Abruzzi's expedition. In other respects, however, good results, according to Mr. Fiala, have been obtained. Mr. Fiala says:—"But, although the great question of the Pole is still unsolved, we have brought back *data* which should prove of scientific value, and have explored and surveyed the archipelago from Crown Prince Rudolf Land to Cape Flora, discovering four new channels and three large islands. The result of this will be a new map of this portion of the North Polar regions."

---

## A GREAT GEOGRAPHER: ELISÉE RECLUS.

By Professor PATRICK GEDDES.

(*Continued from page* 496.)

### V.

To know the *magnum opus* is in this case not yet to know the man. It was much to describe the rich variety of nature in all her regions, to unify these into one harmonious survey of the world, almost the Cosmos at which Humboldt himself had aimed: yet all this was but one side of his life's work; the other, henceforth inextricably one with it, was to present and to promote a correspondingly unified conception of man. The geographer, starting as he must from nature and travelling towards man as the latest product of its evolution, was in Reclus' mind increasingly complemented by the sociologist, with his converse perspective, his view of man as of essential interest, the world as but his stage, his background. A goodly stage indeed, as Reclus of all men assuredly felt, and worthy of all the study we can bring to it; yet its complex evolution is but the opening of the plot; humanity is its hero. Hence for Reclus, almost as much as for Comte, the sciences, mathematical, physical, natural, are no longer ends in themselves, but preliminaries. Each, it is true, is justified indeed more than ever as a worthy end to its specialised workers, since henceforth both in principles and generalisations insisted upon as an element in the general scheme of knowledge. But this is to say that all the sciences make up a cosmology, which the comprehensive world-geographer, once Humboldt, or again Reclus, presents in its concrete aspect; and the synthetician, the evolutionist, from Kant to Spencer, seeks to verify yet farther in abstract interpretation. While man is man, he must seek to expand his cosmic knowledge, to deepen his cosmic sense: and, as each of these just named has in his own way borne witness, this cosmic interest ever prepares and makes place for some corresponding enlargement of the human.

In this way, then, the *Géographie Universelle* was naturally supplemented by a *Géographie Sociale*. This has, in fact, not only been in progress for ten years or more since the completion of the former, but its four volumes are said to be practically ready for publication, surely not now to be delayed. For though Reclus could not rival the historic insight of Comte, the imagination of Michelet, the technological mastery

and interpretation of Le Play, the psychology of Taine, the abstract power of Spencer, or the like, he had the advantage of knowing in his own way more of the concrete world than any of these, perhaps than all put together; hence his presentment of sociology may well be looked forward to.

## VI.

But a man's life is not much more completely to be expressed in the writing of books than satisfied by much reading of them. It may be enough for the pure thinker to say or write what is in him, but the man of science must also *show* this; hence his diagrams, his instruments and experiments, his maps and globes, his manifold institutes, his vast museums. To the synthetic geographer all these also belong; they are obviously but so many material elements towards building up his and our thought-model of the world. And when, as here, the geographer is at the same time an artist, these many institutes of special science must be combined around and towards and from one central and quintessential museum and institute—that of synthesis. Many may admit this in principle as a desideratum of the world's culture-resources, even where they do not recognise it as one of its direct traditions; but few would be prepared to give definite shape to this conception, and say what manner of edifice this house of synthesis for our own times must be—at most calling up but misty imagery of columned perspective, or mighty dome, or veiled choir. But of the essential character, the concrete content, of this ideal institute, there remained in Reclus' mind no indefiniteness; and, sure enough, plain as Columbus' egg, how else can we concretely express the unity of this great world and all that therein is, otherwise than by its material image? A Globe, that is, and one great enough to show all its essential features in their true relief.

Fascinating as it was to listen to Reclus upon some great theme, as of Alps or Amazons, with his lucid and reasoned exposition, warmed with moral glow, or vivid with poetic fire, it was on his globe that he surpassed himself. He had thought out how this was to be constructed as a comprehensive summary of geodetic and cartographic science; how its panels must be arranged to be kept continually up to date, and thus form the permanent, yet ever-progressive record of geographic exploration and survey; how it should be oriented and revolved, lit and displayed, visited and studied; what should be its accessory resources, galleries, studies, reference-collections, and so on; in short, so as to meet every imaginable requirement of science, special and general, educational and popular. So far this many-sided summary of specialisms, all plain and clear, and with architect's drawings and engineer's specifications to back them, even down to estimates. But then came the vivid phrase which brought all this mass of detail together; and the great globe rose beneath its mighty dome before his and his listeners' inward sight—a universal geography indeed. Instead of a book, were it the best, the latest, here was now the most monumental of museums, the most simple of observatories, the microcosm of the macrocosm itself. Again the description

