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TWO years ago the Minister of Education in Ontario set up a Committee on the Planning, Construction and Equipment of Schools. The Interim Report of that Committee has been published in this *Journal*. We are concerned here only with one aspect of the Committee's work. The Minister believes that schools should be semi-permanent, and we believe he would set as a limit of useful life a period of some twenty-five years. His reasons are indisputable. We have seen great changes in education and science in the last twenty-five years, and it is a foregone conclusion that we shall see even more far reaching changes in the next quarter century. It was, no doubt, the Minister's hope that the semi-permanent school would be cheaper than the permanent one. To date, the Committee would not claim that the semi-permanent schools, built under its recommendation, are substantially cheaper than permanent ones with the same educational requirements. Nor would the Committee make any great case for complete flexibility in the plan that would allow easy and cheap internal alterations. There is no piping or wiring in partitions, the school is built on a module 7'-9", and daylight lighting is enormously improved over previous schools. It is a better school than the type common in elementary schools before the war. It seems to us that the goal of a semi-permanent, or even a temporary school, completely flexible in plan and considerably cheaper in construction than a permanent building, is still worth aiming at. Therein lies the great challenge of our age for all kinds of buildings.

AT the moment, the problem is baffling because, along with rising prices in labour and materials, comes a host of new requirements which this generation considers minimum, and an earlier one considered superfluous. Washrooms instead of privies, central heating to protect the washrooms, teachers' rooms and indoor play spaces are a few of the physical increases in the school structure that were not thought necessary even ten years ago in rural areas. And every square foot of semi-permanent space costs $10.00.

THE hospital is another example where we encase in reinforced concrete expensive equipment and installations that will be completely obsolete in twenty-five years. Atomic research, to mention only one field of medical research, may produce changes in the treatment of patients, and may affect the planning of hospitals before the hospitals now under construction are ready to receive their patients. A dozen arguments may be made against semi-permanency. The chief will be the cost of urban land and rigid building codes involving fire resisting materials. In answer to both of those arguments one can only ask whether, with improved transportation, any hospitals will, or should be, in urban areas in twenty-five years.

THE problem is not one for a Committee of experts unless it has behind it something like the British Building Research Station, and a grant that would permit experimental building and a full time staff. The National Research Council could undertake it with the blessing and support of doctors and nurses and patients, school teachers and pupils, Provincial and Federal governments and taxpayers.

Editor.

A WORLD CENTRE FOR THE UNITED NATIONS

A LECTURE BY LEWIS MUMFORD (HON. A.) AT THE R.I.B.A. ON FRIDAY, 12 JULY, 1946

Reprinted from the Journal of the Royal Institute of British Architects

ON Friday, 12 July, Mr. Lewis Mumford *(Hon. A)* lectured at the Royal Institute on "A World Centre for the United Nations."

The Chairman: After the heat of the day. I expect that many of us are looking for refreshment of the spirit. The size of this audience suggests that you are hopeful of finding it, and I think that that hope is justified.

Mr. Lewis Mumford is astonishingly known to most of us; I do not know how he does it, but his name has certainly become a household word in this country. I think that it is because he has something to say and knows how to express himself, and is obviously an untiring worker. That sounds very patronising, but if there is one thing that a chairman can do it is patronise the lecturer, and I am not going to lose this exceptional opportunity of doing so!

For the benefit of the one-tenth of one per cent. present who do not know who Mr. Lewis Mumford is, I would explain that he is an author, a sociologist, a lecturer, and a planner who, I think I am right in saying, was a disciple of and also a collaborator with Patrick Geddes. Latterly we have known him through his books. Of his last book, *City Development*, I have not been able to get hold of a copy, but I hope he will remedy that! Among his others are *Culture of Cities, Science and Man, The Golden Age* and *Sticks and Stones*. I expect that he would deny the parentage of certain critical articles on architecture which I used to read before the war in the *New Yorker*, and which I thought were the best architectural criticisms that anyone could wish to enjoy. I think that *Sticks and Stones* is one of the best books on the general subject of architecture which has been written, certainly in the last quarter of a century. I expect there will be a rush to get it after this meeting, but it is very difficult to do so. Last, but not least, Mr. Lewis Mumford is an Honorary Associate of this Institute.

Mr. Lewis Mumford: Your distinguished chairman's introduction would probably have reduced me to silence were it not for the fact that I already have my address prepared. I wish to say before I read it, however, that I am deeply sensible of the honour of speaking in this room, as well as of the honour of having become a 1942 Honorary Associate of the Institute. I might forget to say that at the end, so I put it at the beginning.

In taking for my theme tonight the needs of a world centre for the United Nations I do not purpose to open a discussion that will be closed by the decision that will be made next September when the permanent site will possibly be selected. I would not take up your time so frivolously as to discuss a decision that lies completely outside our immediate control or influence. For presumably, when the United Nations meet our leaders will proceed, with that fearful automatism which characterises so much of our political thinking to-day, to deepen their previous commitments and to take the next step that their earlier actions have indicated—somewhat like a hunter lost without a compass in a bog, stepping judiciously from hummock to hummock, without troubling to ask himself whether he is headed for solid ground, still less whether, in the first place, he has properly equipped himself for the expedition.

Theoretically there is still time left to correct the errors that have already been made in selecting a site for the headquarters of the United Nations. But I am not sanguine enough to believe that the present commitment will be blocked and that a more critical analysis of the needs of a world centre will be made, so that, after sufficient research and discussion, an adequate programme will be framed. I have examined carefully the directives that the United Nations site committee were given to guide them in their explorations; and I can only say, with perhaps brutal frankness, that I should not care to select even a small country home with as little sense of what my present requirements were or the future needs of my household were likely to be.

But please remember: no primary blame attaches to the committee that had the heavy responsibility for selecting the site. That committee might have been composed of political Aristotles and technological Leonardos and Wrens, and they still would not have been able to make a sound selection on the basis of the directives they received. The fact is that the United Nations, in the very act of giving body and form to their charter, have pressed for a hasty decision on a matter for which there has been little adequate preparation in anyone's thought, little serious reflection of any kind, except for quite limited post mortem discussions on the mistakes made in building the palace for the League of Nations. Thirty years or so ago, indeed, Hendrik Christian Andersen and a group of able colleagues made a remarkably searching study of the political and cultural requisites for a great world capital; but instead of stimulating criticism and leading the way toward further improvements, Andersen's proposals, published in a very limited edition, were allowed to gather dust, so that by now they have interest only for the antiquarian. Except for the admirable canvass of needs for "The Headquarters of International Institutions," made by Mr. C. Wilfred Jenks for the Royal Institute of International Affairs, the very groundwork for discussion and decision has not been laid.

But if our political leaders have, in pressing for quick

decisions on this grave matter, shown the valour of ignorance, the architects and town planners throughout the world have shown, I regret to say, little more understanding than the statesmen. Without a thought for the needs of the institution, without an effort to clarify the programme itself, the architects of almost every country have raised a premature clamour over the way in which the designs and plans are to be chosen once the site has been selected—as if the highest skill here could undo the damage of failing to formulate an adequate programme. Few of us, it seems to me, can escape blame in this matter, no matter what our professional qualifications and interests may be. The problem has caught us asleep; and we try to cover up our embarrassment at being caught by talking loudly about something that was on our minds before we fell asleep. If this seems a malicious and unkind judgment on my part, let me confess that the present speaker fell at first into the same error. If I dare to talk at all to-night, it is because I am now giving you my second thoughts.

Now, I have little hope at this late date that the counsel to Stop and Think, the counsel to take further counsel, will prevail in the United Nations next September, or that even the need for it will be understood. Yet the dangers of selecting a permanent site before an extensive survey of the problems of political and architectural organisation has been made should be obvious; for by attempting to improvise overnight a physical shell for an institution that is only at the beginning of its growth one necessarily imposes its present political limitations upon that physical form—though if the United Nations endures at all it is bound to grow out of those political and social limitations, and the planners of the architectural elements must, from the beginning, seek to transcend the original weaknesses and errors which tired or unawakened men have committed because they dared not give themselves time to think. That seems like an impasse; but let us take consolation in the fact that although we can never afford to make avoidable mistakes on questions that have to do with the comity and concord of peoples, we will in the nature of things sooner or later be forced to correct those mistakes when we make them. There is nothing sacred about a well-meaning error. And so I am asking your co-operation as well as your indulgence to-night in helping me to examine the conditions and the purposes that should underlie the writing of an adequate programme for the new headquarters of the United Nations.

This undertaking is not so presumptuous as it may seem; for its intention is not to affect the immediate decisions of the United Nations, but rather to set in train a fresh discussion, and ultimately to promote such further research and reflection as will enable another generation to rectify the errors we are now making. The luxury of thinking freely on this important subject must not be denied us by any misgiving that the results, should there be any, will probably lie in the distance. Those who are obsessed by the need for immediate practicability forget that quick visible results are of little significance unless they are attached to long-term purposes they help to fulfil. In order to formulate an adequate programme for the United Nations centre we must first ask ourselves, then, what are the purposes of this organisation, and what developments is it likely to undergo during the next generation and the next century.

Obviously these are not architectural, geographical, or town-planning questions; but until one finds the answer to them in political and social terms one cannot translate that answer into actual buildings. Nor can one find a quick short-cut to an answer merely by consulting the preamble to the charter for the United Nations; for we have to consider this organisation, not merely in view of the pressures and compromises that called it originally into existence, but in view of the momentum it carries over from a wider past in world co-operation, and in view of potentialities which must be fulfilled in the future if the human race as a whole is to survive. Nor yet can we answer the problems raised by future needs wholly in the indicative mood: for we must include among our basic premises imperative human desires and human purposes which are, day by day, modifying the existing order. If to-day we live in a world dominated, indeed threatened, by the machine, we do so because the philosophers and scientists of the seventeenth century admired machines, planned machines, dreamed about machines, and because their dreams in time persuaded the common run of men to sacrifice a hundred other modes of life-fulfilment in order to give their all to machine production. This old dream has turned into a compulsive nightmare, and our generation must dream a more human dream, which will avert the final orgy of extermination that now threatens us. So, in projecting the requirements for a World Centre, we must face the future once more in the imperative mood: stating our needs, formulating our demands, projecting our purposes —knowing, of course, that we shall not satisfy all our claims and requirements, but that the future will be poorer unless we make them.

When all these considerations are taken into account, I think it is possible to say that the United Nations is the second great effort in our time to give political expression to the processes of a uniting and already partly united world. This union of mankind is not the dream of a few scattered idealists, nor is it the accidental outcome of an effort to fight a global war against enemies that threatened the existence of freedom in every part of the world: it is rather the goal that has been implicit in mankind's entire development, and that was first openly expressed politically in the coalescence of great empires and religiously in the doctrines of unity preached by the universal religions. This process of unification has often been retarded by the barriers of geography, by the taboos of the tribe, by the impediments of language; but in spite of a thousand obstacles the links that bind mankind together have steadily multiplied. The change that is coming to a decisive climax in our own age— decisive because the failure to accept the challenge will probably wipe out civilisation, and perhaps even man-

kind—is betrayed by the very words we use. The words kind and gentle, for example, had in their origin a very restricted and local application; for people were kind only to those of their own kin or kind; and they were gentle only to those of their own gens or clan; but step by step, never faster perhaps than during the last century, kindness and gentleness have been applied outside the family and the tribe, first to the wayfaring stranger, who had a claim on one's hospitality provided that he did not stay too long, and eventually to the starving, the destitute, the oppressed in every land. We know, on far wider evidence than the Stoic philosophers commanded, that the wisdom and skill of any single country is small beside that of the human race, and that the wealth of any single country or continent is meagre unless it can command the goods, the services, the knowledge, and above all, the goodwill of the rest of mankind. The greatest fund of wealth man has ever created—the heritage of science and technics—has been a product of international collaboration of the widest and freest kind.

What I am saying is, of course, a commonplace and a platitude; but this fact does not lessen its present importance and significance. For thousands of years the sentiment of human brotherhood, the idea of world-wide co-operation, had lacked organs and members: only single isolated threads bound men together outside their local community. To-day the voice of a single speaker may reach countless millions in Asia faster than it can travel, without electrical aids, to the rear of the hall in which he is speaking. New York is now closer to London or San Francisco than it was to Boston a century and a half ago. The recognition of this unity and its incorporation in our political and social institutions is the price of mankind's continued existence: nothing less. For if what I have been saying was all plainly legible and intelligible long before the atomic bomb was invented, that ultimate method of extermination has underlined the need for intensifying the processes of co-operation.

With the production of the atomic bomb — to say nothing of equally formidable methods of extermination that chemistry and bacteriology have at the same time opened up—it has become plain that mankind must either achieve, with all possible swiftness, a higher level of common understanding and co-operation than they have yet attained, or they will bring on a catastrophe, in comparison with which the devastation wrought by the last two wars over a period of ten years of fighting, will seem as innocent as the rampage of a small child in a nursery. Unless we have the faith and the courage to realize a world community, operating under a common law through a world government, no smaller kind of community, be it a village or an empire, will be capable of maintaining its integrity or its security. There are no limited and tentative answers to this problem; unconditional co-operation is the alternative to unconditional extermination. To make this co-operation possible we must rally our creative powers, and make visible to the mass of men, by our own actions and by our plans, the beneficent possibilities that this dangerous situation has created.

Mankind has never faced such a sharp alternative before, because evil never had at its disposal such unlimited forces of destruction: no cheerful reliance upon previous human experience will, therefore, bring us safely through this ordeal. Nor is there any physical solution to the threat of the atomic bomb through decentralisation: I should be the first to advocate such a scheme if it made any sense whatever. But the fact is that the energies and poisons we now command could eliminate the crops and animals on which man depends for food; so that, if we continue on the downward path where the demonic Hitler first pointed the way, we shall find ourselves swallowed up in an abyss of infinite devilry, an abyss of moral nihilism, which will permit us to use the weapons we have conceived, even though we know they will also bring on our own extinction.

