST OF GALLERIES:

1. Evolution and geographical control

2. Middle Ages

3. Wars of the renaissance

4. Industrial age

5. Garden city housing/modern cities

6. Individual studies: Edinburgh, Saffron-Walden, Ghent

7. Temple of thought

8. Current ideas

9. Past races

10. Demography

11. Wellbeing of children

12. Civic centre

13. Classical cities

14. Renaissance cities

15. Great capitals and central improvements

16. The international (world) city

17. Civics in action

18. Municipal services

19. Ghent

20. Library

CITIES AND TOWN PLANNING EXHIBITION GHENT 1913

PLAN (not to scale)


Edinburgh, June 1996

Volkert Welter (copyright)
Figure 4.7
People, Chiefs, Intellectuals and Emotionals in the region. 'PCEI' is a symbol for the Tree of Eternity, indicating that the tree stands vertical in each settlement in the region-
city.
(Branford, Geddes, Coming Polity, 1917, p. 296)
SITUATION, TOPOGRAPHY AND NATURAL ADVANTAGES:—
(a) Geology, Climate, Water Supply, etc.
(b) Soils, with Vegetation, Animal Life, etc.
(c) River or Sea Fisheries.
(d) Access to Nature (Sea Coast, etc., etc.).

MEANS OF COMMUNICATION, LAND AND WATER:—
(a) Natural and Historic.
(b) Present State.
(c) Anticipated Developments.

INDUSTRIES, MANUFACTURES AND COMMERCE:—
(a) Native Industries.
(b) Manufactures.
(c) Commerce, etc.
(d) Anticipated Developments.

POPULATION:—
(a) Movement.
(b) Occupations.
(c) Health.
(d) Density.
(e) Distribution of Well-Being (Family Conditions, etc.)
(f) Education and Culture Agencies.
(g) Anticipated Requirements.

TOWN CONDITIONS:—
(a) HISTORICAL: Phase by Phase, from Origins onwards. Material Survivals and Associations, etc.
(b) RECENT: Particularly since 1832 Survey, thus indicating areas, lines of growth and expansion, and local changes under modern conditions, e.g., of streets, open spaces, amenity, etc.
(c) Local Government Areas. (Municipal, Parochial, etc.)
(d) PRESENT: Existing Town Plans, in general and detail. Streets and Boulevards. Open Spaces, Parks, etc. Internal Communications, etc. Water, Drainage, Lighting, Electricity, etc. Housing and Sanitation (of localities in detail). Existing activities towards Civic Betterment, both Municipal and Private.

TOWN-PLANNING; SUGGESTIONS AND DESIGNS:—
(a) Examples from other Towns and Cities, British and Foreign.
(b) Contributions and Suggestions towards Town-Planning Scheme, as regards:—
(a) Areas.
(b) Possibilities of Town Expansion (Suburbs, etc.)
(c) Possibilities of City Improvement and Development.
(d) Suggested Treatments of these in detail (alternatives when possible).

Figure 5.1
The Survey, table showing the topics and themes a survey should cover.
(Sociological Society, Cities Committee, Memorandum on the Need of City Survey preparatory to Town-Planning (n.pl., n.pub, n.d.[1911]), p. 6)
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The Precinct of Westminster Abbey.
(Geddes, Branford, *Social Inheritance*, 1917, p. 265)
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Balrampur, Street of Squares, an example of conservative surgery applied to a city quarter.
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Two schemes for the University Halls of Residence at Cheyne Walk in Chelsea from 1908. The architects Dunn and Watson placed Crosby Hall parallel to Cheyne Walk with the More Tower to the left. Wratten and Godfrey moved the hall into its final position in Danvers Street, but the buildings adjacent to Crosby Hall were not built. (Top: Saint, Ashbee, Geddes, Lethaby, Fig. 5; Bottom: SUA, T-GED 12/1/53)
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View of Crosby Hall after completion of the rebuilding, seen from the Garden.
(SUA, T-GED 25/4/50)
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(Geddes, Mears, Exhibition Edinburgh, appendix)
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<table>
<thead>
<tr>
<th>Phases of Life / age</th>
<th>Gods = Men</th>
<th>Godesses = Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. infancy /0- ?</td>
<td>Eros (Cupid)</td>
<td>Hebe</td>
</tr>
<tr>
<td>2. early youth / -15</td>
<td>Hermes (Mercury)</td>
<td>Artemis (Diana)</td>
</tr>
<tr>
<td>3. adolescence / -30</td>
<td>Dionysos (Bacchus)</td>
<td>Aphrodite (Venus)</td>
</tr>
<tr>
<td>4. maturity proper /-45</td>
<td>Apollo</td>
<td>Pallas (Minerva)</td>
</tr>
<tr>
<td>5. sex fully realized / -60</td>
<td>Ares (Mars)</td>
<td>Hera (Juno)</td>
</tr>
<tr>
<td>6. early age / -75/80</td>
<td>Hepheestos (Vulcan)</td>
<td>Demeter (Ceres)</td>
</tr>
<tr>
<td>7. late age / 75/80-</td>
<td>Zeus (Jupiter)</td>
<td>Sybilla (Sybil)</td>
</tr>
</tbody>
</table>