went on, but now this was no mere scientific model in its institute, but the image, and shrine, and temple of the Earth-Mother, and its expositor no longer a modern professor in his chair, but an arch-Druid at sacrifice within his circle of mighty stones, an Eastern Mage, initiator to cosmic mysteries. Yet once more, with ever nobler look and deepening word, the scene passed anew into the future of its accomplishment, but with an interest no longer solely cosmic, but henceforth primarily human—the unity of the world now the basis and symbol of the brotherhood of man upon it; sciences and arts, geography and labour uniting into a reign of peace and goodwill. With not only intellect but imagination and feeling thus fully aroused, the geographic vision thus rose into the poetic—indeed in no mean measure became the prophetic also.

Yet so far from this Palace of Geography being a mere dream, its realisation very nearly came to pass at the Paris Exposition of 1900, which, even as it was, will best be remembered by its geographic interest —as in fact "l'Exposition des Panoramas." But the times were scarcely ripe; nor indeed was that site and occasion quite appropriate. In these days of great University foundations, one will yet be built or reconstructed around this globe, like Columbia around its library dome. And in the meantime, its mere conception, its design, are great assets of science, and though waiting, ready to be fully realised. Even as it stands, a project of the imagination, a scheme on paper, it is already serving its symbolic purpose, that of marking the advance beyond the passing age of practically unrelated specialist science, with its planless labyrinths of analyses, to the definite advent of that dawning age of synthesis, which the philosophers have so long foretold.

## VII.

Of Reclus' extreme political philosophy—his adoption and development of the doctrines of Anarchism—little need here be said: yet, if biography is to be biography at all, whatever may have been its subject's deep and reasoned convictions can no more be passed over in silence than uncritically adopted, denounced, or pitied, according to the sympathies or temper of the particular writer. Yet to discuss these would be beyond our scope—involving both historic antecedents and individual outcomes. Enough to note that here again Reclus' life is of interest as a peculiarly typical one, since it expresses these historic influences with peculiar distinctness. For the humanism of the Renaissance and the private judgment of the Reformation were lived through in his education at school and college, while in his preparation for the pastorate the influences of the Revolution pervaded his whole atmosphere. The Romantic movement of 1830 coincided with his birth; while his entering upon student life in 1848, and on maturity with 1870-71, were, of course, as perfect coincidences as can be imagined of individual and social epochs. Nor must we forget his banishment, repeated at the close of each of these synchronisms.

In every age the revolutionary idealist has thus "eaten the bitter bread of exile," and it is thus little wonder that, whatever their differ-

ences in time and point of view, the ancient prophet or the mediæval poet, the Reformer of Geneva or of Edinburgh, or of later date—all have acquired a certain sternness, an uncompromising character, and each has followed his predecessor, indeed commonly outdone him, in vivid exposition of the deserts and future destiny of his adversaries. It is thus not a little noteworthy, that while by no means failing to preach and prophesy in his turn, Reclus not only kept free from all personal bitterness, even to the immediate authors of his pains, and lived to the last unsoured, and in unfailing gentleness and courtesy to all men, but remained kindly and hopeful, indeed trustful and generous almost to excess. But as the advent of wellnigh every new doctrine in history has been discredited by the violence of fanatic adherents, no inquiry into anarchism can avoid bringing up some of the extremest types of our modern degenerates, and raising all the questions of disease, folly, vice, and crime. Yet assuredly not less than with each preceding historic movement of individualism, we are also confronted by the problems of the psychology of genius, and this both in action and in theory; and this again in science and in philosophy, and even in religion. It is of course these elements, not fatuous gunpowder plots and futile criminals, that have made the approach of each new movement in history seem so formidable to its predecessor.

