

PENN PIONEER

AND

JORDANS NEWS-SHEET

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

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

A VOICE FROM THE TREES

"The trees with love seemed quivering,—as the air
With song of bird, and sight:—with beauty rare
Beyond all power to sense, much less to voice.
The path I tread is scarcely one of choice:
A Power has given me eyes impelled to see
Its Beauty everywhere, in flower and tree,
In cloud and shine, in form and sound and sense;
The whole Creation throbs with joys intense
For me."

CHARLES HERBERT FROGLEY (1876-1914).



MY GARDEN

A Garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of Peace: and yet the fool
Contentds that God is not.
Not God! in Gardens! when the eve is cool?
Nay but I have a sign;
'Tis very sure God walks in mine.

T. E. BROWN



THE CHILDREN'S PLAY-HOUR

What sound could be more sweet or scene more fair!
From yonder haven in the wooded swell
Of earth's mild bosom, where the hill and dell
Melt in each other's flowing lines, and where,
Straight upward through the sun-lit winter air,
Blue wisps of smoke in sleepy silence tell
Where simple wants and peaceful labours dwell,
Come the glad cries of children. Who would care
Who once has learned to love such scenes as this,
To toil for coin in those vast human hives,
Where squalor holds the whip and hunger drives,
And pleasure, crowned a king, the sceptre wields;
Where men know not earth's primal founts of bliss,
Nor that deep peace the sweet-breathed country
yields!

CHARLES HERBERT FROGLEY (1876-1914).

EDITORIAL

Three hundred years ago the Pilgrim Fathers sailed for the New World, in the "Mayflower," in quest of Liberty. In 1624 the ship was broken up, and for nearly three centuries its whereabouts have been unknown. On Friday, July 30, 1920, Dr. Rendel Harris gave "reasons" for believing that the Barn of Old Jordans Hostel, Buckinghamshire, in which he delivered his "pronouncement," was probably composed chiefly of the timbers of that historic vessel. With this "pronouncement" and with these "reasons" we deal elsewhere. Sixty-one years afterwards, in 1681, William Penn was granted a Charter by King Charles II. for a tract of Crown land in America, and in the following year he paid a first visit to his colony. He set sail in the "Welcome," and on his arrival bought again from the Indians the lands which he had legally acquired from the King. His occupation of the land was to be a "holy experiment": the Indians were to be loved as his brothers. "We are," he said to them, "as if one man's body was divided into two parts: we are all one flesh and blood."

To this the Indians replied: "While the sun shines and the river runs, we will keep peace with William Penn and his children."

This was "the only League" (said Voltaire) "which was never sworn to and never broken."

It was not until seventy-two years after the Great Treaty that an Indian was guilty of the murder of a white man in Pennsylvania, and according to the historian Bancroft no drop of Quaker blood was ever shed in the colony.

Penn died in 1718, and is buried at Jordans.

With associations such as these Jordans has become "holy ground," linking the New World and the Old in bonds of Love and Liberty.

And contemporaneous with the "discovery" of the old "Mayflower" there has arisen the building of Jordans Village, crowned by the Crutches Wood, opposite the burial ground where lie the remains of William Penn, and in close proximity to Old Jordans Farm where the early Friends worshipped and suffered for religious liberty, in the reign of the same King Charles II.

It is in the interests of this village and its neighbourhood that we present this our first number of the PENN PIONEER AND JORDANS NEWS-SHEET.

HISTORY OF JORDANS VILLAGE

Its Origin, Aims, and Accomplishments

(Reprinted in part from the "Middlesex and Bucks Advertiser,"
February 21, 1919)

There is nothing surprising that the little valley wherein stands Old Jordans Meeting-house, built by the Quakers two and a half centuries ago, between Beaconsfield and Chalfont St. Giles, should be developed as a model village.

With splendid vision a group of Friends interested in the old Meeting-house secured just over 100 acres of the land on the opposite side of the road. The estate has been planned in the most agreeable way: the village green of four acres, with the village inn and school at the top end, the village stores on one side, and workshops on the other; while Crutches Wood, of ten acres, will also be retained as an open space. All around the estate the cottage sites are arranged, allowing for plots of from an eighth to three acres. There are to be a number of cottages with half-acre plots, and others with three-quarters of an acre, which should afford ample scope for intensive market-gardening. At the extreme end is a site for a Rest Home, intended for tired City workers.

