

St John History



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'Preserving and promoting
the St John heritage'

St John History is the annual journal of the Historical Society, and is provided gratis to all financial members of the Society.

Correspondence about articles in the journal should be directed to the Editor, Dr Ian Howie-Willis.

Queries about distribution of the Journal should be sent to the National Membership Officer:

St John Ambulance Historical Society of Australia
St John Ambulance Australia
PO Box 2895, Manuka ACT 2603

Information about the Historical Society may be obtained from the executive officers.

President: Dr Allan Mawdsley
mawdsley@melbpc.org.au

Treasure: Mr Gary Harris
gharris@optusnet.com.au

Secretary: Mr James Cheshire
jmmc@cheshire.net.au

Editor: Dr Ian Howie-Willis
iwillis@ozemail.com.au
02 6231 4071

Deputy Secretary: Dr Edith Khangure
edith.khangure@ambulance.net.au

Queries about membership and distribution of the journal should be sent to the State/Territory Membership Officers.

Overseas and Australian Capital Territory

Dr Ian Howie-Willis
Priory Librarian
St John Ambulance Australia
PO Box 3895, Manuka ACT 2603
iwillis@ozemail.com.au

South Australia

Dr Brian Fotheringham
Chair, St John Historical Society of SA
St John Ambulance Australia (SA)
85 Edmund Avenue, Unley SA 5066
brian@foth.net.au

New South Wales

Ms Loredana Napoli
Information Management Coordinator
St John Ambulance Australia (NSW)
9 Deane Street, Burwood NSW 2134
loredana_napoli@stjohnnsw.com.au

Tasmania

Ms Roxy Cowie
Chief Executive Officer
St John Ambulance Australia (Tas)
57 Sunderland Street
Moonah TAS 7009
roxy.cowie@stjohn.org.au

Northern Territory

Mrs Dawn Bat
Historical Society Membership Secretary
PO Box 72, Nyah VIC 3594
(Mrs Bat's Victorian postal address)
belfryvic@bigpond.com

Victoria

Mr Gary Harris
Historical Society Membership Officer
St John Ambulance Australia (Vic) Inc.
PO Box 573, Mount Waverley VIC 3149
gharris@optusnet.com.au

Queensland

Ms Beth Dawson
Chair, History and Heritage Committee
St John Ambulance Australia (Qld)
PO Box 1645, Fortitude Valley QLD 4006
beth.dawson@stjohnqld.com.au

Western Australia

Dr Edith Khangure
Librarian and Archivist
St John Ambulance Australia (WA) Inc.
PO Box 183, Belmont WA 6194
edith.khangure@ambulance.net.au

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Proceedings of the St John Ambulance
Historical Society of Australia
Volume 12, 2012

Editor: Ian Howie-Willis

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Introduction

St John History: about Volume 12, 2012

St John History is the annual journal of the St John Ambulance Historical Society of Australia. This edition, Volume 12, is a special edition produced to include the papers delivered at the International Symposium on the history of the Most Venerable Order of St John held in Sydney, Australia, on 19 May 2012.

The symposium was a significant first for the Historical Society. The inaugural international gathering of people affiliated with the Most Venerable Order was held for the sole purpose of discussing the Order's history. Here we say 'inaugural' advisedly because we are confident that the symposium in Sydney did not represent a one-off, unlikely-to-be-repeated event. It was so successful that others like it seem certain to follow.

The idea of such a symposium began with the Historical Society's Secretary, Mr James Cheshire MStJ, who on taking up this position became responsible for organising the Society's continuing series of annual history seminars. Knowing that the fourteenth in the series would coincide with the May 2012 meeting of the Order's Grand Council in Sydney, Mr Cheshire decided to take advantage of the presence of the overseas delegates by including some of them on the program. He began by consulting the Australian Priory Secretary, Mr Peter Le Cornu OStJ, and Chancellor, Dr Neil Conn GCStJ, who enthusiastically supported his proposal. They in turn entered negotiations with the other Pories.

A flurry of emails back and forth across cyberspace ensued as the managers of the Priory in Australia and their overseas confrères worked towards agreement on the form the proposed seminar would take. What eventually emerged from this electronic discussion was an event extending across two successive days with these main features:

- a unifying theme of 'Family History: History in the Most Venerable Order of St John'
- on the first day, a discreet International Symposium at which representatives of each of the eight Pories plus the Jerusalem Eye Hospital would make presentations on aspects of their own history
- the Lord Prior to be the keynote speaker at the symposium
- on the second day, a separate Domestic Seminar at which the members of the Historical Society would, as usual, present papers on the outcomes of current historical research within St John Ambulance Australia.

After continued negotiations, the program for the International Symposium was eventually reduced to eight presentations, the opening one by the Lord Prior, one by the Hospitaller and one each by the six Pories that accepted the invitation to participate.

Organised with accustomed flair by Mr Cheshire, the symposium was officially opened by the Chancellor of the Priory in Australia, Dr Neil Conn GCStJ. It was divided into two sessions, before and after morning tea, the first of these chaired by the retiring Librarian of the Priory in Australia, Dr Ian Howie-Willis KStJ; the second by the incoming Librarian, Professor John Pearn KStJ. At the end of the presentations, the Historical Society President, Dr Allan Mawdsley KStJ, drew the proceedings to a close by thanking the participants.

In retrospect, the International Symposium was a brilliant success. First, it canvassed a wide range of historical subjects, enabling the large audience (about 120 at each session) to hear eminently well-informed speakers discuss topics in which they are the experts. Second, it was a happy, convivial, fraternal occasion affording our overseas confrères, the members of the Historical Society and other St John Ambulance Australia folk to mingle happily with each other while furthering the cause implicit in the Society's motto: 'Preserving and promoting the St John heritage'. Finally, it has provided the raw material for this edition of *St John History*.



*Dr Neil Conn GCStJ,
Chancellor of the
Priory in Australia, who
opened the International
Symposium, May 2012,
Sydney, NSW.*

The articles following were developed from the eight presentations delivered during the International Symposium. I trust that readers will enjoy the articles as much as the audience did the presentations.

As Editor of this edition of *St John History*, I wish to acknowledge those who have significantly contributed to its production. I thank Dr Conn for his keen and critical support of the International Symposium and for his encouragement for its organisers. This ensured that the symposium could take place and that there could subsequently be material from it to publish. I thank Mr Cheshire for his vision in conceiving of the International Symposium which spawned the articles below and for making available the text and illustrations for each of the symposium presentations. I thank Mr LeCornu for undertaking the interPriory negotiations which resulted in the symposium taking place as planned and then for generously supporting the publication of this special edition of *St John History*. Finally, I thank the eight presenters of papers at the symposium for their ready cooperation in translating their presentations into publishable journal articles.



Ian Howie-Willis
Editor, August 2012

The executive members of the St John Ambulance Historical Society of Australia, Dr Allan Mawdsley, Mr James Cheshire, Dr Edith Khangure and Mr Gary Harris, thank all readers who dip into this special edition of *St John History*, and trust that they appreciate that the history of the Orders of St John, ancient and modern, is a richly patterned tapestry unfolding across the centuries and on into the future. They also hope that, through the forthcoming articles, readers will gain new insight into the dynamic force for good which the worldwide family of St John organisations continues to be—wherever they are present and through whatever activities they are serving their local communities.

The Most Venerable Order of St John: From Languge to Order

Anthony Mellows OBE GCStJ TD

Professor Anthony Mellows is the Lord Prior of the Most Venerable Order of St John. As such, he is the Order's worldwide administrative head and the chairman of its international Grand Council. In civilian life his career has been as an academic lawyer, spending much of his professional life as a Professor of Law in the University of London, of which he is a Professor Emeritus. His appointments have included Dean of the Faculty of Law in Kings College of the University. He is the author of standard text books on taxation law, the law on trusts and succession law. He has also been a practising lawyer and for many years was the senior partner in a central London law firm. More recently he has been a legal consultant to a firm in Lincoln's Inn.

Away from the Law, Professor Mellows has served as a reserve officer in the British Army Intelligence Corps and on the General Staff. A leading Anglican layman, in 2003 he was awarded the OBE for services to the Church of England. He has also worked for the British Academy of Film and Television Arts (BAFTA), chairing awards panels selecting BAFTA awardees in the areas of directing, producing and scriptwriting.

Professor Mellows became a member of the Order of St John in 1980. He served as a member of its then Council and Chapter-General. He has been a Great Officer of the Order since 1991, originally as Chancellor, then as Deputy Lord Prior, Vice-Lord Prior and as Lord Prior since 2008. Elizabeth Mellows (the Lord Prior's wife) has also been much involved in St John, with particular interests in the Order's heritage properties and the Jerusalem Eye Hospital. Professor Mellows is a Bailiff Grand Cross of the Order and Mrs Mellows is a Dame of Justice. The paper from which this article is derived was the keynote address at the International Symposium of the Historical Society in Sydney on 19 May 2012.



Professory Anthony Mellows OBE GCStJ TD, Lord Prior of the Most Venerable Order of St John.

It was on 8 March 2009. The then Secretary of the St John Ambulance Historical Society of Australia, Dr Ian Howie-Willis, was taking my wife and me on a conducted tour of the Australian War Memorial in Canberra. Towards the end of our visit he pointed to his St John Ambulance Australia tie, and asked me if I had one. I did not. There and then he took off his own tie and gave it to me. It is the one which I am wearing today. In the course of making numerous St John visits in many countries I have been given a good number of ties, but this was the first time that I had been given a second-hand one! Basking in the warmth of that generosity, how could I possibly refuse the request which soon followed to give this talk?

As well as wishing to respond to Dr Howie-Willis's invitation, there are three reasons why I am delighted to be taking part in this Symposium. First, it gives me the opportunity of complimenting the St John Ambulance Historical Society of Australia on this splendid initiative; a first. By bringing the stories of the different Pories together in one day, the Symposium is emphasising one of my key messages as Lord Prior: that although we have many parts, we are one body.

Second, it gives me the opportunity of complimenting the Historical Society also on the excellent quality of its publications. Since Ian invited me to become a member of the Society I have always looked forward to receiving and reading its papers.

The Grand Council's approach to the history of the Order

The third reason why I am very pleased to be taking part in the Symposium is that next week, when I will be chairing the meeting of the Grand Council of the Order, will mark the tenth anniversary of the

decision of the Grand Council in 2002 as to the approach which should be adopted in dealing with the history of the Order. Amidst a welter of differing statements and interpretations—many mutually inconsistent or even outright contradictory—which were being made, the Grand Council decided that four principles should be followed, and this Symposium gives me the opportunity of repeating them. They are as follows:

1. the Order of St John—‘our’ Order, the Order which was incorporated by Queen Victoria’s Charter—is not the same body as the original Order of the Hospital of St John, which emerged into the Order of Malta;
2. there is, however, an unbroken factual connection between the original Order and our Order;¹
3. our Order does not derive its legitimacy as a result of it having been conferred by the original Order; but ...
4. our Order derives its legitimacy from a direct act of the Crown.

This talk reflects those four principles; but I have been given an impossible task: to cover 600 years of very complicated history in 20 minutes. I cannot possibly do justice to it. Necessarily I will need to speak in broad, general terms, to which there can be many qualifications. And in many respects the position will differ according to the exact point of time which is being considered. My aim is to present the overall picture. In order to do so, I will concentrate on the beginning and the end, and skip rapidly over what came in between.

Langues

So I start with the Langues, a French term meaning ‘tongue’ or ‘language’ which in the original Order came to have geographical and linguistic connotations. The background is that from early in its history the original Order rapidly developed geographical organisations; principally Grand Priories, each headed by a Grand Prior.² The concept of these organisations pre-dated that of Langues and continued in force after that of which the Langues had been developed. There was no question of the Grand Priories being subsumed in the Langues. Langues first came into existence in about 1260. In summary:

- The concept was that wherever a group of members of the original Order was situated, for the time being, that was the central headquarters of the original Order: Cyprus, Rhodes, Malta. The members of a Langue were congregated together because they spoke a language which was more or less understandable to each other.
- Crucially, a Langue was a religious group: all the members of a Langue were ‘professed’.
- Each Langue came to be related to one or more Grand Priories, but did not supersede the Grand Priories, which continued in existence.
- The Langue of England related to the Grand Priory of England (which formally included Scotland) and the Grand Priory of Ireland.
- There were two essential elements in the relationship between a Langue and a Grand Priory: one, the Langue had oversight of the Grand Priory or Grand Priories to which it was related; and two, it accounted for the inflow of money and recruits from those Grand Priories to the centre. The Langue thereby came to have great influence.
- That influence of the Langues increased, and a Great Office came to be attached to each Langue. The Office of Turcopolier (the high officer responsible for mercenaries) came to be attached to the headship of the Langue of England.

Although with the passage of time the expression more loosely came to embrace the Grand Priory or Priories to which it was related, the essential nature of a Langue was of a religious group based at the centre of the Order.

England and the Reformation

I must next mention very briefly the original Order in England at and after the Reformation, although, as will be seen, this is not an essential part of the outcome of the story.

The Grand Priory of England had come to be regarded as a corporation.³ By the Act of Dissolution of 1540, King Henry VIII:

- dissolved that corporation;
- discharged the brethren from the obligations of their profession, and made them 'civilly alive'⁴, and
- expropriated all the property of that corporation.

Following her accession in 1553, Queen Mary I procured the restoration of the organisation of the original Order in England by the papal legate, and by Letters Patent of 1557 incorporated the restored entity.

It was short lived. In the following year, when Queen Elizabeth I had acceded to the throne, she expropriated all the property of that restored entity. She did not formally dissolve the corporation, but no further appointments were made to it within her Dominions, and although the point has never been decided by a court, very probably the corporation ceased to exist when the last member of the restored body died.⁵

1540 to 1858

As I have said, a Langue was separate and different from a Grand Priory. The original Order could, therefore, treat the Langue of England as continuing to exist notwithstanding that the corporation in England came to an end.

I need say nothing in this talk about the fall of Malta in 1798 and the subsequent disarray which overtook the original Order.

It is also well-known that in the mid-1820s the French knights (who were the majority of the surviving members of the original Order) supported by those in Spain and Portugal, sought to raise an expeditionary force to aid the Greeks, who were in revolt against the Turks. These knights offered membership of the Order to those who were willing to fund that force or to serve as officers in it. This offer was made irrespective of religious denomination and affiliation.

These approaches were followed in 1831 by a formal approach to revive the English 'Langue', but this was a misuse of the term as the members were not professed. Thereafter, both Protestants and Roman Catholics were appointed to the revived body.

The initiative of the French knights was without authorisation from the original Order, but most if not all of those involved acted in good faith, and thought that they were becoming members of the original Order in its then current form.

In the meantime, some Roman Catholics in England were being appointed to the original Order which was to become known as the Order of Malta. So for part of the nineteenth century in England both Protestants and Roman Catholics were being admitted to the revived body, and Roman Catholics alone were being admitted to the Order of Malta.

The Order of Malta maintained the concept of Langues until the mid-1850s when, two decades later, that Order was re-organised to create the present system of Grand Priorities and National Associations.

1858

1858 is not a date as well known in our Order as some others, but it proved to be crucial. In that year the Order of Malta shut the door on the revived body, firmly declaring that the body itself and its members were not part of the Order of Malta. That left the members of the revived body with a choice: either to disintegrate or seek to establish the body as an Order in its own right. They chose the latter.

1858 to 1888

The years 1858 to 1888 saw a crescendo of activity. The pivotal dates are too well-known to require comment:

- 1877 the Foundation of the St John Ambulance Association
- 1882 the Foundation of the St John Ophthalmic Hospital
- 1887 the Foundation of the St John Ambulance Brigade.

But there was much other activity. As to charitable service delivery:

- in the early 1860s, on a limited scale, work began in hospitals, there was provision of suitable food for patients, and
- in 1876 the first move was made to start an ophthalmic hospital in Jerusalem (with an approach to Sir Henry Elliott, the British Consul-General in Constantinople) for assistance in acquiring suitable land.

In 1874 the Life Saving Medal was instituted, and hence its prominent place in the Order's present Statutes.⁶ Also in 1874, St John's Gate was acquired.⁷ It was an acquisition of great symbolic significance. Cardinal Wiseman had hoped to acquire it for the Order of Malta's British Association, which was to be formed in the following year.

And the name of the revived body was changed. There had been a number of variants since 1831, but they placed emphasis on inclusion of the word 'Sovereign', to link with the original Order. And so in 1875 the name was changed from 'Sovereign and Illustrious Order of St John of Jerusalem, Anglia', to a name which would be more acceptable in seeking recognition from the Crown, to which I now turn.

Obtaining the Charter

Three attempts were made to bring the revived body within the aegis of the Crown. The first petition was as early as 1861 (only three years after the rejection in 1858) but the petition was rejected. The second petition in 1873 was also rejected. But at that time, as, perhaps, at every time, it is who you know that matters. Highest level members were attracted. They included:

- 1872—Albert Edward Prince of Wales
- 1876—Alexandra Princess of Wales
- 1885—Princess Beatrice
- 1885—Princess Louise⁸
- 1885—the Queen of Sweden and Norway
- 1887—the Queen of Denmark.

The third petition was presented by the Prince of Wales in 1887, and the Charter was granted in the following year.

The Charter

The Charter of 14 May 1888 was granted to the Order in exercise of the Royal Prerogative and so formed part of the law of the United Kingdom in parallel with Acts of Parliament.

What did the Charter do?

But what, exactly, had the Charter done? There appears to have been a good deal of confused thinking.

The Charter incorporated the Order under the name of 'The Grand Priory of the Order of the Hospital of St John or Jerusalem in England', and declared that it should be 'the Head of the Order of the Hospital of St John of Jerusalem in England'. This was clearly harking back to the original Order, and on its terms would include all members of the original Order, or the Order of Malta as it had become, in England, but that point has never been taken.

Although the grant of the Charter was an act of the Queen in right of the United Kingdom, the Order still appears to have been regarded as having had a foreign aspect. In the 1880s there was no Order of Wear (generally prescribing which orders, decorations and medals could be accepted and worn, and in what sequence), but Queen's Regulations for the Army, did prescribe this for military personnel. The 1889 Regulations officially prescribed the insignia of the Order of St John for wear, but after (all other) British Orders, Decorations and Medals. This was probably because the Order of St John was thought of as being in some way partly foreign. Of course, the position in which the Order's insignia is to be worn was subsequently promoted and varied from time to time thereafter, but that is another subject.

Reference to the Homage Roll is also instructive. It was instituted on 23 June 1888, and was signed at the head by Queen Victoria. All other members of the Order were to sign a demonstration of chivalric allegiance to the Sovereign Head.

In the following month, Queen Victoria wrote to her eldest son, Albert Edward, the Prince of Wales (later King Edward VII), from Osborne House, the royal residence near East Cowes on the Isle of Wight.⁹ The following image shows the relevant parts of that letter. It is not easily readable, but as the accompanying transcript indicates, it says:



Dearest Bertie,
I want to ask you now to
give me the Order
of St John and to
make me a Dame Chevalier
or 'Lady of Justice',
if it can be, as I take
so much interest in
it all and should like to have it.
Love to all.

Ever
your
devoted
Mama
VRI.

Queen Victoria's note to the Prince of Wales on 24 July 1888 requesting him to ensure that she becomes a Dame in the new royal order of chivalry, the Order of St John.

So far as I am aware this is the first and only occasion on which a reigning Sovereign has actually asked to be a member of any Order. However, and as we can easily appreciate, because Queen Victoria was the Sovereign Head, she was of course already a member of the Order of St John—indeed the leading member! The letter is also, perhaps, a further example of a lack of full understanding of what the Charter had done, even among those most intimately involved in its granting.

In addition, Queen Victoria's note to the Prince of Wales (known as 'Bertie' within his family) is an interesting example of motherly love. After all, how many mothers when writing affectionately to their eldest sons could sign off with initials 'VRI', the Latin equivalent of 'Victoria Queen Empress'?