It would be to ignore the facts of history and biography, and the analogous cases of other times and countries as well, and with them all that is noblest in human nature, were we to attempt to explain that renascence of France since 1871, of which the English-speaking world has as yet known too little, as other than fundamentally moral. Liard and Lavisse in their great work of university regeneration are surpassing all British and even all American initiatives—the regenerative process is, indeed, comparable only to that of Germany after its humiliation at Jena by the great Napoleon. Picard in his Expositions, Pasteur in his Institute, and Duclaux in his laboratory; Zola in his kindred studies of moral fermentations; Lacaze-Duthiers in his zoological stations and with his student sons—in short, all the best men of education, letters, science; and with them the engineers, the impressionist or the decorative painters, the idealist sculptors—each and all had said to himself and to his fellows, "Il faut refaire la patrie." But for Reclus—twice cast out from her, disillusioned from each and all the successive utopias of his youth, with the defeat of national and of popular resistance to invasion sore upon him, and, worst of all, the collapse and ruthless quenching in blood of what, with all its failures and faults, had yet been the noblest renewal of civic idealism since those great communes of the middle age of which it sought to renew the life and name—these sources of hope and inspiration were no longer open. At this time, one of widespread night of the soul, too many of the strong lapsed into bitterness and despair, and of the weak into indifference or evil; but some, and with them Reclus, rose to a higher idealism and resolve than before. We have already seen how he now settled to his geographic life-work, and imagined its stupendous and still unfulfilled monumental expression: we see him also not only conceiving his social geography, but conceiving its correspond-

ing idealism also in Humanity as Individual. Comte had subordinated the individual to humanity, as now in our day Tolstoi would do yet more; but to Reclus, as later to Nietzche, it is in the individual that humanity must find its expression. In this vivid idealism of the species and its type he, as indeed this whole school of thinkers, no doubt too much lost sight of the intermediate categories of the city and state, of the nation and empire, of the unity of language, of occidental and oriental civilisations—in short, of the whole gradated social framework in which we find support, albeit too often also our limitations; and these it is for the social geographer to accept, but to gradate between this limited individualistic outlook, and the universal, the humanistic one, too vast and vague for ordinary uses. This in later years Reclus came fully to recognise, as proves his cordial collaboration in this matter with the writer—whose "Outlook Tower" of social and regional geography he warmly adopted as the human complement and legitimate adjunct to his own cosmic presentment of the great globe, so that for a time both sought erection in common. How far, too, his social standpoint had passed beyond the phase of negation represented by Bakounine, his forthcoming *Social Geography* will show. In the meantime, this constructive progress may also be judged from the kindred writings of his constant friend and fellow-thinker, Kropotkine (see his *Fields, Factories, and Workshops*, or his *Mutual Aid*)—the scientific nature-description and the cosmic emotion which predominate in the work of the older geographer being thus fitly supplemented by the practical and geotechnic impulse and the ethical glow of the younger.

That the central thought, however, which seemed so dangerous in Reclus and his school is nowadays becoming a more familiar matter, almost one of plain everyday prose, and that it is being plainly put by younger men of science to their peers, may be perhaps most clearly seen by the following quotation from one[1] whose world-wide specialist eminence is yet matched by his synthetic range and insight:—

"We apply the same word *law* both to the regularities of the natural processes and to the arbitrarily influenced actions of mankind. The great thing which the moral and political law-makers have done is *that they have made it possible in certain fields of human actions to make predictions.* Since they did not know the internal causes upon which such actions are dependent, they were obliged to make such external rules or laws in the *juristic* sense. These agree more or less with the unknown psychological and biological laws which are applicable to the phenomena in question. The better they have agreed, the more lasting have been these laws, and the greater and more powerful have been the law-makers. Thus every political and moral organisation is dependent on biological conditions; and these fields are evidently those which are destined to be irresistibly conquered by science."

---

[1] Ostwald, "The Relations of Biology and the Neighbouring Sciences." *University of California Publications: Physiology*, Vol. i. No. 4. Berkeley, October 1903. (An Address delivered at the Dedication of the Physiological Laboratory of the University of California by Wilhelm Ostwald, Professor of Physical Chemistry at the University of Leipzig.')

The summary account of M. Reclus' life, referred to on p. 492, is as follows:—

1830.—Jacques Elisée Reclus was born at Sainte-Foy-la-Grande, Gironde, on the 15th March 1830, the second son of a Protestant pastor, and one of a family of twelve children, several of whom have obtained prominence as authors, etc.

1831.—In 1831 the family removed to Orthez, Basses Pyrénées, where his father had been appointed pastor of a nonconformist church. From 1831 to 1840 Elisée lived at Orthez and Laroche-Chalais, Dordogne, the abode of his maternal grandmother.