These observations are not so far from the subject in hand as you may, at first hearing, be inclined to believe; for if the menace is as overpowering and as terrible as I have pictured it, following the best of authorities, the physicists and bacteriologists themselves, our conclusion must surely be that the means of answering this challenge must also be conceived on an equally heroic scale: this is no time for small plans, for grudging half-measures, for future projects that will be indistinguishable, in either scale or purpose, from past precedents. The physical sciences have broken all our precedents; and if we are to restore the human balance the social sciences and the social arts, like architecture and town planning, must be equally bold, and when need be equally ruthless of mere precedent. Perhaps the modern movement in architecture, with its wide international affiliations, may be looked upon as a preliminary tuning-up of the instruments toward the playing of an entirely new score.

Now I need hardly remind you that the planning of a centre for the United Nations has so far been based upon a series of obsolete political premises — the premises embodied in the original Dumbarton Oaks proposals, and only slightly modified in the final charter that came forth from the San Francisco Conference. All those efforts were actually obsolete before they were brought into existence: the charter itself was the work of men who were reluctantly performing in 1945 the work that their opposite numbers should have performed in 1899 when the first Hague Conference was held. If the selection of a site for the United Nations continues to be governed by the view of this organisation that was originally in the minds of its founders and accorded with their limited and narrow purposes, the solution would be as simple as it would be negligible. All one needs for such a site is a plot convenient by plane from Moscow, London and Washington, a plot as secluded as possible from prying eyes and listening ears. I regret to say that the present choice of a suburban site in Westchester County hardly meets even these limited requirements.

But mark this: before the Assembly had concluded its

first session the United Nations had grown beyond its original premises: it had become something more than an instrument whereby the three major victorious powers might lay down the law for the rest of mankind without making honest provisions for keeping it themselves. We cannot stop short at any half-way point in this development: for to stop is to make ready for war, or rather for the new successor to war itself, unrestricted extermination: Hitler's last hideous bequest to those who opposed him. I would not over-simplify the heartbreaking difficulties that the United Nations will have to conquer before this organisation becomes an effective instrument of world government. However we may seek to hasten the necessary transformation — and hasten it we must — the processes of co-operation cannot, by their very nature, be achieved by fear. If the world could be unified through force and terror we might have left that task to the Nazis, who were willing to use both in unlimited quantities. But the goal toward which we must now head should be plain: it is a world government, operating on behalf of a world community. Each of us, in his purely national capacity, is only half a man: the other half of ourselves is bound up with the whole wide world. The task of building a new world centre is to dramatize this fact and make it visible. We have to create more than an instrument of government: we have to shadow forth a new life.

If one carries these preliminary considerations to their conclusion one must put to one side, I submit, the belief that the headquarters of the United Nations may be small, inconspicuous, secluded, designed on the principle of protective colouration, a structure whose littleness will permit it to be lost and almost forgotten in some great metropolitan area, or removed, for the sake of extra parking space and extra housing quarters, to some suburban site within easy distance by car or train from a great city and its charming distractions. The very requirements set up in the United Nations charter for economic, social, educational, and cultural facilities, as well as political ones, demand a community conceived on a larger scale: something more than the building of a modest Trading Estate for politics. We need a place where new organs of the common life can develop freely, where they can be spaciously and handsomely housed, a place that will also attract to itself old organs conceived for international service, like the Rockefeller Institute for Medical Research, like the International Institute of Bibliography, or like the Geneva School of International Education. We need a site adequate to house a world university for post-graduate studies. Our poltical thinking will be poor and meagre unless it is constantly fortified by parallel efforts in many other fields: for if the world is to learn the ways of co-operation, among the first people to be educated for their international tasks, to be educated and constantly re-educated by every means we can bring to bear, are our statesmen. When the atomic bomb was invented it was not the politicians but the atomic physicists who grasped promptly and effectively its political implications, at least in America, where they were most intimately acquainted with the terror of the bomb itself.

We have thus, briefly, been drawn by our analysis of the problem to a quite different set of conclusions than those which have so far governed the United Nations leaders. We have concluded that the new community must not be a specialised political phalanstery; but rather that it must be, in itself, one of the focal points of a world community. Once we accept this conclusion we must, almost inevitably, accept another fact that follows from it: namely, that the site for a new world capital must be carved out of a city that is already in existence and that already performs no small part of the functions that the United Nations centre must encourage. Such world cities belong only partly to their immediate regions and country: they have become big, they have become economically powerful, they have even become centres for higher education and research precisely because they have reached out for goods and men throughout the planet. If a form for international life has existed anywhere it has existed there. London, Paris, New York, Rome, Berlin, Buenos Ayres, to say nothing of Hong Kong, Tokyo or Honolulu, were true world cities, in which the quickening processes of cultural interchange coloured everything from the food people ate to the thoughts they brooded upon.

Admittedly, the growth of these great world cities was not altogether a healthy one; far from it. With respect to their boasted wealth, most of these metropolises had achieved their eminence by a merciless exploitation of both the external proletariat overseas and the domestic proletariat nearer home: on neither the biological nor the cultural levels were these cities the unqualified successes that their ruling classes imagined them to be. Furthermore, the terrible miscarriage of civilisation in the great world cities of the past was no mere accident. On the contrary, the incoherent planning, the depressed housing, the contrasts of extreme luxury and extreme poverty, the purposeless materialism of the whole routine were the expressions of a society that was out of balance. On one hand, the world city of the past was La Ville Lumière; on the other, the City of Dreadful Night. At the centre, beauty, order, civic vitality; on the periphery, or rather just behind the pretentious façade, sordor and corruption, depression and blight.

This evening I shall take it as abundantly proved—for I have no hopes of convincing those who have not come to this conclusion through their own observations—that the age of uncontrolled financial exploitation and aimless metropolitan expansion, two phases of the same process, is already dissolving before our eyes. Some of the greatest world cities, like Berlin and Tokyo, have actually become heaps of rubble and charcoal; and unless more humane purposes are formulated, and unless more intelligent plans prevail, the remaining metropolises of the world are headed for an even more sinister fate. The world cities of the past will either be liquidated by a benign intelligence, as the plans for Greater London and Manchester now propose, or they

will be obliterated by the powers science has placed in man's all too ape-like hands. If we would avoid the second terminus we must conceive a new kind of world city, more directly designed to embody the good life and to further the processes of international co-operation. And the first place where such a demonstration may take place is, I suggest, in the new centre for the United Nations.

What I should like to lay down for discussion, then, as a consequence of my previous analysis, are the following proposals:

First: That the site for the new centre be found within an existing world metropolis. Such a centre is already completely equipped, not merely to offer many essential international services, but to provide human hospitality for all manner of strange guests, taking their differences and their peculiarities for granted as no isolated countryside and no merely provincial city can bring itself to do. The land acquired for this centre should be on the order of one to three thousand acres; and the new international city should be created by a large-scale process of slum clearance and replacement, financed wholly by the United Nations and including provisions for the re-settlement, under local administration, of the people and the industries that may be displaced.

Second: That the new world centre should be set up, legally, as an independent municipality, bearing its share of the expenses for municipal services provided by the greater metropolis itself, but otherwise acting as an autonomous unit. This centre should be conceived not simply as a group of assembly halls and administrative offices, but as a balanced urban community, completely equipped for living, capable of growing up to the point where it would hold a population of between twenty-five and fifty thousand people in permanent residence, with perhaps as many as a fifth of that number as transients. Such a community would contain ample domestic provisions for the permanent staff of the United Nations, including the schools, hospitals and other services needed for their sympathetic care: likewise it would be prepared to house the personnel of the affiliated international organisation, in such a fashion as to promote meeting and social intercourse as well as professional collaboration. One of the great desiderata for such a centre is to provide both the permanent staff and the visiting delegates with the opportunities for living balanced, normal lives: so that, as Mr. Jenks wisely remarks, they may retain "as fully as the necessarily special conditions of their lives allow, the outlook and perspective of ordinary people." Only a well-planned city with a mixed population, including a normal share of wives and mothers, can produce such an environment.

Third: That the new world centre be conceived, both in the method of designing it and the process of building it—as well as in its further administration—as an example—as a paragon, if you will—of the new world order we are now in the course of building. In its design, in its layout, in its actual structures such a city must make bold departures from the standard form of the classic periods of planning no less than from the standardised disorder of most of our contemporary metropolises. Such a city must distinguish itself, not only by its clarity of design and its growing unity of treatment, but by its studious retention of the human scale, by its resolute avoidance of the pompous and the grandiose, by its insistence upon measure and purpose in every element of the design. This city must be cut to the measure of a different kind of man from the powerful, domineering, semi-neurotic types who have left their marks so unmistakably on the great capitals of the past. Yet such a city, though exemplifying the principle of balance, will make no effort to be wholly self-contained: the very choice of a site proclaims this fact. For the essence of community, from the sociological standpoint, is that no part of it can remain isolated from the whole, no part can be completely independent or work out its salvation without acknowledging its continued dependence upon other groups, associations and communities.

Fourth: That a series of such centres be projected for all the major continents and sub-continents, both as a means of providing services of an international nature for these regions, and as a method of demonstrating the essential principle of social relativity, whereby any part of the world may, temporarily, become the centre of its life. The building of such international cities would, I believe, alter the centre of gravity of the political world, and alter it for the better. It would not merely satisfy ambitions and hopes on the part of other peoples than the dominant nations of the past and present, which we ignore or suppress at our peril: it would also provide a demonstration lesson in international co-operation that would go far deeper, because it would be continuous and prolonged, than the lessons some of us faintly began to learn in the fighting of a global war. Each new centre that we started to plan would deepen our commitments to peace and comity.

All this may seem a very large order indeed; for it demands a marshalling of resources, a dedication of professional work, a daring in social inventiveness, which so far only the project for tapping atomic power and creating the atomic bomb has called forth. Yet the creation of the atomic pile should prove to us that there is no objective, however seemingly extravagant and remote, that men cannot, by a pooling of their minds, accomplish, if the will and the purpose are there. Compared with the atomic bomb project, only a small part of the building of a world centre for the United Nations lies altogether within the realm of the unknown and the unexplored. If there is any novelty at all in these suggestions, it lies only in the fact that they have been brought together and applied to the special case in hand.

The first proposal, that for placing the new community in the very heart of an existing world metropolis, may seem the most radical and difficult suggestion; but actually it is a step for which the historic parallel and the historic precedent actually exists. I refer, of course, to the relation of Vatican City and the city of Rome.

Politically and legally, as well as physically, there is a close tie between the two schemes. In planning for a new world centre we propose a far more ample site, and a more complete, a more fully balanced community, for the international city is itself to become a model for the interior reconstruction of other metropolises. But the principle of placing a universal institution alongside municipal and national institutions, in what the biologist would call a symbiotic relationship, nevertheless holds.

As for the process of land acquisition, re-planning and building, all that comes under the familiar head of slum clearance. In choosing the first of the world centres to be built, after all the geographic, climatic and social data have been appraised, the final decision would probably be governed by the degree of interest shown by competing municipalities for the privilege both of serving as host and of attracting international aid for the re-making of its own urban structure. Very possibly a blasted city like Hamburg or Leningrad might offer opportunities and incentives that New York, clinging to its costly obsolescence and the inflated values derived therefrom, would not provide. Even in New York, however, it would not be difficult to find plenty of land on Manhattan Island itself whose clearance for a world centre, by gradual stages, would immensely revitalise the whole city. Both the honour and the opportunity for the city that was chosen would be great.

The second proposal, I have no doubt, is more easy to assimilate: one might call it a variation of the County of London plan; or, in breeding terms, by Abercrombie out of Howard. When Ebenezer Howard projected the garden city he realised that the principle of the balanced community was equally capable of being applied to the internal reconstruction of the metropolis. And in his too often neglected chapter on Social Cities, Howard pointed out that garden cities themselves would obtain enormous cultural and social advantages, no less than economic ones, were they created, not alone, but as part of a larger urban complex. I conceive that the new centre would be something more than a garden city; but it certainly would not be less. The unified ownership and control of the land, the limitation of area and the limitation of the population, the balance of functions, are all essential elements in the demonstration. In this international city, with its many transient workers, one might imagine larger public spaces and smaller private ones than in the existing garden cities, to correspond with the preponderance of public buildings; but the general balance would be close to that which was struck in Howard's original outlines. The local green belt, reduced to a park, would be more important than ever in setting off the new from the old.

As for the third proposal, it relates mainly to the architectural and the civic design of the project: a matter where I should hardly like to pit a layman's imagination against the judgment of the many distinguished practitioners in this room, although in my original draft of this paper I found myself, a little officiously and wantonly, playing with suggestions like that for making sure by planning that statesmen got an occasional chance to clear their lungs and to reflect by themselves for a quiet half hour through the judicious relationship of hotels, assembly halls, and sequestered walks. We have few examples of functional urban planning, except on the most limited domestic scale; and once the architects of the world got started on such a project I doubt if they would be easily satisfied with any of our current stereotypes, even the so-called modern ones. But I dare not get started on this theme for fear that it would draw your attention away from more important matters.

The fourth proposal, finally, may seem the most lighthearted of all, since there is no evidence that our political leaders and mentors would even in their present state of mind consider building a single whole community, to say nothing of a grand series. And yet, if the other three proposals were granted I should hold on to the fourth as essential to the completion of the main idea. The minimum need for a world as big and complex as ours, containing over two billion human creatures, is for at least six or seven centres, which would represent every great cultural area. There are no longer physical obstacles to this process, as there would have been fifty years ago: the processes of instantaneous communication and manifolding have made it possible to keep identical permanent records in each of the world centres with little more effort than it takes to make the original. No great international corporation operates from its home office alone; and why should we think that in the political and cultural relations of mankind we can work on any more niggardly basis? The provision of more than one capital does not imply that the members of the United Nations organisation would be in a state of nomadry: nothing could be more disruptive either to normal social life or the processes of administration. But the choice does not lie between a single fixed centre and an indefinite series of shifts.

If as many as six world capitals were in existence each might be occupied by the central staff for a five-year period in rotation; and in the course of a generation each of the major population areas would have the distinction of becoming temporarily the centre of world affairs. Not merely would this arrangement give more than lip service to the recognition of political and cultural equality between the peoples of the world: it would also have the great spiritual advantage of inducing the leaders and governors of the world to make Canossa-like pilgrimages to other centres far below the edge of their ordinary horizon, seeing world problems from the altered perspectives that a fresh position in space actually gives one. Finally, such an arrangement would help put an end to the sterile totalitarian dream, the dream of an Alexander in one age, a Napoleon in another, and a Hitler in a third, that a single nation, a single culture, or a single group might ever dominate and control the multifarious activities of mankind. In the task of reconciling politically the one and the many we must, even in those institutions designed primarily to promote unity, recog-

nise and pay homage to the values of diversity, variety, individuality, difference.