Notes

1. The Declaration *A Shared Tradition* issued in 2004 by the Order of Malta and the four Alliance Orders, including the Order of St John, described the Alliance Orders as 'stemming from the same root' as the original Order.
2. Other organisations with geographical connotations were Commanderies and Preceptories.
3. A corporation is in law an entity separate from the members who comprise it. In the Middle Ages a corporation could be created by the Pope or the King; or without any formal creation, a body could come to be accepted as a corporation by common usage.
4. When a person took full vows, he was regarded as becoming 'civilly dead', that is, no longer subject to civil proceedings. By taking such vows, including the vow of poverty, the person was in any event assetless. The 1540 Act reversed this position for those who had been members of the Order up to that time.
5. A corporation, even if created by Royal Charter, including Letters Patent, is generally regarded as ceasing to exist when it no longer has any members and no longer has any money or assets.
6. The general drafting convention with regard to Objects clauses in Statutes is to list them in their order of importance. Statute 4(d) of the Statutes presently in force deals with the award of such medals before making any reference to the Eye Hospital or St John Ambulance.
7. Outstanding rights were acquired in June 1888.
8. The representation of Queen Victoria on the obverse of the Service Medal is taken from a portrait bust made by Princess Louise.
9. I am indebted to Dr Christopher McCreery MVO, the historian of the Priory of Canada, for first drawing my attention to the existence of this letter; and to the Royal Archives for tracing the original. The extracts are reproduced with permission of the Royal Archives. There is no reply to the letter in the Royal Archives.

Research down under: More questions than answers

Peter Wood CStJ

Mr Peter Wood is the Director of Ceremonies for the Priory in New Zealand. He is a 42-year St John veteran, having joined St John in 1970. Since then he has held a series of operational and governance roles at both the local and national levels. From 2001 to 2008 he was the Order Matters Director, a position which combines elements of some of the duties undertaken in the Australian Priory by the Priory Secretary. He is also one of those relatively uncommon St John members who belongs to two Orders of St John, being a member of both the Sovereign Military Order of Malta and the Most Venerable Order. In New Zealand he is the Delegate of the former to the latter. Away from the two Orders of St John, Mr Wood is a senior public servant. His present position is office manager of the New Zealand Minister of Health in Wellington.



*Mr Peter Wood CStJ,
Director of Ceremonies
for the Priory of New
Zealand.*

The intriguing case of AS Lindsay

As the title of this article suggests, research into the history of the Orders of St John is often problematic. In many topics each new snippet of historical information will raise further questions which the conscientious historian will feel obliged to answer. In addition to the journalist's 'What? Who? When? Where? How? Why?', the historian must ask 'Source? Provenance? How about? Motive? Bias? Effect? Consequence? Alternative explanations?'. For seemingly simple events, the investigative historian will ask many questions but this will often be frustrating because there seem to be fewer answers than questions.

A case in point is a chap with St John Ambulance experience in both New Zealand and Australia: Algernon Sheppard Lindsay, the founder of the St John Ambulance Brigade in South Australia. He was born in Woodville, Adelaide, in either 1880 or 1890. A civil engineer by occupation (if not actual training), in the early 1900s he gained a St John Ambulance first aid medallion in Adelaide while serving as a part-time member of the Australian Army Medical Corps. At some time during this period he moved to New Zealand, where he joined the Christchurch Division of the St John Ambulance Brigade in November 1904. He was promoted to '2nd Ambulance Officer' two and a half years later and at the end of 1907 was appointed 'District Chief Superintendent' for the Brigade's Canterbury and West Coast District, which was centred on Christchurch. In 1909 he married a Christchurch woman, Jessie Scougall; and while in Christchurch he might have enlisted in the Canterbury Mounted Rifles, a part-time army militia unit. By 1911 he was back in Adelaide and hard at work urging a reluctant St John Ambulance Association Centre to establish a local Brigade District. The District became a reality when Lindsay formed South Australia's first Brigade division in 1912. After more divisions formed, Lindsay was appointed to be the inaugural District Commissioner in 1914. The next year, however, he departed the scene permanently after saying he had joined the Army for overseas military service in World War I.



*AS Lindsay in 1915,
at the time of being
the inaugural St
John Ambulance
Commissioner in South
Australia. At this time
he was also claiming to
be the 'Commissioner
for Immigration and
Employment in South
Australia', and to being
associated with the Boy
Scouts under the name of
'Silver Wolf'.*

*Photograph courtesy of
the State Library of South
Australia, Image No. PRG
280/1/13/60.*

After the war he and his family settled in Sydney, where he practised as a chartered engineer. During World War II he served as a lieutenant in the Volunteer Defence Corps, the Australian 'Dads' Army'. He eventually died in 1969 without ever having affiliated with St John Ambulance in his adopted state, New South Wales.

All this seems relatively straightforward, until we start asking questions. To begin with, what was Lindsay's correct birth year: 1880 or 1890? His death certificate suggests the former, his World War II army records the latter. Did he therefore understate his age when enlisting in 1942 to evade the Army's age limit? Second, when did he move from Adelaide to Christchurch, and how long did he stay in the latter? The St John records suggest either that he was in both cities at much the same time or shuttling frequently backwards and forwards between them. Third, whose army did he join in World War I: Australia's or New Zealand's or none at all? Neither army has any record of his having seen military service during the war. Fourth, why did he never affiliate with St John Ambulance in Sydney? From his earlier pre-war contributions to St John in Adelaide and Christchurch, it might have been expected that he would return to St John post-war wherever he was located, but he never did. At this stage, there are more questions than answers in the AS Lindsay story.

And so it is with much of the early St John history 'down under', both in New Zealand and in our near neighbour across the Tasman to our west. This is a point I now wish to illustrate further through the careers of two women who were pioneers of St John Ambulance in New Zealand: Mrs Bernard Moore, a nurse, and the Reverend Mother Suzanne Aubert, a Catholic nun.

Mrs Bernard Moore: entrepreneur or St John pioneer?

In September 1881, eighteen months before St John Ambulance was established in New Zealand, advertisements began appearing in the colony's newspapers inviting women to attend Mrs Bernard Moore's lectures in Home Nursing of the Sick. The advertisements stated that Mrs Moore held two certificates of proficiency from the 'St John of Jerusalem Ambulance Society'. The first class of five weekly lectures (costing 10 shillings) for 30 members began in Auckland on 15 September 1881 at the Young Women's Institute. Over-subscription meant a second series of lectures was held and additional classes were also held at Onehunga and Otahuhu.

Mrs Moore's curriculum included the sick room; practical bed-making; observation of the sick; daily washing and dressing; feeding and giving medicines; bed sores and invalid cooking; preparing for the surgeon's and physician's visit; baths; making poultices; application of bandages; lifting helpless patients; treating infection and disinfection; burns and scalds; severe cuts and bruises. Suitable bandages with diagrams were also available for purchase.

Visiting New Zealand's main towns, Mrs Moore tailored her lecture prices and syllabus to suit the local economy and the numbers attending the initial lectures. In Dunedin 'the charge for the evening class being fixed at a sum which is within the means of every mother...'.¹ Classes were usually held at the YWCA, YMCA, or a school or church hall. While classes were more popular with women, men were encouraged to attend the lectures that gave practical advice on treating emergency cases and accidents. Her course of four lectures at Canterbury College in Christchurch in June 1882 attracted between 200 and 300 teachers and girls daily.² Another class in Christchurch was chaired by the Anglican Primate of New Zealand. Her final classes were held in Invercargill in late September 1882 when the lectures cost two shillings each for the afternoon lectures and 1 shilling for each held in the evening.

Mrs Moore's original name was Fanny Maria Skeels. She had been born at Chatteris, Cambridgeshire, England, on 31 January 1841, but in accordance with custom she used her husband's name. She had married Bernard Moore on 1 July 1868.³ She arrived in Auckland via Tauranga on the ship *Lady Jocelyn* which had left London on 25 September 1880.



Mrs Robert Cliff Mackie, formerly Mrs Bernard Moore, née Fanny Maria Skeels.

Photograph courtesy of the John Oxley Library, Queensland; negative no. 147087.

In December 1882, Mrs Moore accepted the Colonial Secretary's invitation to become Wellington Hospital's first lady superintendent and head of the Hospital's nursing school. The *Evening Post* said she had been invited to accept an appointment at either Auckland or Wellington Hospitals but had chosen the Wellington position. The paper went on to say that because of her appointment, Wellington Hospital ought speedily to become the model institution of the colony.⁴ She had probably been recommended for appointment by a local medical practitioner, Dr William Kemp, who had the ear of the Colonial Secretary and who said about her:

When I was in Auckland a few months ago I heard one of the course [sic] then being given, and judging from the thoroughly practical and masterly manner in which Mrs Moore handled her subject the opportunity is one not to be lost, and I hope the ladies of Wellington will avail themselves of it, and gain information on a subject of such paramount importance, and one they may be called upon to use at any moment.⁵

In December 1883 Mrs Moore tendered her resignation in protest at the forced retirement of the hospital's resident surgeon, Dr Hammond. Before she left the post she advocated to the Colonial Secretary that the hospital's eight probationary nurses be given certificates of competency. Despite the Colonial Secretary's refusal to provide these, the probationers presented Mrs Moore with an illuminated address to acknowledge '...the great kindness and nurturing interest you have shewn...', and this is now held in the National Library of New Zealand.⁶

Mrs Moore subsequently returned to England but later sailed for Australia on the *Port Chalmers* between June and August 1895. The voyage was sensational in that the ship struck an iceberg while rounding Cape Horn. Although damaged above the waterline the ship was able to continue on to Adelaide.

Fanny Moore settled in Toowoomba, Queensland, where she ran the St Denis Private Nursing Hospital. In 1901, she married Robert Cliffe Mackie, a landowner from 'Fairymeadow' station, and later became involved in the women's rights movement. She joined the National Council of Women, the Brisbane Women's Club and became the second president of the Queensland Women's Electoral League. She died on 11 July 1921 at the age of 80 after a long illness.

The foregoing is a summary of Fanny Moore-Mackie's varied life and career; but neither the life nor the career were quite so simple. Her first husband, Bernard Moore, who was born in Lincoln, England, on 11 January 1840, was a sea captain, but he was not quite the 'Captain Bernard Moore RN' portrayed in many publications and references, including Fanny's own obituary.⁷ The real Bernard Moore had joined the Royal Navy in January 1852, and served in the Crimean War and China War as a midshipman and retired in 1870 in the rank of lieutenant. In 1879 he captained a failed expedition to New Guinea in the Nicaraguan-registered ship *Courier*⁸ and was later involved in court action concerning repairs to the vessel and its ownership. Bernard Moore later became the secretary of the National Services Help Agency in London, which found work for unemployed soldiers and sailors and their wives. This organisation was dissolved in September 1885.⁹ Family oral history says Moore drowned when the German ship *Maria Rickmers* sank on a voyage from Saigon to Bremen in 1892 with a cargo of rice, but this has not been verified.

Mrs Moore's obituary gives insight into what can only be described as a most fascinating life, but much of what is reported just doesn't add up. For example, as well as claiming Bernard Moore was a captain in the Royal Navy who had served in the Baltic and Malta, the obituary states that after her husband's death she took up nursing as a profession and toured New Zealand, delivering a series of public lectures.¹⁰ While New Zealand newspapers make reference to her holding certificates of proficiency from St John, they make no mention of her holding any formal nursing qualification. The records for Wellington Hospital for the period she worked there are incomplete and unhelpful in shedding further light on this matter.

From its inception, the St John Ambulance Association, established by the Order of St John in 1877 as a voluntary aid movement, appealed more to women than men in the proportion of four to one. It was accordingly ridiculed as 'an ephemeral feminine fashion'.¹¹ The Association's lectures in *Aid to the Injured* began in 1877 and the first Official Syllabus of Instruction, using the term 'first aid', was issued by St John in July 1879. This covered five lectures together with a sixth lecture 'for females only'.¹²

Mrs Moore was a resident at London's Westbourne Grove, on the fringes of Chelsea, the area covered by the St John No. 1 Metropolitan Centre, which formed in 1878. This is probably where she gained her St John qualifications, if indeed she had any. The nursing course and its manual *Hints and Helps for Home-Nursing and Hygiene*, which she would have required for her New Zealand lectures, were only introduced on 30 July 1880 and as Mrs Moore left London for New Zealand on 25 September 1880, this would make her one of the very first students for this course.

A prerequisite for sitting the nursing course was to hold a first aid certificate. Teaching a five-lecture course for 30 pupils at 2 shillings per lecture brought in for Mrs Moore about £15 gross—which equates to about \$2340 today. It is not known if any of these funds were remitted back to St John in London, in whose name she lectured.

St John was established in Christchurch on 30 April 1885 but there are no records or references to suggest Fanny Moore had any influence in its establishment. Several New Zealand references claim she held British nursing qualifications, and others mention her nursing in the Crimean War, which is highly improbable as she was only 12 years old when this three-year-long war broke out in 1853.

Whether or not Fanny Moore had any nursing, medical or teaching qualifications, there can be no doubt she was an adept, skilled lecturer who nursed, taught and promoted the first aid cause in the New Zealand colony. We can only speculate whether or not she was an unabashed opportunist who exploited perceived commercial opportunities regardless of her lack of formal credentials and experience. With an eye on the main chance, did she guess that by making a living by offering first aid and nursing training in an outpost of the Empire, she could do so confidently far from detection or surveillance by St John Ambulance Association headquarters in London? With an eye on potential biographers, was she economical with the truth about her first husband's and her own early careers? If she was indeed unqualified and embroidered her curriculum vitae, we may wonder about her probity—but we cannot deny her a place among those remembered as New Zealand's pioneers in first aid.

Mother Suzanne Aubert: A new saint for St John?

The Reverend Mother Mary Joseph Aubert, also known as Mother Suzanne Aubert, was a Frenchwoman who settled in New Zealand, spending most of her long life there. Her story contrasts with that of Fanny Moore, for Suzanne Aubert was not a self-promoter with a habit of embellishing her curriculum vitae. There are, fortunately, few unanswered questions about her life and work.

Mother Suzanne Aubert's arrival in Wellington in January 1899 signalled a new direction for her work in New Zealand. A sister of the Daughters of Our Lady of Compassion (more commonly known as the Sisters of Compassion) an order which she founded in 1892, had been caring for Maori and Pakeha (European settlers) in the Hawke's Bay and along the Whanganui River.¹³

Six months before Mother Aubert came to Wellington, a letter from Mrs Stella Fisher¹⁴ to the editor of Wellington's *Evening Post* newspaper on 4 June 1898 advocated the establishment of a 'nursing guild' in Wellington which 'would be an integral part of the [St John Ambulance] Association' and would provide both professional and amateur nurses 'as helpers to medical men.' For some time there had been community concern at the lack of nursing care for the 'poor sick' who were not being admitted to hospital. The charitable aid distributed by the Wellington Benevolent Board to pay for nurses in the home could not match the demand and the Board's policies had been heavily criticised.¹⁵

Both the St John Ambulance Association and the Sisters of Compassion had been founded to care for the sick and poor and they were about to join forces. Mrs Fisher's letter suggested that a religious order should be involved in the guild and alluded to the Sisters of Mercy, but their work in Wellington was firmly established on providing education. So it was that 'medical men' [and Catholic Archdiocese officials] invited Suzanne to Wellington.



The Reverend Mother Mary Joseph Aubert, née Marie Henriette Suzanne Aubert, also known as Mother Suzanne Aubert.

Photograph courtesy Sister Jo Gorman, the Sisters of Compassion Archive, Wellington.

By the end of 1901 as well as helping St John's nursing guild, Mother Aubert had established St Joseph's Home for Incurables, with medical support provided by honorary medical staff. That same year she took over the operation of the St Patrick's College Infirmary. By 1903 she had opened New Zealand's first crèche for working mothers and had also established a soup kitchen for the unemployed. Both are still operating in Wellington.

Mother Aubert insisted that she and all her sisters should undertake training to gain St John Ambulance Association certificates in both First Aid and Home Nursing and Hygiene. She did this the more willingly as she was informed that 'Ambulance Nurses' would be chosen for field service should war ever come.¹⁶ This belief was probably strengthened by St John in Wellington providing first aid training to the New Zealand contingents preparing to embark for the South African War. As well, St John had telegraphed the Premier recommending that as there was a reported shortage of ambulances for troops in South Africa, a stretcher bearer corps and nursing staff should be sent with the first contingent.¹⁷

In 1902 Mother Aubert and several of her nuns passed their first examinations in both First Aid, and Home Nursing and Hygiene. In 1903 they were awarded their medallions with Mother Aubert achieving the examination's highest marks. The sisters were regularly the top students of every class and were all unanimously elected as honorary members of the St John Nursing Guild. Mother Aubert was also later elected a life member of the Wellington Centre of the St John Ambulance Association.



The first aid certificate issued to Mother Aubert following examination at the Wellington Centre of the St John Ambulance Association on 9 October 1902.

Photograph courtesy Sister Jo Gorman, the Sisters of Compassion Archive, Wellington.

When the Governor presented the medallions to Mother Aubert and the sisters in April 1904, she was surprised to be handed the medallion in 22 carat gold. Unbeknown to her, several men (probably members of the honorary medical staff who were also St John examiners) subscribed to purchase the gold medallion 'to show the respect with which the members of the [St John Ambulance] Association regard her'.¹⁸

In 1906 and 1911, Mother Aubert and the sisters were awarded five-year service certificates from the Association and along with the two nurses from the Nursing Guild, Mother Aubert was granted a free tram pass by the Wellington City Council.

In 1913 at the age of 78, Mother Aubert travelled alone to Rome to seek the formal approval of the principles of her congregation from Pope St Pius X. The outbreak of war in August 1914, the death of the Pope, transport shortages and suspicion about her nationality prevented her return to New Zealand until 1920. In Rome in January 1915 she nursed victims of the Avezzano earthquake who were brought there for treatment; and with the Vatican's approval joined the Italian Red Cross, wearing her St John medallion as proof of her training.



Medallions held in the archives of the the Sisters of Compassion, Wellington, New Zealand, including the St John Ambulance Association First Aid and Home Nursing medallion shown at top left.

Photograph courtesy Sister Jo Gorman, the Sisters of Compassion Archive, Wellington.

Marie Henriette Suzanne Aubert was born to Louis (a bailiff) and Henriette Aubert (a middle class family) in the Loire district in the eastern-central France in 1835. She was betrothed at five, sent to a Benedictine boarding school and later to a conservatorium in Paris. Despite a serious accident at a very young age which left her partially paralysed, and having been betrothed at such a young age, Suzanne had her heart set on entering a religious order. On her eighteenth birthday her parents rejected her plea to enter a convent, instead allowing her to study nursing with the Sisters of Charity in Paris. During the Crimean War, she worked in military hospitals and on hospital ships bringing the wounded back to France and it is believed that she met Florence Nightingale.

Unbeknown to her family, Suzanne (as she preferred to be called) joined Bishop Pompallier's mission to New Zealand in 1860, caring for the sick and the poor, Maori and Pakeha alike, in the North Island with the Sisters of Mercy, and then with the newly established Congregation of the Holy Family.

Mother Aubert died in Wellington on 1 October 1926 aged 91 and was mourned by many thousands of New Zealanders. Men and women from both the St John Ambulance Association and Brigade, and thousands of Wellington citizens of every denomination, joined the funeral procession of the women who cared for the sick and the poor, in keeping with the ethos of the Order of St John.

Mother Aubert is included in the calendar of the Prayer Book of the Anglican Church in New Zealand as a saintly woman. Her cause for beatification and canonisation as a saint is under investigation by the Vatican. Will she eventually become the Blessed Suzanne Aubert? Will she then go on to become Saint Suzanne Aubert?

These of course are questions without answers yet, rather than being in the category of the 'questions that will probably never be answered' so common elsewhere in St John Ambulance historiography. In the meantime, we regard Mother Aubert as one of our first aid pioneers. We would therefore be delighted if she were to become the Most Venerable Order's next saint after John the Baptist!

St John New Zealand Archives

Since the Order's archives are the indispensable source for all serious St John Ambulance historians, I wish to conclude this article by giving the following brief status report on the records we maintain. St John

related archives are held in various regional and local museums and other repositories throughout the country, and also by local area committees and individuals. There is no lack of enthusiasm for ensuring our archives are preserved. Both the Christchurch and Auckland archives hold significant collections recorded on databases and have actively involved volunteer archivists.

Northern Region Archive, Auckland

The Northern Region Archive was established in 1997 by five volunteers. Ten volunteers now meet weekly. Since 2011, the Archive has been housed in a fire- and water-proof environment. The trade-off for this accommodation is that the archive is available to be used as the Region's emergency crisis centre when needed. The set up time for the catastrophic Christchurch earthquake on 22 February 2011 was within 30 minutes.

The Archive assists with requests for authentic uniforms and equipment for specific time periods for use on movie sets and assists with genealogy requests; all volunteer records since 1893 for the Northern Region are held at the archive. A separate garage space displays vehicles including an Ashford Litter and a Dodge ambulance.

The recently launched St John website gives access to an archives database (nearly 8000 items) which includes medals, books and papers. The DVD and photo collections will be downloadable.



The volunteers who maintain the St John Ambulance Northern Region Archives, Auckland, New Zealand.