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![Figure 8.10](image_url)

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(Courtesy of Hugh Crawford, Edinburgh)
of Stornoway - He says L'Entente has written
it you, so I have told him to try the Huia
office people who write to me about Madras
I enclose his note of experience - The Goodhun
period means he has very first class U.S.A.
experience as this is one of their best men -

Things are a little uncertain in Ireland
but I think there is more work coming there.
Still rather cold here but signs of improvement.
I hope the exhibition goes well -

\[ \text{Signature} \]

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(Courtesy of Hugh Crawford)
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(b) Stadium attached to shrine of Asclepius at Epidaurus

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- Buildings Ramsay Lane
- Outlook Tower and Garden
- Cannonball House
- Boswell’s Court
- 7James Court
- Lady Stair’s House
- Blackie House
- Wardrop’s Court
- Old Edinburgh Art Shop
- Riddle’s Court
- Brodie’s Court
- 14St.Giles House
- Johnston Terrace Garden
- Castle Wynd Garden
- Connachie’s Close Garden
- Westport Garden
- Greyfriars Garden
- Advocates Close

### UNREALISED PROJECTS
- Ramsay Garden Studios
- Sculpture Gallery
- Tower Block
- IV University Quadrangle
- Public Meeting Hall
- Castlehill Building
- VII National Library
- VIII War Memorial
- IX National Institute of Geography
- X National Monument
- XI Holyrood Hall

### DECORATIVE/MONUMENT SCHEMES (+realised)
- Cast Iron Dragon
- Witches Well
- Scottish History Procession
- Burning Bush Relief
- Witches/Star of David Panel
- T.Carlyle Bust
- Bruce Statue
- Knox Statue
- Wallace Statue
- St Columba Statue
- ‘Vivendo Discemus’Carving
- Cast Iron Dragons
- Blackie Portrait Medaillon
- Kennedy-Fraser Memorial

---

**LARGE PLAN**

- realised/unrealised projects by Patrick Geddes
- exact extent of project unknown
- exact location of project unknown
- open space/garden

**BOTH PLANS**

- existing educational, cultural, religious, and municipal buildings

**SMALL PLAN**

- realised projects
- unrealised projects

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**EDINBURGH’s OLD TOWN AS A CULTURAL ACROPOLIS**

[after Patrick Geddes]

edinburgh, december 1996
volker m. welter (copyright)
Figure 9.11
The City Crown of Edinburgh - Ramsay Garden as seen from the south.
(Photograph by Volker Welter)
Figure 9.12
Sketch of Holyrood Hall, a Cloister at the eastern end of the Royal Mile, complementary to Ramsay Garden. The central part of the building obviously influenced by Alan Ramsay's hexagon shaped home incorporated in Ramsay Garden. [Geddes, *Town and Gown Undertakings*, p. 3 (SUA 12/2/82)]
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(Courtesy of Hugh Crawford)
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(Mears, *Via Sacra*, final page)
APPENDIX

Parts of this thesis have been published in *Edinburgh Architecture Research* and in *Architectural Heritage*.


The material in these articles is to be found in its entirety in this thesis.

A further essay treating additional material related to Patrick Geddes in Palestine has been published.


