

PENN PIONEER

AND

JORDANS NEWS-SHEET

Issued by a Committee of Tenants in the interests of Jordans Village and its neighbourhood

No. 4

MAY, 1922

PRICE 1d. (By Post 2d.)

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WILLIAM PALMER
BERTRAM CHESTON

"God requires nothing without giving ability to perform it"—WILLIAM PENN

EDITORIAL

The Village Council, under the name of the Tenant Members' Committee, has been elected. Long live the Village Council! It is true that the Tenant Members' Committee was born last year, but, to compare small things with great, it was like the House of Commons before the great Reform Bill of 1832: it did not fully and faithfully represent the people. Now, with its full complement of twelve members, three women and nine men, it may fairly claim to do so. It lies with the men and women of the Village to make full use of it: it is their Council—the natural channel for the expression of public feeling in the Village.

Three members will retire each year, thus giving occasion annually for fresh blood. By 1926 at the latest the whole of the present committee will have retired by rotation in groups of three each year. Let us picture to ourselves what the Village may be—four years hence: it will be interesting at all events to look back in 1926 to the PENN PIONEER No. 4 and see how much has been "realised," how much "not realised."

The Reports just issued, both of J.V. Ltd. and J.V.I. Ltd., give us good reason for hope. To quote from the Report of the Parent Co.: "The total number of permanent houses now built is forty-eight or very nearly one-half the number originally contemplated. The present rentals exceed £2,100 per annum. The income exceeded the expenditure by £400. The committee recommend that interest at the rate of two per cent. per annum be paid on the loan stock for the twelve months ending March 31, 1922. Arrangements have been entered into for leasing the sites for the permanent workshops and village store to J.V.I. Ltd. for a period of ninety-nine years."

The committee are of the opinion that the financial results of the period under review are extremely encouraging. The organisation of village life is proceeding satisfactorily, and it is proposed to place the control of the domestic affairs of the community in the hands of the tenants at an early date, in the expectation that this will result in a steady growth of the social and communal spirit which it is our aim to foster. We regard the financial aspect of our undertaking as merely subsidiary to our main object of building up a society of men and women who make no distinction between different forms of labour; believing that the one thing that matters, whether the labour be of the head or of the hand, is the quality, not the type. We have confidence that we are establishing common interests and aims in a body of people drawn together by the desire for mutual service."

The J.V.I. Report discloses a credit balance of £1,249 enabling them to pay the full dividend of five per cent. on the share capital. Out of this a sum of £150 is reserved for the purpose of subsidising the rents of workers employed by them. A further sum of £500 is being reserved for use in building the permanent workshops. And as the company becomes more firmly established they look forward to developing a large measure of self-government in the various industries and workshops, and eventually to the complete self-government provided in their rules.

From these Reports we can visualise in the near future permanent workshops and permanent stores.

There seems reason to expect also that the second half of permanent houses may be built by 1926.

But what else? Shall we see other shops, industries, and things to be desired, so essential to Village life, besides the workshops intimately connected with J.V.I.?—the baker, the bootmaker, and the tailor, a laundry and a swimming bath, a café, book-shop, and a school of art? Shall we see artisans and craftsmen, such as the potter, the spinner, the printer, and the bookbinder, established in our Village, under the guidance of a master craftsman referred to in the original prospectuses of the parent and subsidiary companies? We hope so.

And what about the Village school, the rest home, and the inn? These, too, we hope to see, for without them village life will never be complete. Around them will centre the social, religious, and educational activities of the village, from childhood to old age.

Nor must we neglect the athletic side of life. Games suitable for men, women, and children will, we hope, by then be in full swing on and around the Village Green. Each house will be a garden, "a lovesome thing, the veriest school of peace," bright with colour, redolent with smell. Lanes will be lined with trees and the Crutches Wood will always be "sacred and ritual" to us.

Other interests will remain with us and increase as our Village grows—poultry, bees, pigs, and goats—and some day, though perhaps not by 1926, we may possess a model farm well stocked, well equipped, and run on co-operative lines.