One of the display cabinets at the Northern Region Archive of St John Ambulance, Auckland.

The St John History Centre, Christchurch

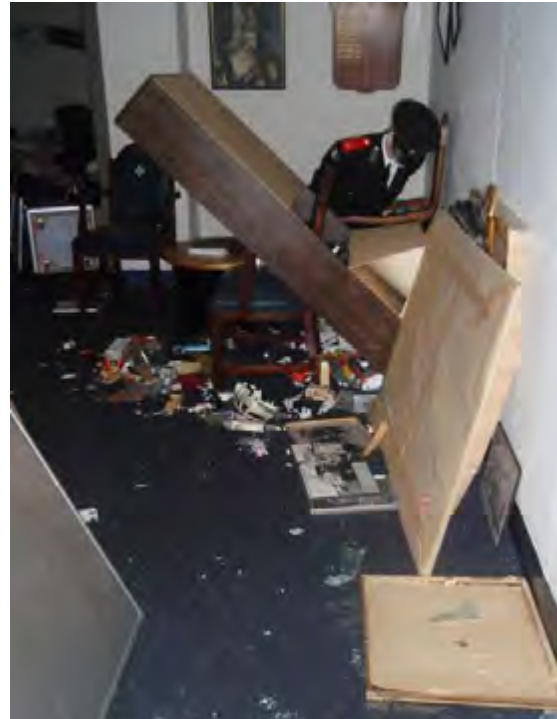
The focus of the Christchurch-based St John History Centre has been local archive items, including equipment, medals, trophies (past and current) uniform, papers, vehicles and other special items of memorabilia. Long term plans would see the Centre draw in material from the whole of the South Island.

Storage, work space and display opportunities have always been an issue, however a new five storey St John regional building planned for Christchurch would have provided a long-term solution. Unfortunately the February 2011 earthquake dashed all hopes of that building project coming to fruition. The History Centre in the Guardian Assurance Building in Hereford Street in central Christchurch was badly damaged and was included in the city's official 'no-go' or 'red' zone. There was significant concern for the protection of archival materials, as windows had been broken during the earthquake and subsequent aftershocks and the subsequent winter months had seen rain, snow and wind blowing into all levels of that building.

The Canterbury Earthquake Recovery Authority gave St John members (and engineers) access to the building to remove all the archives and memorabilia. The items were packed straight into a 20-foot (6-metre) container, which was then moved to the St John training centre fifty minutes west of Christchurch.

The focus for St John in Christchurch must be caring for our members, buildings and equipment. In late 2011, the Christchurch Earthquake Appeal Trust granted \$2.8m to St John for the purchase of mass casualty incident equipment and resources, emergency vehicles, and medical and emergency equipment.

It is encouraging that St John material has now been centralised into secure storage at the former Wigram Air Force Base on the outskirts of Christchurch. St John and other organisations whose archives have been affected by the earthquakes are working together with museum staff on the restoration, preservation and recording of material. A trust has been established which is allowing this important work and the on-going training of volunteer archivists to be done free.



Earthquake damage in the St John History Centre in Christchurch, photographed when the Canterbury Earthquake Recovery Authority gave St John members (and engineers) access to the Hereford Street building.

Notes

1. The *Otago Daily Times*, Dunedin, 8 July 1882.
2. The *Timaru Herald*, 23 June 1882.
3. The assistance of Michael Wadsley, who supplied information about the Moore family, is gratefully acknowledged.
4. The *Evening Post*, Wellington, 13 December 1882.
5. The *Evening Post* 12 April 1882.
6. MS Papers 5720, object 83693, National Library of New Zealand.
7. The *Queenslander*, Brisbane, 23 July 1921. <http://trove.nla.gov.au/?q=>
8. The *Sydney Morning Herald*, 20 January 1879. <http://trove.nla.gov.au/?q=>
9. The *London Gazette*, 11 September 1885.
10. The *Brisbane Courier*, 13 July 1921. <http://trove.nla.gov.au/?q=>
11. Ibid.
12. N Corbett Fletcher, *The St John Ambulance Association, its history, and its part in the Ambulance Movement*, 1929.
13. The assistance of Sister Jo Gorman DOLC, is gratefully acknowledged. For further information, see www.compassion.org.nz and *The Story of Suzanne Aubert*, J Munro, Auckland University Press, 1996.
14. Stella Heyward Fisher, HSS (1911), LStJ (1924) Dame (1926), died 1941. Her husband William Baker Fisher was secretary/treasurer of the Wellington Centre, St John Ambulance Association 1899–1906 HSB (1903), EsqStJ (1913), KStJ (1926), died 1934.
15. The *Evening Post*, Wellington, 14 January 1898.
16. St John's (sic) Ambulance *Home Nursing Training*, monograph 12E DOLC.
17. The *Evening Post*, 20 December 1899.
18. The *New Zealand Tablet*, 28 April 1904.

St John without the ambulance: How history has shaped the past, present and future of St John of Scotland

Richard Waller OStJ

Mr Richard Waller is the Chief Executive Officer of the Priory of Scotland. He came to St John after a career as an officer in the Royal Navy, including submarine service, and then a period as the bursar of an independent day and boarding school in Edinburgh. He considers himself fortunate in his appointment having spanned a critical period of development for St John, both nationally and internationally. He was involved with the 1999 reorganisation of the Order worldwide and the progression of subsequent international initiatives. Within Scotland, changes have included the development of a major program of support to mountain rescue teams and similar voluntary bodies, mainly through the provision of vehicles and bases. Because of a long-standing agreement with the Scottish charity, St Andrew's Ambulance Association, Scotland, like the USA, is exceptional in not providing St John first aid training or support. However, with the valued co-operation of St Andrew's Ambulance, St John Scotland is currently embarking on an exciting new First Responder activity, in conjunction with the Scottish Ambulance Service.



*Mr Richard Waller OStJ,
Chief Executive Officer of
the Priory of Scotland.*

Thank you for your welcome. Greetings to you all from St John Scotland. It is very good to be invited to speak at this International Symposium by the St John Ambulance Historical Society of Australia. It is also very good to enjoy the chairmanship of this session by Dr Ian Howie-Willis who has been very kind in sending copies of publications about St John Australia for our library in Edinburgh. Equally, it is a pleasure to follow-on from Peter Wood who has been similarly kind in providing information about St John in New Zealand.

I don't know whether I should pass this on to you but when I told our elder daughter that I had been asked to give a talk, her immediate concern was for all you folk in the audience. 'Oh dear' she said, 'I do hope they've been told to bring their sleeping bags and pillows'. Families—there's nothing like them!

This morning I'm going to take you on a journey through space—the 17,000 kilometres to Scotland. And, like Dr Who, who navigates time-space in a police box bearing the St John Ambulance logo, I'm going to take you on a journey through time; to days long ago, then up to the present and then forward into the future. The Dr Who fans amongst you will readily recognise the wonderful piece of product placement on the Doctor's TARDIS time machine. Having our logo on the TARDIS nightly places the St John name and emblem before a world-wide audience of multi-millions, earning us free publicity that we could never afford to buy. (Of course, the badge changes to the new logo whenever the good Doctor travels beyond the 2014 logo implementation deadline but it's still good free publicity.)

In this presentation I hope to show you how history has shaped the past, present and future of St John Scotland. So hold onto your seats then as we travel through space and time back to 12th century Scotland.

As most of you know or just heard from the Lord Prior's address, some of those who went on the First Crusade in the late 11th century were inspired by a hospice in Jerusalem. When they went back to their own countries, they started similar activities. Those inspired people included Crusaders from England, Ireland, Scotland and Wales and in time they formed the Tongue of England. Bearing in mind what Professor Mellows, the Lord Prior, has just said in his talk about members of a Tongue or 'Langue' all speaking a language they would more or less understand, perhaps we should research whether a Glaswegian Tongue was ever established.

The Scottish element of the English Tongue began activities in various parts of their country. The Order's first property in Scotland was at Torphichen. Torphichen is a village midway between Edinburgh and Glasgow. The property was established on the invitation of King David I of Scotland,



The remains of the Torphichen Preceptory of the Knights Hospitaller, between Edinburgh and Glasgow, now the spiritual home of the modern Order of St John in Scotland.



The tall building of the Torphichen Preceptory at the left. Once the residence of the Scottish Hospitallers, it now serves as a St John museum.

The seventeenth century church, added to it at the right, is a parish church of the Church of Scotland.

who lived from 1083 to 1153. Other properties were acquired in Scotland but this one became the Order's administrative centre in Scotland. It was known as a 'Preceptory'. The buildings included a church, a hospital and accommodation for Order members who worked there. A glassless window in an internal church wall gives a view down onto the transepts from a first floor neighbouring room and allowed hospital patients to participate in church services as best they could but without the risk of infecting other members of the congregation. A house was provided for the Preceptor of Torphichen, who was the Order's senior representative in Scotland. The Preceptor was made a lord of Parliament with the title Lord St John.

The Order had the right of Great Sanctuary at Torphichen and granted protection to all who claimed sanctuary within one mile of the Preceptory. The boundary was marked by large sanctuary stones.

As a mark of special favour from Mary Queen of Scots, the Preceptor was given the right to include a crown and a thistle in his coat of arms. This was the first time a subject had been granted a thistle as a heraldic charge. In his presentation 'From Languish to Order', the Lord Prior referred to dress codes and St John, so I should perhaps point out that the rather scanty attire of the two large gentlemen in of the coat of arms is a reflection of Scotland's tropical climate at that time.

Let's now set the time travel dial forward 400 years to the middle of the 16th century. This was a time when the Reformation movement in Europe was resulting in a breaking away from the Catholic Church centred on Rome. Under King Henry VIII, Order property in England was confiscated and the Order ceased to exist there. It lasted a little longer in Scotland but ultimately Mary Queen of Scots transferred Order property into the Barony of Torphichen in return for a single payment of 10,000 crowns and an



The coat of arms granted by Mary Queen of Scots to the Preceptor of Torphichen. It depicts two burly chaps in tropical attire supporting a shield bearing the royal supports.

annual payment of 500 merks (a Scottish silver coin). The title Lord St John was abolished but the Queen created the title Lord Torphichen for the last Lord St John. That was in 1564 and that title has been in continuous use since then through the Sandilands family right up to the 15th Lord Torphichen today. He still owns the Preceptory which is under the care of the conservation body called Historic Scotland. Volunteers from St John Scotland open the Preceptory to the public for weekends over much of the year. Also, we hold a service there every year on a Sunday in August.

Now I want to bring you forward 300 years—from the 16th to the 19th centuries and to the beginning of the St John Ambulance Association in 1877. In Scotland, the earliest first aid lectures were given in Aberdeen in 1879 with the next following soon after in Glasgow and then as far afield as Dumfries in the south-west, the Shetland Islands, Hawick in the Borders and Dingwall in the north-east.

Five years after this, a Scottish organisation was formed called the St Andrew's Ambulance Association. St Andrew is the patron saint of Scotland. Like St John, St Andrews developed a uniformed body and it was operating in the north of England as well as Scotland. For 26 years the two organisations co-existed and then, in 1908, they conferred together about entering into a close working relationship. In the event, they agreed to do the exact opposite so that St John undertook to stop any first aid activity north of the border, in Scotland, and St Andrews likewise south of the border.

As a result of that agreement, St John withdrew from Scotland in 1908. There were thoughts about doing things other than first aid but these were interrupted by World War I.

So, as you'll appreciate, the year 1908 is a very significant date in history for St John Scotland in terms of shaping our past, present and future. The other thing I find about 1908 is that the older I get the more recent it seems to become—quite fascinating.

Similar thoughts were revived after World War I but then World War II came along. However, in the closing months of that war, three Scottish Knights of the Order met in Glasgow and a Committee for Scottish Affairs was set up to begin activities in Scotland. Plans reflected that there was at that time no National Health Service—that is to say that there was very little healthcare funded by the government.

As an early priority, a hospital was opened in Glasgow in 1947 and twenty Medical Comfort Depots were set up across Scotland. These depots met temporary needs for wheelchairs, walking sticks and similar aids and other items for patient use. In that same year, 1947, the Priory of Scotland was created and its first Prior, the Earl of Lindsay, was installed as the Prior by the Grand Prior His Royal Highness The Duke of Gloucester at the Palace of Holyroodhouse in Edinburgh.

In 1948, a further eleven Medical Comfort Depots were opened and in 1949 a Nursing Home, with a nurses' residence, was opened in Aberdeen. So, from a standing start, the Scottish Priory very quickly got up to quite a high speed. The first of the Priory's homes for elderly people was opened

in 1950. A replacement hospital was opened in Glasgow, in 1956, and in time the nursing home in Aberdeen developed into a hospital. Over the years, other homes were opened. Some of them were for permanent residents and some to provide holiday breaks for dependants and their carers. For various reasons, most of these homes were phased out over the years but we still have a holiday home on the edge of the Highlands, especially adapted for wheelchair users, and, in central Scotland, a retirement complex of thirteen flats.

The Priory had to continually adapt over the years as the National Health Service came on stream. Initially, for example, the hospital in Aberdeen had a fundraising committee which raised money to pay for operations for people who could not otherwise afford them, but gradually the need for this disappeared. That hospital continued to be run by St John for many years but was eventually sold in 1995. This released a large capital sum which was invested and has been used to finance other projects.

The main such project has been our support of Scottish mountain rescue teams and other voluntary rescue organisations. There had been limited support of some teams over the years but the injection of capital from the hospital allowed us to make a major commitment. In 1999, we undertook to provide all teams with a vehicle at the rate of four a year. All 27 teams received a St John vehicle and last year we began a rolling programme to provide them with a second vehicle. Most teams choose a Land Rover and we arranged a 13% discount from Land Rover for the teams.



The Arran Pipe Band entertain the audience at the opening of the new St John-supported rescue base on Arran Island.



HRH Prince Richard, the Grand Prior, presents a ceremonial 'key' in the shape of an ice-axe to the rescue team leader after opening the new base of the Ochils Rescue Team.

When we sold the hospital in Aberdeen we agreed to re-house the Aberdeen Mountain Rescue Team, which had been using a garage in the hospital grounds for their vehicle and equipment. We funded a purpose-built base for them closer to their operational area. As you might imagine, the news soon got round the other teams and we became aware that several of them were having to operate out of small domestic garages or even just bare metal containers on a mountainside.

Provision of a base makes a big difference to a team's ability to train effectively, maintain its equipment and operate efficiently. We have provided bases for ten teams, most of them purpose-built and we have requests for a further six in the pipeline. Three of these bases have been opened by the Duke of Gloucester. The bases are owned by St John Scotland and are made freely available to the teams.



4-wheel drive Land Rovers provided to Scottish Mountain Rescue Support by St John in Scotland.

Top left is the Arran Island vehicle; top right is the vehicle based at Moffat; bottom is the Lomond vehicle.

All the teams are affiliated to the Mountain Rescue Committee of Scotland and we work very closely with them also. The first chairman I worked with was called Willie Marshall. Willie's day job was at the nuclear research establishment at Dounreay right on the very northern tip of Scotland. In my frequent phone calls to him during the working day there often seemed to be loudspeaker announcements going on in the background. Sometimes I wondered if there were a major nuclear drama going on but Willie always seemed totally relaxed. I will always remember that one day when I rang him I started off by saying 'Hallo Willie, I hope I'm not disturbing you', to which he responded, 'Richard; how could you possibly be disturbing me, I'm at work!'.

Willie and his committee advised us on the order of priority for teams to receive our funding for their vehicles. Funnily enough, his vehicle was in the very first batch—but I'm sure that was purely coincidental. We always like to have a handover presentation partly to get publicity for the teams and ourselves. When it came to Willie's team, the press photographers asked if the vehicle could be driven off the road onto a very steep piece of ground so as to make a more dramatic picture. That was fine but when the team came to drive it back onto the road it got well and truly stuck and had to be towed off. Fortunately the photographers had left by that stage.

Some time after that we wondered if there was a jinx about vehicle presentations involving the Chairmen of the Mountain Rescue Committee of Scotland because one of Willie's successors was at a presentation when the team found that an interior light had been left on when the vehicle had last been put away in the garage and this had drained the battery. The vehicle couldn't be pushed out because it was fully laden with heavy equipment and the garage exit was facing uphill. Again, we were lucky with the press as they couldn't come on that occasion. I hasten to add that such hitches with the teams are very unusual.



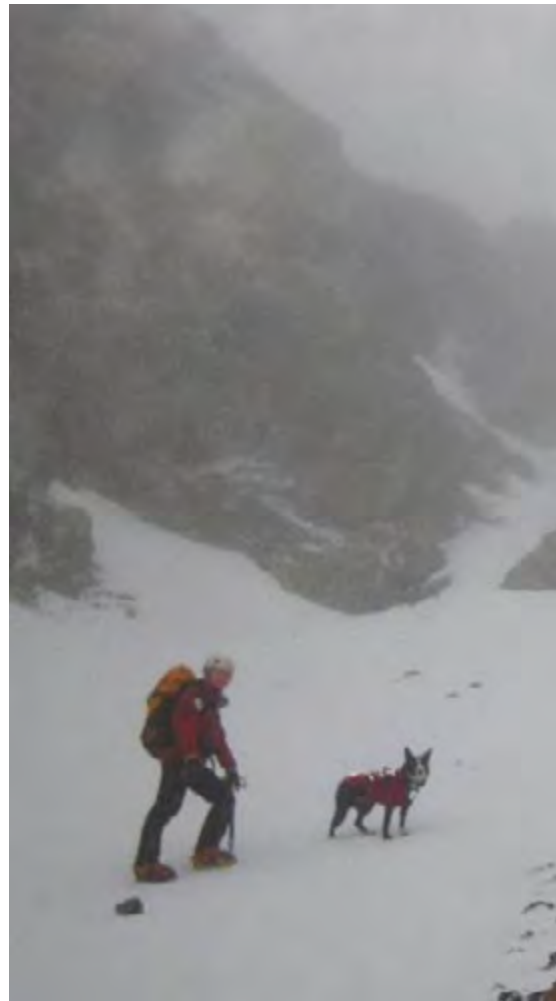
St John-supported inshore rescue boats. Left is the boat of the Nith River Rescue service in south-west Scotland, and below, the Lomond rescue boat returns to its base on Loch Lomond, the entry to the Highlands.



Still with rescue, we have been the major donor for two rescue boats: one on Loch Lomond and one on the River Nith near the Solway Firth with its very fast moving tides. We also support the Search and Rescue Dog Association.

As well as conducting search and rescue operations in mountainous, hilly or remote countryside, the Mountain Rescue Teams also operate in urban and semi-urban environments. Quite often they work with the rescue boats and the search and rescue dogs. With the UK's care in the community policy and growing numbers of people suffering from dementia they are increasingly involved in looking for mainly elderly people who have gone missing. They use the specialist computer programs they have developed for conducting all their searches. Speed is of the essence, of course, and there was one case where a dog working with a team found an elderly confused lady who had crawled deep into a thick growth of bushes and curled up and would have succumbed to the cold before too much longer. In another remarkable, though tragic case, a dog with a team followed the trail of an elderly gentleman to the side of a loch and the dog swam out a little way and then just kept swimming in circles right above the spot where the man was found drowned.

The dogs are largely responsible for the title of this talk, 'St John without the ambulance'. We sponsored a conference in Edinburgh for rescue teams from throughout the United Kingdom and



A volunteer of the St John-supported Scottish Search and Rescue Dog Association plus his black-and-white companion heading off on a search and rescue mission.

one of the lectures was called 'Why search and rescue dogs are completely useless'. As you might imagine, it was very well attended because some people went out of curiosity alone. The title achieved its aim because lots of folk then got the message that the dogs find their job so much more difficult if by the time they get to the search area lots of humans have been stomping around breaking up the scent trail. And well spotted by you folk that the rescue dogs in the slides I'm displaying are of the obligatory St John colours: black and white. (That's also because they're Border Collies, a hardy, highly intelligent breed with great stamina; very popular as sheepdogs in Scotland as in Australia.)

I'd like now to tell you something of the other activities of St John Scotland. Another national project we have is helping provide vehicles (often wheelchair accessible) to groups in need. Many of our activities are at area level. We have twelve areas of varying size, all with a volunteer chairman and committee. Each area raises funds and some have their own activities. These activities include patient transport services in two areas. Some of this transport is provided with St John vehicles and some of it with volunteers using their own cars. The people who benefit are mainly those receiving chemo- or radiotherapy or kidney dialysis. Two areas support palliative care. There is a St John Day Room in a hospice in Perth in the centre of Scotland. In the hospital in Stranraer, in the south-west of Scotland, there is a twin-bedded St John palliative care unit with a visitors' room and also a treatment room which reduces the need for people to travel to bigger hospitals in Glasgow or Edinburgh. A similar previous St John unit was opened by Her Majesty The Queen in 1996 during a visit to Stranraer in the Royal Yacht. That area also sponsors related medical conferences, the provision of nurses in people's homes, and a link nurse who helps co-ordinate the provision of information and support to cancer sufferers and their families. Most of the areas also support local charitable causes, generally through other organisations rather than directly.