A photocopy of this essay is enclosed in the appendix.
Frank C. Mears, Patrick Geddes and Benjamin Chaikin
The Entrance Court of the Great Hall of the Hebrew University, Jerusalem
Perspective by Carus Wilson, 1928
The Geddes Vision of the Region as City—Palestine as a "Polis"

Patrick Geddes was one of the first architects and town planners engaged by the Zionists after the Balfour-Declaration to prepare the resettlement of Palestine by the Jewish people. Although living in India at that time, Geddes was a well known figure in Great Britain as a pioneer, actively engaged in the establishing of town planning as an independent profession. His approach to city design, as Geddes called his profession, embraced both the material and the immaterial side of human life and society.

The underlying theory of the city Geddes developed during the late 1880's was a merger between biological ideas like the natural region and cultural-philosophical concepts like the Greek polis. Geddes seized the offer from the Zionists as an opportunity, late in life, to design finally a whole region as a city. The scattered references to Greek cities in his city design reports, for example the Tel Aviv report of 1925, or his enthusiasm for the Great Hall as the main feature of his design for the Hebrew University acquire a particular meaning if approached through a comparison with the characteristics of the polis. The strong idealistic trait in Geddes's city design work was partly responsible for his engagement by the Zionists, supported by Geddes’s old friend David Eder.

Biographical Sketch

Geddes was born in Ballater in Aberdeenshire in the North of Scotland in 1854. He died in 1932 in Montpellier in the South of France. During his life he lived in Scotland, England, India and France. Geddes's academic education was in the field of biology, although he never finished his studies with a proper academic degree. He studied zoology in London under Thomas H. Huxley in the 1870's and lectured during the next decade in botany and zoology at Edinburgh University. From 1888 to 1919 he held a professorship in botany at Dundee University in Scotland.

In 1886 he moved with his wife into one of the most dilapidated houses in the Old Town of Edinburgh. This was the beginning of his involvement in slum restoration, sociology, and finally in town planning. After 1900 he spent more and more time in London where he was among the founders of the Sociological Society in 1904. In the same year he published his first town planning, or as he preferred to call it, city design report for the small Scottish town of Dunfermline, entitled "City Development: A Study of Parks, Gardens and Culture Institutes." 1

Between 1914 and 1924 he lived mostly in India where he not only held the chair of civics and sociology at the University of Bombay but also wrote at least twenty town planning reports. During this period he visited Palestine three times; in 1919 when he was originally commissioned by the Zionist organization to work on the Hebrew University and various town planning projects, and subsequently in 1920 and again in 1925. 2 Around 1924 he returned to Europe and settled finally in Montpellier in the South of France. He occasionally returned to Great Britain, for example in 1922, when he was awarded a knighthood shortly before he died.

The list of Geddes's activities is considerably longer. 3 In Edinburgh he established the Outlook Tower as a civic laboratory, propagated public gardens in the Old Town, organized international summer meetings for students, and opened the first student run halls of residence. He also wrote historical pageants, fought for university reform and developed odd folded papers which he called thinking-machines. Furthermore, he commissioned designs for Temples of Life, propagated the return of the Greek Gods and planned Gardens of the Nine Greek Muses.

The driving idea behind all his activities was to unite "life" in a Bergsonian sense again into a whole, after the 19th century had torn it apart under the influence of positivistic science. In this respect he was very much akin to his time. Life for Geddes was more than a biological function, it was a social activity, which should follow Kropotkin's principle of "Mutual Aid." A society actively pursuing the aim of an integrated co-operative life could, according to Geddes, take only one social and spatial form—that of a city. It seems remarkable that Geddes suggested the city as a suitable form for a human society at a time when cities were considered the worst place for human beings to be. Around 1900 cities were rarely looked upon as something positive. Probably some flaneurs in the tradition of Baudelaire appreciated the city as their rambling ground. And the love-hate relationship with the modern city, with the metropolis, as to be found in the writings of the philosopher Georg Simmel, in the essays of the architect August Endell, or in the Expressionist art of the 1910's and 1920's was only emerging around the turn of the century.