These things may be, if we are true to our ideals—a self-governing community—each member working for the good of all—socialism and individualism combined in harmonious endeavour—and in the working out of these ideals the Village Council (or Tenant Members' Committee) will play no inconsiderable part. Long live the Village Council!

PLEASURE AND PROFIT FROM THE GARDEN

There are few things that afford so much pleasure and profit as a well cultivated garden. It is true that application is required, if either profit or pleasure is sought, but gardening is one of the pastimes that is within the reach of all country dwellers, and many of our town friends have shown what they can do, even under adverse conditions.

Those of us who are reluctant to work in our gardens say that a garden does not pay, but those who do work are ever ready to admit that much pleasure, and a great deal of profit, may be had, too.

Our village provides that we shall all have a garden if we wish, and so it is possible for all living at Jordans to have both pleasure and profit as a reward of our industry.

It has occurred to the writer since he has been here that a Show on industrial lines held in August or September would be helpful and encouraging to all of us, and a suggestion I would like to offer is that prizes be awarded to those who produce the greatest amount of good food on a given space.

JOHN CROOK.

TWO PARABLES

(Without a moral)

(i) (See *Shakspere, Coriolanus. Act I., sc. 1*)

In times of old, when every member of the body could think for itself, and each had a separate will of its own, they all, with one consent, resolved to vote against the Belly. They knew no reason, they said, why they should toil from morning till night in its service, while the Belly lay at its ease, in the midst of all, and indolently grow fat upon their labours. Accordingly they agreed to support it no more. The feet vowed they would carry it no longer: the hands that they would give it no more food; the teeth that they would not chew a morsel of meat, even were it placed between them.

Thus resolved, the members for a time showed their spirit and kept their resolution; but they soon found, that instead of mortifying the Belly, they only undid themselves; they languished for a while, and perceived too late that it was owing to the Belly that they had strength to work and courage to mutiny.

(ii) (See *Paul of Tarsus. Letter to Corinthians. Chap. 12*)

The body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body: it is not therefore not of the body. And if the ear shall say, because I am not the eye, I am not of the body: it is not therefore not of the body. . . .



THE NIGHTINGALE

Those who have never yet heard the nightingale's song may be glad to know what to listen for amidst the chorus of bird-voices that fills the air at this season during a country walk. Once heard, the song of the nightingale is never likely to be forgotten. In its sweet wild purity of tone, and seeming rapt intenseness of feeling, it is altogether unrivalled by any other bird. It is not necessary to go out at night to hear the song: it can be heard equally well by day; although in the hours of darkness, when other voices are mute, the song gains by isolation. It is quite a simple performance, consisting of two main phrases—the one a single note, a low, slow, sorrowful undertone, reiterated maybe a score of times; the other, immediately following it, a quick tumultuous outpouring, which is perhaps the most beautiful sound produced by any throat, bird or human, all the world over. This also is sometimes prolonged to an incredible length, so that one often begins to wonder if it will ever cease.

The nightingale has another note, less frequently heard and vastly less attractive, which can only be described as a croak. But of this the poetic nature-writers are discreetly silent.



WALKS AROUND JORDANS

Nos. 4 and 5

(By OUR OWN CORRESPONDENT)

TO CHALFONT ST. PETER BY FOOTPATH (1½ miles).—Climb the stile leading into the Hostel orchard and keep along the hedge on the left; over the stile again in the corner, and so along the footpath to Grove Farm: do not turn towards the farm buildings, but keep straight ahead along the little avenue to the kissing gate in the corner. The path leads right across the Grove estate to the road from Gold Hill to Three Households, cross this road into the fields again and the path will lead straight down the hill to St. Peter.

TO THE WHEATSHEAF AND WILTON PARK.—Take the road to the station, keeping under the railway arch, and then take the footpath on the left: this leads through the fields by the side of the sunken lane (the old main road from Chalfont St. Giles to Beaconsfield), through the Wheatsheaf orchard, past the farm (an old public-house), and so on to Wilton Park. This is a particularly delightful walk and is not very well known; it may be extended by crossing the park to Beaconsfield, or there is a way home by keeping to the left, and so to the road leading down the hill to Stone Dean.