An essential feature of the scheme is the cultivation of village industries, not only those which are customary for the maintenance of local needs, but others that will afford an opportunity for wholesome handicrafts that will give scope for the growth of character, self-expression, and high standards of individual workmanship. These are principles that follow closely after the aspirations of Ruskin and Morris, developing both the intelligence and character, making for a full and true personality.

The first stage of the development is to provide for houses for the people who are to live and work there. The village stores will not only supply everyday commodities not made in the village, but also act as the receiving house and distributing centre for the produce of the workers who care to make use of it, and on co-operative lines the poultry and bee-keepers, the jam-makers and fruit-bottlers, should find some such system remunerative.

When fully developed there will be about ninety homes in the village.

Naturally, the existence of the adjacent old Meeting-house, with all its memorable associations and natural charm, together with the Jordans Hostel near by, where social and educational conferences, week-end schools, and camps are a regular feature, bringing many kindred spirits to the place from all parts of the country and America, is an almost irresistible attraction to the Friends themselves; but to others the district affords many appealing qualities. This part of South Bucks teams with historical and literary interest, quite apart from the intimate and fascinating associations of the Quakers with Jordans, the Chalfonts and William Penn, whose remains lie so modestly beside his wife and children in the little graveyard. At Chalfont St. Giles, Milton and Ellwood discussed the affairs of that stirring time; at Beaconsfield, Burke, the stalwart defender of our brothers in the States, and Waller, who praised all parties, have left imperishable memories; at Stoke Poges, Gray wrote his immortal "Elegy." Shelley, at Marlow; Disraeli, at Hughenden; Hampden, at Great Hampden; the Russells at Chenies; Captain Cooke, at the Vache; the Cromwells at Chequers Court, are but a few of the other famous associations; and the stately towers of Windsor and Eton are amongst the many attractions of the Thames Valley, as are the Chiltern Hills that divide the county in the middle.

At one time there was quite a considerable Quaker population in the Chalfonts country, but they gradually died out here as elsewhere, and for about a hundred years Jordans Meeting-house remained closed, until a few years ago it was re-opened again for regular Sunday worship by a number of Friends who settled in Gerrards Cross and other new centres opened up by the Great Central Railway. It was about the year 1650 when a substantial yeoman, William Russell, occupying Old Jordans Farm, allowed his house to be used as a meeting-place for his Friends in the Faith, and many a stirring scene was enacted in the old kitchen which is now so cosy a room, but retaining all its old features, in the hostel. In 1688, John Pennington (the eldest son of Penn's father-in-law) at Chalfont Grange, acting on behalf of the Society, purchased for £40 the plot of land called Well Close Hedgerow (there is still a well in the dell), and the erection of the meeting-house was at once proceeded with on the side of the burial-ground at the corner, the latter having been so used since 1671. And so—the old order changeth, giving place to new, but in this case the change is only a difference of degree, and not of

kind, and all reverent lovers of old England as it was, and as we all like to think it should be, will be glad that this restful valley in the uplands of Bucks is to be only changed in keeping with its historic past and its still unspoilt present.

Foundation-Stone Laying

On the interesting and novel occasion of laying of the foundation of the first cottage at Jordans, which took place on February 15, 1919, not less than 150 people braved the weather in order to attend the ceremony.

Mr. Harris opened the proceedings by producing a bottle containing a copy of that day's *Daily News*, a penny of 1919, a farthing, a full list of the names of the men at present employed on the work, a memorandum and brief prospectus describing the aims and objects of the village scheme. These contents were then placed into a safe cavity in the foundation wall of Mr. Lawson's cottage and covered with mortar. He then called upon six persons to lay the foundation bricks.

Mr. Fred Rowntree, the architect of Jordans Village, laid the first brick, which bore the following figuring, "15/2/19," representing the date, month, and year; and on completion of his task Mr. Rowntree declared the brick to be well and truly laid.