One charge will immediately be brought against such a programme as I have outlined, even had I been prudent enough to confine it to the building of a single city. And that is the charge of extravagance. Where is the money for such a gigantic enterprise to come from? Is it not singular that we never ask these questions when we are confronted with the demands of war: there is no extravagance, no waste, no practical demand too colossal to keep us from opening our purses and robbing generations to come of their inheritance. That paradox is too bitter to be meekly swallowed. There will never be peace or security in the world till we are ready to give as much for the purposes of life as for death, to spend as much on childbirth as on funerals, as much on building cities as on their demolition. If our present needs do not bring about a transvaluation of values here we will write the death warrant of our peoples. Should the proposals I have put forward prove ill-conceived let them be condemned out of hand; but if there should be any merit in them let no one seek to put a limit to their fulfilment by mere considerations of expense.

For actually, once the costs of land acquisition and re-settlement were written off, these new quarters would be self-sustaining, and to finance them we would have, not the limited resources of a municipality or a country, but the total productivity of mankind. At present we have only the roughest notion of what the expenses of mankind in this last war were; but one city could probably be acquired and built on the most generous scale possible with less money than was spent by the world in six months of fighting; and even if it took a whole year's expenditure it would still be the soundest possible investment that our generation could make. Where our heart lies our treasure will lie also; and if the treasure be not forthcoming that will be a proof, and a sad proof, that our hearts are still untouched. Every pound, dollar, and rouble would be well spent if, in the process of conceiving and building a world centre, we gave mankind the vision of a new goal, the method for a more effective kind of co-operation, and the hope for a more benign and life-furthering civilisation.

To bring such a city into existence we shall have to revise many of our preconceptions in both city building and urbanism. Even many modern architects are still bound by the spell of a static order and an over-centralised mode of design, which reflects the age of the absolute princes and the great monarchies. The basic need for each and all of our cities, and above all for this new world centre, are provisions for further growth and development; for each generation must do its own thinking, and each generation must have, within limits, the opportunity to correct its predecessors' errors, and to build in its own fashion even on the best of foundations. We shall never do justice to the future, either politically or architecturally, if we let our imaginations be sterilised by the images of old St. Petersburg and Versailles, Karlsruhe, Washington and Whitehall. We must have something better to give the world than any of those cities have even hinted at; nor can that something better be expressed in terms of the modest suburban estate of which the present committee of the United Nations seems with pathetic modesty to be thinking. For the suburb is not a symbol of world co-operation but of romantic isolationism, of withdrawal and retreat. Whatever else the world centre of United Nations must be by way of accomplishing its political and cultural functions, it must at least be an adequate symbol.

If any member of this audience should think, perhaps, that these proposals to create a world centre are out of line with views I have previously expressed on the subject of decentralisation, and dispersal, I should like to correct this false impression while it is fresh. So far from changing the views I expressed in *The Culture of Cities*, I am now only reaffirming them and carrying them a step farther. For in the section called Signs of Salvage I made the following observations, which are pertinent to the present argument. "The boast of the metropolis is that it is a world city, and the boast is not altogether a vain one. Thirty centres of world contact, temporary concentration points for travellers and observers, for administrators and motivators, for students and scholars and technicians, would not be too many to serve a culture as complicated and many-sided as that which we now possess. Most of the existing world cities have become over-congested because they did have real advantages in international communication; . . . they often possessed a superior inheritance of culture institutes, reaching back into a unique historic past. These advantages would remain, even if the present mass agglomerations of people were reduced to clusters of inter-related cities, no one of which would have over fifty thousand people, nor the cluster have more than a million. . . . But the world city, in order to function as a city, requires a world order."

So far from prophesying the inevitable doom of this civilisation I have been eagerly searching, even within the metropolis itself, for those prophylactic elements which would arrest megalopolitan decay and restore a more normal routine of life, favorable to man's biological and social needs. Here, then, in the very heart of a dying world — and it is a dying world, as well as one that may be coming to birth — we have the opportunity to lay the foundations for a new civilisation, to build a community and a city that will save mankind from the suicidal impulses that still threaten it. If we are not to sink into chaos and old night we must demonstrate, on behalf of peace, as we demonstrated under the pressure of war, that the Children of Light have, far better than the Children of Darkness, the courage and the skill to plan ahead for another thousand years, creating the institutions, the buildings the communities that will carry forward the work in hand. During a parallel catastrophe, the Christian Church turned its back upon the baths and temples of a dying age and created the monastery, the cathedral, and eventually the free city. Our energies and our opportunities are doubtless higher than they

were in the Sixth Century A.D., even though our state is more perilous; and if our imaginations and our purposes do not fail us, we may now – just because the alternative will be so tragic – start mankind upon paths of co-operation which a more limited and prudent effort would never disclose. The new world centre must be a light and a guide to the new order of cultural communion and political understanding; and we have it on old authority that those who would light a candle should not hide it under a bushel. In the hard days to come we shall need splendid visible symbols to help keep our faith alive.

Only those who have been stirred by such symbols will perhaps fully sympathise with what I have been saying. But I well remember the sense I had when I first entered Frankfort-Römerstadt in 1932, Römerstadt, that early creation of Ernest May when he was still under the humane spell and example of his master, Sir Raymond Unwin. As I walked through those streets and gardens some fourteen years ago I found my heart pounding and my breath coming more quickly; and I said to myself: this is my first glimpse of the New World, and it is good. So, to a far greater degree, should everyone feel when he enters the United Nations centre: the buildings should proclaim a resolute endeavour to achieve harmony out of diversity, and unity out of voluntary co-operation: they should show the signs, not of a preconceived and frozen order, but one that is still in the making, still subject to the passions and pressures of living men: whatever the architectural synthesis, it must be an honest one, achieved out of understanding, out of prolonged collaboration and friendly reconciliation, not arrived at by official compromises and negations.

No one master mind could design such a city: no single generation could achieve it. Like the unity of the world itself, it will have to be made and re-made as we discover the provincialities and partialities of our earlier attempts at order. He who enters this international city should be forced by the architecture itself to drop some of his nationalism, some of his tribalism, at its green barriers, even as the Moslem faithful leave their shoes at the entry of the mosque. Such a city, if we achieve it, will be the expression of disciplined and humane personalities brought together from every part of the earth; people alert to the bottomless dangers of our age, but determined to ride them, as seafaring people are determined to keep afloat on the stormiest waters. Recently I was talking with a distinguished Polish architect and planner who had survived three years in the worst of the German concentration camps. He told me about his experiences there. "One learned," he said, "that life by itself may become cheap, soiled, and worthless. But at the same time, those who managed to survive without dishonouring themselves learned another lesson: to serve life is everything." It is in that spirit that we must conceive and design and first work out a programme for the world centres for the United Nations.

The Chairman: Mr. Lewis Mumford has frightened us a little and inspired us a great deal. He suggests to us that there should be created in this city the symbol of a positive faith. I am sure that most of us in this room would agree with his thesis, and I hope that some of you will be bold enough to discuss it. We are having no formal vote of thanks; we would rather give you a chance to express your feelings.

A Speaker: Mr. Lewis Mumford spoke of the faith that can come from such symbols as he describes, and I should like to reinforce that by reference to the Jamborees of the Boy Scout movement, which I think must have given many young men a tremendous feeling of the possibilities of such an international centre. They were little things, mere temporary camps, compared with what he describes, but I think that in gatherings of that kind we may possibly have the beginning of what he has outlined.

Question: Can Mr. Mumford give us any idea of what city he would choose as the centre for the United Nations?

Mr. Lewis Mumford: If I did such a thing I should show myself highly culpable, because I have criticised the United Nations Committee for arriving at conclusions on insufficient evidence and insufficient investigation. I do not think that anybody has made the necessary comparative study, which involves, as well as other things, questions of geography and climate. I should be very reluctant to give even the most cursory opinion at this stage; we need time to investigate.

Question: I am a disciple at once, but what can architects do, what can the R.I.B.A. do, and what can *I* do towards it?

Mr. Lewis Mumford: I have always a standard answer to such a question. It is one which some people find disheartening and which may seem an evasion, but really it is not. Whenever a large project has to be started, it is necessary to begin with oneself. A very deep and thorough-going and searching examination of one's own life, to see how far it meets the elementary requirements of international citizenship, is, I think, the first step. There are many others, but that first step has to be made, and it involves self-criticism.

I feel very strongly now that we are at a stage in the world's history where we must guard our words and our thoughts carefully. I have quoted a passage from Dostoevsky's *The Brothers Karamazov* where Father Zosima says, as almost his final words, "Look at yourself. Go round yourself. Examine yourself, and be sure that your appearance is a seemly one." We must be sure that we are in a position to take the next step before we can begin to take it. The real trouble is that we have been trying to make great changes everywhere, in one institution after another without making the change in ourselves which is the prerequisite.

A Speaker: Mr. Mumford has opened our eyes very wide. It seems to me that out of the turbulence of the world at the moment can come a real international organisation. I would refer at once to the question of

food. The international food organisation which is now perforce being set up, and which may in a very short time become the world's premier linking force, will, I hope, be followed by a world conservation of resources, because I feel very strongly that unless the world does something to prevent positive starvation it will face in many areas what was faced in the Tennessee Valley, where the problem was happily solved.

A Speaker: I have the feeling, after a lecture such as this, that anything I say will savour of small talk, but I have an urge to speak after such stimulation. I do not feel wholly satisfied about the suggested choice of an international city. It is suggested that the United Nations should meet in an international city because the statesmen coming from so many countries will feel more at home there; but this is a democratic age, in which our statesmen represent the masses of the people, and I understand that the greater part of the people of the world are country people. Furthermore, this tendency towards megalopolis may have reached its ultimate limits already, and there are indications of that in the plan proposed for the County of London, in which further extension is not encouraged. There will be a tendency, I think, towards decentralisation, towards going back to the country. Man's roots are in the country rather than in pavements.

Mr. Lewis Mumford: I feel in deep accord with you on one point: at the end of a lecture like this, I am capable only of small talk myself! But on the question whether we should build in a great city or return to the country, I can speak both as a metropolitan and as a countryman. I expect to see the metropolis empty out as the result of creating a world city, and it may empty out to a considerable degree before we even get around to building a world city; so that I do not conceive the world city will contain as many people, if it is properly rebuilt, as it does now; the figure of one to three thousand acres for twenty thousand people suggests that.

But there is something that the city offers that the countryside does not – and I speak as one who lives in a hamlet of ten houses. The countryside is full of like-minded people of settled ways. That is the great advantage of the country, and makes it the conservator of a very real tradition. It is not a place where conflict easily arises, where mind clashes with mind, where there is the stimulation that one gets from the division of labour and the variety of opinions and interests.

I suggest, therefore, that although the world city has taken an abnormal form during the past three centuries it has also a positive function to perform. Strangers are harboured in such places more easily, and different nationalities and languages are not looked on with a blank or hostile eye, as they so easily are in the countryside. We must try, therefore, to make the best of both worlds and give the new kind of world city the decencies of life which good planning, a return to the human scale and plenty of open space will provide, and also the stimuli which are equally important for the development of the mind of the race.

A Speaker: Mr. Mumford has thrown out a challenge to the architectural profesison. He has made a wealth of suggestions, particularly with regard to the future site of the United Nations headquarters. How does he suggest that these ideas and this general thesis should be brought to the notice of the people that matter, the people who are going to decide on the immediate steps towards the foundation of this city? I suggest that this thesis is worthy of further detailed study by architects and by the Institute with a view to crystallising in practical form some at least of these ideas and sending them forward to the right quarters for future or immediate action.

Mr. Lewis Mumford: There are two ways of circulating an idea. One of them is the way of the gardener – to plant it very carefully, to see that the conditions are exactly right, to be sure that it is watered regularly, and then to watch very carefully over the plant until it is time to transplant it to the place where it will be hardened off, and finally transfer it to the flower bed. That is one way, and for ideas of certain kinds I think that it is the best way. But there is also the method of nature, which is just to sow the seed broadcast and let the wind carry it, on the theory that it will find lodgment somewhere if it is fitted for the environment, and that where the seed finds lodgment it will begin to grow, just as the fire weed does on your blitzed sites. I conceive of this particular idea as being of the natural dispersal variety.

A Speaker: As I understand the thesis put before us, it seems that the purpose of each of these world cities will be to embody a faith. It follows also that the faith will be a world faith. Coming now very quickly to the practical implications of that, it seems to me that a city, involving town planning and architecture as its visible embodiment, requires that both architecture and town planning shall themselves embody a faith. It seems to me that this is the situation at which the modern movement in architecture has now arrived, that it is faced with the question of going beyond satisfying the biological and social needs. Planning to satisfy those needs is essential, but to plan cities that are to serve as an embodiment, as a crystallisation, of a new world order, those cities must themselves embody the ideal, the purpose, behind that world order. This, as I conceive it, speaking as an architect, is the real problem that the modern movement will have to face.

A Speaker: Following on what the last speaker has said, and raising the question of style, I would ask Mr. Mumford why he emphasises the necessity for a new style in architecture or for a harmonious style and layout for his new centre. Surely it is not simply because he is speaking to a body of architects that he places so much emphasis on architectural style? Our own Parliament has again chosen the Gothic; in America they have the Classical; the League of Nations chose a more modern style. Does Mr. Mumford consider that the style in which the buildings are put up – apart altogether from their utility aspect, in providing the requisite halls and

offices—is important, and does he emphasise the architectural appearance, because of its effect in giving the centre something which it would not otherwise have?

Mr. Lewis Mumford: My answer is very simple. It is that the spirit is homeless until it has found its own body, and the spirit of our age cannot be expressed in terms of the cast-off bodies, and still less in terms of the cast-off clothes, of another culture, of another moment in history. There is something still to be achieved which we must work out. An architect who builds *in* a style is not yet an architect, though every architect must build *with* style, and be more and more deeply conscious of the aesthetic and, as I have suggested before, the religious intention of his work.