H. F. C.

JORDANS SOCIAL GUILD

By the courtesy of the Hon. Secretary we have been allowed to look through the Minute Books of the Social Guild. Although the Guild was started in February, 1919, with F. Bourgeois as its secretary, regular minutes do not seem to have been kept until July 30 of that year. But those were halcyon days both in the history of the Guild and of the Village, as those who met in the Fireside Room of Old Jordans Hostel remember well.

The Village Hall was opened on October 11, 1919, since when all meetings of the Guild have been held there. We wish space allowed us to write a full account of the activities of the Guild, both in its early days and in this middle period, from October 11, 1919, to August 31, 1921, when William Palmer became secretary in place of Fred. Hancock, to whom and to his wife the Guild owes so much. Of this session's syllabus space only permits us to mention three lectures. One ("The Douglas-New-Age Scheme") is summarised in a special article in another column. The others were given by Mr. J. Nugent Harris and Capt. Cooper respectively. Mr. Harris lectured to us on "Rural Life in Denmark" (with lantern illustrations). He pointed out how that country, by co-operation, self-sacrifice, and responsibility, has developed by leaps and bounds since her defeat by Prussia in 1864.

Capt. Cooper, of Beaconsfield, lectured on the "Solelectric Theory" (also illustrated by lantern slides). He claims to be able to predict earthquakes, volcanic eruptions, waterspouts, and other phenomena on the earth's surface. Barometric readings have but little value for him: the planets in their relation to each other and the sun concern him more. The earth's disturbances are due, he says, to "solelectric power," the sun's energy, which circulates from sun to planets and back to sun, similar to electricity. He accurately calculated the exact date and time of some very severe earth shocks which were experienced in Valparaiso in 1906 and 1909. He claims, too, to be able to predict with accuracy the changes in the weather from day to day. He deserves a hearing from all who are interested in scientific experiment in search of truth.



JORDANS ALL SPORTS CLUB

The Football Club, after a very successful run in the Beaconsfield Football League, had to disband owing to financial difficulties.

The Club started the cricket season by a visit to Oxhey Grange, Watford, the residence of J. Doyle Penrose, and won their first match after a very close game. The home club gave us a very enjoyable time; the weather was excellent.

We are hoping to follow up our success through the present season.

The Club are in great need of funds. Will you help?

C. A. MARCH, Hon. Sec.



JORDANS SEWING GUILD

The Sewing Guild still lives, in spite of disadvantages, e.g., bad weather and influenza. We have been pleased to welcome several new members, and hope, with improvement in the weather, to have improvement in attendance. We very much regret the absence, through illness, of our president, Mrs. Hingston Fox, and most sincerely wish her a speedy recovery. We are now working hard for a sale on June 21, and shall be pleased if friends interested will repeat their kindness of last year by sending gifts as early as possible.

E. E. T.



JORDANS MEN'S ADULT SCHOOL

Splendid fare is still being offered, Sunday by Sunday, to such as can brave the early hour. (Nine a.m. is about the time the breakfast smoke arises, which perhaps accounts for our smallness in numbers at the intellectual feast.)

The current series, for the first half hour, of studies on "Elements and Aspects of Personality" are great with suggestion and interest, while in the second half we have had lectures and discussions on music, social questions, the Indian problem, and many others.

Visitors and new members are heartily welcomed. Watch the notice board!

PIONEERS

(With memories of some who have left us)

Great it is to dream and do;
Form a plan and see it through;
Grasp a vision with the mind;
Higher ways of life to find;
Leave the things that are behind
And stretch forth to the new;
Stand at last, the goal achieved,
Faithful to the thought conceived.

Yet I sing a higher bliss,
Greater than success is this:—
Greater glory oft befalls
Those who stand where storm appals,
Toiling at unfinished walls,
Who yet the guerdon miss.
Garlands that the victor wears
Oft are cheaper crowns than theirs.