The type of city Geddes pursued was not the modern metropolis but a contemporary equivalent to the ancient Greek polis. Therefore, his preference of the word "city" instead of town, but on this account his insistence on the return of the Greek gods and muses into the cities could be explained as well. The polis is of course an old and constantly popular reform-model for societies in a state of crisis. From this point of view, Geddes’s ideas appear less advanced but more in accordance with his own time.
Geddes’s Theory of the City

In one of his Indian reports Geddes summarized his town planning philosophy with the following words: “Town planning is not mere place-planning, nor even work-planning. If it is to be successful it must be folk-planning. This means that its task is not to coerce people into new places against their associations, wishes and interests—as we find bad schemes trying to do. Instead its task is to find the right places for each sort of people, places where they will really flourish.” The keywords in the quotation are place, work and folk. Remembering that Geddes was a trained biologist it is not surprising that his notion of a place for a people derived from this very field. Geddes was deeply influenced by the theory of evolution. In contrast to his teacher Thomas H. Huxley, who was one of the fiercest defenders of the struggle of existence as the model for human relations, Geddes favoured co-operation as a possibility for human societies. In this he followed Kropotkin’s anarcho-socialist model of mutual aid. However, Darwin’s discovery of the natural selection as the basis of evolution emphasized the importance of the adaptation to the environment for the variety of forms that plant and animal life took in different natural regions. Geddes’s notion of a place for a people was the idea of the natural region as developed in 19th century biology and geography.

With the diagram of the valley section (ill. 39) Geddes summarized the region he had in mind. It was a section of the earth that followed a river from the uplands via the estuary to the sea. But the implications of this diagram are more complex than they might appear at first sight, and the analysis of the valley section has to go further. Man distinguishes himself from animals through the ability to change the environment consciously through his own labour according to his needs. The emphasis on labour as the main characteristic of man and society was a common feature during the 19th century. For Thomas Carlyle labor was a kind of religious function. Whereas John Ruskin and William Morris considered labor more as a possible form of art; an approach that inspired Ruskin’s essay on the Gothic in particular, and the arts and crafts movement in general. Marx and Engels recognized labor as a means by which man raises himself above nature. Geddes held the opposite view: man should not attempt to rise above nature but should adapt himself through the work he bestows upon the environment. In the much criticized Industrial city and society, exactly this adaptation had failed.

Different areas of the valley accommodated different occupations as listed at the bottom of the diagram of the valley section. These types of labor were the natural or basic occupations. Of course, man also changed the environment with his work, but in Geddes’s consideration of labor as the mediator between man and nature this played only a secondary role. Geddes went on analyzing the various professions in the modern town by tracing them back to these basic occupations. What seemed to be a straightforward analysis in which fishermen were regarded as forerunners of the shipping industry, revealed itself as an ideological cul-de-sac when Geddes declared the crofter as the “origin of the bank and insurance company.” The crofter, struggling with poor soil in the upper parts of the valley, was forced to develop for his survival a “life-economy,” as Geddes called it, and banks and insurance companies are, as well known, the institutions in which man saves money to secure his survival in case the capitalist economy brings hard times.

So far the region is inhabited by human beings best adapted to nature by various occupations not deriving from the inhabitant’s needs but determined by the possibilities inherent to the environment. All the inhabitants together formed a folk, the third term of Geddes’s triad. They were a folk or a people because they lived in a single area, the region, and because they shared common traditions, common beliefs, common habits; in short a common culture or, to use a Marxist term, they developed a single superstructure. Thus, the natural region, the basis of the valley section, was reflected in a cultural equivalent. Going back into the history of human civilization the first cultural equivalent Geddes was able to identify was the Greek polis. The American critic Lewis Mumford, the most famous disciple of Geddes, provided the best description of the assumed identity between region and polis. Writing about the ideal polis, the Republic of Plato, he declared: “As the basis for his ideal city, whether Plato knew it or not, he had an ‘ideal’ section of land in his mind—what the geographer calls the ‘valley section.’”
Two characteristics of the polis were of utmost importance for Geddes’s adaptation of the polis. The polis consisted of both an urban centre or core like Athens, and the surrounding countryside including villages and smaller towns. There was per definitionem no difference between town and country. Within the region as defined by the valley section, there was no difference between town and country. The valley region contained a variety of human settlements beginning with little hamlets, followed by smaller villages and towns, and at the end of the valley they all came together in the big city. This is only recognizable in older versions of the valley section (ill. 39), because most modern reprints omit these smaller settlements. They portray the valley as empty except for the big city. However, the analysis of the division of labor in modern towns as derived from natural occupations now makes sense, because it was an attempt to explain the town as the continuation of the country. Everything which happened in the town was rooted in the country or region.