Dr. Alexander Farquharson: I am going to take an unfair advantage of Mr. Mumford. I had the great privilege of reading his paper while it was in course of preparation, and therefore I have had a great deal more time to think over it than anyone else here. In the course of thinking over it and in the course of its delivery two points have occurred to me with which I should like Mr. Mumford to have a chance of dealing.

In the first place, he suggests something which is rather a novelty in city planning, although we know the type very well already in the industrial field. It is a commonplace that cities can be built with factories as their centres or nodal points and with the homes of the workers built round those factories. Mr. Mumford is suggesting an administrative centre, though rather more than an ordinary administrative centre, with the houses of the people engaged in work in that centre built more or less round or close to it. His scheme of planning is very generous, but in effect that is what he suggests. That type of planning, though not unknown, is a fairly new type of city planning, and it seems to me that two questions arise in connection with it.

First of all, while there is no essential difficulty in building a structure of that type – nearly anybody in this room could make a good shot at it – it does mean creating within a metropolitan city an almost unique type of unit, and you have the problem not only of creating that unit but of maintaining it in that particular environment. It is profoundly true that it is extremely difficult to maintain a single, unique type. A type has to become more or less accepted and widespread in the course of time, or else it disappears. I should like Mr. Mumford to tell us whether he expects that this type of plan will not be confined to the city of the United Nations, but will become more or less widespread among cities at large.

Secondly, what exactly is going to be the relation between this community, set within the big framework of the metropolitan city, and the metropolitan city itself? There are, I think, two possibilities, and two possibilities only. The first is that that centre can become the centre where the intellectural, moral and spiritual *élite* exercise a kind of permeating influence and, in effect, leadership on the whole great community of the metropolitan city. Given Mr. Mumford's premises, I think that that is the ideal solution. But there is another solution which has been very obvious and vitally important from the historic point of view in the case of Rome. In Rome you have the Vatican City, but you have also had, since 1870, the Quirinal; in other words, you have a systematic and radical opposition between the spiritual power, placed in the Vatican City, and the civil power. That is a condition of things which might well establish itself, it seems to me, in Mr. Mumford's metropolitan city with his enclave of an international unit.

Mr. Lewis Mumford: I do not consider this city to be a biological sport of which only one specimen will exist. I purposely referred to Abercrombie's County of London plan, because I believe that the inner reconstruction of the metropolis, whether it is done badly, as we have done it in New York, or with a more civic mind, as Abercrombie has proposed, is the way in which all metropolises will have to deal with themselves in order to survive in the next century; and so the chances of the world centre surviving will be higher not only because other cities will be doing the same thing but because they will have resources to show how best to do it and will serve as local examples, perhaps of much wider scope and influence.

The second question involves very interesting sociological questions which I am going to discuss with Dr. Farquharson in private, but I have not given enough time to it to be able to give an answer tonight.

A Speaker: That raises another question, especially in view of the reference which has been made to the opposition and tension that exist between the Quirinal and the Vatican. Almost all existing world cities are already centres of national governments, and all centres of governments tend to collect round or in themselves rather specially powerful personalities and influences. Is not it a corollary of Mr. Mumford's suggestion – that we should choose one of the world capitals and chew out of it a piece into which we would insert a genuine international capital – that we should have to remove from that same city the existing national capital? Otherwise there would be an excessive amount of influence between the two centres, and international difficulties would arise as a result of having the international capital in a city which is already a national or a very important regional (in a world sense) capital.

Mr. Lewis Mumford: That is a very good question. In my private thinking, I have more or less excluded those world cities which were national capitals. Not all of them are; in each great continental mass you can find one world city which is not a national capital, and you could choose that. The problem is a very serious one, and it may be that there is some other solution for it. I have not thought out all these problems to their conclusion; I make no pretence of having done so. What I am trying to do, and what I hope I have partly succeeded in doing, is to make you ask the questions which ensue from the demand that we have a programme before we do any building. That is the whole thesis that I have laid down

(Continued on page 264)

AESTHETICS IN MODERN ARCHITECTURE

By HARRY SEIDLER

NOTE: The following constitutes a condensation of lectures, delivered at the summer art institute of Black Mountain College, U.S.A., 1946.

THE IMPERATIVE FUSION OF THE ARTS

IT WOULD be quite correct to say that modern architecture is fighting a winning battle. We know it is here to stay and yet our conviction is sometimes marred by the generally known public dislike of what is considered modern. Some will say that we are in a period of change, possibly even in a state of consolidation and that it would be too much to expect unanimity at this time. If we try to analyze the criticism of the cynic, we find that almost invariably the complaints are emotional, or let us say aesthetic. Modern architects, as a rule, have no difficulties justifying their work on a rational basis.

Truly great architecture all through the ages has been a profound expression embodying the essence of the social, cultural and artistic life of the time. It certainly did not only satisfy the physical, but to at least an equal degree the emotional needs. When inquiring into the underlying reason for this, we find, that in all these periods there existed a far greater fusion of the arts than we know to-day. Painting, sculpture and architecture have always profited by and contributed to each other, in fact a great many times, such as in some Gothic examples, it is almost impossible to draw a definite line between them. It is just this kind of fusion or interdependence that is lacking to-day and yet which is so imperative, if modern architecture is to come to its own. Why are the arts not as unified as they used to be? Of course we could ask: why is our culture not as integrated as is essential for the fruitful development of an expression? This tremendous problem has been summed up by one of our art historians as *"the split personality of our time"*. Never in the past have changes, particularly

1. Le Corbusier: An example of unconventional visual effect of skeleton construction. Our eyes must learn to adjust to this picture of new stability.

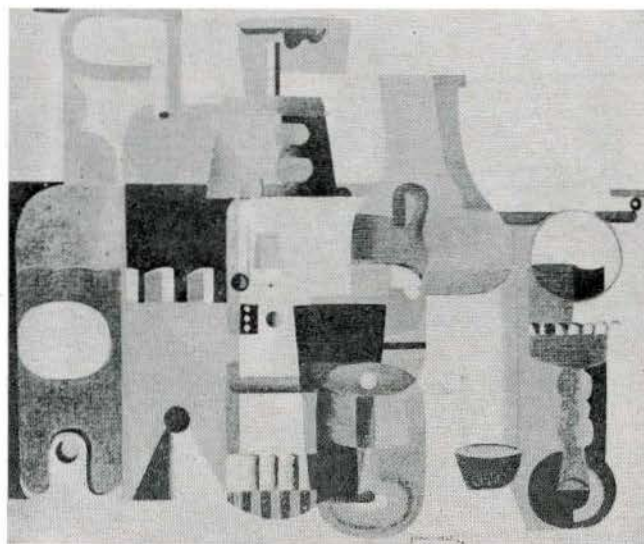
technological, taken place with such rapidity. Our emotions seem to refuse to keep pace with new developments which threaten to change our lives continually. We lack a point of reference, or just simply — security. Is it then surprising that shelter, our most intimate environment, should be the one to suffer, to remain stagnant and be falsely considered secure? An example may serve to illustrate this: Many an industrialist to-day will welcome any radical innovation to better his product. His home however, will be doomed to remain static. It will be to him the embodiment of security — a Tudor castle. Significantly enough, that same person's appreciation of painting will have stood still in the romantic period of the 19th century.

We must attempt to bridge this gap and make people realize that both art and technology change together with time. There are a great many things to-day that are inherently our own, definitely products of our age. The more obvious and generally accepted are technical achievements, but many of us are oblivious to the fact that our eyes have changed also. We have very definitely 20th century eyes, which differ from any other in history. Artists, sensitive translators of the impacts of their environment into visual form, have given proof of it for several decades. I will try to show later how all the arts to-day, including genuine modern architecture are proving that the elements of this *"new vision"* are manifestations common to all of them.

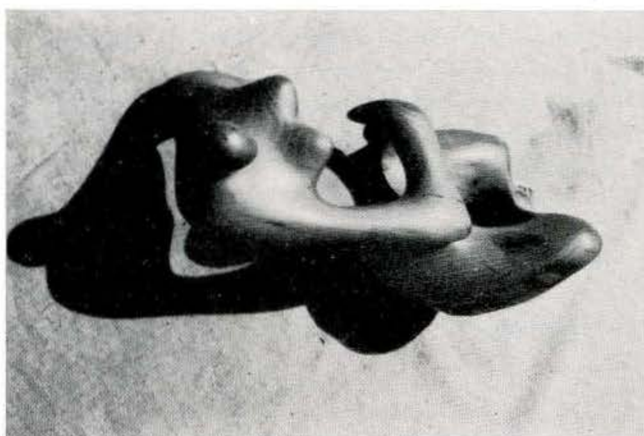
Another rather important aspect is this: the pendulum swinging away from the "art for art's sake" eclecticism of the last century has resulted in an overstressing of the significance of "functionalism". Buildings of great periods of the past served their purpose perfectly. However, the delight at the re-birth of rational thought in building is undoubtedly the reason why logic is commonly considered the new basis for architecture. We would be travelling on a very narrow path, if architecture consisted of only pure reason. Little else, however, has been attributed to modern architecture as its very own —never any aesthetic principles. This undoubtedly for fear of stating dogmas, something of which there has been too much in the past. Therefore, I think it might be well for us to be aware of the position of aesthetics in architecture, refusing of course to say that it must stay so.

NEW AESTHETIC ELEMENTS

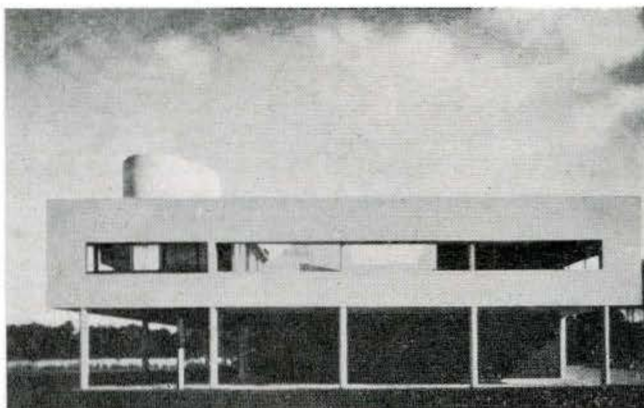
The visual effects in building, obviously of a rational origin, are those which are an outcome of new engineer-



2. Le Corbusier: The overlapping and transparent quality is the keynote in much of our modern painting.



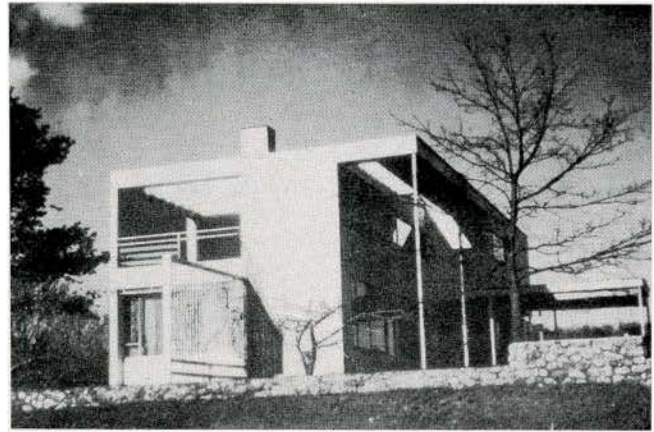
3. Leo Amino: Wood sculpture showing the penetrations and dematerialized appearance, characteristic of recent work.



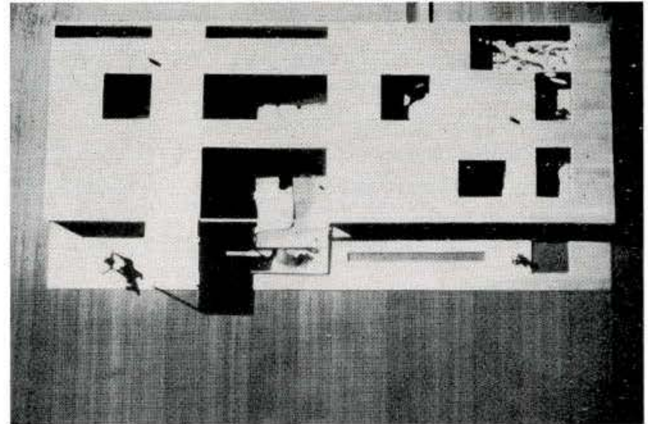
4. Le Corbusier: Architecture comparable to sculpture. The hollow centre opens simultaneous views of in- and outside.

ing practice. Structural engineering, one of the many very progressive branches of modern technology, has been the prime cause for our revolution in building. Responsible above all is the development of materials, which made possible the principle of skeleton constructions with all its implications. Although in our experience seldom fully exploited, the inherent aesthetic potentialities of skeleton construction are strongly opposed to traditional principles of stability. The familiar horizontal modulation of elements basically opposes gravity and the placement of large masses of buildings on visually almost negligible supports violates the traditional eye (1). Cantilevered slabs hovering in mid-air seem to negate the fact that mass is something solid and heavy. These visual characteristics find their exact parallel in some of the elements of modern painting and sculpture. Both of these sister arts have been concerned with the problem of *Dematerialization of Space and Mass*. In painting the use of *Transparency* is the most notable. Objects or colours are rendered immaterial as if swimming in large bodies of water (2). Some of our modern sculpture attains the same end by hollowing out and actually penetrating the conventional solid mass (3). Even the cubists' element of *simultaneity* finds its echo in modern architecture. The traditional body of building has been broken into something purely sculptural, empty, closed or transparent at will, introducing various simultaneous views of solids and voids and with the use of glass removing the conventional barrier between outer and inner space. With this we have created a new volume which is neither solid nor void – *negative space* which in the case of the sculptor and the architect is considered with just as much care as the conventional positive or enclosed space. (4).