Honour those who strive and fail!
Through the vast unending tale
Of the ripe and swelling years,
Through the joy, and through the tears,
All that's fallen re-appears
Upon the shining trail:
While in purpose stern and grand,
Fade the lesser things we planned.

E. S. L.

JORDANS READING CIRCLE

Through the winter months, friends have met for fireside fellowship in each other's homes.

Freed from formality or fine pretensions, drawn naturally together by the love of good literature, we have felt ourselves growing closer and closer.

We have suffered with Shelley; worked with Wells at "World History"; immersed ourselves in Emerson and Einstein; waded with Watts through a wealth of allegory.

But the crowning time of all came when a friend from India gave us a delightful evening with Tagore. When Tagore's school at Bolpur, known as "The Shantiniketon"—the abode of peace—was described to us, we were conscious, in some degree, of the Eastern calm and peace. Our friend gave us Tagore's ideas on "Internationalism"—his attitude towards life and towards the creative spirit in education. The evening will long be remembered—particularly the songs, which were read to us in Bengali and afterwards translated by the reader.

We hope to meet throughout the summer—often in the open air, or under the shade of our lovely beeches.

OUR SUNNY VILLAGE

It was indeed sunny last year! Let us hope we shall have our full share of sunshine again this year.

Some of us may have grumbled at the heat and drought; well, we need both clouds and sunshine in order to grow well, either ourselves or our vegetables and flowers.

A little article came to my notice a short while ago called "The Sunny Side of the Street." It ran somewhat as follows:—

How children and animals love the sun! The birds, the cats, and the dogs will all choose a patch of sunshine in which to bask wherever it is available. It is the cheer, the brightness, and the warmth which attract. Life is better worth living when the sun appears.

We come close to the heart of nature when we consider children and their doings, for they have a way with them of going straight to the core of things and dealing with them in all simplicity.

Who would not choose the sunny side of the street to live in? How much happier and healthier are the children—and the nations—who live mostly in the sun.

A hearty laugh, a joyous chuckle, a merry whistle, all help the sun to shine metaphorically, and grown up children as well as youngsters can make up their minds to help on the happiness of all by walking through life on the sunny side of the street.

So may we make our village a veritable sun spot by radiating goodwill and kindness to all in our words and deeds.

JOSEPHINE.

LETTER TO THE EDITOR

Dear Mr. Editor,

Your correspondent "D. Q.," in your January issue, puts some very pertinent questions with regard to J.V. Ltd. and its original prospectus. May I say how much I think the village is in sympathy with him.

But in fairness to the parent company, should he not also have applied his queries to the prospectus of the subsidiary company—"Jordans Village Industries, Ltd. (building contractors and decorators)"? Are there not there "Ideals realised and not realised"?

We are all anxious for the reputation of our Village, "dear for her reputation through the world." We wish it to be true to the best traditions which surround the name and memory of William Penn, and true to the conception and ideals of its "pious founders."

Sincerely yours,

"FAIR PLAY."

A REVERIE

A mere handful of cottages, with the wonder of noble beeches in the midst—not far away, the hallowed spot where Wm. Penn lies buried! Hard by, the Meeting House of many memories! The mind goes back to that experiment in empire building when Penn made his treaty with the Indians. His words fill us with hope and inspiration. They belong to no special age or clime—they are universal, as truth itself.

The Great Spirit who made me and you, who rules the heavens and the earth, and who knows the innermost thoughts of men, knows that I and my friends have a hearty desire to live in peace and friendship with you, and to serve you to the utmost of our power. . . . We are met on the broad pathway of good faith and goodwill, so that no advantage is to be taken on either side, but all to be openness, brotherhood, and love.