In the absence of Miss Edith M. Ellis, who was to have laid brick No. 2, representing her mother, sister, and herself, the ceremony was performed by Miss A. L. Littleboy. Brick No. 3 was laid by Mrs. Henry Harris, wife of the secretary, No. 4 by Mrs. Albert Cotterell, of Gerrards Cross; No. 5 by Mrs. Colin Rowntree, and No. 6 by the little daughter of Mr. Lawson, the master builder, who is to live in the first dwelling to be erected on the estate. The last five bricks mentioned bore the initials of the persons laying them.

This ceremony over the party walked to Jordans Hostel, where more than 100 guests sat down to "high tea."

Mr. Harris, in the name of the Committee, extended a hearty welcome to all. They welcomed especially those actually engaged in the work of building the village. The Committee wished to take the opportunity of inviting their co-workers to that meeting and from the very beginning to combine in fellowship in the common purpose that was before them. He then expressed regret at the loss by death of Miss Chatfield, who was manageress of the hostel, whom many of them knew and thought of that day. Her death was a great loss to the life of Jordans, but they felt her spirit was with them. It was a red-letter day, as many had in their minds the fact that it was just 100 years ago since John Ruskin was born, who fought hard for a better and brighter world, and it was his aim and object in life to bring about the very things that this new village would aim at.

Mr. Fred Rowntree then spoke on the Jordans of the past and of the future. Mr. Rowntree said that outside the hostel at the bottom of the hill they had a Friends' Meeting House, known as Jordans, which had stood for something like 220 to 230 years, a silent testimony of the great movements of religious liberty and freedom of this country, won by those buried in the graveyard. This proposed village would not have been started but for the little meeting house, and all that it means to Friends. Speaking of the aims and objects of the village, Mr. Rowntree pointed out that it was to be worked on democratic lines, and there was to be no encouragement for profiteering, everyone who had any concern in the Company would have a voice in the management of affairs. The idea of the plan was a village with groups of cottages, workshops, and other buildings necessary for the amenities of village life, where suitable industries might be established on sound and just lines, with facilities for all residents to have some land for market gardening and fruit growing: a centre for training in citizenship, as well as in manual, agricultural, and other pursuits: to enable men, women, and apprentices to master a craft of their own choice under the most favourable conditions, such as wood-work industry, carpentry, furniture making, chair making, toy making, while bricklayers, plumbers, and painters would be required, and boot making, hand-loom weaving, and the like, could be done. If everything was carried through in the right spirit, other industries would be developed, and workers would feel their work to be a joy. Every house would have a piece of land for cultivation, &c. They intended not to talk about the things that should be done, but instead of talking they were going to carry their ideals out, and put them into operation.

Mr. Lawson said he was prepared to do his best for all tenants on the estate. By helping each other the village would be on the lines they all desired.

Mr. Cotterell thought the scheme had already been started on the right lines, and, if continued, they would as a village set an

example to the State, which ought to be followed up in other parts of England. Their aim was to give everyone a proper chance in life, with freedom to live their lives as God intended them to, and if everything was done in the right spirit their work in this model village would not be in vain.

After questions had been put and answered the proceedings terminated.



JORDANS AND THE "MAYFLOWER" 1620—1920

We print below the main reasons which have influenced Dr. Rendel Harris in coming to the conclusion that it is "highly probable, if not positively certain, that the 'Mayflower' timbers have been discovered at Jordans." The "pronouncement" made in the Jordans Barn itself on Friday, July 30, has created something approaching a "sensation" in the minds of all those, on both sides of the Atlantic, who are interested in the tercentenary celebrations of the sailing of the "Mayflower."

"The fame of Jordans," says *The Friend* of August 6, "as the resting place of the remains of William Penn is now enhanced by the probability that it is also the place where the remains of the 'Mayflower' may be seen. This should strengthen the bond of fellowship between Britain and America, and the fact that both are in the keeping of the Society of Friends is an added privilege and responsibility."

In this our first number of the PENN PIONEER we can but re-echo these words. We believe that Jordans Meeting House, Burial Ground, Barn, Hostel, and Village will have a great part to play in binding the nations upon earth in the bonds of Freedom and good Fellowship. We place the "facts" before our readers, leaving them to draw their own conclusions.

REASONS (Main and Subordinate)

(1) MAIN.

(1) The "Mayflower" was broken up at Rotherhithe on the Thames in 1624.

(2) The foundation bricks, upon which the Barn is built, were not made after 1625.

(3) The old Farm (now the Hostel) and the Barn were probably built about that time (1625).