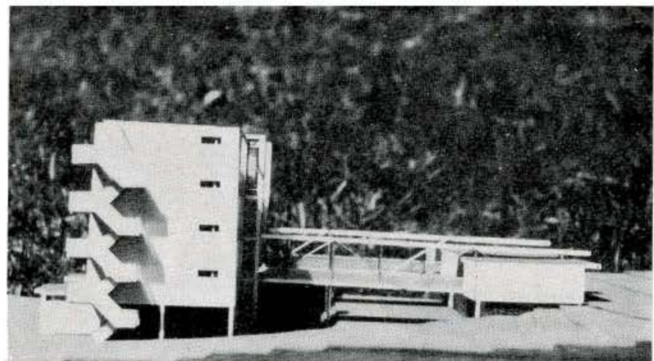
Simplification and clarity of statement are also attributes common to all the visual arts to-day. The ordered sequence of effects is quite an old principle in architecture, but is mostly disregarded. A building is viewed from the successive distances at which an onlooker happens to be away. Our eye to-day asks for simplicity and ease of comprehension. We are able to grasp different things from various positions. The detail at the top of a Gothic skyscraper for instance, will never be seen fully from the ground and will result in a disturbing silhouette, which is hard to grasp from the distance. Simple outlines are desirable. Coming nearer, we are ready to see protruding elements as well as negative space within the simple outline, which at this level can be easily understood and form a new interest. Coming nearer yet we are aware of detail, materials, colour, etc. With a careful balance between these elements, the proper level of appreciation at various distances will be maintained and will add to the effectiveness of the whole, wherever we are in relation to it (5).



5. Walter Gropius: Simple silhouette outline clarifies the sculpturesque composition and emphasizes interest in recessed and projected elements.



6. I. M. Pei: Top view of a low building situated between skyscrapers. Horizontal roof surface receives new attention.



7. Harry Seidler: Masses arranged in polarity rather than fusion. Connection adds to feeling of tension.

The new perspective is what we can call an interesting new viewpoint in some recent modern buildings. Most traditional work is mainly concerned with surface. Architects of the past went to extremes of care with the single dimensional aspect of a mass. Of secondary importance was the perspective of the mass as seen from eye level above the ground. To-day, however, we are often in a position to see buildings from above, a most unconventional viewpoint. Those who have looked at the disorderly mass below, from a skyscraper window or a plane, will agree that this new aspect is worthy of original thought. There is increasing need for our roof surfaces to receive the amount of study we are used to giving the vertical planes of our buildings. That applies aesthetically as well as in the use of materials (**6**).

There also exists a new relationship of masses to each other. In the conventional sense, masses literally grew out of each other (partly because of structural limitations of course). In modern architecture we find, apart from a more concise definition of the individual mass, an arrangement of volumes in *Polarity* or *Tension* to each other; that is not visually merging, but in opposition (**7**). Again almost identical aims can be discerned in the work of many non-objective painters. The principle of tension and lightness, rather than heavy phlegmatic balance (of which symmetry is the extreme) is also seen in surface treatment. Generally, new playful creativeness is allowed to take the place of rigid conventional axioms.

The principle of the counterpoint is seldom considered. The term is used in music mostly and means the re-occurrence of some main motif, even if in a somewhat different form. In architecture, the re-use or carrying through of a certain strong form (such as a curve or a slant) will result in a sensitive unity throughout the whole, similar to a musical composition. In contrast, "modernistic" or imitative modern work collects a variety of violent motives and assembles them indiscriminately. It is deplorable that the public is presented with just this sort of work to judge as "modern".

It has been said that pure colour is an invention of modern art. Never before was colour used with such daring as in painting to-day. Applying this to architecture directly would, of course, be disastrous. People leading complicated lives (and all of us seem to) can not possibly exist in a very colourful atmosphere. However, pure colour can be used most successfully as carefully placed accents in large spaces or surfaces having neutral, quiet tones.

ORGANIC VERSUS CULTURAL

The rivalry between organic and cultural aesthetic philosophies has existed in various epochs of the past. In present day thought this controversy between the two trends, has reached a considerably crystallized form. Let us start from a common basis for both: All of us agree that architecture is a living thing and must change as continuously as our social pattern changes. Again, both, I believe, will agree that any new technological development should be readily absorbed in architecture and contribute to its betterment. However, the opinions diverge on the question of aesthetics. Organic architecture is concerned to a large extent with nature as the source of the aesthetic formulation of architectural form. Nature is considered the most perfect of all creations and architecture must blend, must become part of it. Buildings of this kind are usually hard to distinguish from their surroundings. Where does nature stop and architecture begin and vice versa? Does not such architecture seem rather weak, subservient and not very proud of itself? Followers of this romantic philosophy will go to any extreme to use natural materials, such as wood and stone, preferably grown on or dug out of the building site. Why should we limit ourselves in such a way? Particularly when we consider the immense possibilities of our machine age — of synthetic materials and fast transportation. Let us ask ourselves whether this approach allows for any change, something which we all agree to be desirable. Nature does not change. Would the source of aesthetic inspiration not become exhausted, even if modified by changing technology? No one will question the fact that the physical aspect of the natural environment (topography and climate) will have a definite bearing on an architectural solution. But why should human beings not realize that they have very powerful means of expression of their own? Just the same as painters have grown away from representing and aping nature as it is. They have found delight in the arrangement and division of surface into pleasing forms, which they themselves create. Amazingly enough, one can quote Plato in this connection:

". . . I will try to speak of the beauty of shapes and I do not mean, as most people would think, the shapes of living figures or their imitations in painting, but I mean straight lines and curves and the shapes made from them . . . These are not beautiful for any particular reason or purpose, but are by their very nature beautiful and give pleasure of their own . . . and colours of this kind are beautiful too . . ."

Architecture should be just as affirmative as that. It should make us realize the delightfulness of man-made

beauty, conditioned by his cultural environment. Thus, due to their varying backgrounds, different peoples all over the world will produce different architecture. Modern technology, such as the use of steel and concrete skeletons, is part of the creative vocabulary of all civilized nations. With it they will formulate their own expression. The result will not be what cynics have called "the international style" but truly living architecture.

NEW CREATIVE VITALITY THROUGH EDUCATION

In the past and even to-day, the teaching of architecture was concerned mainly with the statement of facts. Education for creativeness consisted largely of the study of art history. This was done, not to give the student an academic background, but was meant as a direct source of "artistic" creation. Aesthetic appreciation was acquired supposedly by drawing nudes in charcoal. Proportions of the human figure were considered so utterly perfect, that the most our creations could hope to do was merely to imitate. The "great" in architecture was considered achieved long ago at the time of Pericles. Architects were just taught to adopt a suitable style with all its ready-made patterns. Then the required functions were fitted (as well as can be expected) behind their preconceived facades. With the advent of new engineering practice, rationality inevitably entered the field of architectural design. The science of planning gained importance, but even to this day little is done to foster individual aesthetic expression. In many of our so-called modern schools, copying, the resorting to architectural magazines for inspiration is encouraged, which of course results in aesthetic stunts to be mistaken for creative vitality.

Conventional freehand drawing, which at the most can only result in efficient presentation technique, must be replaced by such training that will awaken the almost child-like creative instinct, dormant in all of us. Creative ability can not be taught in the conventional sense, it must come from within through stimulation. Future architects should be encouraged to express themselves in any medium they like. There is a need for instruction in elementary design, involving free composition and experimentation with materials, the scientific study of optical illusions, of colour and space. The two dimensional drawing of exaggerated perspectives and elaborate Beaux Arts renderings must be replaced by an increased stress on three dimensional visualization, the building of architectural models for study and presentation purposes. The conventional breeding of academic aesthetes must give way to this freedom and adjustment in creative education.

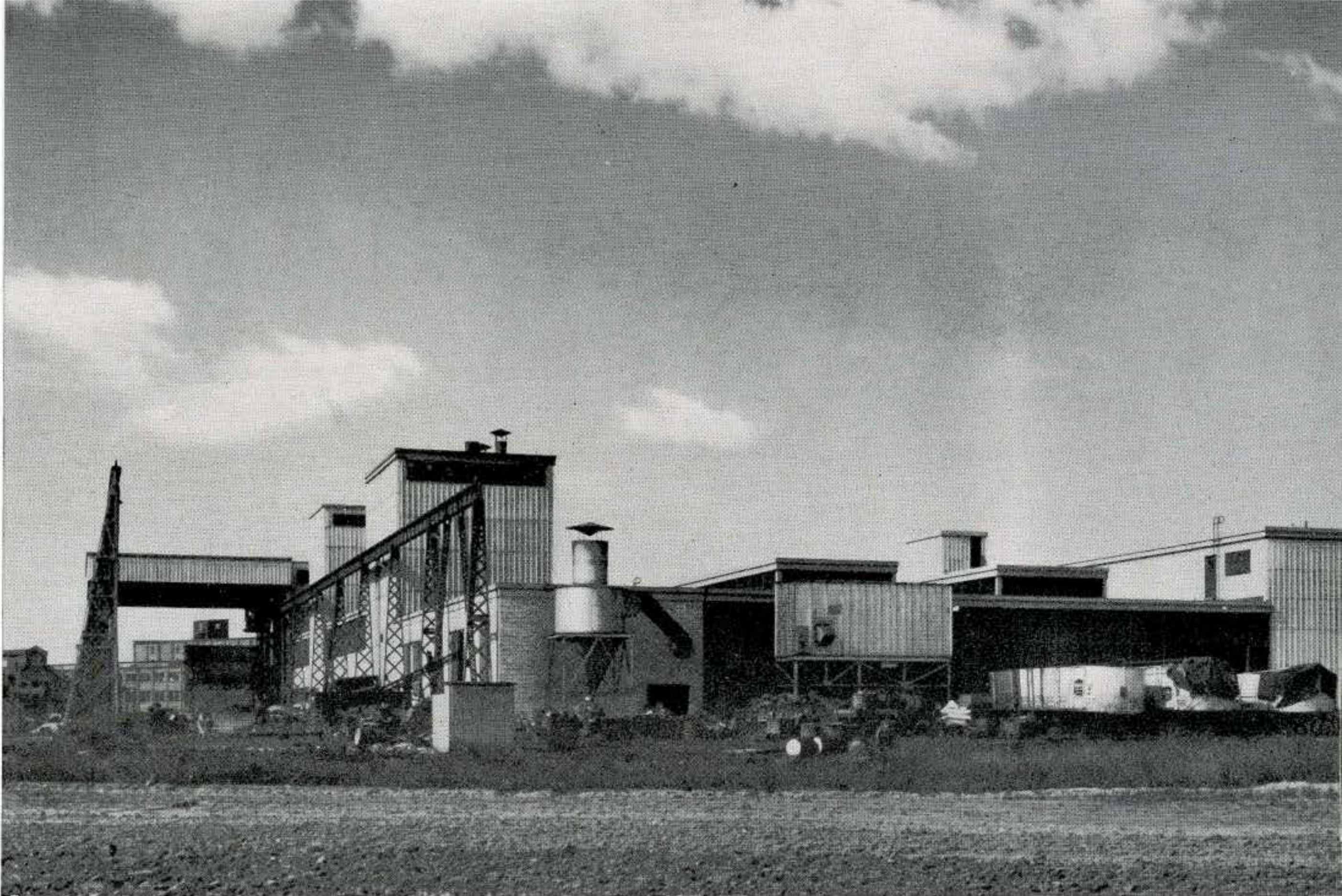
I believe firmly that by adding this vital spark at the outset of architectural training, will the results help to eradicate not only stylistic eclecticism, but also the fast spreading imitative modern, which attempts to degrade modern architecture to a style, to a series of cheap clichés.

Thus, if the stimulus of our age is encouraged to be put into visual form and becomes the new aesthetic basis for architecture, let us hope that the results will bridge the existing gap between the creation of modern architecture and its universal acceptance.

CONTRIBUTORS TO THIS ISSUE

Lewis Mumford is an Honorary Associate of the R.I.B.A., and gave the address, which appears on these pages, before the Institute in July of this year. Mr. Mumford was born in 1895, and educated at Columbia University. He has always generously acknowledged the influence on his life and work of the late Sir Patrick Geddes with whom he worked as disciple and colleague. It is perhaps unnecessary to mention to an architectural audience the books written by Lewis Mumford, but "Technics and Civilization", "The Culture of Cities" and "Science and Man", to mention only a few, have enjoyed a world wide reputation, and, as the R.I.B.A. Journal says, exerted a profound influence on present trends in town planning, housing and the social arts generally.

Harry Seidler. Born in Vienna, Austria. Started architectural studies at Cambridge, England, continued at University of Manitoba, (B. Arch. '44). Worked in office of Mr. W. L. Somerville, Toronto. Won scholarship to Harvard University, where he did post-graduate work under Professor Walter Gropius. (M. Arch. '46). Lectured at Black Mountain College (summer 1946), and the University of Manitoba. Is now associated with Marcel Breuer in New York.