Inspired by these words, one's mind turns to a son of India, cultured, full of the spirit of love and joy and beauty, who has recently visited our Village. To some of us this visit has brought hours which will be remembered as long as life lasts—and maybe afterwards. Those of India to-day who share Rabindranath Tagore's views on internationalism are amongst those who are to lead the world to-morrow. As Penn said long ago, so Tagore says to-day—brotherhood and love will lead us to a community which is world wide. As our friend described Tagore's school at Bolpur, and told us of teachers from the West working side by side with their own Eastern teachers, one felt that the school was indeed "the abode of peace." One member of our little gathering voiced the feelings of the others when he said: "Why not a school of internationalism here in Jordans?" And our hearts echoed: "Why not?"

R. P.

A MESSAGE FROM SYLVANIA*

Nature lovers find a message in the woods in all seasons of the year. To some, the trees are symbolic of life, death, evolution, or even of the whole universe. This is the season when all nature retires within herself to sleep or hibernate. Butterflies, bluebells, birds, beasts, and men, even the sun, moon, and stars, all have their periods of repose. Now the beeches in the Crutches Wood are robed in night attire, and rest. The gorgeous garments of autumn are spread as a coverlet in the Wood—now dormant. How wonderful to think of the millions of lives lying pupate there, or the countless bulbs and roots awaiting for the resurrection of the spring! Equally wonderful is the wealth of colour which glows in the twisting network of the branches as they reach towards the softer hues above! Why mourn as the autumn fades? It is the autumn fall that gives birth to the winter shadows. The decay of the leaves gives life to spring, and even the process of decay has in itself a teeming population of living germs. The Cross at Calvary gave birth to a new religion: the passing of the Old Year makes way for the New. So there need be no sorrow over death, which is but a sleep. The woods mourn not, though they have their travail. They endure great agonies as the wind howls around, but out of this travail is born a New Year in Sylvania. There is birth, life, death, everywhere, and this cycle in the life of the woods is a message to us all.

SYLVANUS.

* Held over from last issue.

EDITORIAL NOTES

"Day by day and in every way
We are growing, and growing, and growing."
(With apologies to Monsieur Coué.)

We understand that the office of J.V. Ltd. is to be removed to Jordans. We welcome the suggestion.

The Village School is still held up for want of funds. About £150 a year is required. The Editor will be glad to give information and receive subscriptions. £5 has been received from the Trustees of the Two Months' Meeting of Aberdeen Friends. We feel grateful to our friends. Scotland has always known the value of education.

THE ALFRED THORNE LIBRARY AND THE "MUSEUM"

Our warmest thanks are due to Mary E. Thorne and her family for their gift to the Village of a bookcase and over two hundred books, in memory of her husband, Alfred Bleckly Thorne.

Also to the Bucks Archaeological Society for the "perpetual loan" of forty specimens of Palæolithic and Neolithic "flint implements."

These and other presentations, at present housed in the temporary Village Hall, deserve a permanent home. When will that be?

CRICKET PITCH AND TENNIS COURT ON THE VILLAGE GREEN

These are doing well. Next year we hope to play upon them. Why not tether ball and bowling greens, &c? See to it T.M.C.!

We have only space for a mere reference to three Societies which are likely to play an important part in our Village life:—

(1) THE JORDANS DRAMATIC SOCIETY

Two performances have already been given—"Ici on parle Français" and "The Chimney Corner"—both very successful. It is hoped to produce two more before the year is out. If you wish to join, write to the Secretary, Albert Talmadge, at Elvera, Jordans.

(2) THE JORDANS FELLOWSHIP

The Fellowship is interdenominational: it meets regularly in the Village Hall, every Sunday evening at 6.30. It supplies a long-felt need and has proved very helpful to many.

(3) THE JORDANS BRANCH OF THE LEAGUE OF NATIONS UNION

In this we perpetuate the memory of William Penn, whose grave lies just outside our Village.

The League of Nations is not only written in the Articles of the Covenant: it is a way of thought, a method of action, an atmosphere.

Those wishing to join the branch should apply to the Branch Secretary, Margaret Bligh, Walden, Jordans.

THE COMMUNAL SPIRIT

The communal spirit has its foundation in the home; it develops in the Village (i.e., the commune); it spreads to the nation; it is consummated in the world.