(4) The timbers of the broken-up "Mayflower" may have been brought up the Thames from Rotherhithe by barge to a point on the river nearest to Jordans (about 8 miles), and from there transported by road to the Farm.

(5) Some of the purchasers of the timbers of the "Mayflower" seem to have been connected with Buckinghamshire (e.g.), Richard Gardiner, of "Coleshill," one of the Pilgrims, returned early from America and lies buried at Chesham. He probably built the Farm and the Barn.

One Crayford, his cousin, was a Buckinghamshire man, who, as one of the valuers (or appraisers) of the "Mayflower," may have effected the purchase at Rotherhithe for Richard Gardiner, Thomas Moore, Robert Child, and the widow of Christopher Jones (the skipper)—the four part-owners.

(6) The timbers are undoubtedly ship's-timbers—well salted.

(7) On one of the beams (at the east end) may be seen the letters . . . ER HAR . . . (probably Mayflower, HARwich). The part of the beam to the left of ER is smooth and has probably been planed; to the right of HAR the incut letters are indistinct but traceable.

Harwich was the port of Registry of the "Mayflower."

(8) The central cross-beam, supporting the roof, is horizontally cracked for many feet in length, and has been mended, apparently when the crack took place, by a metal bar said to be part of a printing press which the Dutch Pilgrims were carrying over to America.

(Governor Bradford in his account of the voyage of the "Mayflower" speaks of the cracking and the mending of the main beam.)

(9) The "Mayflower" was a schooner of 180 tons: the Barn timbers suggest a ship of about the same tonnage.

(2) SUBORDINATE.

The above are the main links in the chain of argument in favour of the theory advanced by Dr. Rendel Harris.

The following are subordinate, though valuable as additional cumulative evidence:—

(a) Two pieces of metal (one on a beam in the Barn, the other on a jamb of the door leading into the old kitchen (now the dining room) of the Farm) are said to have been portions of the ship's keel.

(b) The elm door of the kitchen (leading into the present Fire-side Room) is strengthened by four bars of oak, each bearing floral decorations of a conventional kind, said to represent the May flower (i.e., hawthorn) and to have been part of the cabin of the "Mayflower."

(c) An old iron fire-back at the back of the fire-place in the old kitchen bears the date 1618, which suggests the approximate date of the building of the Farm and adds strength to the arguments based on the dates given above (1, 2, 3).



JORDANS, MAY 24, 1670

"Upon the 24th of the fifth Month 1670, some of the People of God (whom the world called *Quakers*) were peaceably met together at the House of *William Russell* at Jordans, in the Parish of *Giles Chalfont* to wait upon and worship the *Lord God of Heaven*, in truth and sincerity, according to the requirings of his good *Spirit* and as the Holy Scriptures direct; in which religious exercise as we were sitting together, attentively giving heed unto what the *Lord* by the mouth of one of his Servants did at that time minister unto us, *Henry Reading* one of the Constables of the said Parish (who himself bears the name of a Professor, and is said to frequent the *Presbyterian* meetings in privat) came in amongst us, attended by one *Ralph Lacy*, and *John Dell*, in the quality of Informers, and one *Richard Dunton*, as an assistant, and showing a warrant under ye hand and seal of *Edward Baldwin*, of *Wilson's Green* in the Parish of *Beaconsfield*, a Commissioner of the *Peace* for the said County, he commanded us forthwith to go before him. But we who came together not in Man's wil, but according to the requiring of ye *Lord*, could not consent to break up our Meeting in the wil, or by the command of Men. We, therefore, continuing thus waiting upon the *Lord*, his Servant *G.W.* after some time kneeled down to Prayer, which, when *Lacy*, the Informer, perceived, he forthwith stept aside, and with a whistle called in another Fellow, tenfold more a Child of the Devil than himself. This was *Poulter*, who, like a savage brute, with hideous noise, rushing in amongst us laid hold on *G.W.* while in Prayer, and in an outrageous manner dragged him along ye floor, not without great danger of hurt, had not the *Lord* prevented him. A fitter instrument than this fellow, Satan could scarce have found; for his rage and enmity, fury and madness, which appeared in his face, words and actions, rendered him more a Monster than a Man. So extremely rude and Bedlam-like was his carriage amongst us (not discountenanced by ye seemingly fearful but secretly envious Constable), that it seemed good to some Friends to step over to the Justice and give him an account of their violent and tumultuous proceedings. They were no sooner gone but *Poulter* followed them, and the Constable him, leaving *Lacy*, *Dell* and *Dunton* to attend the meeting. After some time ye Meeting ended, ye Friends departed to their homes. They that went to ye Justice for justice, were fined, . . . whereupon warrants were issued out from ye said *Edward Baldwin* to distrain upon ye Goods and Chattels of *William Russell* (at whose house the Meeting was), 20*l*; *Richard Skidmore*, 2*l* 15*s*.; *Robert White*, 2*l* 10*s*.; *Henry Treadway*, 2*l* 10*s*.; *Isaac Penington*, for his wife, 5*s*."