Moving now beyond Scotland's borders, much of our charitable output goes into helping St John elsewhere. We have always supported the St John Jerusalem Eye Hospital. For many years now, we have sponsored the Medical Director, currently Dr Jeanne Garth. We help resource the library and contribute to the Patient Relief Fund. Typically, our contribution last year was over \$200,000 Australian.

The 1999 reorganisation of the Order internationally increased our awareness of all the good work going on in the forty or more countries in which St John operates and also of ways in which we could help it. As a result we have formed a close liaison with St John Malawi, coincidentally reinforcing the strong links which exist between Scotland and Malawi through the 19th century Scottish explorer, Dr David Livingstone; another impact of history on St John Scotland's present and future. For several years now we have helped fund St John Malawi's Primary Health Care project which helps reduce infant mortality and otherwise improve health in the country's poor townships. We also bought a vehicle for them, and are helping meet the expenses of them expanding into other parts of Malawi and will shortly be helping fund a project to help seriously ill people be cared for in their own homes.



As well as aiding the rescue services at home, abroad the Priory of Scotland generously supports the St John Jerusalem Eye Hospital (above) and the work of St John Ambulance in Malawi, East Africa (right).



I promised you a glimpse of the future. Perhaps this is anathema to a historical society so maybe I'd better call it the history of the future. As you have heard, we have had to adapt our activities to match changing circumstances. Some might say we are a charity in search of a cause. In a sense this would be correct. With the 1908 agreement with St Andrew's still in place we do not engage in the one activity for which St John is so well known—first aid—and certainly a holy grail for us is an activity which could be engaged in by our supporters across Scotland and which would give us the sort of ready identity that first aid does for St John elsewhere.

Our current search for this holy grail has encompassed the activities of St John in other countries, including Australia. In an exciting development we are becoming involved in First Responder groups. This is thanks to an open-minded and flexible stance by St Andrew's Ambulance in relation to the 1908 agreement. They acknowledged that first response—which is geared to heart attacks—is not the same as first aid. Also, St Andrew's had no immediate plans to begin that activity themselves and they recognised that there is, anyway, ample room for many providers to meet the demand. We have just begun a pilot trial setting up First Responder groups in the Angus and Dundee area. This is in close liaison with the Scottish Ambulance Service.

Well, I musn't risk discombobulating the historical convention by leaving us all stranded somewhere in the future. An apt way of bringing you back to the history of the past is to take you to the national office of St John Scotland. We are most fortunate in having a very attractive early 18th century building. The front gates bear the coat of arms of the Priory, quite unusual in having two royal crowns on the same heraldic device: the crown of Scotland and the crown of England. And the thistle makes a nice link to the arms of Lord Torphichen. Again to our great good fortune, the house is in St John Street in a part of Edinburgh said to have been lived in by Knights of St John in pre-Reformation days when they owned the Canongate Estate. Nearby there is St John Hill and on the Royal Mile there is marked in the roadway the site of the St John Cross. It used to be a standing cross and it marked the boundary between the city of Edinburgh and the Burgh of Regality of the Canongate. On his first visit to Edinburgh in 1633, King Charles I was ceremoniously greeted at the cross by the Lord Provost of Edinburgh whom he promptly knighted. The cross was about three quarters of the way down the Royal Mile, the long straight street leading from Edinburgh Castle at the top down to the Palace of Holyrood House at the bottom. Today the site is marked by a white eight-pointed cross of St John painted on the roadway. So it is quite unusual, perhaps unique, in being a St John cross which is driven and walked over by thousands of people every day.



Above, St John House, the 18th century building in St John Street, Edinburgh, which is the headquarters of the Priory of Scotland, and the (right) the archway leading from St John Street to the Canongate section of the Royal Mile.





The road marker on the Royal Mile, Edinburgh, indicating where the mediaeval St John Cross once stood. A capitular procession of the Priory of Scotland making its way towards the Cannongate Kirk in the Royal Mile, Edinburgh, for a celebration of the work of St John. Members of the fraternal Orders of St John lead the procession.

I am most fortunate to have in my office a bureau made for the 21st Grand Master of the Order, Raymond Perrellos y Roccaful. As everyone here will know, he was the Grand Master from 1697 to 1720. Amongst other things, he is noted for being the donor of the magnificent Gobelin Tapestries to be seen in the Cathedral of St John in Malta and for his re-organisation of the Order's fleet. The desk was in Perrellos y Roccaful's cabin on his flagship, *San Raymondo*, which he built around 1689, and named after his patron saint. The bureau displays the armorial bearings of Grand Master Perellos—three pears—quartered by the cross of the Order and surmounted by the Crown of a Prince of the Holy Roman Empire. Intriguingly, on each side of the bureau there is a depiction of Britannia wearing a helmet and holding a shield and with a lion by her side. This indicates that the bureau might have been made after the 1707 Act of Union between England and Scotland and was perhaps a gift from a representative of Britain.

Another treasure is our Priory Sword. This was made by Wilkinson for the installation of Albert Edward Duke of Rothesay (also the Prince of Wales), as the first royal Grand Prior of the Order on 18 July 1888. It was generously given by Chapter-General to the Priory on its creation in 1947. Both these treasures would be good items for the TV program 'Antiques Roadshow', and, with other possessions, serve to help shape our present and future by keeping us constantly reminded of our rich heritage.



The bureau built for Raymond Perrellos y Roccaful, Grand Master of the Order 1697–1720, during its sojourn on Malta.

Well, after that final burst of time travel we bid farewell to the TARDIS now that it has brought us back into the present. And finally, in the same way as people attending the mountain rescue conference learned about what lay behind the title of that talk 'Why search and rescue dogs are completely useless', I hope you now have a better idea of what lies behind 'St John without the ambulance'.

Grand Masters of Malta: Their heraldry and coinage

Ian A Crowther JCD MBE GCStJ and Mark Goodman OStJ

Major Ian Crowther is the Prior of St John South Africa. A St John member since 1994, he was educated in England at the Durham School and the Bath University. After service in the British Army, he worked for a mining consortium in Northern Rhodesia (now Zambia) and then for an engineering and construction firm in Port Elizabeth, South Africa. He subsequently ran his own management consultancy firm in Johannesburg for twelve years. He was awarded the MBE for his services to veteran soldiers.

Captain Mark Goodman is the Priory Historian and Numismatist for St John South Africa.



Major Ian Crowther JCD MBE GCStJ, Prior of the Priory of South Africa.

This article originates in a superb but half-forgotten ancient coin collection in the possession of the Priory for South Africa of the Order of St John. The collection was originally assembled by members of the Railways and Harbours Sub-District of the Order of St John in Natal in 1937. Certain gold coins were later presented by Alpheus F Williams when he was Sub Prior in 1948. Other donations have been made to the collection since those early times (see Acknowledgements, page).

Because of its value, the collection was very carefully stored away and only in 2006 was it revisited, but then only the main collection, which was photographed and catalogued. On 18 January 2012, however, the Chief Executive Officer for St John South Africa, Craig Troeberg KStJ, was clearing out cupboards in the Library, when he came across an old catalogue of the coins. He knew that the Prior was doing some research connected with the coin collection and would be delighted to receive this additional information. He gave the catalogue to the Prior. The Prior read through the catalogue, which mentioned a separate box of gold coins. He asked where these gold coins were now kept. The safe was eventually opened and seven gold coins in exquisite condition were found in a specially made box. This find is considered of great historical value to the Order of St John as a whole.



Buried treasure: the collection of mounted gold coins of the ancient Order of St John.

The article which now follows describes the coins, but to set them in context it outlines the history of the Order. It also profiles the Grand Masters during whose reign the coins were issued and describes their distinctive heraldic devices, their coats of arms, which appear on some of the coins.

The islands of Malta

The three islands, Malta, Gozo and Comino, comprise the present independent nation of Malta and are located in the Mediterranean Sea less than 100 kilometres south of Sicily, 390 kilometres east of Tunis and 360 kilometres north of Tripoli. They cover just 320 square kilometres, with the highest point at 253 metres. The current population is approximately 420,000. Despite its seeming insignificance, several times in its history Malta has become the focus of hard fighting between its residents and outsiders wishing to benefit from its strategic location.

For 268 years, between 1530 and 1798, Malta was the home of the Knights of St John. As well as running an international hospital of over 700 beds, the Knights took it upon themselves to rid the Mediterranean of the scourge of the Ottomans, and as a result the Ottomans attempted on several occasion to take Malta from the Knights, most famously in the Great Siege of 1565, when 500 Knights and an army of 5500 held off an Ottoman force nearly eight times that number.

As a result of the influence of the Order throughout Europe in the late 18th century, Napoleon knew that if his plan for European domination and his campaign in Egypt were to be successful, he must remove the Order from Malta. This he achieved without a fight, thanks largely to the hopelessness of the Knights' then Grand Master, Ferdinand von Hompesch.

During World War II, the Allies used Malta as their 'unsinkable aircraft carrier' to disrupt the Nazi campaign in North Africa and to enable it to be used as a stepping stone for the Allied landings to re-take Italy. Despite the fearful damage and privations caused by extensive Nazi bombing, Malta again held out. For this King George VI awarded the island and her people the George Cross, the civilian equivalent of the Victoria Cross, and at the time the Commonwealth's highest civilian gallantry award. Today the flag of Malta includes an image of the George Cross.

Heraldry: A form of unique identification

The gentle science of heraldry was developed for the easy identification of individuals in battle. Consequently, each heraldic design is unique to an individual, not, as is commonly believed today, associated with a particular surname.

Sheet armour began to be used as a means of protection in the early Middle Ages, but when locked inside a suit of armour in the *mêlée* of battle or at a jousting tournament, recognition was virtually impossible. There was no point in writing your name over your armour because very few people in those days could read or write.

Knights wore a thin cotton or woollen coat over their armour, principally to hide the vulnerable chinks and damaged armour from the enemy, however it was on this coat that their unique design, or 'arms', was painted or embroidered. This gave rise to the expression 'coat-of-arms'. The same design was also painted on the knight's shield, and the shield became the most convenient item to use to represent the coat of arms. The shield, with the arms depicted on it, forms the central part of the achievement of arms, the full display of all the heraldic components to which the bearer of arms is entitled.

When describing a coat of arms, it is done from the perspective of the wearer (i.e. from behind it). Hence in heraldry the *dexter* or right side of the shield is in fact on the left, and the *sinister* or left side is on the right, very much like in stage directions.

The next most important part of the achievement is the helm or helmet. In battle, a coat of arms might not be visible, so a secondary identification feature was used; the crest. This was a design or adornment fitted to the top of the helmet.

On an *achievement*, the helmet sits above the shield, and its design indicates the rank of the bearer. The Queen's helm, for example, is gold and looks straight forward. For those who have no title, a plain metal helm is used, facing to the dexter side.



The coat of arms of Elizabeth II, Sovereign Head of the Most Venerable Order of the Hospital of St John of Jerusalem.

The crest usually sits on a wreath formed of the main colour and main metal of the coat of arms. The mantling, originally thought to have been used to protect the knight from the glare of the sun when on crusade, is usually depicted cascading down both sides of the helm.

The colours, metals and furs used in heraldry are known as the tinctures. They are referred to by their old French names, and are as follows:

- colours: azure (blue); gules (red); sable (black); vert (green); purpure (purple).
- metals: or (gold); argent (silver).
- furs: ermine; ermines; erminois; pean (based on the winter coat of the stoat); vair; counter vair; potent; counter potent (a check based on the back and belly fur of a squirrel).

In the early days of heraldry the designs were fairly simple, often with just a cross or a chevron since there were relatively few knights. However, as time went by designs became ever more complex in order to keep them unique. As a result, the rules of heraldry were developed, and institutions were established, like the College of Arms in the UK, in order to regulate and adjudicate heraldic matters.

As well as being granted to individuals, coats of arms were also granted to institutions, such as schools, universities and organisations like the Order of St John. The relatively simple arms of the Order ('Gules, a cross argent') are indicative of its great age.

Bailiffs and Dames Grand Cross of the Order are entitled to add the Order's arms to their own coats of arm, putting it 'in chief' (i.e. at the top). They are also entitled to add supporters on either side of the shield and a compartment, the ground on which the supporters stand.

Instead of placing the Order's arms in chief as is done today, the Grand Masters of the Order of St John used to quarter their own arms with those of the Order. This can be seen on the coins that they minted.

In most commercial and industrial undertakings today, the use of heraldic devices has been substituted by 'logos', but they retain the same basic function: a quick way to identify the individual company. In the case of the Order of St John, fortunately the Order's cross with its lions and unicorns given by Queen Victoria in 1888, remains unaltered.

It is strongly hoped that these traditions, including the illustrious, artistic and strikingly beautiful heraldic designs, will long continue in the Order of St John. They bear witness to the extraordinary record of the Order's care and concern for humanity in communities around the world.

The coinage of the Order of St John

The Knights of St John had minted their own coins while in Rhodes, but when Charles V, Holy Roman Emperor and King of Spain and Sicily, donated the islands of Malta to the Order of St John in 1530, the legal documents omitted the 'sovereign privilege' to mint their own currency in Malta. It took Grand Master Philip de Villiers De L'Isle Adam seven months to correct this significant omission, eventually being granted the privilege by Pope Clement VII, despite the objections of the Master of the Mint at Messina in Sicily. Grand Master Petro de Ponte was the first Grand Master to strike his own coins in Malta, and the coinmaker's art reached its peak under Grand Master Manoel de Vilhena in the early 18th century.

The designs evolved throughout the period. Initially they depicted simple subjects relating to St John the Baptist, but later the bust and arms of the Grand Masters became more common. A ducal coronet was introduced by Grand Master Hugh de Loubenx Verdala, and was used by subsequent

Grand Masters until Emmanuel Pinto introduced a royal crown. Verdala was also created a Cardinal by Pope Gregory XIII, and his coat of arms was additionally surmounted by a galero, the broad-brimmed tasselled hat of a cardinal.

In 1777 the ancient Order of St Anthony of Vienne was incorporated into the Order of St John. Thenceforth the coat of arms of the Order of St John and its Grand Master was borne upon an imperial eagle with a Tau cross (the emblem of the Order of St Anthony) in its beak. The eagle is always headless on the coins of de Rohan, but on the coins of de Hompesch, the coat of arms is carried on the breast of a double-headed eagle.

The Master of the Mint in Malta was appointed by the Grand Master and all goldsmiths and silversmiths came under the control of the Master of the Mint. Up to 1673, the salary of the Master of the Mint was twenty scudi per month plus free accommodation. Between 1609 and 1798 there were 75 different Masters of the Mint.

As elsewhere, the currency of Malta was made from one of three metals: gold, silver or copper. The standard gold coin was the zecchino (a sequin) and the main silver coin was the scudo. The coin values in Malta were:

- 5 grani = 1 cinquina
- 2 cinquine = 1 carlino (i.e. 10 grani)
- 2 carlini = 1 taro (i.e. 20 grani)
- 12 tari = 1 scudo (i.e. 240 grani)

Obverse and reverse

The term *obverse* refers to the front of a coin or medal and *reverse* to the back. However there is no absolute definition for either. Throughout this paper, the authors have used the generally accepted principle that the obverse is the side that depicts the larger image, especially if it is of a head of a monarch or, in this case, a Grand Master. In the absence of such a defining image, that which is most typical of the location, such as a coat of arms of a Grand Master, is depicted. The reverse usually, but not always, bears a description of the currency, particularly the value of the coin.

The cross of the Order

The cross of the Order of St John is the subject of on-going discussion as to its origin and the date it became the cross of the Order. It is widely believed to have been adopted as a result of the funds provided for the rebuilding of the hospital in Jerusalem by the people of the Italian state of Amalfi, which was the only western European state trading in the Middle East. At the time of the formation of the Order in the 11th century, the arms of Amalfi was a white, eight-pointed cross on a blue background.

The Blessed Gerard, founder of the Order of St John, appears to have adopted a black habit bearing an eight-pointed star in white on the left breast, prior to 1113, when Pope Paschal II first officially recognised the Order. What is certain is that this form of cross is now usually referred to as the Maltese cross, a consequence of the Order's 268 year residence on the Island of Malta.

Heraldry and casts of St John At Acre

Guerin de Montaigu (1207–1228)

De Montaigu was the 13th Grand Master of the Order of St John. He helped raise the siege of Acre and distinguished himself at the 5th Crusade. His brother Pedro was the Grand Master of the Knights Templar at the same time (1218–1232). The link between the two Orders was strong at this time, indeed both brothers led their respective Orders at the capture of Damietta, on the Nile delta. Guerin's arms were 'Gules, a three-tiered tower proper.'

A lead bulla (seal) from Guerin de Montaigu's period as Grand Master at Acre in 1220 was the seal of all the Grand Masters and remained virtually unchanged until 1798. It must have come into use by 1113, as it would have been a prerequisite for allowing the Order to carry out business. It is the earliest artefact in the South African Priory's possession. The obverse shows the Grand Master praying in front of a patriarchal cross. The inscription reads 'F: GVARINUS: CUSTOS'. (Brother Guerin, Guardian).



obverse



reverse

A lead bulla (i.e. seal) from Guerin de Montaigu's period as Grand Master at Acre in 1220. The seal of all the Grand Masters remained almost unchanged from about 1113 until 1798.

Indistinctly between the Master and the Cross are the Greek letters 'α' and 'ω' (alpha and omega). On the reverse, the words 'HOSPITALIS IHERVSALEMA' are clearly legible around the seal. In the middle is what seems to be a patient on an operating table, lying in front of a representation of the hospital. At the top is a small eight-pointed cross.

Heraldry and coins of St John at Rhodes

Pierre D'Aubusson (1476–1503)

Pierre D'Aubusson was Grand Master in Rhodes and was responsible for the defence of Rhodes against the Ottomans during the three month siege in 1480 when 70,000 Ottomans attacked the island. The island was successfully defended by just over 5000 people, of which 450 were Knights. His coat of arms were: 'or, a cross moline, gules'.

A gold zecchino coin was issued during D'Aubusson's reign. The obverse of this 532-year-old gold zecchino shows John the Baptist presenting the Grand Master with the banner of the Order. On the reverse, within an oval of pellets, is depicted the standing figure of Christ flanked by nine mullets (heraldic stars), five to his left and four to his right.



obverse



reverse

The 1480 'Pierre D'Aubusson' gold Zecchino coin. The coin is from the year in which D'Aubusson led the Knights in their successful defence of Rhodes.

Heraldry and coins in England at the time of the grant of Malta to the Order Of St John

Henry VIII (1509–1547)

The Order having been driven from Rhodes, Grand Master de L'Isle Adam undertook extensive tours of Europe seeking a new home for the Order. He interviewed Henry VIII at the Priory of England in Clerkenwell in London and later at St James's Palace. As a result, the King gave de L'Isle Adam a gift of 19 great cannon and 1023 cannon balls. They were sent out to Malta in 1530. One of these cannon was found in 1908, half buried in the harbour at Famagusta in Cyprus. On the barrel are moulded the royal arms of Henry VIII and the arms of De L'Isle Adam and the arms of the Order of St John. There is also the number XIII, proving the gun to be part of King Henry's gift. This cannon is now in the Museum of the Order of St John at Clerkenwell.

At the time of the grant of the Islands of Malta to the Order of St John, much of Henry VIII's currency was adorned with the King's head, as can be seen on the English groat dated 1562. On the reverse are the arms of the King: the first and fourth quarters show three fleur-de-lys; the second and third quarters, three lions passant. The three lions have long been the arms of England, and the fleur-de-lys representing France, over which the English King had claim.



obverse



reverse

The 1562 'Henry VIII' English groat coin. Though dated 13 thirteen years after his death, the obverse still bore a crude image of his head.

Heraldry, coins and medals of St John at Malta

Philip Villiers de L'Isle Adam (1521–1534)

Philip Villiers de L'Isle Adam was Grand Master during the final Siege of Rhodes when 600 Knights and 4500 soldiers defended the island from attack by 200,000 Ottomans under Sultan Suleiman the Magnificent. They held out for six months but eventually, in order to save the inhabitants of Rhodes from certain slaughter, de L'Isle-Adam negotiated a surrender, which allowed the Knights and civilians to leave Rhodes with full military honours. This Suleiman was later to regret.