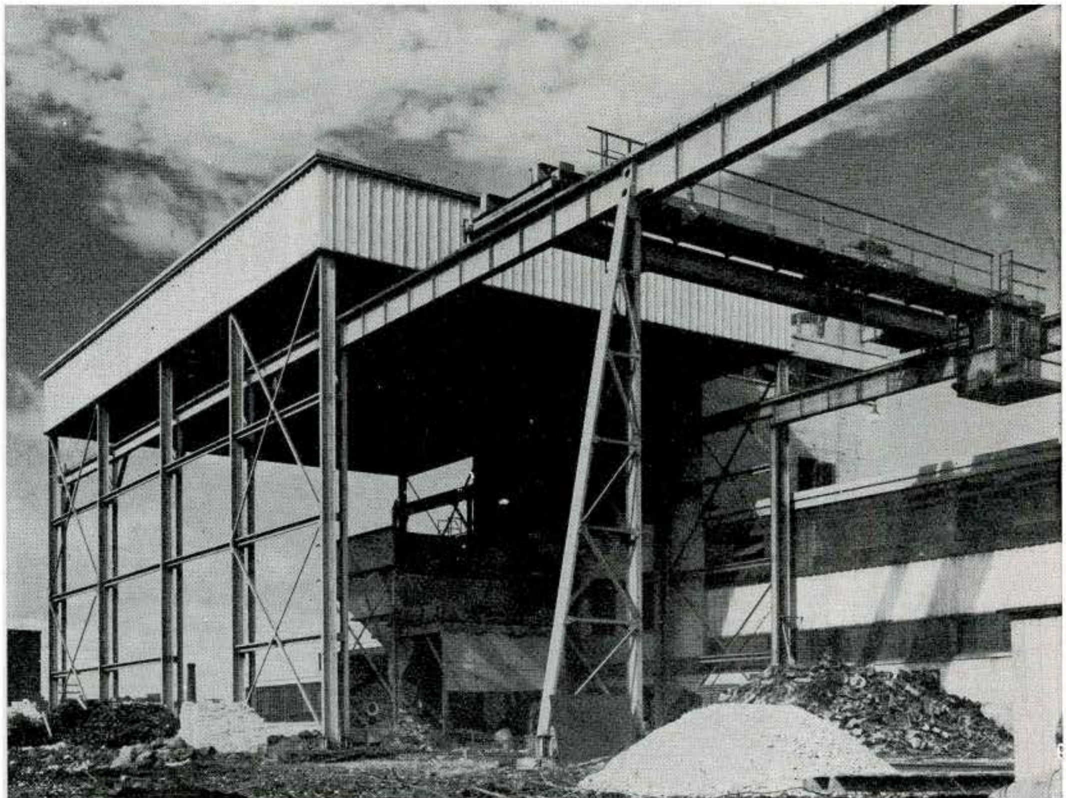
Photography by R. E. Heise

GENERAL VIEW FROM SOUTH EAST

MASSEY-HARRIS COMPANY LIMITED, FOUNDRY BUILDING, BRANTFORD, ONTARIO

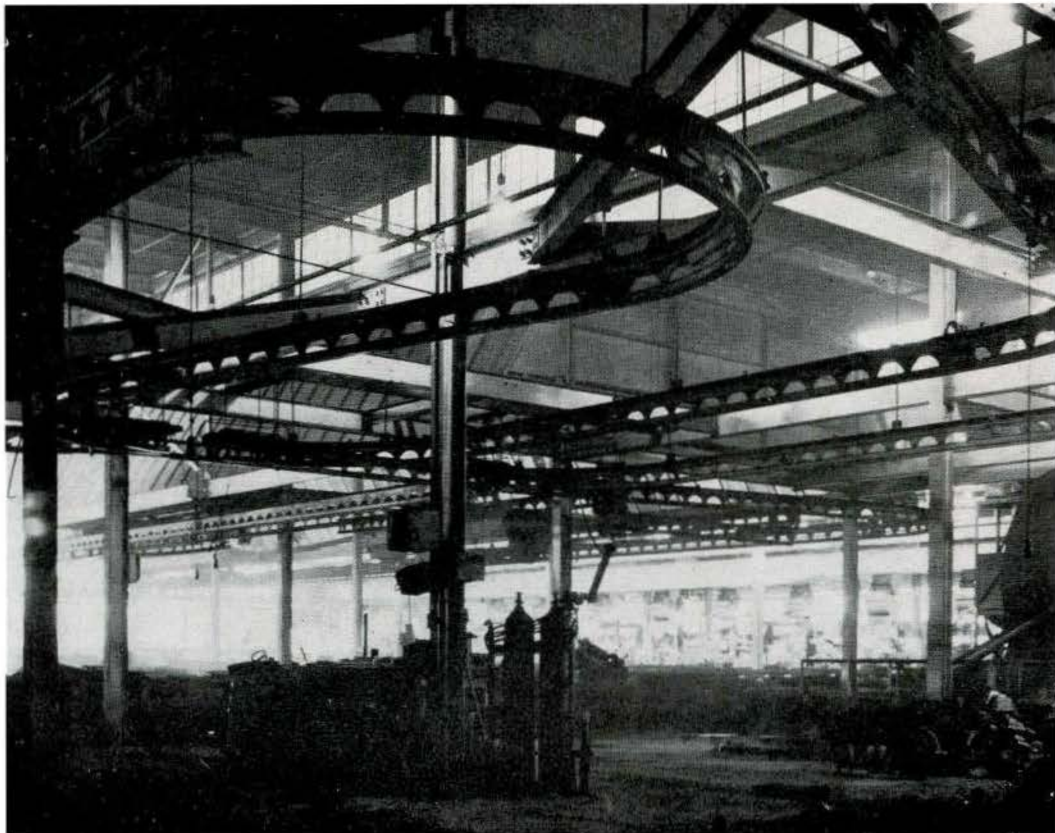
ALLWARD AND GOUINLOCK, ARCHITECTS

SOUTH SIDE LOOKING WEST



CRANE RUNWAY AT CUPOLA HOPPERS

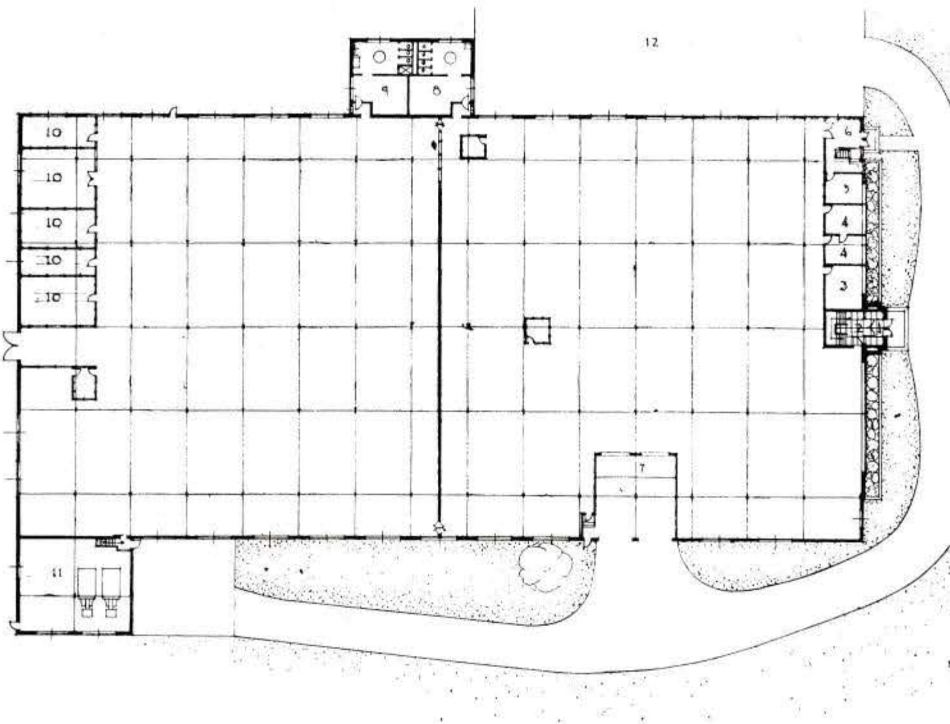
SAND MOULDING AREA



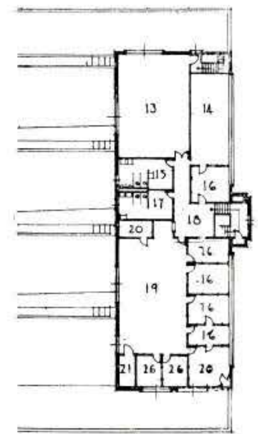
TRAMRAILS

FEEDING THE CUPOLA

POURING FLOOR



FIRST FLOOR PLAN

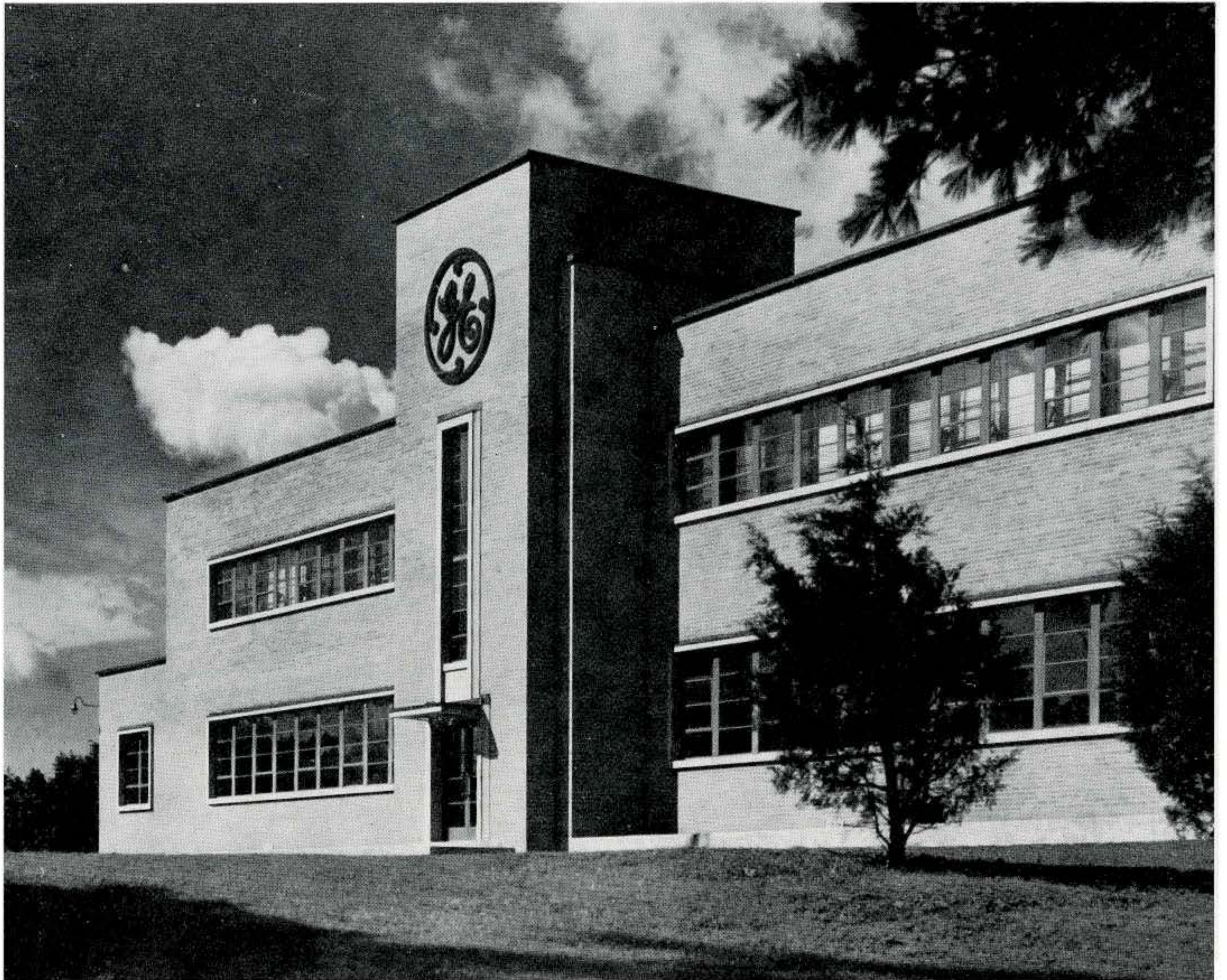


SECOND FLOOR PLAN

1 Vestibule
2 Stair Hall
3 Office
4 First Aid
5 Employment Office
6 Employees' Entrance
7 Shipping Court
8 Women's Toilet
9 Men's Toilet
10 Stock Room
11 Boiler Room
12 Parking Space
13 Recreation and Conference
14 Engineering Department
15 Men's Toilet
16 Offices
17 Women's Toilet
18 Stair Hall
19 General Office
20 Stationery Room
21 Vault