JORDANS VILLAGE SOCIAL GUILD

When the work of building Jordans Village was begun in January, 1919, there was no community, no social life. Those who were responsible for these early beginnings had to gather together, from as it seemed nowhere, a company of men of various occupations in order to undertake the initial operations. Those early days will always be remembered by that little company of pioneers as days of deep interest and enthusiasm, of good intentions and of high ideals. It was soon found that some expression of the social instinct was needed, and one stormy evening in February, 1919, about eight of the workers met in the Works Office and thought out the lines on which a social gathering should be held having for its object to entertain and educate its members, but above all to form a bond of fellowship and brotherhood so necessary to such a scheme.

The name of Jordans Village Social Guild was adopted, and the first officers were: President, Mr. S. Lawson; Secretary, Mr. F. Bowyers; Treasurer, Mr. C. Waller. So the Guild was born, and although its first six months' term fell chiefly in summer, when indoor meetings were not easy, a very successful series of lectures was arranged, including such subjects as architecture, music, horticulture, literature, &c. The first half-yearly business meeting was held on Wednesday, July 30, 1919, and at this

it was decided to form a Standing Executive Committee in addition to the officers. The newly-elected officials and committee were: President, Mr. S. Lawson; Secretary, Mr. F. Hancock; Treasurer, Mr. B. Cheston. Committee: Messrs. H. Burfoot, B. Glaze, A. Parker, and A. Pickstock. From this time onward the Guild meetings took on renewed life and interest, and some excellent meetings were held. A most important decision was now carried out. The meeting place of the Guild had hitherto been the Fireside Room of Old Jordans Hostel, but for some time a desire had been expressed for a suitable building on the Village Estate for the Guild meetings and other social activities. The new executive got to work, and, after consideration, the Jordans Village Committee of the parent Society was approached with a request for the provision of materials, and a site for a temporary hall, together with an offer from the Guild members to provide the labour of erection free and in spare time, and to pay a rent for the hall when completed, based on the cost of material. This offer and request were welcomed by the Village Committee, who gladly accepted the conditions. About the end of August, 1919, the members, assisted by other Village workers, began the task of erection, and so well did the building proceed that, by early October, it was sufficiently completed to justify the committee in deciding to open it for the use of the Guild. On October 11, 1919, at 4 p.m., the hall was opened by Mrs. O'Brien (Leighton Buzzard), and a company of about ninety members and friends were entertained to tea and a concert, followed on the next day (Sunday) with a Fellowship Service at which Mrs. O'Brien again spoke. The building and opening of the "Guild Hall" may well prove to be an epoch-making event in the social life of the Village, for from that time forward the Guild has grown in usefulness and in membership, and has been a true centre of fellowship and social service. In order to provide the necessary furniture for the hall, a loan of £50 was kindly offered by a friend of the Guild; such loan to be repayable in two or three years without interest. This was accepted, and the fund was augmented by proceeds from other functions, notably a very successful Horticultural Exhibition and Sale on September 10, 1919, at which the sum of £21 16s. was realised, and a sale of work and concert on March 24, 1920, organised by the Women's Group of the Guild, realised £18 16s. 10d. The whole of this and other funds have been used in providing a piano, chairs, crockery, games, &c., for the use of Guild members. An effort is being made during the coming winter months to repay the loan, and an interesting session's work is anticipated.