The Order had no home, and so de L'Isle-Adam travelled the continent to seek assistance from the crowned heads. It was during this period that Henry VIII presented the cannons mentioned above. After seven years of wandering, de L'Isle-Adam negotiated the gift of Malta to the Order by Charles V, King of Spain and Holy Roman Emperor. This was critical since many European monarchs were already greedily eyeing the various properties that the Order possessed throughout Europe. Although Malta was to be the fief of the 'sovereign' Order, a nominal rent was agreed: the gift of a falcon to the Viceroy of Sicily on each successive All Soul's Day.

Despite the desperate state of the Island and its rudimentary defences, de L'Isle Adam saw its advantages and began to improve the fortifications. Suffering from poor health he died in 1534 at the age of 75. He had reigned for two years in Rhodes, and then four years on Malta. He was a brave soldier, competent commander and skilful diplomat. He succeeded in keeping the Order together and ensured that it would be able to continue its work. Thus he prevented the Knights Hospitaller from going the way of the Knights Templar.

Pietro del Ponte (1534–1535)

Pietro Del Ponte was from the noble Italian family of Lombriaco, Asti and Calabria. He had been governor of the island of Lango at the time of the fall of Rhodes. During his reign, the Order co-operated with Charles V of Spain in an attack against the Ottomans at Tunis, no doubt a quid pro quo for giving the Order the island of Malta. With 370 ships and 30,000 soldiers, the cost of Charles V's combined army was 1,000,000 ducats. Fortunately for him this was offset by the 2,000,000 ducats paid to the Conquistadors by the Incas for the release of their king Atahualpa in 1533, who was killed nevertheless.

Having seen the Ottoman army routed before Tunis, Barbarossa vowed to wreak vengeance on the Christian prisoners held within the fortifications of Tunis. However, among these prisoners was a young Knight of St John called Paul Simeoni who managed to bribe some guards to give him a hammer and chisel to remove his shackles. Once free, he set to work to free the other prisoners. He then made his way to the ramparts of the city where he waved a flag to indicate that the castle was in Christian hands. On hearing of his actions, Charles V said to Simeoni, 'Brother Knight, blessed be forever your courageous resolution, which has made you break your chains, has facilitated my conquest and heightened the glory of your Order'. Simeoni went on to be Prior of Lombardy and General of the Order's Gallies.

Del Ponte died soon afterwards, on 18 November 1535. No coins of del Ponte were found for over 300 years, until in 1865.

Didier St Jaille (1535–1536)

Didier St Jaille was a Frenchman and Prior of Toulouse who took part in the defence of Rhodes. He never reached Malta, dying on his way to taking up his office. No coins were minted during his time as Grand Master.

John de Homedes (Juan de Omedes) (1536–1553)

From Aragon, John de Homedes was a Bailiff of Caspe. During his rule there were heavy losses against the Ottomans at Susa and Monastir. In 1551 Malta was invaded by Dragut who besieged Notabile. However Varganon, a well-known French Knight, and six other Knights were sent to assist the inhabitants. The cheers of the besieged inhabitants at the arrival of such a Knight, along with a false report that reinforcements were landing, led the Ottomans to abandon the siege. However they turned their attention to Gozo, which soon afterwards capitulated, resulting in 6000 Christians being taken into slavery. This led to the building of further defences on Malta. Dragut then turned his attentions to Tripoli which had been part of the gift of Malta from Charles V, albeit rather an onerous one for the Order. Dragut successfully besieged Tripoli and it was lost. The Order did however rescue Tunis. Homedes died on 6 September 1553 after 17 years as Grand Master. There were no copper coins struck during his reign, however a silver one taro piece was. Its obverse shows the arms of the Grand Master. On the reverse is a depiction of the Paschal Lamb, a reference to John 1:29: 'Behold the Lamb of God, which taketh away the sin of the world'. The date 1539 appears between two pellets in the exergue. The legend reads 'ANNVS DEI QVI TOLLIT PECCATA MUNDI': 'Behold the Lamb of God which taketh away the sin of the World'.

Claude de la Sengle (1553–1557)

Claude de la Sengle had been the Grand Hospitaller but was heavily involved in the battles against Dragut. He continued the defences of Malta, and initiated the development of the city of Senglea, which was named after him. A cyclone caused the loss of several of the Order's galleys, but these losses were soon made up with donations from around Europe. When aged 63, la Sengle became sick. He appointed the French Knight de la Vallette as Lieutenant. La Sengle died on 18 August 1557. There were no gold coins struck in this reign.

Jean Parisot de la Valette (1557–1568)

Coming from a long line of chief magistrates in Toulouse, Jean Parisot de la Valette was a great character, a superb leader and initiator, and he was not afraid to get his hands dirty. He is best known for his leadership of Malta during the Great Siege of 1565. However his rise to Grand Master was not a smooth one. In 1538 he was put in jail for severely beating a layman, and on his release was despatched as the military Governor of Tripoli, then still in the possession of the Order. On his return from Tripoli, he was again punished for bringing with him a North African slave. In 1541 he was captured by the Ottomans and spent a year as a galley slave on one of Dragut's vessels. Thereafter he was made Grand Admiral of the Order's galleys, an unusual honour given that this role was traditionally reserved for the head of the Tongue of Italy. This is where his reputation was made. He was one of the outstanding maritime commanders of the age, and on the death of la Sengle, the Order, knowing that an attack from the Ottomans was imminent, elected him Grand Master.

In 1565, 30,000 Ottomans under the command of the same, but rather older Suleiman the Magnificent, along with 193 ships, arrived to besiege Malta. The Knights of St John held out for three months, in one of the most brutal and desperate sieges ever to take place. Of the 9000 defenders of Malta, only 600 survived.

As soon as the Ottomans departed, la Vallette started work on rebuilding the island's defence to render it safe from further attack. This included building a new city, named Valletta in his honour and which became and still is the capital of Malta. La Vallette, one of the Order's most distinguished

Grand Masters, died on 21 August 1568 as the work to build Valetta was continuing, and was the first person to be buried within it. Many gold, silver and copper coins were minted as well as medals to commemorate the siege. A bust of him was commissioned, probably shortly after his death. It is currently (2012) on loan to the Museum of the Order in London.

A portrait of La Valette by the French artist Antoine Favray (1706–1792) hangs in the Grand Master's Palace, Valetta. Painted some two centuries after its subject's death, it depicts him wearing the surcoat of the Order.

One of the coins minted during La Valette's reign is very significant. A two tari coin, one of low denomination, was the first coin to bear a representation of the Amalfi Cross in a Maltese context, an association that is now so strong that this form of cross is generally better known as a Maltese Cross. On the reverse of the coin, the joined hands symbolise the trust that the money would be repaid in silver. The inscription 'NON AES SED FIDES' means 'Not brass (money) but faith'.

Despite the financial assistance for the building of Valetta provided by the likes of Pope Pius V, Charles IX of France, Philip II of Spain and Sebastian of Portugal, the Order faced financial difficulties. It was therefore found necessary to issue fiduciary copper coins, which were a copper version of coins that previously had been of silver. These coins depicted shaking hands, symbolic of the promise to repay the amount in silver. However these fiduciary copper coins continued to be issued by many subsequent Grand Masters, even up to the time of Grand Master Jean Paul Lascaris Castellar between 1636 and 1657, so it appears that few if any repayments were actually made.

A beautiful coin of La Valette's reign was the silver three tari piece showing the arms of Grand Master la Valette surrounded by the inscription 'F. JOHANNES DE VALLETTE M. HOSP. H.: Brother. Jean de Vallette Master of the Hospital of Jerusalem'. Interestingly, it is spelt with a double 'L'. On the reverse we see the eight-pointed star, with the inscription 'SVB HOC SIGNO MILITAMVS: Under this sign we fight'.

A medal struck to commemorate Valette's death in 1568 shows a bearded profile bust of Valette, wearing a cuirass bearing the Order's cross, and inscribed 'F J Valleta' F.J. VALLETA HOSPIT. HIER'; the reverse is inscribed: 'NATUS GALLIA OBIT MELITAE AN MDLXXIII MDCCCXX: Born France Died Malta' (the dates are indistinct). A bust of La Valette is on view at the Museum of the Order of St John in London. (See Maydon G. 'The recent development of the Order Museum in London' in *St John History*, Volume 12, page .)

Peter Guidalotti del Monte (1568–1572)

Peter Guidalotti del Monte was a Prior of Capua and a nephew of Pope Julius III, and took part in the defence of Rhodes and Malta. He continued La Valette's work and moved the Convent to Valetta in 1571 with considerable pomp. The navy gained considerable strength at this time. He died at age 76 on 27 January 1572. Gold, silver and copper coins were minted in his era.



Jean de la Valette wearing the surcoat of the Order of St John. The portrait by Antoine Favray (1706–92) hangs in the Grand Master's Palace, Valetta.



The obverse of the 1567 'Jean Parisot de la Vallette' two tari coin. This was the first of the Order's coins on Malta to display the Amalfitan cross, which in time became known as the Maltese cross.

John Levesque de la Cassiere (1572–1581)

John Levesque de la Cassiere was head of the Tongue of Auvergne and had been the Grand Marshall of the Order. He had a considerable reputation for bravery, and he commissioned the building of St John's Cathedral, the Conventual Church of the Order. However, during his period as Grand Master there were three significant rebukes handed to the Order by the Pope. One concerned the jurisdiction of the Bishop of Malta; the second as a result of the capture of a Venetian ship by one of the Order's galleys; the third rebuke concerned the interference of Phillip II of Spain in the appointment of a relative to the Grand Priory of Castile and Leon. In each case Pope Gregory XIII had to intervene to settle things. However La Cassiere was seen as the source of these conflicts and the Knights ended up imprisoning him. The Pope again intervened and La Cassiere's reputation was restored. While attending the enquiry into his action and behaviour in Rome La Cassiere died on 21 December 1581 at the age of 78.

Hugh de Loubenx Verdala (1582–1595)

Regrettably, discord continued during Hugh de Loubenx Verdala's rule. He was too much of a gentle and peace-loving man to impose himself and restore concord. The Pope however made him a Cardinal of St Mary in Portico, although this might just have been a ruse designed to impress the discontented knights. He died at the age of 64 on 4 May 1595.

From the death of La Cassiere in 1582, Pope Gregory XIII ordered that a ducal coronet be placed atop the coats of arms of deceased Grand Masters. This coin also shows the cardinal's hat above the coronet. The hands 'of trust' appear on the reverse.

A marvellous example of a gold zecchino from Verdala's reign has recently been discovered in the Priory for South Africa. It shows fine craftsmanship, despite being little more than a centimetre in diameter. The obverse shows John the Baptist blessing the Grand Master. It is inscribed 'M. H F H De LOVBIN VERDLA: Grand Master Brother H de Loubenx Verdala'. The reverse shows the figure of Christ surrounded by nine mullets (stars) with an amygdale-shaped ring of pellets. The meaning of the inscription, which appears to read 'DA MICHIVIRIVTE CONTRA HOSTESTI', is not known.

Martin Garzes (1595–1601)

Also a gentle and mild man, Garzes was devoted to the Order. He brought about an end to the discord. His reign was relatively uneventful except in 1597 when the Order's Cavalry commander, Beauregard, repulsed 2000 Turks who had landed on Gozo. He left a third of his estate to the Order with instructions to build a fort on Gozo. The Fort built there five years later was called Fort Martin.

On the obverse of the Garzes gold zecchino, St John the Baptist is seen presenting the Order banner to a kneeling Grand Master, but there is a remarkable resemblance in design to the D'Aubusson gold coin of 1480. Behind the banner are the letters MH for 'Magister Hospitalia' above a small quartrefoil. The reverse again shows the figure of Christ flanked by nine mullets (stars) within an amygdala shape a ring of pellets. On the D'Aubusson coin of 1480, there were five mullets on the left and four on the right.



The obverse of the Martin Garzes' gold zecchio coin.

Alof de Wignacourt (1601–1622)

A naval commander who secured several successes at sea, notably in 1615 when the Turks were ignominiously defeated. He constructed a much needed nine-mile aqueduct to carry water to all parts of Valetta. He was patron of the turbulent painter Caravaggio, who himself was briefly a Knight of St John, before being expelled 'as a foul and rotten member'. Wignacourt died aged 75, on 14 September 1622. His portrait by Caravaggio, briefly a Serving Brother of the Order on Malta, now hangs in the Louvre Paris. Wignacourt's parade armour is exhibited in the Palace Armoury, Valetta.

The portrait of Grand Master Alof de Wignacourt, painted by Caravaggio, now hanging in the Louvre, Paris.



Louis Mendez de Vasconcelos (1622–1623)

A Portuguese octogenarian, Bailiff of Acre and former Governor of Angola, Louis Mendez de Vasconcelos had distinguished himself in several naval conflicts against the Turks. He lasted only six months. No gold coins were struck in this reign.

Anthony de Paule (1623–1636)

Anthony De Paule took office at age 71. He was a bon viveur and built himself a palace outside Valetta, which is now the official residence of the President of Malta. He died at the age of 85 on 10 June 1636. Gold, silver and copper coins were minted during his reign.

John Paul Lascaris (1636–1657)

John Paul Lascaris was a member of the noble Genoese family of Vintimiglia and was a descendant of Theodore Lascaris, Emperor of Constantinople, who had introduced the double-headed eagle as a Byzantine symbol, hence Lascaris' coat of arms. He was elected at the age of 76 and was attached to the Tongue of Provence. In 1639 a submission was made to Lascaris, with the approval of the English monarch, Charles I, for the re-establishment of the Tongue of England, which had effectively ceased to exist once Henry VIII had broken with the Catholic Church, and confiscated the properties of the Priory of England. A famously dour man, the Maltese apparently still have an expression 'wiċċ Laskri' ('face of Lascaris') to denote a sour facial expression. He concerned himself with some naval activity and died at the age of 97 on 14 August 1657. Gold, silver and copper coins were minted during his reign.

Today in Malta, as one walks down the delightful streets towards the harbour in Valetta, one passes the 'Lascaris' steps, a long series of steps that rise from the harbour. They are not however appreciated by all. The authors came across two versions of Lord Byron's verse:

Lord Byron living in Valette
Spoke of life with one regret
Curse each bloody Maltese stair
That is where I learned to swear.

And the official version—'Farewell to Malta' by Lord Byron, 1832:

Adieu, ye joys of La Valette !
Adieu, Sirocco, sun, and sweat !
Adieu, thou palace rarely entered !
Adieu, ye mansions where I've ventured !
Adieu, ye curséd streets of stairs !
(How surely he who mounts them swears !)

The obverse of a silver carlino coin of the Lascaris reign shows the arms of Grand Master Lascaris on a plain shield surmounted by a ducal coronet surrounded by the inscription 'F. JO. PAVLVS. LASCARIS MM. HH: Brother John Paul Lascaris Master of the Knights of the Hospital of Jerusalem'. The reverse shows a shield bearing the arms of the Order surrounded by the words 'S.IOAN. BAP.PRO.ORA. NOBIS: St John the Baptist Pray for us'.

Martin de Redin (1657–1660)

Martin de Redin took office in opposition to the Grand Inquisitor Odi who employed some rather odious methods to discredit de Redin. De Redin however was backed by the King of Spain and the Pope. For the better protection of the Island he constructed, at his own expense, thirteen fortified towers to guard the east and south coast of Malta, still known as the Redin Towers. He also raised a standing regiment of 4000 musketeers. He died at the age of 69 on 6 February 1660. No gold or copper coins of this Grand Master are known.

Annet de Chattes Clerment Gessan (February–June 1660)

Of the family of the Counts of Clermont, Annet de Chattes Clerment Gessan was 76 when he became Grand Master. He had distinguished himself at the Battle of Mahometta in Africa in 1606 but had been wounded. He died of his wounds after four months in office, on 2 June 1660. No gold or copper coins were minted in his brief rule.

Raphael Cotoner (1660–1663)

A good administrator and very popular, Raphael Cotoner assisted the Venetians during their siege of Candia, Crete. As a result the Knights of St John were rewarded with the privilege of being permitted to carry arms in public in Venice, an honour never known in that Republic. He died of a fever at the age of 63 on 10 October 1663. No gold or copper coins were struck in his reign. In heraldic custom it was often the case to display a design indicating a play on the name of the recipient, hence a cotton tree for Cotoner.

Nicholas Cotoner (1663–1680)

Like his brother and predecessor, Nicholar Cotoner was Bailiff of Majorca. He was at the helm during many of the naval victories that helped in continuing the Order's reputation as a power in the Mediterranean. The siege of Candia which had lasted 25 years ended in 1670. The 'Cottonera lines' were constructed at this time, but were not completed till 1716. During his tenure a plague claimed the lives of 113,000 in spite of precautions. Nicholas Cotoner died at the age of 75 on 29 April 1680. No gold or copper coins were minted during this reign.

Gregory Carafa (1680–1690)

Gregory Carafa continued defensive work and constructed four batteries at the foot of Fort St Angelo. A league was formed comprising the Pope, the Republic of Venice and the Knights of St John, all determined to rid themselves of the Ottoman scourge. After some fierce fighting on the northern Mediterranean coast by troops under the command of Correa, the general of the galleys and commander of the Maltese contingent, and Count Heberstein, Grand Prior of Hungary, the Moslems were finally driven from the Adriatic. Carafa died from a fever contracted during the siege of Negropont (Greece) at the age of 73 on 21 July 1690.

Adrian de Wignacourt (1690–1697)

Adrian de Wignacourt was Grand Treasurer of the Order who created a widow's and orphan's fund for the Maltese soldiery. In 1693 Malta was struck by a great earthquake and the Grand Masters and Knights of St John contributed greatly to the relief. He died at 79 on 4 February 1697.

Raymond Perellos Roccaful (1697–1720)

Raymond Perellos Roccaful was elected at age 60 and was full of energy. He came from Aragon. He had a particularly good relationship with Pope Innocent XII, who returned to the Order the right to appoint heads of Commanderies of the Italian Tongue, a right that had been usurped by a previous Pope. Naval conflicts with the Ottomans continued, and Perellos had several new battleships built, including one at his own expense named the *St Raymond*. The Order captured an 80-gun Tunisian Man-o-War, which was returned to the Order's use and renamed the *Santa Croce*. He died at the age of 84 on 10 January 1720.

A silver carlino coin of the Perellos reign shows the arms of Perellos on the obverse surmounted by a coronet, and surrounded by the inscription 'F. D. RAYMVN. PERELOS. MM. HH'. The three pears in his coat of arms are a play on the pronunciation of his name: 'Pear-ellos'. On the reverse is a cross of the Order surmounted by a coronet.

Mark Anthony Zondadari (1720–1722)

Mark Anthony Zondadari was from an illustrious Venetian family and he was a nephew of Pope Alexander VII and brother of Cardinal Zondadari. He was previously General of Galleys and also Master of the Horse. More naval battles took place at this time and more enemy ships were captured, and as a result the Ottomans ventured less often into the Mediterranean than before. He earned a reputation for his literary ability and wrote a history of the Order, published in Paris in 1719. He died 15 June 1722.

A silver carlino (10 grani) from Zondadari's reign shows on the obverse, the arms of the Order surmounted by a coronet, supported by palm leaves, surrounded by the inscription 'MARCVS ANTONIVS ZONDADARI MM.HH'. This coin also demonstrates the difficulty with the definitions of obverse and reverse. In this case the obverse is the side with the more significant depiction, the arms of the Order. However, on the previous Perellos carlino the arms of the Order were deemed to be the reverse, as the coat of arms of the Grand Master, like the head of a sovereign, was on the obverse. On the reverse there is a rose tree bearing three roses, surrounded by the inscription 'GRATIA OBVIA VLTIO QVAESITA' (the translation is uncertain but is possibly 'obvious grace; desired revenge'). The rose tree is a device associated with the Zondadari family, which also appeared on the Tuscan coinage of the period.