1840.—From 1840 to 1842 he was at Neuwied, Rhine Provinces, in a boarding-school kept by Moravian Brothers; and from 1842 to 1848 at the Protestant College of Sainte-Foy.

1848.—During the session of 1848-49 he studied at the Theological Faculty of Montauban.

1849.—From 1849-50 he was at the University of Berlin, nominally to study theology, but mainly working at geography under Karl Ritter, earning his living meanwhile by giving poorly-paid lessons.

1851.—In 1851 he left Germany, crossing France on foot from Strasburg to Orthez in company with his elder brother Elie and their dog.

1851.—On the *Coup d'État* of December 1851 both brothers went to London and afterwards (1852) to Ireland, where Elisée earned his living by teaching, and had some experience of farming.

1853.—This was the beginning of the six years of continuous travel which formed him as a geographer. The two years 1853-54 were spent in North America (New York, New Orleans, where he tried his hand at any kind of occupation that offered, writing, amongst other things, for a medical journal edited at New Orleans), and the two following (1855-57) in South America, where in Columbia he again tried farming.

1857.—In 1857 he returned to France and published his *Histoire du Sol de l'Europe* in the Revue Philosophique.

1858.—After his marriage he lived in Paris from 1858 to 1870, often with his brother-in-law, Alfred Dumesnil, at Vascœuil.

1859.—First articles in the Revue des Deux Mondes: *le Mississippi et ses Bords*; *la Nouvelle Grenade*; and, in the Bulletin de la Société de Géographie de Paris, an article entitled *les Fleuves*; later a translation of Karl Ritter's *Configuration des Continents*.

1860.—*De l'Esclavage aux Etats-Unis*—four articles in the Revue des Deux Mondes; *Guide en Savoie* for the Joanne series of Guide Books; *Excursions en Dauphiné* for the journal Tour du Monde.

1861.—Articles in the Revue des Deux Mondes and the Revue Germanique.

1862.—Articles in the Revue des Deux Mondes and the Bulletin de la Société de Géographie de Paris; Joanne Guide Books.

1863.—Joanne Guide Books.

1864.—Revue des Deux Mondes; Annales des Voyages; translation by Elie and Elisée Reclus of a work by Sargent on *les Etats Confédérés et l'Esclavage*.

1865.—Revue des Deux Mondes; Annales des Voyages; translation of a work by Walker on *la Dette Américaine et les Moyens de l'acquitter*.

1866 and 1867.—Revue des Deux Mondes; article on *John Brown* in la Co-opération; translation of a work on *le Brésil et la Fermeture des Fleuves*.

1868.—La Terre, 1st vol.: *Les Continents* (Hachette); Revue des Deux Mondes; Revue Politique; Almanach de la Co-opération.

1869.—La Terre, 2nd vol.: *L'Ocean; Introduction au Dictionnaire des Communes de France; Histoire d'un Ruisseau.*

1870 and 1871.—Franco-Prussian War and Commune. Serves in the National Guard and in the Company of Aeronauts under M. Nadar. Plateau of Châtillon. Fortress prisons. Council of War condemns him to transportation.

1872.—Commutation of sentence. Arrival in Switzerland. Lugano.

1873.—Articles on general geography in the Bulletin de la Société de Géographie de Paris, in the République française, la Gironde, and la Réforme. *Quelques Mots sur la Propriété* in the Almanach du Peuple; *A Mon Frère le Paysan.*

1874.—Goes to live at Tour de Pelz on the Lake of Geneva. Articles in the République Française and the Tour du Monde.

1875.—Stays at Vevay, but shortly after settles at Clarens. Lectures at Geneva on the History of the Mediterranean; articles in the Globe de Génève and the République Française. First volume of the "Géographie Universelle"—*L'Europe Méridionale.*

1876.—Second volume of the Géographie Universelle—*La France*; various short articles.

1877.—*L'Europe Centrale*, 3rd vol.

1878.—*L'Europe du Nord-ouest*; articles in the Revue Lyonnaise, Le Travailleur, and La Marseillaise.

1879.—*L'Europe du Nord.*

1880.—*L'Asie Russe. Evolution et Revolution*, and other articles. *Histoire d'une Montagne*; article on "*Rivers*" in an American encyclopædia.

1881.—*L'Asie Orientale.*

1882.—*L'Inde et l'Indo-Chine*; geographical and other articles.

1883.—*L'Asie Intérieure.*

1884.—*L'Afrique Septentrionale.* Minor articles.