The development of the community spirit: this is the problem which lies before us at Jordans. How can it be done? "Realisation of the responsibilities of citizenship," says Mr. J. Nugent Harris, General Secretary of the Village Clubs Association, "unity of purpose, working towards national solidarity, will do more to build up a contented nation than anything else. Our community life must be drawn from the self-sacrifice and co-operation of all. The recognition that we are members one of another, and therefore have obligations of mutual service, has been brought home to us with compelling force during the war. Co-operation can only be effective where there is true unity; where there is wrong, or friction, there unity cannot be."

"There exist in every community the forces and ability to solve that community's problems. They may be, and frequently are, undeveloped, but they are none the less there. These forces must be sought out, stimulated, trained, and developed, and then applied to the problems of the whole community. The country people must make their own amusements and organise their own instruction. They must create a community spirit."

SIX POINTS ON THE DOUGLAS NEW AGE SCHEME

(1) Look round at the field of industry; everywhere the same thing: unused land, plant, and materials; unemployed workers; people needing the product. The three are lying apart helplessly—a triangle of impotence. Suppose the sides of the triangle joined up, the problem would be solved, yet no concrete thing would have been added. What is missing is credit—the power that mobilises the means of production.

(2) Our potentialities of production have increased enormously through the advance of invention, but the capitalists dare not let the machines run. "Restriction of output" is avowedly a regular method with them. Australian wool, American corn, and English fish have been left to waste, or actually destroyed, wholesale, because there has been no profitable market for them. There is no difficulty about producing what is wanted. The failure is in distribution: the machinery is credit.

(3) Production is of two kinds: (1) of commodities and (2) of fixed capital (factories, machines, &c.). Under the present system the whole cost of both is recovered in prices from the consumer of commodities as soon as possible. In buying anything, you pay, not only for what you get, but for a slice of industrial plant which you don't get. Hence the need for a just price. If the price of an article were the same fraction of its "costs," as the total national consumption is of the total production, you would pay for what you get, and for that only.

(4) Capital production is a permanent addition to the nation's wealth, and the community as a whole should credit its value to the producers.

(5) A bank is a money manufactory just as much as a pottery is a china manufactory. The labour of the workers is a factor in real credit, and fully as indispensable as factories or machines, and there is no reason why the workers should not, by organising their own credit through the machinery of a bank, coin it into money, as a capitalist bank coins the real credit of the instruments of production. If the workers in an industry established such a bank, through which all wages and salaries should be paid, they could take part for the future in financing their own industry, and thus come to own a constantly increasing share of its capital.

(6) The advance of invention means that all the necessary work of the community can be done by fewer and fewer people. A modern nation can guarantee livelihood to its members, but will not be able in the future to guarantee employment. Labour Banks supply a way out of the difficulty. All shares in its industry acquired by such a bank should be held in trust for all its depositors who should share equally in the dividends on these. Workers who have dropped out of the industry should be entitled to continue depositors in its bank. The dividends at first would be small, but would finally amount to a living income. Those who could no longer obtain "employment" in the routinised business of the community might be left to employ themselves as best they wish. There is always plenty one can find to do, if one has no anxiety about one's livelihood. There would probably be a great revival of handicrafts; every kind of artistic, literary, and scientific pursuit would also have a great many more devotees than at present. We should have a free society, in which everyone would have the fullest possible opportunity for discovering and following up his special bent.

N. E. EGERTON SWANN.

THE VILLAGE COUNCIL

(Tenant Members' Committee)

Bell, Walter George.	Graham, Helena.
Cheston, Bertram John.	Leigh, Ernest Spencer.
Crook, Amy Hannah	Morsman, John William.
Cundall, Herbert Fletcher.	Roake, Joseph H.
Cundall, Nora Patricia.	(Chairman).
Edminson, Fredk John	Robertshaw, Joseph
(Hon. Sec.)	Tripp, Harry.

DEFINITION OF "TENANT MEMBER"

"Any person above the age of twenty-one years who is regularly resident in the Village and has been so for a period of not less than three months and who holds at least one £1 share in J.V. Ltd."