Anthony Manoel de Vilhena (1722–1736)

Anthony Manoel de Vilhena came from Castile and was ruler when many minor naval conflicts took place. He was famous for his wise administration and charitable zeal. Like many Grand Masters, de Vilhena had spies in Constantinople. From these he heard of an Ottoman plot to attack the island. As a result he built Fort Manoel on the island in Marsamusetto harbour, and struck medals to commemorate this. A good, charitable and capable man, he was a popular Grand Master. De Vilhena's rule also saw an improvement in the quality of the Maltese coinage. Pieces of twelve, ten, four, two and one zecchino were struck in gold. A complete alteration in the silver coinage also took place during de Vilhena's time and exquisitely finished pieces of two scudi and one to five tari were placed in circulation. Sadly the Priory of South Africa does not have any coins from this period. However, due to the economic conditions of the time, the Maltese gold coins were worth more overseas as bullion, so large quantities were exported. To prevent this flight, no gold coins were struck during the reign of de Vilhena's successor. Further changes were made by Pinto in 1741 and pieces of twenty, ten and five scudi were issued instead of the old zecchini. As a result of this export, gold coins of this period are rare. De Vilhena died 12 December 1736.

A copy of a bronze medal which was struck by de Vilhena was found under a statue erected at Fort Manoel. The medal was found in 1887 when the statue was moved. The lion rampant on de Vilhena's shoulder, is the arms of the Manoel family and on his cuirass can be seen the cross of the Order. Around it is the inscriptions 'F.D. AN. MANOEL. DE. VILHENA. M. H. MDCCXXV (1725). On the

reverse, the words 'TERRAQ MARIQUE' ('by land and sea'?). Next to the figure is a lion rampant of the Manoel family and on the shield are the arms of de Vilhena. At the feet of the figure is a stone inscribed 'ETERNITAS: Eternity' along with a snake, the symbol of eternity. To the left is the Fort Manoel and to the right is one of the Order's galleys. In the exergue is the inscription 'FORTES CREANTUR FORTIBUS: The brave beget the brave'.

Raymond Despuig (1736–1741)

Nothing of great importance happened during Raymond Despuig's five years as Grand Master. He captured a number of Algerian vessels and died at the age of 71 on 15 January 1741. No gold coins were minted during this reign.

Emmanuel Pinto (1741–1773)

Emmanuel Pinto was from the noble Portuguese house of De Fonseca. The only incident of significance during his rule was a plot by the Ottoman prisoners on Malta to overthrow the Order, massacre the Christian population of the island, and hand the island over to Constantinople. A mutiny by the Christian slaves on his ship had brought the Ottoman Governor of Rhodes, Pasha Mustafa, to Malta where he had been well looked after and allowed considerable freedom. He hatched a plot that 1500 prisoners should break out and wreak havoc, while most of the inhabitants of Valetta were at a festival in Notabile. The plot would probably have been successful, were it not for a fight that broke out in an inn, when a young member of Pinto's body guard, named Cassar, refused to join the plotters. On hearing the cause of this fight, Cohen, the innkeeper, alerted the authorities. Cassar was promoted to command Pinto's bodyguard, and Cohen was rewarded for his initiative. Pinto claimed for himself the title 'Most Eminent Highness' and was the first Grand Master to use the Imperial crown. Pinto died on 24 January 1773 at the age of 92.

During Pinto's 32 years as Grand Master many beautiful and well-crafted coins were minted, such as the 1756 gold zecchino and gold 5 scudi, and gold 10 scudi of 1763. The obverse carries the imperial crown surmounting the arms of Pinto. The reverse has John the Baptist carrying the standard of the Order with the paschal lamb lying at his feet. Around them is the inscription 'NON SURREXTI MAIOR: none arose greater', a quote about John the Baptist from *Matthew xi:11*. 'S.V' appears in the exergue for 5 scudi, and note the 'S.X' in the exergue for 10 scudi.

A silver 15 tari piece from Pinto's reign shows the arms of the Grand Master on the obverse in an ornamental shield surmounted by a crown and the date 1759. 'F. EMMANVEL PINTO M.M.H.S.S'. The reverse shows the banner of the Order in the right hand of St John the Baptist and the paschal lamb lying at his feet. They are surrounded by the inscription 'NON SURREXIT MAIOR', with 'T.XV' in the exergue (15 tari).



obverse



reverse

The 1756 'Emmanuel Pinto de Fonseca' gold 5 scudi coin.

Francois Ximenez de Texada (1773–1775)

Grand Master Francois Ximenez de Texada was the cause of much discontent on the island, both within the Convent, and the Maltese population. Although he had shown bravery in battle, he was unsuited to the office of Grand Master. The taxation of bread, the suppression of certain appointments in the University, and restrictions he imposed on field sports were some of the bones of contention. A

revolt took place on 1 September 1775, which resulted in the perpetrators being executed and their heads impaled on spikes. Thus was nurtured the seedling of discontent that led to the end of the Order's control of Malta. Although Grand Master von Hompesch capitulated to Napoleon in 1798, the Treaty of Amiens of 1802 delivered the island back to the Order of St John, but such was the hatred which had grown, that the Maltese population refused to have them back. This was in large part due to the mismanagement and oppression imposed by Grand Masters such as de Texada. De Texada died on 11 November 1775 at the age of 72.

A beautiful gold 10 scudi piece was minted the year de Texada became Grand Master. Dated 1773, it shows the arms of de Texada, surmounted by a crown, with 'S.X' for 10 scudi on either side. Surrounding it is the inscription 'M.M.H ET SANCTI SEP.V: IERVSA' an abbreviation for 'Grand Master of the Hospital and the Holy Sepulchre of Jerusalem'. It shows the date 1773. A silver one scudo piece of the following year shows the unmistakable profile of de Texada facing on the obverse with the inscription 'FR. D. FRANSISCVS XIMENEZ DE TEXADA. M'. On the reverse are the arms of the Grand Master, the date 1774, and 'S1' for one scudo.

The silver two tari coin in the accompanying picture is dated 1774. It shows the arms of the Grand Master on the obverse surmounted by a crown and enclosed by olive branches. It bears the inscription 'F. D. FRAN. XIMENEZ. DE. TEXADA'. The reverse brings back to the cross of the Order, this time with the date between the four arms. It bears the inscription 'M.M.H.ET.SANCTI. SEP.V. IERVSA: Grand Master of the Hospital and the Holy Sepulchre of Jerusalem'.



The reverse of the 1774 'Francis Ximenes de Texada' 2 Tari coin.

Emmanuel De Rohan (1777–1797)

Emmanuel De Rohan was a Frenchman who convoked the Chapter General which had not taken place for 155 years. The statutes were revised, new regulations introduced and reforms enacted. He did a lot to ameliorate the unpopularity of the previous years. In 1781 the Order of St Anthony was incorporated in to the Order of St John and their property transferred to the Order. In 1782 the Anglo-Bavarian Tongue was established. It represented a rebirth of the English Tongue which had fizzled out with the disestablishment of the Catholic Church by Henry VIII in 1538. It was endowed by the Elector of Bavaria. In 1889, however, the French Revolution began and Malta, seen as a bastion of aristocracy, became a target for agents bent on sedition, seeds of which were sown and would later contribute to the downfall of the Order. The Order was particularly vulnerable since a significant proportion of the Knights were French and half of the Order's revenue came from France. In 1792 the French commanderies were confiscated by the Revolutionary government. De Rohan died on 13 July 1797, in the midst of this crisis.

The gold 20 scudi coin dated 1782 is a beautiful example of the minting art. The Order's cross can again be seen on de Rohan's breastplate. The arms of de Rohan and the Order are shown accoltée, The 'S20' stands for 20 scudi.

Another delightful example of minting from De Rohan's reign was a silver 30 tari piece. The obverse is ordinary but has a small eagle below the head. The reverse shows the arms of Grand Master de Rohan placed on the breast of a headless eagle, surmounted by a crown flanked by the value 'T30'.



obverse

reverse

The 1782 'Emmanuel De Rohan' gold 20 Scudi coin.

Ferdinand de Hompesch (1797–1799)

Ferdinand De Hompesch had been the Grand Bailiff of Brandenburg, and was from one of the noblest families in the Lower Rhine. He had been a page to Grand Master Pinto, the Order's Ambassador to Vienna for 25 years and chief of the Anglo-Bavarian Tongue. However, he paid little attention to the growing numbers of warnings that Napoleon had designs on Malta and intended to destroy the Order. Having done nothing to prepare for an attack, de Hompesch looked out on 9 June 1798 to see the French fleet lying off Valetta. This fleet included the flagship *L'Orient*, which along with several of the other ships would be destroyed by Nelson at the Battle of the Nile two months later. Napoleon sent a message to de Hompesch asking if his fleet might enter the Grand Harbour to take on water. De Hompesch replied that due to Malta's neutrality they could only admit four vessels at a time. Napoleon used this as the pretext to send a threat to de Hompesch. The Grand Master was not the man for such a moment. In addition he was poorly advised and many of the French Knights were in any case scheming to bring about his demise. The stench of treachery hung heavy in the Mediterranean air. He could not inspire the remaining Knights into any form of combat, as so many previous Grand Master's had done against the Ottoman hordes. On Sunday 10 June, 15,000 Frenchmen landed at eleven different points on the island and in less than two hours Malta was occupied by the French, and two days later the Knights of St John delivered to the French army the town and forts of Malta. De Hompesch died on the 12 May 1805.

A very Germanic looking de Hompesch appears on the silver 30 tari piece obverse in the accompanying picture. The reverse shows a very Germanic representation of his arms quartered with those of the Order and placed on the breast of a double-headed eagle holding in each beak a Tau or St Anthony's cross, the symbol of the Order of St Anthony, which had been incorporated in 1781, and surmounted by a crown flanked by the value 'T30' and the date.



obverse



reverse

The 1798 'Ferdinand von Hompesch' silver 30 tari coin. Minted in the year in which Napoleon expelled the Knights from Malta, it must have been among the last issued there by the Grand Masters.

Malta under British rule

Napoleon looted the majority of the possessions of the Order of St John, including large quantities of gold and silver, which was melted down, and taken away. Even the silver dishes used by the patients in the Hospital were melted down. A pair of solid silver sacristy gates was however saved by the quick thinking of one of the Knights who painted them black. The French occupation lasted only two years. After a siege undertaken by the Maltese people and their allies, the French surrendered and the Maltese population, who had lost 20,000 men in the process, put themselves under the protection of the British. Despite the 1802 Treaty of Amiens giving the island back to the Order of St John, the Maltese refused to allow this, so it remained a Britain protectorate until 30 May 1814, when, under the Treaty of Paris 'the Island of Malta with its dependencies is appertained in full authority and sovereignty to His Britannic Majesty'.

Malta prospered under British rule for 164 years, 1800–1964, until the nation achieved its independence in 1964. In its earlier decades as a British colony, however, the standard of living in Malta was much lower than in Britain, where the smallest British denomination was the farthing (one quarter of a penny). It was therefore necessary for the currency to be divided still further, which gave rise to the 'grano' which was one third of a farthing (one twelfth of a penny). These special British coins

were only for use in Malta and they began being minted in 1827, when George IV was on the throne. In England, these coins remained in use until 1913 when King of George V was on the throne. Copper coins of the Order of St John were eventually recalled in 1827, and those in silver were not recalled until 1886.

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A sight for sore eyes: The St John Eye Hospital of Jerusalem

Philip Hardaker KStJ

Mr Philip Hardaker is the Hospitaller of the Order. As such, he is responsible for the Order's Jerusalem Eye Hospital, which he represents on the Grand Council. He is also Director and Company Secretary of the Hospital and chairs its Board, a responsibility he undertook in June 2011. A chartered accountant by profession, on the Board he also has special responsibility for finance and has been a Board member since 2006. Mr Hardaker is a former UK partner of the accountancy and management consultancy firm KPMG International and has served as the regional executive for the firm in the Middle East and South East Asia. He joined KPMG as a trainee in 1966 and remained with the firm until his retirement in 2004. He is a Fellow of the Institute of Chartered Accountants in England and Wales. Away from the Eye Hospital, Mr Hardaker has had a long involvement in charitable endeavour. He is a trustee of the Charities Aid Foundation (CAF), an international non-governmental organisation providing specialist financial services to other charities. He currently chairs CAF's Audit, Risk and Compliance Committee. He is also a member of the Board of York University.



Mr Philip Hardaker KStJ, Hospitaller of the Most Venerable Order of St John.

Much has been written over the years on the early history of the St John Jerusalem Eye Hospital. For example, only two years ago my predecessor as Hospitaller, Mr John F Talbot, delivered a paper to this Historical Society's annual seminar in Melbourne. His topic was 'The Foundation of the Eye Hospital, Jerusalem' (*St John History*, Vol. 10, pp 35–48).

This present article will therefore take a different approach. Its theme will be the Hospital's response over the years to varied patient needs. My argument will be that the Hospital has always been responsive to its patients' needs, ever since the Order of St John decided in the mid-1870s to emulate the origins of the original mediaeval Order by undertaking medical work in the Holy Land.

I will start with the travel writer, Isabel Burton (1831–1896), the wife of the English adventurer Sir Richard Burton. In the early 1870s Lady Burton toured Palestine and Syria, then in 1875 published her journal of this trip: *The Inner Life of Syria, Palestine, and the Holy Land*. Her observations on the ophthalmological needs of the region's inhabitants suggest the reasons why the Order chose to establish an eye hospital there:

Nowhere are there are such beautiful eyes so eaten up with dirt and disease, without hope or remedy, as in Syria. A good English oculist would be God's own blessing out there; the whole country would swarm to him.

Perhaps in consequence of Lady Burton's comments, the Order decided to focus its Holy Land activities on eye care. At this point Sir Edmund Lechmere makes his spectacular entry. Much has been written about him. He makes an obligatory appearance in nearly every history of the Most Venerable Order, and so here I need only note that he was an influential philanthropist of the Victorian era who served variously as Secretary-General of the Order of St John, President of the Freemasons, and co-founder of British Red Cross. Lechmere visited Jerusalem on behalf of the Order in 1880 to investigate opportunities for extending its activities into the Holy Land. He reported that he:

...came to the conclusion that, looking to the extensive prevalence of infections of the eye amongst the working population of Jerusalem and



Lady Isabel Burton, author of the 1875 book The Inner Life of Syria, Palestine and the Holy Land.

its neighbourhood, it would be impossible to find an object the value of which would be more immediately felt and appreciated than a dispensary for ophthalmic cases.

Unfortunately, however, he could find no suitable site for such an endeavour on this visit.

The first difficulty to be overcome in establishing any health and welfare facility of the Order in the vicinity of Jerusalem was that the city was a part of the Ottoman Empire ruled by the Sultan Abdul Hamid II (reigned 1876–1909) from the imperial capital, Constantinople (Istanbul). This hurdle was cleared through high-level diplomatic negotiations beginning at the ambassadorial level then extending upwards to the royal family level. As a result of representations by Albert Edward, Prince of Wales, later the first royal Grand Prior of the Order (and subsequently as King Edward VII, its second Sovereign Head), a site on the Bethlehem Road was secured. A bargaining chip in the negotiations was a similar existing grant already made to the German Johanniter Order, which had set a precedent for such grants to European charities claiming historical links with the Holy Land. A Jerusalem Hospital Committee then formed; Dr JC Waddell, a surgeon at the Shrewsbury Eye and Ear Hospital, was appointed, and he began work in Jerusalem in November 1882.

There was no shortage of patients because news of the new hospital spread quickly. Patients flocked in from Palestine and Syria. Many travelled great distances for treatment there. The clientele came from as far away as Mesopotamia (Iraq) and Iran and included both Arabs and Jews, some of whom even travelled to the Hospital from overseas. The Hospital gave emphasis to treating the poor and the needy, and services were accordingly provided free; however, the occasional wealthy pilgrim among the patients would be charged to help funding.

From the outset the Hospital provided both primary and secondary care. Much of the workload arose from endemic eye diseases, largely trachoma and related conditions such as conjunctivitis and kerikatomia (which is mainly eradicated now although the Hospital still sees occasional cases of serious kerikatomia). There was also high prevalence of genetic disorders, and this is still the case.

As Isobel Burton had foretold, patients from across the country swarmed in for treatment by the Hospital's ophthalmologists. The clinic was consequently often overloaded. (And despite continued expansion there has been no real change up to the present day!) To manage the influx of patients, the Outpatients' department was obliged to shut the clinic doors once the quota for the day had been admitted. Queue management was partially achieved by the surgeon ejecting those who misbehaved.



Sir Edmund Anthony Harley Lechmere (1826–1894), as portrayed by 'T' in Vanity Fair in 1883, the year after the Eye Hospital was established.

A sketch of the original Eye Hospital on the Bethlehem Road, soon after it opened in 1882. It developed over the years, and was vacated in 1948.





Many of the early patients travelled long distances to visit the Hospital, with much of the caseload treating endemic eye diseases such as trachoma.



Because of the continuing demand for the Hospital to extend its clientele services, during the 1890s there was steady expansion both in expatriate staffing and the premises. The Hospital, however, was always under pressure from the increasing volume of patients.

While the Ottoman regime was probably grateful enough in the Hospital's early decades for the services it was extending to the empire's subjects, that era ended in 1914 with the outbreak of World War I and the alliance between the Ottoman and German Empires. Now considered enemy aliens, the Hospital's expatriates felt obliged to escape by whatever routes they could. The Turks (Ottomans) then used the Hospital as an ammunition store. They eventually blew it up shortly before the advance of the British commander, General Allenby, into Jerusalem in early December 1917. The building, however, was of sturdy quality and the Hospital was able to reopen in 1919 after repairs.

As a result of the post-war settlement, rule in Palestine by the defunct Ottoman Empire was replaced by a British administration governing under a League of Nations mandate. Jerusalem, previously administered separately by the Ottomans, became part of the British Mandate after the War. The period of the mandate formally extended from September 1923 until May 1948.



During the period of the British Mandate (1923-1948) the Hospital conducted a school for first aid, hygiene, home nursing and sanitation to help eliminate preventable blindness.

During the mid-1920s additional facilities were constructed at the Hospital. The Mandate enabled the Hospital to train nurses for the government clinics as well as providing ongoing expertise and advice on ophthalmological matters. The Hospital also opened a training school for first aid, hygiene, home nursing and sanitation operatives to help improve living conditions and consequently eye health in the villages and urban areas of the mandated territory. This was the only period during its 130-year history that the Hospital has delivered the usual array of St John services familiar in countries where St John Ambulance is active.

Meanwhile, the Hospital's workload continued expanding. In 1933 the volume of outpatients reached 89,500 and the number of operations performed rose to 3630. These figures meant that on average the Hospital was treating 245 outpatients and performing ten operations daily. The caseload statistics continued rising through the 1930s, during World War II and into the early post-war years.

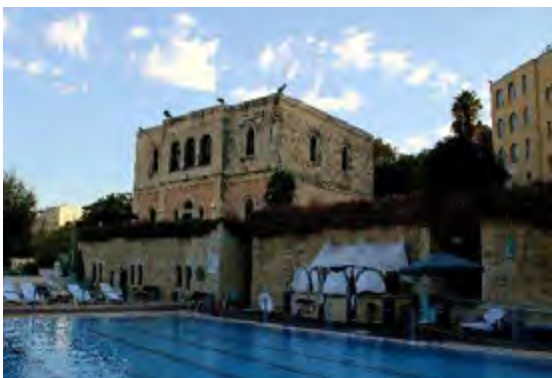
By this time, the Hospital had proved itself over and over again as a centre of excellence in eye health in the Middle East. It had also acquired a well-deserved reputation as an ophthalmological innovator for the region. This could be seen, for example, in its use of the new wonder drug, penicillin, in treating acute conjunctivitis from 1943.



The Hospital relocated into the Old City of Jerusalem in 1948 to be closer to those most in need.

The partitioning of Palestine and the creation of the Israeli state in 1948 impacted drastically upon the Hospital. Situated on the Bethlehem Road, the Hospital fell within the Jewish quarter of Jerusalem. To remain in contact with its largely Palestinian and Jordanian clientele, the Hospital chose to relocate to the Old City, which had become Jordanian territory. The former Hospital building on the Bethlehem Road survives today as a luxury hotel, the Mount Zion Hotel, now formally situated at 17 Hebron Road, Jerusalem. The facade still has the Armorial crests of the Order in place.

Within the Old City the Hospital occupied two buildings between 1948 and 1960: Watson House and later Strathearn House in the Muristan district where the ancient Hospitallers' original Hospice had been. The first service to open there was a House Surgeon's out-patient clinic in Watson House. Watson House was subsequently improved and joined to Strathearn House, another property owned by the Order. Treatment remained free. During the early 1950s the Hospital began research on trachoma; however, for various reasons this program was moved to Africa. By 1959 outpatient attendances had reached 164,000 annually, a daily average of 450 patients.



Mount Zion Hotel, Jerusalem, formerly (until 1948) the St John Eye Hospital of Jerusalem.