The second important point about the polis is the relation between the citizen and his city-state. This interdependent relationship, in which the one cannot exist without the other, is described for instance in Plato’s dialogue The Republic. Plato tried to define a good city by analyzing what a good man is. He explained: “Well, we are bound to admit that the elements and traits that belong to a polis must also exist in the individuals that compose it. There is nowhere else for them to come from.” Geddes stated the same by using a biological metaphor: “Like flower and butterfly, city and citizen are bound in an abiding partnership of mutual aid.”

Geddes’s most famous diagram, the Notation or Charting of Life (ill. 40), was also developed around this relationship. Four words form the center of the diagram: town—school—cloister—city. Along the outer frame are four words again: acts—facts—dreams—deeds. Acts, in the top left quarter, are the day-to-day life of each human being. They became facts, in the lower left quarter, if they were remembered in the individual mind of the citizens. But to think about facts and their probable shortcomings meant to dream, which leads to the lower right quarter. Realizing dreams was acting, therefore the word deed in the upper right quarter of the diagram. The same applied to the life of a community; the town, again in the upper left quarter, represented the day-to-day life. This became reflected in schools of thoughts, history, or education. Some schools developed into the dominating intellectual focuses of their time; they were normally located in cloisters, monasteries, academies, universities, or similar institutions. The ideas about the life of the community which arose in these cloisters had to be implemented in the reality of the town. This was the moment a town became a city.

Geddes’s city was the region comparable to the polis, or as he once said: “In short then, it takes the whole region to make the city.” But, it has to be added, the region as a city was determined by its cultural, spiritual and political centre, as Athens dominated Attica. Again, Mumford proves to be helpful; he wrote in 1928: “... the city is the node of a region: it is the place where all the resources and advantages are brought together and made available for the whole population. Above all, the city gathers together, carries on, and makes available, the social heritage, through school and university, through laboratory and studio and museum and theatre, through its dominant religious and secular associations, the city is the repository of a community’s more developed cultural resources. To the extent that these institutions exist and work harmoniously together, the germ of a city exists, even though the population be as small as a village...” The primary task of the city designer was, therefore, to take care of the institutions which represented the cultural resources. The town planner was in charge of the material basis, the physical side of a town. The city designer had to attend to the material side, the psychological needs of the city as a community. The existence and proper functioning of the cultural superstructure marked the border between a town and a city. The whole city had a double meaning for Geddes. It referred to both the region as city and to any urban place or village with a working superstructure of cultural institutions.
Geddes in Palestine
As mentioned already, Geddes visited Palestine three times. He was never commissioned to formulate a strategy for the development of the whole of Palestine. The Zionists engaged him for relatively well-defined tasks like the Hebrew University in Jerusalem or the setting out of areas of land they already owned somewhere in Palestine. As usual, Geddes ignored the limits of his commissions because his understanding of planning forbade the exclusive focus on a small strip of land in an area which was likely to become a larger town like Haifa, for example. Both in Haifa and in Jerusalem, he managed to gain commissions from the administration of the British Mandate of Palestine to write additional reports on the future potential of both cities. He also wrote reports on Tiberias, on Taliotth, on Tel Aviv—the first new Jewish city in Palestine—and on other smaller settlements.