1885.—*L'Afrique Septentrionale.* Minor articles.

1886.—*L'Afrique Occidentale.*

1887.—*L'Afrique Méridionale.* Articles in various journals.

1888.—*L'Océanie.*

1889.—*L'Amérique Boréale*; articles in la Société Nouvelle. Preface to Metschnikoff's book: *La Civilisation et les grands Fleuves Historiques.*

1890.—Leaves Switzerland and goes to live at Sèvres. *Les Indes Occidentales.*

1891.—*Les Etats-Unis.*

1892.—*L'Amérique du Sud.* Preface to Kropotkine's book: *La Conquête du Pain* ("Fields, Factories, and Workshops").

1893.—Removes to Bourg-la-Reine in consequence of annoyances by the police. Edinburgh. Lectures at the Edinburgh Summer Meeting.

1894.—Appointed Professor of Comparative Geography at the Université Libre, Brussels. Elisée settles there and begins a course of lectures on *les Milieux* at the Loge des Amis des Sciences. Articles in the Contemporary and other reviews. Lectures on *l'Anarchie* in Brussels and other towns. Foundation of the Université Nouvelle. He is awarded a medal by the London Geographical Society on the completion of his Géographie Universelle.

1895-96.—*Projet de Construction d'un Globe Terrestre* on the scale of 1 : 100,000; articles in various journals. Lectures at the Edinburgh Summer Meeting and elsewhere. Lectures during the session 1896-97 at the Université Nouvelle: *Iran, Touran et Mésopotamie.* Lectures at the Temple de la Science at Charleroi.

1897.—Articles in the Magazine International, la Société Nouvelle, l'Almanach de la Question Sociale, etc. Session 1897-98, lectures at the Université Nouvelle on *les Sémites*.

1898.—Articles in l'Humanité Nouvelle, Atlantic Monthly, etc. Lectures at the Maison du Peuple, Brussels, at the Société de Géographie, d'Anvers, Royal Geographical Society. Session 1898-99, lectures at the Université Nouvelle on *L'Egypte et les Egyptiens*.

1899.—Articles in l'Humanité Nouvelle, les Temps Nouveaux, etc.

1900.—Numerous articles. Paris Exhibition.

1901.—*L'Afrique Australe* (in conjunction with Onésime Reclus); articles in Die Waage, la Réforme alimentaire, etc. Prefaces to various works; *l'Enseignement de la Géographie*.

1902.—*L'Empire du Milieu* (in conjunction with Onésime Reclus); articles in l'Humanité Nouvelle, l'Education Sociale de Lyon, les Temps Nouveaux, la Revue. Lectures at Antwerp.

1903.—Articles in various journals. Prefaces. Lectures at Royal Geographical Society and at the Société d'Astronomie, Brussels.

1904.—Articles in l'Humanité Nouvelle, la Revue, les Temps Nouveaux. Death of his brother Elie.

1905.—Articles in l'Insurgé, les Temps Nouveaux, la Revue, etc. *L'Homme et la Terre*, Part 1st, appears 15th April. Short Life of Elie Reclus.

1905.—July 4.—Death at Thourout, near Bruges, from heart disease.

---

## GEOGRAPHICAL NOTES.

### ASIA.

**China and Tibet.**—The report of Mr. A. Hosie, His Majesty's Consul-General at Chengtu, on a journey to the eastern frontier of Tibet has been published as a Parliamentary paper [China, No. 1, 1905, Cd. 2586]. Mr. Hosie left Chengtu on July 28, 1904, and reached the frontier of the Chinese province of Szechuan and Tibet on September 16. He arrived in Chengtu again on October 28. The most interesting part of the report is that dealing with the trade between the city of Ta-chien-lu and Tibet. Brick tea is the principal export to Tibet, and the principal import is musk. A large map giving Mr. Hosie's itinerary is appended to the report.

**The New Province of Bengal.**—In connection with the note on this subject in our last issue (p. 496), attention may be drawn to the fact that the India Office have issued under the heading "East India (Reconstitution of the Provinces of Bengal and Assam)" a Parliamentary paper [Cd. 6258] containing a letter, addressed on December 3, 1903, to the Chief Secretary to the Government of Bengal by the Secretary to the Government of India, and the text of the resolution of the Government of India in the Home Department, dated July 19, 1905, on the subject of "the redistribution of certain of the territories of the Eastern and North-Eastern Provinces of India, notably of Bengal and Assam."