Increasing severe pressure on the facilities in the Watson and Strathearn Houses complex prompted the construction of the current purpose-built Hospital in Nashashibi Street in the Sheikh Jarrah quarter of East Jerusalem. The new hospital complex was the concept of Sir Stewart Duke Elder, a leading eye surgeon, and over the years Deputy Hospitaller and ultimately Hospitaller of the Order.



The present St John Eye Hospital of Jerusalem, on Nashashibi Street in the Sheikh Jarrah quarter of East Jerusalem, where it has been situated since 1960.

The staffing of the new Hospital was possible through the support of doctors from the Moorfields Eye Hospital in London and of eye doctors from North America. A series of innovations followed. A graduate nurse training program commenced. An eye bank was opened by King Hussein of Jordan, in whose territory the Hospital was situated. This was allied to Tissue Bank International in Washington DC. Unfortunately it closed fairly quickly as it proved impractical to get enough local organ donations. King Hussein proved to be a long term supporter and benefactor of the Hospital.

The caseload of the new Hospital increased steadily. In 1965 a total of 6083 operations were performed, a rate of almost 17 procedures daily. To fund the expanding caseload the Hospital was forced to start charging for its services; however, many still received, and continue receiving, charitable treatment.

Like the partition of Palestine in 1948, the 1967 six-day war between Israel and its two Arab neighbours, Egypt and Jordan, impacted drastically upon the Hospital. Israel took over the so-called West Bank, that is a swathe of some 5860 square kilometres of Jordanian territory to the west of the Jordan River, including East Jerusalem. The Hospital was again within a zone controlled by Israel. Apart from experiencing various administrative difficulties with the Israeli bureaucracy, the Hospital again found itself cut off from some of its clientele. In particular, the overseas patients and those from neighbouring states could no longer travel to the Hospital as they previously did.

The Hospital responded to its changed post-1967 circumstances by reaching out to its clientele. It established outreach clinics and in 1983 began using medically equipped mini-buses to visit refugee camps and the Bedouin camps.



One of the medically equipped mini-buses used from 1983 to visit refugee settlements and Bedouin camps.

In 1992 the Hospital opened a clinic in Gaza in recognition of the needs of the Palestinian community of the Gaza Strip, which until the 1967 war had been under Egyptian control. Yasser Arafat, then the president of the Palestine Liberation Organisation, welcomed this development and promised a grant of land in Gaza. This eventually materialised in 2011.

Together the West Bank and the Gaza Strip comprise the Occupied Palestinian Territories (OPT), that is, areas either under Israeli administrative control (as in the West Bank) or militarily dominated by Israel (as in Gaza). The OPT is a region with special ophthalmological needs. With 2.5 million people in the West Bank and 1.5 million in Gaza, there is a high incidence of poverty, which is defined as the number of people subsisting on less than \$1.75 a day. In the West Bank 18% of the population of 2.5 million are poor; in Gaza, 38% of 1.5 million people are poor.

In the OPT region diabetes is a major contributor to blindness. The impact of the disease on loss of sight can only be arrested, not reversed. In the OPT the rate of blindness is 17 cases per 1000 of the population and an estimated 15% of OPT residents are diabetic. (The comparable rate for diabetics in the developed world is about 3% of the population.) Because the median age of the population is very low—19 years in the West Bank and 17 years in Gaza—one effect is that many young people in the OPT are at risk of blindness.

One attempt to address this need began in 2004 with the inception of the 'ECHO' outreach program focussing on diabetic cases. Funded by the European Community Health Organisation (ECHO), for a time the program offered mobile laser treatment. After some time, however the program referred its patients to fixed outreach clinics instead.

The so-called Separation Wall, which the Israeli government began constructing in 2002, will eventually extend for 760 kilometres. As the name suggests, its purpose is to create a physical barrier between Israeli and Palestinian communities. The wall has greatly changed the logistics for the Hospital and its patients by restricting travel to and from the Hospital.



The Separation Wall, constructed from 2002, has altered the interactions between the Hospital and its clientele.

With the advance of the Separation Wall, the Hospital Board decided to open a clinic on the West Bank. Hebron, to the south of Jerusalem, was selected as the location. The clinic there opened in early 2006 and has proved a great success. It was expanded after about a year when the rest of the building in which it is located, previously occupied by a maternity unit, was vacated. As well as being a fixed location clinic, the Hebron unit has an operating theatre. Unfortunately, it is now suffering from competition from the expansion of the nearby Palestinian Authority Hospital.

Following the success of the Hebron clinic, the Hospital opened facilities in the Palestinian Red Crescent Society clinic in Anabta, just outside Nablus to the north of Jerusalem. The Anabta outpatient clinic, which focuses on diabetes, continues to expand its services.

When ECHO funding was withdrawn in mid-2011, a new approach to mobile Outreach became necessary. The program is based on a team in one vehicle operating four days a week whereas previously two teams in two vehicles were operating a total of five days a week. From November 2011



The Hospital's Hebron Outpatient Clinic.



The Hospital's Anabta Centre, servicing patients in the northern West Bank region.

the single team has been jointly sponsored by the Spanish Cooperation Agency and the Christoffel Blindenmission. Despite this scaling back, the team still sees about 9000 outpatients a year, an average of 25 daily.

The success of the expansion policy outside Jerusalem is reflected in increased patient throughput, with the majority of growth in the West Bank and Gaza. The growth in outpatient numbers from 64,692 in 2005 to 107,138 in 2011 represents a 66% increase. It is pleasing that staffing is now primarily Palestinian, with only one expatriate doctor employed.

Despite the difficulties of maintaining the facilities of a Hospital and outpatient clinics in the OPT, a continuing need for their services exists. To meet that need, expansion in Anabta is planned, a new building will be constructed in Gaza and the Jerusalem Hospital will be refurbished to create an extra operating theatre and day case unit.

As pointed out at the beginning of this article, change to meet the needs of its clients has been one of the Hospital's continuing themes. The tensions between the Israeli and Palestinian states and the Jews and Arabs seem unlikely to be resolved any time soon. Meanwhile the incidence of poverty, and consequently of diabetes, remains high within the Palestinian community. The need for the Hospital therefore remains.

The American Society and Priory in the United States of America of the Order of St John: The first 55 Years, 1957–2012

Howell Crawford Sasser OStJ and Ruth Ann Skaff

Colonel Howell Crawford Sasser Snr OStJ is a retired US Army colonel. He is the Priory Historiographer for the Priory in the United States of America of the Order of St John. He took up this post after an Army career followed by service as a priest in the Diocese of Gibraltar in Europe of the Anglican Church. He holds degrees in history and theology from universities in the United States and England. Colonel Sasser came to the Priory in the USA after retirement as Archdeacon of Gibraltar and temporary duty as Chaplain to the Bishop of Gibraltar in Europe.



Colonel Howell C Sasser Snr OStJ, Priory Historiographer of the Prior in the USA.

Ruth Ann Skaff became the Executive Director of the Priory in the United States of America of the Order of St John in 2008 upon its relocation to Washington, D.C., from New York City. Previously Ms Skaff spent ten years with ALSAC/St Jude, the fundraising arm of the world-renowned St Jude Children's Research Hospital, America's largest childhood cancer research centre. She served as Director of Corporate and Foundation Relations, and then as Director of Special Projects as the Hospital's International Outreach Program expanded. She began her career after graduating with honors from the University of Texas at Austin by serving as a Peace Corps Volunteer in Marrakesh, Morocco, where she directed a centre for physically handicapped Moroccan youth. During her career, she has served as a board member for both large and small charitable, advocacy and professional organizations, in the course of which she has received several awards and appointments.



Ms Ruth Ann Skaff, the Priory's Executive Director.

As we begin our journey through the history of the origins of the American Society and the Priory in the USA of the Most Venerable Order of the Hospital of St John of Jerusalem, it is useful to know the difference between the two entities and why it was necessary to have two organisations in the first 55 years of the Order's existence in America. When the decision was made in 1957 to create an organisation to be associated with the Order of St John, it was decided at the time that a Priory was not appropriate. Associate Members instead chose to incorporate an American tax-exempt charity to be known as The American Society of the Order. This structure would serve the Confrères in this country until 1996 when it was finally decided that the time had come to establish a Priory in the USA. With the establishment of the Priory, the American Society continued to exist and serve as the tax-exempt entity of the Priory. In June 2012, the two entities were merged into one entity: The Priory in the United States of America of the Most Venerable Order of the Hospital of St John of Jerusalem.

Full speed ahead!

The beginnings of the active American association with the Order of St John are shrouded in the mist of early- to mid-twentieth century history. Our records only begin in 1957, when the American Society of the Order was incorporated in the State of New York. However, we know that a number of prominent Americans were supportive of the work of the Order, and several had been invested as

Associate Members of the Grand Priory beginning in the years just before and following World War II. Mary Wheeler Dewart, philanthropist and relative of the publisher of the New York Sun newspaper, was invested as an Associate Commander Sister in 1936 and Douglas Fairbanks Jr, the well-known Hollywood actor and philanthropist, in May 1950.

In those early years, the very few Americans who were granted associate membership in the Order were required to travel to London to be invested as there was not yet an organised St John presence in the United States. By early 1956, correspondence on file in the Priory History Archive collection indicates that those few Americans who were Associate Members, along with the leadership of the Order in London, were showing great enthusiasm for the creation of an organised American entity in support of the Order.¹

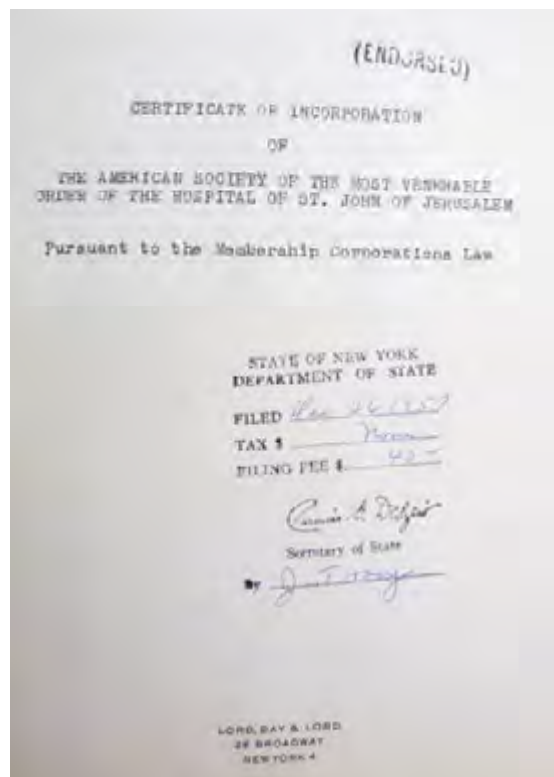
One of the earliest indications of American interest and support concerns an ambulance presented by the Count and Countess de Limur of New York to the St John Ambulance Brigade in London in 1940. The de Limurs paid the handsome sum of £536/8/10 to purchase the vehicle. Their daughter, Mary de Limur Weinmann, who resides in Washington, D.C., is a very active Dame of Grace in the Order. She recently donated photographs of the presentation of the ambulance in London.

In August 1957, the decision was made to create a Society in the United States. Of particular interest is the fact that the aforementioned Douglas Fairbanks Jr, already an honorary Knight of the British Empire and Associate Knight of Justice of the Order, was given credit as the person who originally suggested the idea to found a Society of the Order in the United States.²

The founding was realised on 26 December 1957, when nine men and one woman petitioned the State of New York for incorporation of an organization to be known as The American Society of the Most Venerable Order of the Hospital of St John of Jerusalem. The ten people who signed the petition were appointed as the first Directors of the corporation. The ten to whom we owe so much for our start are: Hugh Bullock, financial pioneer and President of Calvin Bullock Ltd; The Right Reverend Horace Donegan, Episcopal Bishop of New York; Lewis William Douglas, former Director of the Bureau of the Budget and Ambassador to the Court of St James; Douglas Fairbanks Jr; William Vincent Griffin, one of the founders of *Time* and a key member of a committee to raise funds for the New York University Post-Graduate Medical School; John Judkyn, British-American, who founded the American Museum in Bath, England, to promote understanding and cooperation between the two peoples; Fanny W Moore, horse breeder and philanthropist (mother of Paul Moore, who succeeded Bishop Donegan as Bishop of New York); R Townley Paton, MD, founder of the first Eye Bank Association



An ambulance purchased by Americans Andre and Ethel de Limur in 1940 and donated to the St John Ambulance Brigade, London.



The 'birth certificate' of the Priory in the USA: the Certificate of Incorporation of the American Society of the Most Venerable Order of St John, dated 26 December 1957.



Hugh Bullock



*The Right Reverend
Horace Donegan*



Lewis William Douglas

*Nine of the ten people
who signed the petition
which brought into being
the American Society of
the Order of St John.
Absent from this group is
Edward Kirk Warren, who
was also a signatory.*



Douglas Fairbanks Jr



William Vincent Griffin



John Judkyn



R Townley Paton



Fanny W Moore



Brigadier John WF Treadwell

of America and pioneer in corneal transplant surgery; and Brigadier John WF Treadwell, Vice President of the English Speaking Union and philanthropist, and Edward Kirk Warren, New York financier and member of the English Speaking Union.³

As the new American Society of the Order began its corporate existence in 1957, the membership consisted of some 34 members. By January 1960 when the first Investiture was held in the United States, in the Cathedral Church of St John the Divine, membership had grown to a total of 46 Associate Members. From the very beginning, the new Society pledged its energy to raise funds to support the work of the St John of Jerusalem Eye Hospital. From the start, it was decided that The American Society would not attempt to conduct first aid training or establish an ambulance brigade such as existed in the Priories of the Commonwealth countries. This decision was based on a pledge not to compete with the American Red Cross or other ambulance services that existed.⁴

With an eye to raising funds for the Hospital, The American Society began a concerted effort to increase membership and funds. At first there were very modest annual dues but no Oblations expected of members. And even the annual dues would cease for a short time. An early letter in the history files justifies this decision by stating that a request for a fixed giving would tend to cause the truly able givers to give only what was asked and would only serve to push those who would give nothing in any case.

A quaint notion from today's perspective! By today's standards the gifts of the early years seem small. A \$100 gift was considered very generous. In the buying power of today's dollar that would amount to a gift of approximately \$600. A few very generous members were found to be giving as much as \$1000, which would have the purchasing power of about \$6000 in today's market place.

Grayson Kirk, President of Columbia University, set the tone early on and was instrumental in building The American Society. He gave twenty years of strong leadership as Chancellor of The American Society. In the same period, the Reverend Canon Edward West provided solid support as Secretary of the Society for nearly a quarter century.

As stated above, the first American Investiture was held in New York City in January 1960 and then annually for many years in the Cathedral Church of St John the Divine in that city. Investitures in the early years were not always held in the same month each year. Members were no longer required to travel to London to be invested. They were, however, still invested as Associate Members of the Order because the United States was not part of the Commonwealth. The statutes of the Order at the time provided that only British subjects and citizens of Commonwealth countries were eligible to be invested as full Members. That would change with the establishment of the Priory in 1996.

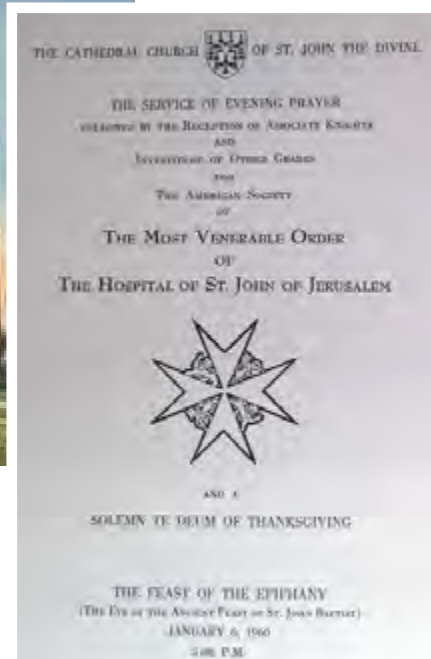


Two early stalwarts of the the American Society of the Order: [left] Grayson Kirk (Chancellor 1967–87); [right] Canon Edward N West (Secretary 1965–90).



The Cathedral of St John the Divine, New York, where the first Investiture ceremony took place in 1960.

The Order of Service for the first Investiture conducted by the Amerciacan Society of the Most Venerable Order of St John on 6 January 1960.



Westward ho!

All investitures were held in New York until 13 November 1978 when an investiture was held in Grace Cathedral in San Francisco for the first time, due to the efforts of Robert and Doris Magowan, prominent West Coast confrères. The Magowans were wonderful and typical examples of the calibre of the membership of the Society during those formative years. Their efforts were in large part responsible for the significant growth of membership on the West Coast. Robert Magowan was the leader of The American Society's presence on the West Coast and beyond. He was a strong advocate for recruitment of new Members. In addition to being fully occupied as CEO of Safeway supermarkets, he was also

Chairman of the Charles E Merrill Trust, a trust set up by Doris Magowan's father to give financial assistance to worthy causes. Through the Merrill Trust, the Magowans donated significant sums to The American Society for the Jerusalem Eye Hospital. Due to Doris Magowan's enduring devotion to the Eye Hospital, the Magowan/McBean Fund for nursing scholarships was established and nursing scholarships awarded to students accepted to the Hospital's one year ophthalmic nursing school now known as the Sir Stephen Miller School of Nursing.



Generous West Coast benefactors of the American Society of the Order, Doris and Robert Magowan.

Forward from Society to Priory

Membership continued to grow during the decades of the sixties, seventies and eighties. In 1989, John R Drexel III was appointed Chancellor, and the Society began its move toward eventual Priory status. By 1990 the total Society membership had grown to 638 confrères.

Correspondence in the Priory History Archives for the year 1993 reveals that discussions were underway to explore the possibility of creating a Priory in the USA for the Order. As early as 1991, Professor Anthony Mellows, Registrar of the Grand Priory and current Lord Prior, had broached the subject with leaders in The American Society. In February 1996, Don Lundquist, then Society Secretary, by letter, informed Professor Mellows that the Governors of The American Society supported the creation of a Priory if such a decision was supported in London. That letter also indicated that the Governors believed that John R Drexel IV should be nominated to the Grand Prior for consideration to be the first Prior of the new Priory in the USA.⁵ The Queen gave her consent, and the service for the inauguration of the Priory was held in Washington National Cathedral on 11 May 1996 in the presence of the Grand Prior, HRH the Duke of Gloucester.



John R Drexel IV, the first Prior of the Priory in the USA.



The Cathedral of St Peter and St Paul, Washington D.C. (the Washington National Cathedral), was the venue for the ceremony of Inauguration of the Priory in the USA, 11 May 1996.



The American Society of the Order would continue to function as the tax-exempt charitable corporation of the Priory. Under the first Prior, the new Priory in the USA renewed efforts to significantly increase the annual grant given to the Jerusalem Eye Hospital. A major part of this effort was to ask for an increase in the annual Oblation expected of each Confrère.

Remembering our ancient heritage

The Priory has a special entity known as the Muristan Society for those members who have made provision to support the work of the Order in their estate planning. 'Muristan' is the Persian word for 'hospital', and the Muristan neighborhood in the old city of Jerusalem is the location of the St John Hospice before and during the Crusader era. Confrères are encouraged to consider bequests from their estates so that when they are no longer with us their support will continue. Thus, the Muristan Society has a very special role in the Priory for those Confrères. Their planned gifts will continue to support the humanitarian work of the Priory.



The monument on the Muristan site in the Old City of Jerusalem where the original Knights of St John maintained their hospital. Right: members of the Muristan Society of the Priory in the USA, visiting the monument.



All points of the compass!

Today the Priory in the United States is truly national in scope. With the creation of the Priory, improvements were made to support membership and growth. Our current Prior, A Marshall Acuff Jr, implemented an effective network of regional committees responsible for development, communications, event planning, and membership. Grassroots committees now exist in cities and regions across the entire United States. These include: Atlanta, Georgia; Charleston, South Carolina; Connecticut; Dallas, Texas; the Gulf Coast; the Mountain States; New York; Palm Beach, Florida; San Diego and San Francisco, California; St Louis, Missouri; Washington, D.C.; and now Boston, Massachusetts and Richmond, Virginia, which have been added as new regions in 2012. This is only the beginning. As membership grows in other parts of the country, regional committees can be established to support the membership and mission of the Priory.

In the spirit of the Priory's growth and expansion across the country, the annual Service of Rededication and Investiture is now held on a rotating basis, traditionally in Episcopal cathedral churches. Recent venues are New York; Washington, D.C.; St Louis, Missouri; Atlanta, Georgia, and San Francisco, California. It is possible that as regional groups continue to grow, other cities will be called upon to host the Investiture Weekend.