Despite the piecemeal character of his commissions Geddes designed for Palestine with the idea of a region as a city in mind. He declared: "For here [in Palestine] ... you have a comparatively simple society, of an unusually gifted people, in a small region, given over essentially to agriculture, yet with growing towns of their own, and one amazing culture-city." Although the quotation reads like a comment on the Zionist project it is actually Geddes’s analysis of the ancient Hebrew Scriptures. However, it also represents Geddes’s view of Zionism, which he saw as the recreation of a once successful ancient region as a new city. All the required elements were there. The Zionists discussed the necessity to transform the Jews from being Eastern European Lautmensche or town people into an agriculturally based population in Palestine. Geddes, who was without doubt acquainted with the methodological debate within the Zionist movement, could have interpreted this as a turn towards life-giving activities, the first step towards improving man’s adaptation to his environment. The growing number of Zionist settlements organized on co-operative and communal principles might have looked familiar to Geddes, who was himself deeply influenced by anarcho-socialists like Kropotkin, whose theories were spread among parts of the Zionist movement through translations by the German anarcho-syndicalist Gustav Landauer. And any return of the Jewish people to Jerusalem was a return to Geddes’s words, the "amazing culture-city."

The Hebrew University
Jerusalem was the site of Geddes’s first commission. He visited the city in 1919 for three months. The result was two reports: one entitled "Jerusalem Actual and Possible" for the British Mandate Administration and the other one with the title "The Proposed Hebrew University of Jerusalem" which was commissioned by the Zionist Organization.

The site of the University was Mount Scopus north-east of the old city of Jerusalem. Geddes and his son-in-law, the Edinburgh based architect Frank C. Mears, organized the university complex adjacent to the existing Gray-Hill-House. The main feature was the Great Hall at the centre surrounded by a hexagon shaped ring of lower buildings. (Ill. 41) Three wings of buildings outside the ring accommodated the institutes and departments. The north-east wing was intended for the natural sciences; the north-west wing for the faculties of engineering, architecture and town planning, and, finally, the west wing for the humanities. This arrangement of the departments expressed Geddes’s desire to synthesize the branches of human knowledge into a single whole. Closely related disciplines like architecture, town planning and the applied arts adjoined common courtyards. The hexagon was given over to the three areas of knowledge for which the ancient Greek culture was most famous: philosophy, mathematics and music. They symbolized the synthesis on a higher level. The side of the hexagon facing the Old Town was left open in favour of a grand flight of stairs giving access to the courtyard within the hexagon and to the Great Hall.

The skyline of old Jerusalem with its huge number of domes in various sizes inspired the silhouette of the university. Seen from the Old Town the Great Hall clearly dominated the group of buildings; no other building came close to its height. (Ill. 42) This hall was the feature that interested Geddes most. On a functional level the hall was simply a graduation hall, an aula academic. On another level it can be seen as a political statement. Sited next to the Muslim Dome of the Rock and the Christian Church of the Holy Sepulchre the Great Hall of the Hebrew University would have
dominated the skyline of Jerusalem as a symbol of the Jewish population of Palestine. The size of the dome was carefully considered, not only in comparison to other domes in Jerusalem, but also with similar domes in Rome and Constantinople. (ill. 43) On a third level, the Great Hall leads back to Geddes's understanding of the region as a city based on the polis. The ancient polis was visibly dominated by religious buildings like sanctuaries and temples. Accordingly, the life of the citizens was structured by sacrifices and religious activities. The main concern of religion in the polis was to strengthen the relation between the city and the citizen. Geddes, as already mentioned, advocated an idea of life which would satisfy both materialistic and spiritual needs of human beings. For the satisfaction of the latter he firmly believed in the value of symbols like paintings or buildings. Existing buildings offered man opportunities to learn and to regain his own history. New buildings allowed for the expression of the idea of the city as developed in the cloister. Each true city in history was dominated by a single building or by a group of buildings incorporating the spirit of the city, the genius loci. Geddes for example compared Athens, the ancient polis and Edinburgh, the great Scottish culture city, and discovered a striking similarity: in both cities the buildings expressing the genius loci, the Acropolis in Athens and the castle and cathedral in Edinburgh, stood on a rock, clearly raised above the town. If a new town wanted to become city it needed a built symbol of its idea, which should be placed above the town to dominate it visibly. In Geddes's ideal city this symbol was a Temple of Life, an idea which fascinated him around 1890.