CANADIAN GENERAL ELECTRIC COMPANY LIMITED, SMALL APPLIANCE PLANT, BARRIE, ONTARIO

BECK AND EADIE, ARCHITECTS



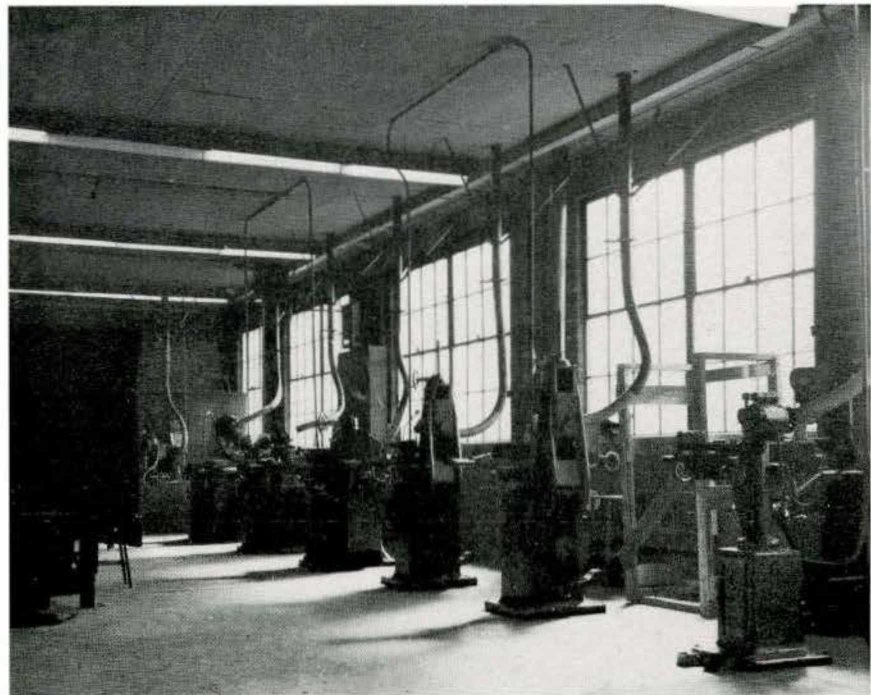
Photography by R. E. Heise

DETAIL OF EAST FACADE

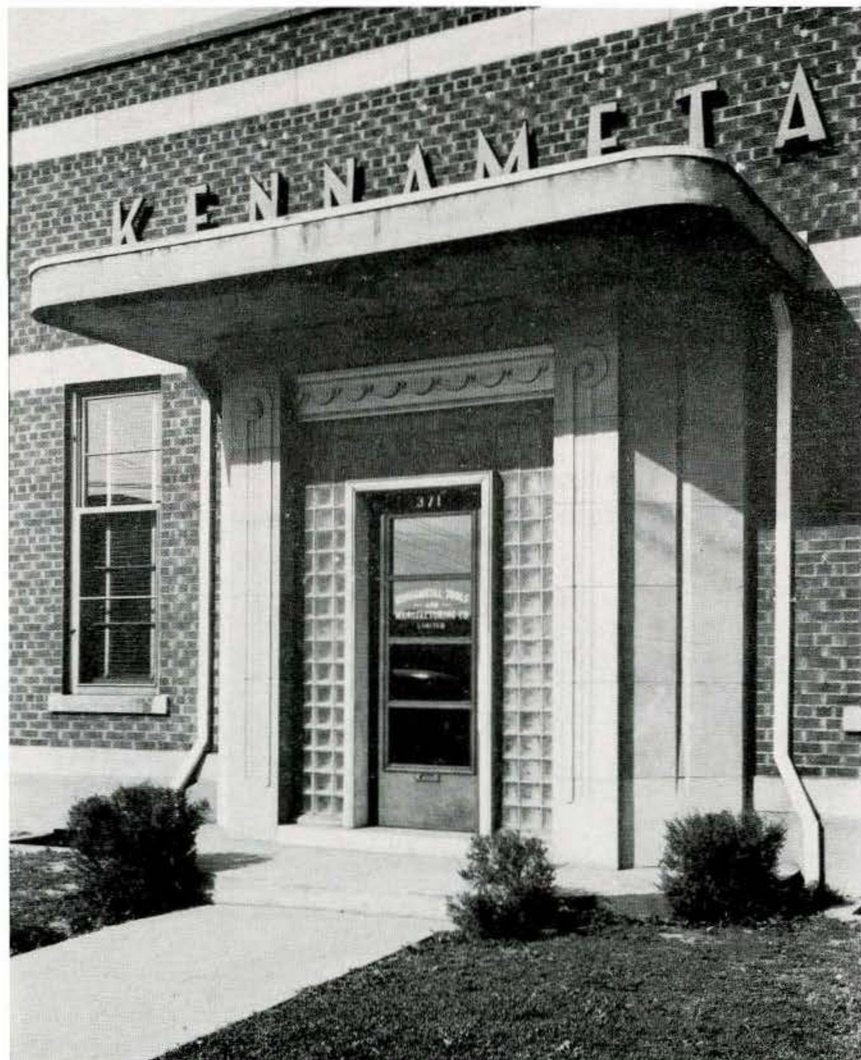
Photography by R. E. Heise

KENNAMETAL TOOLS AND MANUFACTURING COMPANY LIMITED, HAMILTON, ONTARIO

W. BRUCE RIDDELL, ARCHITECT



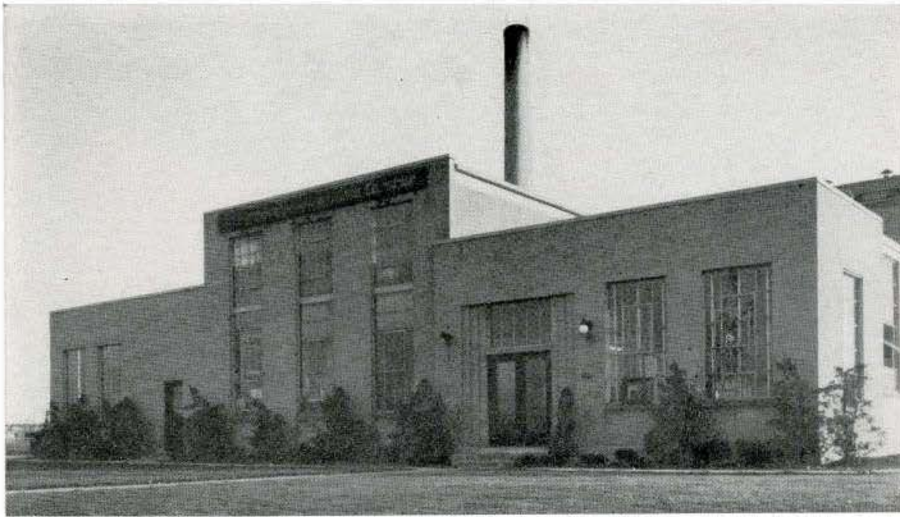
A CORNER OF THE MACHINE SHOP



DETAIL OF MAIN OFFICE ENTRANCE

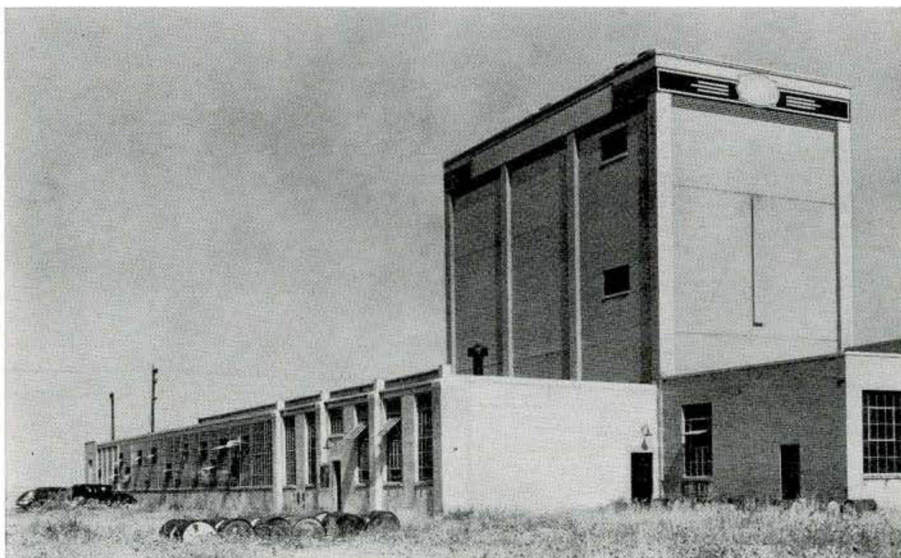
IRVINGTON VARNISH AND INSULATON COMPANY OF CANADA LIMITED HAMILTON, ONTARIO

PRACK AND PRACK, ARCHITECTS



STREET ELEVATION

INTERIOR OF THE MAIN BUILDING



REAR VIEW SHOWING THE LABORATORY AND VARNISH TOWER

Photography by R. E. Heise

Photography by Panda

TRANSMITTER BUILDING, RADIO STATION CHUM, NORTH YORK TOWNSHIP, ONTARIO

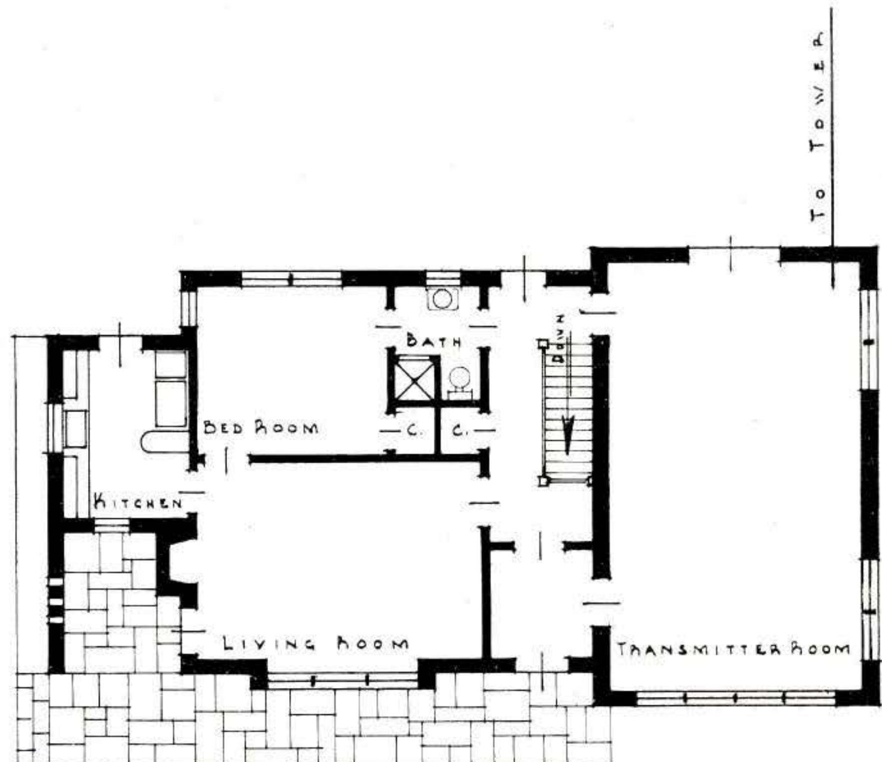
EARLE C. MORGAN, ARCHITECT

Since the location of a transmitter building is usually outside a city, the plan must provide an accommodation of space for equipment and living quarters for constant attendance.

The heavy equipment is located in the transmitter room, which has a reinforced concrete floor, and also in the basement room directly below. The transmitter room has a five foot wide door at the rear so that equipment may easily be moved in or out, and from this room runs a line to a tower located about three hundred feet to the south. The remainder of the building is the usual residential design except that there is no direct access from the Entry to the living quarters.

The building is red brick, with white trim, green doors, and bright yellow on the soffit of the roof projection.

Contractors: Milne and Nicholls. Consulting Engineers: R. P. Allsop and Gordon L. Wallace.



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INSTITUTE NEWS

The first meeting of the Executive Committee of the R.A.I.C. Council, since the usual summer adjournment, was held in Montreal on September 7th, 1946. Among the anticipated accumulation of business were several items of considerable interest to the Profession.

As an aftermath to Town Planning hopes, Mr. A. J. Hazelgrove reported that the Community Planning Association, under Government sponsorship, was now fully organized and only required the granting of its Charter to endow it with the necessary powers for action.

The By-laws of the Association have been drafted, and a Provisional Council appointed with powers to act until a General Meeting can be arranged. Copies of the By-laws have been forwarded to the members of the Committee on Planning, as well as to Provincial Associations, requesting their support for the newly formed body.

The President, Mr. Charles David, reported further concerning the efforts of the Institute to organize Town and Community Planning Courses in the Canadian Schools of Architecture. He had received several more replies to his letter, which had been forwarded to the various Provincial Secretaries and Ministers of Education, and the subject was meeting with approval. However, it was evident that some time would probably elapse before the necessary arrangements could be made for the inclusion of such a subject on the curricula of the Schools.

The latest phases of the Housing Competition now being arranged by the Central Housing and Mortgage Corporation of Ottawa were reviewed, and it was announced by the President that the following members had been appointed to represent the Institute:

Professional Advisor . . . . . Mr. Harold Lawson

Assessors:

- West Coast Region . . Mr. Wm. Fredk. Gardiner
- Middle West Region . . . Mr. Lawrence J. Green
- Central Region . . . . Mr. W. B. Riddell
- Quebec Region . . . . . . Mr. Ernest Cormier
- Maritime Region . . . . Mr. Leslie Fairn

An outline of the programme conditions was discussed, and some concern was expressed about the low cost being aimed at, under existing circumstances. However, it was recommended that carefully prepared estimates of all prize-winning designs should be obtained, before being presented to the Public, so that misunderstandings, and perhaps some heart-burning, might be avoided when the results were finally published.

Following up enquiries by the Institute concerning the possibilities of obtaining Blue Cross Health Insurance for architects and their staffs, two Committees were appointed to pursue the matter further. These Committees consist of Messrs. Forsey Page and Murray Brown in Ontario, and Messrs. Maurice Payette and L. P. Amos in Quebec. A report from these Committees is expected at the next Executive Meeting, and these will probably govern further action covering the other Provinces.

Mr. Murray Brown, Chairman of the Committee on Architectural Training, presented for study a letter received from a Professor of Architecture in one of our University Schools. The letter requested an expression of opinion in the matter of staff members of Schools of Architecture being permitted to practise in their Profession.

Copies had been forwarded to members of Mr. Brown's Committee, and the majority of replies received were strongly in favour of Staff Members being encouraged to practise.

After discussing the matter at some length, the Executive Committee were of the unanimous opinion that it is not only desirable but also essential that such Staff Members should keep abreast of developments in materials and methods by practising concurrently with their University duties. It was felt that it would be very unfortunate if Architects engaged in the training of Architects of the future were debarred from making their own contribution to the Profession and contemporary practice. Any such step could only result in an academic sterility, to the ultimate detriment of the Professor, the pupil, the School and the Profession. Hopes were also expressed by the Executive that no such short-sighted policy would be maintained by any Canadian School of Architecture. A suitable reply was made to the Professor who raised the point, outlining the opinion of the Executive, and copies are being forwarded to Provincial Associations, covering the stand taken by the R.A.I.C.

An expression of disappointment was received from Professor Russell of the University of Manitoba, on account of the Manitoba School having been by-passed in the Exhibition of Students' Work. Unfortunately, the Exhibition had been disseminated before reaching the West. The Committee, in expressing their regrets over the unfortunate incident, decided that a future condition governing this Exhibition should be added, which would require exhibits being kept intact until viewed by all Schools of Architecture in Canada.

Institute awards to outstanding graduates of the Schools of Architecture were reported on by Mr. Lawson, Chairman of the Committee on Exhibitions and Awards. These graduates were awarded the Institute Medal — Miss Sheila Baillie, McGill University; Mr. Cecil White, University of Manitoba; Mr. P. F. Tillman, University of Toronto. The medals were presented by arrangements made with the Provincial Associations concerned.

Mr. A. J. Hazelgrove related how he had been approached recently by the National Film Board, requesting his assistance in the assembling of an Architectural Exhibition to be shown in Paris. Unfortunately, the time available did not permit a wide-spread collection of representative material, but Mr. Hazelgrove acted as assessor of the subjects which the Film Board had assembled. The final selection of photographs were mounted on eight panels and expressed to France.

Looking to the future, an official of the Film Board suggested that it would be a source of value to organize a permanent Library of photographs, illustrating Canadian Architecture, which would, at all times, be accessible to those interested. The suggestion was favourably received by the Executive, and it was decided that an R.A.I.C. expression of willingness to co-operate in the formation of such a collection of suitable material should be sent to the National Film Board.