During the autumn of 1919, the Committee gave much thought to the drafting of a constitution and some simple rules of membership. These were considered by the Guild on November 4, and finally adopted. The constitution aims are: "To bring together for mutual benefit and fellowship such as are in sympathy with the objects of the founders of Jordans Village in striving for the realisation of better conditions of life, both social and industrial."

"To become the connecting link between the daily work and the social recreation of each member."

Its principles are: (a) Co-operation and service for all; (b) the substitution of mutual well-being for selfishness and personal gain; (c) the development of personality and self-expression.

Its motto is: "Fellowship in service; in others' good we find our own."

The officers and committee elected at the second half-yearly meeting on February 25, 1920, were: President, Mr. W. Kentish; Secretary, Mr. F. Hancock; Treasurer, Mr. E. Geeves. Committee: Mrs. Cundall, Mrs. Hancock, Mr. C. French, Mr. W. Mance, Mr. A. Gray.

Two trustees had been appointed during the autumn of 1919, viz., Mr. S. Lawson and Mr. H. F. Cundall, both of whom, by virtue of their office (which is permanent), serve on the committee.

The summer term is now closing, and there will possibly be in a short time a new executive.

Such is, in brief, an outline of this interesting social experiment; great things have been accomplished; greater things, we believe, lie before us. From that small company of eight men who met eighteen months ago has arisen a social centre with eighty members, and while mistakes have possibly been made, yet a young plant has been reared, capable of bearing the fruits of Fellowship, Co-operation, and Love.

F. H. H.

EDITORIAL NOTE

Very successful sports were held on July 14, 1920, but an account of these we are obliged, through want of space, to hold over until our next issue.

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JORDANS VILLAGE CENSUS, AUG. 18, 1920

Group A

No. 1 (The Homestead).	Charles Edward Brown. Kathleen Brown. Laura Matilda. Ivy Lucy. Kathleen Rosa Erin. Molly Grace.
No. 2 (Green Court).	Fred Rowntree } week-ends. Mary Anna Rowntree } Henry George Fish. Edith Kate Fish. Kenneth George.
No. 3.	Bertram Cheston. Jessie Elizabeth Cheston. Marjory Grace. Crispin John.
No. 4 (Woodside).	Reginald Percival Chew. Horace Tomlin. Nellie Tomlin.
No. 5 (St. Davids).	Frank William Bourgeois. Nellie Winifred Bourgeois.
No. 6 (Cranford).	Frederick Hubert Hancock. Rosa Mary Hancock. Jane Parfett. Lucy Parfett.

Group B

No. 1 (Puers).	Arthur S. Pickstock. Rosa Jeannie Pickstock.
No. 2 (Cestreham).	Arthur Fowler Parker. Annie Parker. Jack Morsman. Flora L. Morsman. George Bolam.
No. 4.	William Mance. Violet Winifred Mance. Ronald Walter William. Ivy Winifred. Ernest Geeves. William George Hill. Harold Hill.
No. 5 (Monard).	Alfred Harold Gray. Bridget Gray.

Group C

No. 2.	Harry Hancock. Caroline Hancock. George Stanley. Lewis Harry.
No. 5 (Cartref). (Ketton).	Harry Burfoot. Florence Emily Burfoot. Sydney Lawson. Fanny Lawson. Margaret Stafford.
(Further Pegs).	Douglas W. Rowntree. Winifred Rowntree. Ann. Nicholas. Kirsteen.
(The Hut).	Herbert Cundall. Nora Cundall.
(Walden). (Dean Farm).	Wilfrid George Bligh. Ebenezer Worley. Annie Silverwood. Frances Kennedy. Dorothy Kennedy.

The following, though not living within the actual boundaries of the Village, are intimately associated with its life:—

(Friends' Meeting House).	William Ward. Louisa Ward. Lily.
(Old Jordans Hostel).	Adelaide Burt Woodhead.

Total population—65

* * * * *

On behalf of the Tenants (actual and prospective) and of the Committee of Management of Jordans Village, Ltd., and of the Jordans Village Industries, we extend a very hearty welcome to all our visitors, both from the Motherland and from Overseas, and shall be glad of their help and co-operation, financial or otherwise, in whatever way they may feel inclined. Letters may be addressed either to the Editor of the PENN PIONEER, or to the Secretary of Jordans Village, Ltd., at Old Jordans Hostel, Beaconsfield, Bucks.