This is exactly the third meaning of the Great Hall of the Hebrew University. Geddes considered any university as a possible cloister, where a synthesis of human knowledge could be achieved. Synthesis was the main characteristic of the new "Ideal Life," which Geddes occasionally defined as "the great Unity." If the Hebrew University was to be a cloister for Palestine as a city, then the Great Hall was the Temple of Life for the Region. Geddes wrote in a letter to Raymond Unwin: " ... I am greatly indebted to Frank Mears—who has ... materialized my long dreamed Dome of Synthesis (for Aula Academica) ... and whose convincingly pretty perspectives have delighted our clients ... ." Like the route for a procession a street wound towards the university. Halfway up the hill it entered through a gateway the walled university area similar to the entrance into a temple area. On other perspectives groups of students carrying a banner with the Star of David climbed the final steps up to the Hall, (ill. 37) The Star of David was for Geddes more than a symbol of Zionism; it was a symbol of unity. Connecting the six points of the star leads to a hexagon. Three corners stood for environment, function and organism, different words for the triad place-work-folk. The remaining corners stood for the reverse relation: organism, function and environment. Accordingly the students following the banner could also be worshippers of Life assembling in their Temple. The interior of the Great Hall supports both interpretations. The walls are covered with symbols—among them the Jewish Menora and the Magen David—but also illustrations of the natural occupations like the shepherd.

In 1923 Geddes explained retrospectively this double character of the Great Hall. He wrote that he remembered his plan for a Temple of Life from 1904, when his friend the Zionist and psychoanalyst Dr. David Eder approached him in 1919 as a possible architect for the university. Eder also ensured that Chaim Weizmann on behalf of the Zionist Organization commissioned Geddes and Mears for the university project. Both Eder and Weizmann played an important role in Geddes's commission to plan a university that was both a spiritual and cultural centre and a Temple of Life. Around 1900 Chaim Weizmann belonged to a group of young Zionists who called themselves "Democratic Fraction." In opposition to the political Zionism of Theodor Herzl, the Democratic Fraction supported the cultural Zionism of Achad Ha'am, who insisted on a spiritual re-awakening of the Jewish people as the necessary first step towards a successful re-inhabitation of Palestine. In turn, the Democratic Fraction proposed at the Zionist Congress in 1901 the establishment of a Jewish University as a center for the cultural and spiritual renaissance of the Jewish people. Some of Geddes's ideas might have sounded familiar to Weizmann when the two men met to negotiate the contract. Eder knew even more about Geddes's dream of a Temple of Life and the idea of the city it symbolized. In 1908 Geddes received an invitation from the biology-group of the Fabian Society, the think-tank of the Labour Party in Great Britain. He was asked to speak on eugenics. Geddes lectured in December 1908, interpreting the theme of eugenics in the context of his own ideas of a Temple of Life. The Temple he presented to the Fabians was dedicated to the Greek gods, which represented for Geddes the various stages of human life. However, important is the man who signed the letter of invitation from the Fabian Society—Dr. David Eder. This is one of the earliest known contacts between Geddes and a member of the Zionist movement. Geddes's Temple of Life was the first
connection between Eder and Geddes, and both Eder and Weizmann were to become the most faithful supporters of Geddes’s dream of a Hebrew University as the symbol of the unity of life. As late as 1949 Weizmann wrote: “I still hope before I die to see the great assembly hall which Geddes designed rising on the slopes of [Mount] Scopus.”

Geddes and Tel Aviv

Geddes designed a masterplan for Tel Aviv in 1925. The general layout of the streets and of the residential blocks with interior garden spaces follows Geddes’s ideas but the architecture does not; instead of small garden-city cottages, houses in the Bauhaus-style were erected in the decades after the 1920’s. However, especially two topics of the report refer to Geddes’s idea of the city inspired by the polis.

In Chapter V Geddes dealt with the “Sanatorium Quarter Marino” which he planned for an area in the north of Tel Aviv close to the beach. He suggested a sanatorium for tourists, an amphitheatre, a sportsground and a gymnasion, a secondary school. He also planned a small nature reserve north of an adjacent old Moslem cemetery. A short paragraph in this chapter dealt with ancient examples of health resorts, for instance Epidaurus in Argolis. There, as Geddes explained, a theatre was placed next to the ("Gymnasia" for the body); in this case gymnasion meant a sportsground. In ancient times, he continued, these two places for the healing of mind and body were very often complemented with a Temple for the God of Healing. Geddes’s “Marino Sanatorium” provided both an open-air-theatre to heal the mind, and a sportsground to heal the body. Geddes did not suggest a Temple of Life for Tel Aviv, but the nature reserve within the “Marino” quarter can be considered as the Temple’s equivalent. The reserve was a place in which to study nature and to experience the Geddesian idea of an integrated Life, Open-air-, or amphitheatres, sportsgrounds, nature reserves, and large gardens as places to heal body and mind, and to experience life were standard suggestions in most of Geddes’s town planning reports. They can be interpreted as an answer to the contemporary demand of “Licht, Luft und Sonne” ("light, air and sun"), but in Geddes’s report they are also a direct reference to the polis.