Recent activities of the Committee on Public Information were reviewed by Mr. J. Roxburgh Smith, the Chairman. A report which had been forwarded to members of this Committee, which is represented in all Provinces, was presented, showing progress in the direction of the proposed tour by an English lecturer on the subject of the appreciation of Physical Environment. The object of the tour is to present to the Teaching Profession in Canada the value of Architecture and Town and Community Planning, in relation to the present trends in Visual Education. In particular, it is aimed at the "Future Citizen", but, in order that present generations be also informed, it was suggested that some lectures might be given before Clubs such as the "Canadian Club", which is well organized in widely spread centres.

The Council on Visual Education in England had suggested a Mr. J. E. Barton, Hon. A.R.I.B.A., as a suitable lecturer on the subject, but owing to ill-health he was unable to accept the offer made by the R.A.I.C. Through Mr. C. B. Willcocks, F.R.I.B.A., Secretary of the C.V.E. in England, an approach has been made to Mr. Oswald P. Milne, F.R.I.B.A., and a reply from him is expected before the next meeting of the Executive.

The complete report on the subject is in the hands of the Provincial Associations, asking their support, on a *pro rata* basis, and hopes were expressed that the response would be favourable, particularly in view of present Professional prosperity

Mr. Forsey Page raised a question concerning the authority of the Department of Veterans' Affairs to override the building controls which have been established in certain communities. In a particular development, which he mentioned, one of the conditions governing the erection of buildings was that all plans must be submitted for the approval of a certain architect before proceeding with the work. Several veterans, who are building on this location, stated that they had been informed by the Department of Veterans' Affairs, that it was unnecessary for them to abide by the conditions mentioned. The Executive Committee decided that a protest should be forwarded to the Minister of Veterans' Affairs, pointing out the value of such controls, designed for the Community benefit, and insisting upon the necessity of their being maintained.

The President, Mr. Charles David, mentioned that he had received a letter from the Ontario Association of Architects, emphasizing the desirability of employing Canadian Architects for the designing of Embassy Buildings in foreign countries. After discussion, it was agreed that the R.A.I.C. would present the suggestion to the Honourable Mr. St. Laurent, the Minister of External Affairs.

A sincere vote of thanks was extended by the Executive Committee to Mrs. C. G. Hood, who has retired as Secretary of the Institute, for her efforts on behalf of the Institute during her term of office.

A variety of items followed under the heading of New Business, and by no means the least important was the appointment of a new Secretary. Miss Anne M. Cory was welcomed by the President and the Executive Committee, and will now take over at No. 74.

Adjournment took place late in the afternoon.

J. Roxburgh Smith.

ALBERTA

The subject of town planning is not the special interest of an architectural journal. Yet the importance to architecture of the town which is its general frame-work may justify the recurrence to this subject in this letter. Some experience in investigating the maladjustments of towns to their purposes suggests certain of the sources of the many troubles which are constantly met with. It is quite common to meet citizens who have definite and good ideas as to what should be done towards improving their city and also to fnd that many citizens are agreed upon these identical ideas. But there generally appears to be a great unbridgeable gap between the entertainment of these ideas and their accomplishment. The question of expenditure may form some barrier. But that is certainly not the main occasion of the difficulty. Good ideas generally work out as the best economy. The trouble really arises from a civic organization that is not framed to entertain those ideals of the physical and mental health of the citizens which have now come within, or almost within, practicable reach of our cities. The voice of those citizens who are keenly alive to these wider and more humane ideals makes no impression on the officials of the city who give a service that is tied to narrower lines. There is generally no means by which that voice can take effect upon the routine of civic management. An effective means of raising that routine to a higher plane of accomplishment would be the introduction, as a civic official, of a town planner trained to think and to take action along those wider and more humane lines.

The planner of the small town is generally the town engineer. His chief preoccupations are the various works of engineering which provide those services that are fundamental to all towns. He may do his work well. But he is generally not called upon, nor qualified, to go beyond that sphere. Such fundamental work is not the most important element in city life. Food is fundamental to living, but we do not live merely to eat. It is when we get beyond these mere fundamentals that the engineer is no longer adequate to city planning. He naturally has no ear for those citizens who now see how much more is required of a city.

At this point it is natural to suggest the establishment of a town planning commission. This may be selected from those citizens who are alive to the wider aims of civic life. But in actual practice, when such a commission expresses itself its words are apt to fall with little meaning or effect upon the ears of the body of men engaged in operating the city's affairs, be they engineers or city councillors. None of these is intimately concerned with long time objectives and none has the least craving to introduce changes into an established method of routine management whether immediately or by gradual steps. The functions of a town planning commission are advisory. It can form no authoritative part of the administration of affairs as this is at present framed.

Hence there arises the need for the expert town planner who should occupy a position of authority analogous to that of the officer of public health. He would be in a position to exercise a daily influence towards city improvement. He could control all changes in the physical features of the city. This officer would be a new one in most, if not in all, of our cities. His personal decisions would, to many, look individual and arbitrary. It would be necessary to have an advisory planning commission who could examine his proposals and ratify or modify them. The commission would be valuable to him not only in giving authority to his plans but also in providing a needful source of information. He would be able through their discussions to feel the pulse of his public and to know what projects to advance and what to keep in relative abeyance.

Without some such re-arrangement of our civic organizations the prospects for success in town planning seem somewhat slender.

Cecil S. Burgess.

BRITISH COLUMBIA

Many months have passed since the *Journal* has had a contribution to the Provincial Page from British Columbia. Many members no doubt are wondering if British Columbia still exists as a member of our great Confederation.

The transition from war to peace has brought many changes to British Columbia. Plans are being made and the general impression in the Province is one of of optimism. One can't help but feel that with the great opportunities now ahead of us it will be possible to avoid the mistakes of poor design and cheap construction that were prevalent throughout the country before the war.

For several months many of the prospective young men looking for architectural training have been using all the pressure possible to have a Department of Architecture established at the University of British Columbia

The University, which has facilities for some three thousand students, has a registration this year of 9,500 This, of course, provided only one more problem for the consideration of the Board of Governors.

As many of the prospective students could not afford the expense of studying elsewhere the efforts of the Architectural Institute of B.C., the Board of Trade and several other organizations were enlisted, and after due consideration it was agreed to establish a Department of Architecture at the University.

The University is to be congratulated on the appointment of Mr. Fred Lasserre of McGill University as the Professor of Architecture to organize and head the new Department. Mr. Lasserre's talents are well known in architectural circles and it is considered that British Columbia is most fortunate in having him take up residence here.

The enthusiasm for contemporary architecture on the part of Mr. Lasserre and the enthusiasm of the new students should result in a very high standard of design and training being developed within the very near future.

The writer has just completed an extended trip throughout the interior of B.C. It is striking to see the definite improvement in design of small buildings. One can only deduce that the present prohibitive cost of construction is forcing simple and practical construction on the public. It seems at last that those architects who have been working many years to convince their clients that the simplest solution was the best have now received assistance from the present economic conditions.

It is no longer possible to provide the unnecessary extras such as cornices and doric columns, etc. This fact stands out distinctly on the new buildings in Vancouver and elsewhere, and the simple, clean-cut structures that are slowly appearing are being enthusiastically received by residents and architects alike.

With all this in mind there is no doubt that the new School of Architecture has an opportunity that could never have been provided formerly and its establishment should do much to improve architectural design throughout the Province at a time when the public is at last becoming receptive to contemporary architecture.

R. A. D. Berwick.

ONTARIO

The cry of shortages is abroad in the land. Shortage of nails, shortage of pipe, shortage of brick, shortage of nearly everything the builder needs including skilled labour, all add up to the inevitable shortage of homes and other buildings.

As a conversation piece the subject must rival the popularity of those perennial favourites, the unusual weather, the excessive income tax and the be-devilled government, not to mention that newer addition to the family of stock talk, the atomic bomb.

Unlike the former, which will be with us always, and the bomb which may, in one quick flash, solve all our earthly trials there is a reasonable hope that a solution to the shortage problem will come about in due time.

But what of the shortages in the human spirit, in man's ove of his craft and pride of achievement? Therein lies the darkest cloud on the building horizon for present trends do not point in the direction of improvement, rather the reverse.

We have had a war and we are having a post-war period which is even more trying. These are the forces which have warped our material and labour economy, and, like sickness and convalescence, may be expected to pass away, but the forces which have warped men's souls, although nurtured by the unnatural times, have been growing little by little over a long period and one might very well ask, where is the end?

Workers are on strike to get more and give less. Collective bargaining may have improved working conditions in a material way with more pay, shorter hours, less work, but have men themselves been bettered by these improvements? Are they happier? If so, it is not very evident.

There seems to be something lacking in this programme of improvement, something fundamental, something which is not satisfied by the extra pay for less work.

Could it be that man's release from the slavery of the sweat-shop has been succeeded by another form of restriction which fetters his spirit?

Tennis championships are won by all-out effort, a combination of stamina and skill. The ablest surgeon gains the material and spiritual benefits of his hard-earned prowess. The horse with the greatest heart wins the Kentucky Derby, not by being in rein but by giving everything he has and a bit more. So it is through all achievement. Even the second and third best and all the other losers build character in the attempt to win.

There was a day when a man prided himself in laying more bricks, wiping more joints, driving more rivets or digging more trench than his fellows, and the job was a game and exciting and soul-satisfying. If there was no material motive to go all out, there was at least the innate competitive spirit to satisfy.

Under the present system an attempt at providing security in the way of more jobs for more people for longer periods, however commendable, has very effectively dampened the worker's spirit. He is not spurred to greater effort, rather he is regulated to less and his movements are mechanized to the point where what he accomplishes is pre-determined, and his production is as controlled as that of a machine.

His wings are clipped, his spirit is bound and any ideas he may have had of "building a better mousetrap" are effectively weakened. There is no incentive to improve, so he doesn't bother and both he and the community suffers.

There is a shortage here which is much more serious and lasting in its effect than that of cement or wallboard or bathtubs could ever be. It can only be solved by freeing men's souls as well as their bodies. Reduced to realism this means but one thing — some form of encouragement to better if not larger effort and due recognition of craftsmanship in its fullest sense.

A. W. Davison.

QUEBEC

As a rule, the proved craftsman does not like to talk shop after his working hours.

But also as a rule, when meeting with some friends or relatives, the subject which is not supposed to be referred to is brought up by one of the group, *an amateur*, and therefore, becomes the topic of the conversation.

Is it then possible to evade the sincere and lively interest shown?

No! and what happens next is that the one man who is the most qualified to discuss the subject will show at first reluctance to answer any questions, but as he goes along, he will be totally engrossed in the discussion. His most fantastic dreams and deepest ambitions are then known to everyone. The ideas dwelt upon will be discussed and let say ratified by him.

A totally detached and free exchange of ideas concerning the problems of his profession often proves the beneficial relaxation he was seeking for at his moments of recreation.

The number of amateurs is increasing in every branch, namely in art, science and industry and the trained artist, scientist, or industrialist should take heed to their views.

The textual definition of an amateur is: "One who cultivates an art or pursues a study from love or attachment", or in a more specific way: "One who cultivates art without considering it as a profession".

That explains why the amateur contemplates the final work without for a moment thinking of the hardship or problems involved to attain the finished product. If on one hand the one who creates cannot possibly be free to judge his own work, the amateur on the other hand has the merit to give a spontaneous and disinterested impression. We will let an amateur talk and describe his general views and we will try to transcribe as faithfully as possible what we heard!

This amateur has a good culture and a sound education, and is always keen in learning more. He likes good concerts, good musical records and is an assiduous visitor to painting exhibitions. Once in a while, he buys a painting or an etching which he is proud to add to his modest collection. His library is well equipped and his conversation shows that any subject is of interest to him. If you happen to meet him, he tells you that though he has quite everything to suit his fancies, he is lacking the main item to his collection: a HOUSE.

To him it is an obsession. He has been dreaming about it for so long that he can describe it in its utmost details. He has heard of many good architects but he does not know anything about their work. Most magazines or newspapers he reads are notorious for their scant information. To him it is a paradox because he realizes that he can do without music and paintings but not without a house. *He is suddenly aware that the art with which he is most unfamiliar becomes his main necessity.*

Therefore, he asks himself why the architects do not carry out regular exhibitions in their own locality. The photographic display of their work, their personal conceptions of different problems suiting the need and taste of our amateur would be most welcomed. A further display showing models of these houses with construction details and new features in materials would certainly help him to fill the gap of information he wants.

If such a scheme is too good to hope for, at least, we believe that some means of contact should be elaborated upon to meet the fervent and just demand of our amateur.

Paul-H. Lapointe.

APPOINTMENT

The Editorial Board is pleased to congratulate Mr. Fred Lasserre on his appointment as Head of the School of Architecture, University of British Columbia. Mr. Lasserre is a graduate of the School of Architecture, University of Toronto, from which he graduated in 1934. In 1931 he won the Ontario Association of Architects' Scholarship. In the fall of 1934 he took a post-graduate course at the Federal School of Technical Science, Zurich. For a number of years he worked in England in Architectural offices, but particularly with Tecton. Upon returning to Canada, he worked in the office of Mr. W. L. Somerville and later, in 1943, joined the Department of Works and Buildings, Naval Service, Department of National Defence. In 1945 he was appointed to the staff of the School of Architecture at McGill University.

In his new job, Mr. Lasserre will have ample opportunity for the exercise of his talents, one of the chief of which is the enthusiasm for his profession, which he can pass on to young architects.

There was, before Mr. Lasserre's arrival Vancouver a very sound and progressive group of young architects who will hail him as a prophet, who is not without honour in his own country.

We can assure President MacKenzie of the good wishes of the architects toward the new School. If the established schools can do anything to assist it (short of borrowing books) we feel we can speak for them in saying he has only to ask it.

Editor

A WORLD CENTRE FOR THE UNITED NATIONS

(Continued from page 244)

tonight. I disclaim the rôle of the prophet; I disclaim any responsibility for doing more tonight than starting something.

The Chairman: I think that we should have pity on ou guest. He has done nobly, and I do not think it is fai to ask him any further questions, though I am sure h is completely capable of answering them all.

I should like to take this opportunity of telling yo that it is due to Dr. Alexander Farquharson that Mr. Mum ford is here tonight. He has a full and brilliant prc gramme in this country which he has not yet completec but we can flatter ourselves that he has given us the ver best of his thought and the choicest morsel, I shoul imagine, of all the subjects with which he is dealin in this country. There certainly could be no finer one.