Chapter VII of the report dealt with the cultural institutions for the new city. As in the Jerusalem report, Geddes envisaged a cultural centre consisting of museums and educational institutions. He called this assembly an “Acropolis” which he intended to concentrate in a small area on the highest available site within the topography of future Tel Aviv. This location was of utmost importance for Geddes. He wrote in the report: “Every city of the past which has adequately risen to the conception of the Culture-Institutions seen and felt appropriate to the expression of its ideals, and of its developing civilization ... has chosen for these purposes the very noblest site within its area.” Geddes’s interest was not primarily the purely aesthetic implications of this decision. He did not object to the domination of a city-skyline through a cultural acropolis. But he wanted to achieve more. Compared to Bruno Taut’s Stadtkrone, a place for contemplation, meditation and cultural activities, Geddes’s cultural Acropolis was more; it was the starting point for the active participation of the citizen in the life of the city. Geddes explained in the Tel Aviv report: “Such location ... carried with it a full yet ever deepening civic sense, an extending and enduring influence throughout the city; and thus became in time its main glory; and this alike for its people and even for humanity beyond.” Geddes extended the idea of a city crown in his book Cities in Evolution by referring to Plato’s distinction between a town and a true city, made in the “Myth of the Golden Age of Chronus” in the Laws. Plato’s town was a simple dwelling-place where some human beings ruled over the rest, whereas in a true city, God—which means an idea—ruled the city. Geddes wrote: “The great City (the town of Plato) is not that which shows the palace of government at the origin and climax of every radiating avenue: the true city ... is that of a burgler people governing themselves from their own townhall and yet expressing also the spiritual ideals which govern their lives, as once in ancient acropolis or again in medieval church or cathedral.”

Volker M. Welter
The Vision Failed

Geddes’s city was conceived as a contemporary expression of the polis. He was far too much an evolutionist and scientist as to allow himself a simple retrospective view. His attempt to achieve a contemporary version of the polis allowed, even demanded, the application of the latest advances in town planning, general science and technology. He happily embraced modern garden cities or villages and welcomed new technologies like motor cars, or improved production and transmission techniques for electricity. But he also occasionally suggested town improvements of a surprising simplicity. Again he emerges to be very much a man of the late 19th century. Change and progress were always positive, although Geddes had one reservation: both had to be guided in the right direction. As an evolutionist Geddes took for granted the constant progress of mankind. His concern was less the basis of human life; he wanted to make sure that the superstructure would be in advance of the basis, because Geddes firmly believed that change in the consciousness of the people was the driving force towards a better society.

The Zionists had leaders, who came, as Geddes once wrote, “essentially from the professional and scientific classes,”27 They would take care of the basis for the Zionist project, the agricultural and industrial side of the life in Palestine. He, Geddes, wanted to contribute the missing synthesis, a vision for the new life. He obviously did not realize that most of the Zionists had a vision for Palestine: to build a society based on socialist ideas. Until the late 1920’s Geddes continued to propagate the Great Hall as the needed Temple of Life although in a more and more realistic direction. Later perspectives show the building, now called Rosenthal building, without its impressive dome, which has disappeared in favour of a less sublime stepped roof pyramid. Similarly, the student-workers gave way to young people casually strolling towards the hall, which, nevertheless, was an impressive building demanding subordination. But what had still seemed modern in the years immediately after World War I was now revealed in its true colours only ten years later—a vision derived from the 19th century, pursued by a man obviously no longer in accord with the demands of the Zionist movement. The Bauhaus architects and urban planners had more to offer, to use the phrase of Leben, but useful social housing. The future of the Zionist Palestine belonged to them.

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