Milestones

In 2006, the Priory celebrated its tenth anniversary as the eighth Priory in the Order of St John. From its membership of 861 in 1996, it had grown to more than a thousand active Confrères by 2006. That number today, in 2012, stands at nearly 1200 members across the country. Today, the membership

continues to give financial support for the work of the Order through its annual oblations and gifts. Just as important as the monetary gifts for the Hospital are the dozens of American doctors who have given of their time and talents to work at the Jerusalem Eye Hospital (see Appendix, p 54).

In 2008, the headquarters and offices of the Priory were relocated to Washington, D.C., from New York City. In that same year, after 12 years of outstanding service, John R Drexel IV retired as Prior and was honored, and later decorated as a Baliff Grand Cross of the Order. Newly-elected Prior A Marshall Acuff Jr and the Executive Officers of the Board of Governors brought new life and vigor to the work. The new offices also saw new leadership in the person of Ruth Ann Skaff, who came aboard as Executive Director of the Priory Offices.

Exciting things are happening. Our Priory newsletter, *Eyes on the Future*, is now in its third year of production and brings news of our work in support of the Eye Hospital and Member activities to Confrères across the country. A revamped website is also in place.

Significant grants have been solicited and awarded as word of our important work has spread beyond the Priory, and more are in the works. As of this time the total funds that have been given to the Jerusalem Eye Hospital since founding The American Society in 1957 exceeds 14 million dollars. We fully expect that the Priory in the United States of America will continue to play an active and increasing role in fund raising to support this vital humanitarian work—For the Faith and in the Service of Humanity.



Priory headquarters in the USA, at 1875 K Street NW, Washington, D.C.

Notes

1. Secretary General of the Order, CT Evans, CMG, Letter to Brigadier JWF Treadwell, 13 February 1956, History Archives, Volume 1956, Priory Offices, Washington, D.C.
2. Brigadier JWF Treadwell, Vice President, English Speaking Union, Letter to Hugh Bullock, 9 December 1957, History Archives, Volume 1957, Priory Offices, Washington, D.C.
3. Certificate of Incorporation, State of New York, 26 December 1957, History Archives, Volume 1957, Priory Offices, Washington, D.C.
4. Minutes of the Grand Prior's Advisory Council, 'Position of the Order in the United States of America,' 4 May 1956, History Archives, Volume 1956, Priory Offices, Washington, D.C.
5. Don Lundquist, Secretary of The American Society, Letter to Professor Anthony Mellows, Chancellor of the Order, 14 February 1996, History Archives, Volume 1996, Priory Offices, Washington, D.C.

Appendix

Visiting Surgeons at the St John Eye Hospital, Jerusalem

Name	Period of service
Dr Wilson McWilliams	1956
Dr Thomas Kellie KStJ	1963–1993
Dr David Paton CStJ	July 1962–May 1963
Dr Alf Fjordbotten.	March 1964–September 1964
Dr Andrew Ferry KStJ	March 1964–September 1964
Dr Harry Caldwell	July 1964–June 1965
Dr Ronnie Ray	July 1966–May 1967
Dr J William Kohl KStJ	July 1966–May 1967
Dr William Casey.	November 1967–June 1968
Dr John Reed OSTJ	July 1969–June 1970
Dr Robert LM Hetland	July 1970–June 1971
Dr John Sullivan	July 1971–January 1972
Dr Brian Matas	January 1972–July 1972
Dr Myron Lee.	July 1972–June 1973
Dr Roger Niva	July 1973–July 1974
Dr Stephen Turner	July 1974–June 1975
Dr William Eichner	July 1975–April 1976
Dr Alan Burnstein.	February 1997–May 1997
Dr Lawrence W Arend	July 1977–September 1977
Dr John V Linberg OSTJ	July 1978–December 1978; July 1996; July–August 1997
Dr Walter C McLean Jr.	July 1979–July 1980
Dr Richard May.	July 1981–December 1981
Dr William Aldred.	July 1981–December 1981
Dr Wilson McWilliams	July 1983–August 1984
Dr Chris Balouris	August 1988–August 1989
Dr George Peiss	1986
Dr Sylvia Paganelli	1988
Dr James Lyons	1994
Dr Robert C Della Rocca KStJ	September 1994
Dr Jivin Tantisira OSTJ	July 1996–February 1998
Dr Sharon Richens OSTJ.	March 1997–February 1998
Della Rocca Team:	
Robert C Della Rocca MD KStJ	November 2002; October 2003; November 2004;
Anna Armstrong MD CStJ	January 2006
Darlene Della Rocca RN MStJ	
David A Della Rocca MD	
Julie Silvia RN	
Dr Barret G Haik OSTJ	October 2003
Dr Walter Sonntag	March–May 2004
Dr Jay Merten	21 January–18 February 2006
Dr James Lehmann	22 May–30 June 2006
Dr Joyce Mbekeani.	14 August–10 September 2006
Dr Stephen Hudson	August–September 2007
Dr Barry Glenn	June–September 2008

Participation of American Surgeons at the St John Eye Hospital, Jerusalem

*University of Texas Southwestern Medical Centre, Dallas, Texas,
Department of Ophthalmology*

Dallas Surgeons Fellowship Program

James P McCulley MD FACS FRCOphth., OStJ, Chairman

Dr Rob Mason, Cornea/External Disease January–June 2001

Dr April Harris, Retinal-vitreous July–December 2001

International Ophthalmology Council, June 2001

Noel Rice MD FRCS FRCOphth. JStJ, Host

Dr Marucie Luntz, CStJ and Mrs Luntz

Dr William Tasman and Mrs Tasman OStJ

Dr Bruce E Spivey OStJ and Mrs Spivey DStJ

Dr Morton Goldberg and Mrs Goldberg

Short visits to demonstrate surgical techniques and support the mission of the Hospital

Dr Charles Kelman

Dr William Maloney

Dr Robert Sinskey

Dr Joseph B Walsh KStJ October 1982; April 1990; October 1998; September 2000;
October 2003; October 2004; October 2006; May 2007

Dr George M Howard KStJ. October 1999

Dr Richard B Rosen

Dr Jay Galst OStJ

Dr Norman Medow March 2005

The recent development of the Order Museum in London

Gary Maydon

Mr Gary Maydon is the Priory Secretary of the Priory of England and the Islands. He joined St John in 2005 and in addition to being Priory Secretary he is also the Company Secretary and Legal Counsel of St John Ambulance. He is a qualified Barrister and also a Chartered Secretary. He holds a first class honours degree in Law from the University of London and a Masters Degree in Law from Wolverhampton University. He was called to the Bar as a Barrister at the Middle Temple, London. As Priory Secretary, Mr Maydon has executive responsibility for all Priory matters in England and the Islands, including responsibility for the Museum and Library at St John's Gate.



Mr Gary Maydon, Priory Secretary of the Priory of England and the Islands.

The Museum of the Order of St John is based in St John's Gate in Clerkenwell, London. Built in 1504, it was once the gateway to the old Priory of St John. In July 2009 the Museum closed to allow for a complete redevelopment of the galleries and historic rooms. The Museum re-opened to the public in November 2010, and now showcases its world class collections in state-of-the-art galleries, which combine modern technology and accessible interpretation, opening up the story of St John to a new and wider audience.

The redevelopment was funded by the Heritage Lottery Fund in the UK, by other large grants from bodies like the Wellcome Trust, and from many smaller donations from both within St John, and externally. In the first operational year, visitor numbers have improved by 50%, from 12,000 pre-opening to over 18,000 visitors annually. This is in excess of our targets, with the majority of the visitors being new and with no previous connection to St John. We are grateful for the donations received from the Priory in Australia and the St John Ambulance Historical Society of Australia.



St John's Gate, Clerkenwell, London, where the Order of St John Museum is housed.

The rear buildings of the Grand Priory of England of the Order of St John in Clerkenwell as seen by the artist Wenceslaus Hollar in the mid 1600s, a century after Henry VIII had suppressed the Order in England.



As most readers will be aware, the story of St John is long one, and it has been a challenge to weave multiple and often disparate histories into one coherent narrative in the Museum displays. However, the Museum has managed to achieve this through breaking the history into distinct sections that are explored in separate spaces. The Museum now has four galleries, which each take one aspect of the narrative, exploring it in greater depth. A light summary text leads the viewer through the story, and this text is supported by object-based displays and audio-visuais, which examine particular aspects of history in more detail. The accompanying image of the sixteenth century former Priory buildings is taken from a display in the Priory Gallery, which discusses the Order's role in England and its relationship to Clerkenwell.

The separate narratives of the Museum are brought together in the 'Link Gallery', a unifying space that has been created through relocating the former reception area and opening up the original courtyard in the centre of the building.

The former reception area was completely gutted to create the new Link Gallery, a connecting space between the Order Gallery and the St John Gallery. The Order Gallery tells the story of the Order overseas, from its beginnings in 11th century Jerusalem, through to its departure from Malta, following the invasion of Napoleon in 1798. At the other end of the Museum is the St John Gallery, which picks up the story at the end of the 19th century, with the foundation of the modern order in England, and the creation of the St John Ambulance charity.

To create the linking space, three stories of the original building were removed, together with a false ceiling. The roof has now been lifted and replaced with plate glass above the first floor level to create a dramatic, double height space, which reveals the Tudor origins of the building.

Today, the Link Gallery is a seamless marriage of ancient and modern. The gallery is intentionally quite empty, as it allows visitors to appreciate the building as an exhibit. The main feature is an audio-visual timeline, featuring multiple short films that run simultaneously and tell the story of St John from 11th century Jerusalem through to the present day. The Link Gallery also functions as a reception space, and provides toilet and shop facilities. The space now lends itself not only for St John functions, but also for corporate hire.



The removal of three stories of the former Museum building to create the new Link Gallery, 2009.



The new Link Gallery (right) and as the pre-2009 reception area (left).



While there has been a museum at St John's Gate since the early 20th century, regular public admission was not possible until 1978, when a more accessible Museum was created in a ground floor room that was formerly a first aid station. Typical of the period, the old types of display cases were still being exhibited in the Museum in 2009, when it closed for re-development. Lacking any sort of environmental conditioning, the previous museum conditions meant that many of the more delicate objects from the museum collections could not be displayed, and poor security was also a major concern.



The former Order Gallery being stripped in November 2009, and below, reconstructed, 2012.



Today, the St John Gallery is a brighter and more open space. Rather than concentrating on St John in war, the displays take a wider view of the Order and St John Ambulance, following the refoundation of the Order in England in the later part of the 19th century, and concentrating on St John as an international humanitarian organisation. Audio-visual displays draws together the many different aspects of St John today, and explains the relationship between the Order and St John Ambulance internationally, and also highlights the St John Eye Hospital.



The St John Gallery before (left) and after the renovation.



As with many museums, the gift-shop is an essential requirement. Through the reconfiguration of exhibition spaces, the shop and reception have been combined and are now located in a former gallery, which, due to poor environmental conditions, was unsuited to exhibition display. By combining the Priory aspects in other parts of the Museum we have been able to create a modern and light-filled reception and shop area. This enabled us to re-establish the full use of the original entrance to the Gate, which was previously covered.



The Priory Gallery in 2009 before renovation, and in 2011 as the new, essential, shop.



Turning to the historic suite of rooms located on the second floor of St John's Gate, these too have undergone extensive redecoration and upgrading, while retaining an essentially unaltered appearance. Again, these rooms have been networked for computer use, are WiFi-enabled, and fitted with CCTV. In addition to internal use, these rooms have been refurbished in order to facilitate commercial hire.

The Council Chamber is located directly above the arch of St John's Gate, and continues to function as a meeting room, including for our regular Trustee meetings. The paintings of Edward VII, along with a companion portrait of Queen Victoria, have both recently been restored, an example of the Museum's continued efforts to maintain high standards of presentation throughout the buildings. All such spaces are increasingly used for commercial hire, generating a much needed source of ongoing income for the Museum.

The Chapter Hall is the most significant of the historic rooms in St John's Gate. The buildings are all Grade I listed due to their architectural importance, and it has therefore been essential to carry out all construction and alteration work with considerable sensitivity, and under the watchful eye of English Heritage. The Hall is the room which is now most in demand for commercial hire.



The renovated Council Chamber, 2012.



The Chapter Hall, 2012, set for dinner under commercial hiring arrangements.

Almost immediately following the opening of the new Museum, we were presented with the opportunity of acquiring what is probably the most significant Order artefact to have come on to the market in decades. The portrait bust is undoubtedly that of Jean de la Valette the hero of the Siege of Malta in 1565, and it is thought to have been commissioned just after the end of the Siege as one of the many gifts presented to Valette from amongst the grateful Western European States. It is attributed to the world famous sculptor of the time, Leoni Leoni. The window of opportunity to purchase the bust from well-respected international dealers was very short, but after a whirlwind fundraising exercise, again including a significant grant from the Heritage Lottery Fund in the UK, the acquisition was concluded towards the end of 2011. It is now displayed in pride of place in the main showcase that greets visitors as they enter the main Museum Gallery.



Bust of Jean de la Valette.

The images included in this article clearly present a convincing case as to why the redevelopment of the Museum was necessary. However, in summary, our reasoning was as follows:

First, the old galleries were dated, and in order to ensure the preservation of the collections, new display conditions were essential.

Second, the buildings were not user-friendly. A comprehensive refurbishment has enabled an upgrade of the entire site to meet modern access requirements.

Third, the redevelopment has provided an opportunity to open up the buildings to new uses, such as corporate hire, generating much needed income, and also having the added benefit of raising the profile of the organisation.

Fourth, the new galleries have enabled the Museum to show a far greater diversity of the collection. Delicate manuscripts and light sensitive drawings can now be displayed without fear of deterioration.

Finally, the newly improved Museum tells the St John story to an audience beyond St John. Modern, coherent and engaging displays are designed to appeal to a wider range of viewers, and the improving visitor numbers show that the Museum is moving in the right direction.

The key features of the new Museum include:

- new double height link gallery
- new entrance under arch
- new reception area
- new learning centre above the Church
- more exhibition space
- more objects on display
- sensory garden at the Church open to public
- Church and crypt open to public.

To give an idea of the length of the project, the key dates were:

- Museum closure: July 2009
- de-installation of collections: August 2009
- clearance of site: September 2009
- building work began: October 2009
- building work completed: June 2010
- Museum informal opening: August 2010
- Museum official opening: November 2010.

The total project costs currently stand at £3.34 million, which has been funded from a variety of sources, including:

- £1.6 million, Heritage Lottery Fund
- £304,000, The Wellcome Trust
- £100,000, The Garfield Weston Foundation
- £100,000, The Wolfson Foundation
- £100,000, London District St John Ambulance
- £70,500, Order Member Mailout
- £70,000, Priory of the United States
- £52,000 from fundraising events: Polo (£20,000), Fundraising Dinner (£24,000), Concert (£8000)
- £650,000 from individual donations and smaller grants including donations from grant-giving trusts, private organisations, companies and individuals.

There remains a shortfall of just under £300,000, for which the Museum is still actively fundraising.

Celebrating women in St John: Our past, present and future

Sally Hasler CSTJ with Mrinali Mehta and Jessica Su

Ms Sally Hasler is the Chair of the Community Care Branch of St John Ambulance Australia and as such is both a Priory Officer and a member of the national St John Ambulance board of directors. She was previously the Chair of the Australian Youth Council, the peak youth forum in St John Ambulance Australia. She joined St John as a Cadet in Melbourne and has been with the organisation ever since. Ms Hasler was the convener of the 'Women in St John History in Australia' project team which produced the book Celebrating women in St John: Our past, present and future. The book was launched at the St John Ambulance Australia Members' Convention on 19 May 2012. The launch took place in the session before the international St John history symposium where Ms Hasler presented the paper on which this article is based. She was the co-editor of this book, which, as its title suggests, focuses on the enormous contribution that women have always made to developing and furthering the St John cause in Australia. Ms Hasler's article now explains why and how the 'Women in St John History in Australia' project came about. Away from St John Ambulance, Ms Hasler is a Commonwealth public servant who is currently working as a policy officer with the Australian Consulate-General in Hong Kong.



Ms Sally Hasler CSTJ, Chair, Community Care, St John Ambulance Australia.

What a great pleasure to be here today, as co-editor of St John's first ever history of women in St John, titled *Celebrating women in St John: Our past, present and future*.

The women's history project was the brainchild of the then Priory Librarian for St John Ambulance Australia, Dr Ian Howie-Willis, who is also co-editor of the book. As much as he might like to deny it, he approached Dr Kathryn Zeitz and me in June 2008, following a presentation we made to the Priory Chapter on the findings of a research project which investigated the dearth of women in leadership positions in St John.

And there it began. A group of interested women was formed soon after, with representatives from each state and territory, to write the history of women in St John. Now, four years later, it is an honour to stand here today to present to you the history of women in St John Ambulance Australia.



The history

The history is told through the stories of 140 women who have helped shape St John Ambulance in Australia since 1883. It is not a merit list: it would not be possible to document the contributions of the thousands of women who have made St John the organisation it is today. It is a 'snapshot' of just some of the women who have shaped St John.

There are stories of hardship and heroism, of caring and selflessness, and, of course, service and dedication—from across the years, and across our country.

As someone who has literally grown up in this organisation, I am very proud of our history and traditions, and this book is a living history of those volunteers and staff who have helped create the organisation we enjoy today.

This book captures the told (and untold) stories of St John women in our history archives and bookshelves and in so doing, rightly celebrates their contributions to St John and the Australian community.

The future

But it is not just a history. It is a celebration of tomorrow, as much as it is a celebration of yesterday. And I'm going to attempt something very brave today. I'm going to talk about the future at this history seminar. I do so because the most powerful thing we can do with history is to learn from it to create a better future.

Although if this history is anything to go by, we can rely on the selfless contributions of many more women in our future, and we can do more. We know that women comprise at least half, if not more, of our membership base, yet they are under-represented in leadership positions, especially in the most senior positions. We know that women are under-represented as members of the Order. In Australia, there are about two men for every woman among the members of the Order.

So this book is more than a history. It is part of an organisational strategy to create a more engaging culture for women in St John and assist women to better access leadership opportunities. Along with the history, the initiatives being coordinated through the Women's Network will further grow St John as we benefit from a bigger pool of more able and diverse leaders.

Today I encourage you all to use this history to promote and encourage women members in St John. We will now therefore hear presentations from two young women from New South Wales. They have each picked a woman from the book with whom they identify in some way. They will tell you about this woman and then reflect on their own journeys and aspirations in St John.

Firstly, I will introduce Mrinali Mehta. Mrinali is 19-years-old and currently a Cadet Leader in the Western Suburbs Cadet Division. She joined St John in February 2009 and is the Deputy Spokesperson of the newly formed Youth Consultative Group in NSW. Outside of St John she is a third year Arts/Law student. Mrinali has chosen to speak about Betty Stirton DStJ. After Mrinali has spoken, Jessica Su will speak about the lady she has chosen, Valerie Grogan DStJ. Jessica is 18-years-old and is a member of the State Activities Team. Outside of St John she is studying a Bachelor of Nursing.

Betty Stirton, DStJ

Mrinali Mehta

Madame Marie du Deffand said that 'women are never stronger than when they arm themselves with their weaknesses'.

It is inspirational to read about the numerous women involved in promoting the works of humanity and charity to sincerely help people in sickness and danger. It clearly defines the culture and values that we have and uphold in St John Ambulance today. One example of a such a brave and influential woman who has helped to shape the future of women in St John is Betty Stirton.

[At this point, Ms Mehta read to the audience Mrs Stirton's profile from Celebrating women in St John: Our past, present and future.]

Betty Stirton is never one to stand still. I absolutely love that not only is she a qualified teacher, but she continued to gain new skills throughout her life and is also a florist, calligrapher, archivist and, of course, a first aider.

That is exactly one of the reasons why I joined St John as a Cadet in early 2009. I wanted to get involved in an environment where I could learn new things and gain a new perspective in life.

Wanting to achieve more, I began studying for a combined Bachelor of Law and Arts degree at university, where I also choose to study a major in French to gain even more new and exciting skills. But what I love the most is helping people in the community and achieving new heights in first aid qualifications at the same time. And this is where St John comes into my life.

It concerns me to see that by far, most of the highest positions in St John are held by men and not women. It was notable, however, to hear that Betty Stirton was the first woman to be appointed a St John Ambulance Deputy Commissioner in both her home state, New South Wales, and Australia.



Mrs Betty E Stirton DStJ, number 122 among the 140 women profiled.

Currently holding the position of Cadet Leader at Western Suburbs Cadet Division and as Deputy Spokesperson for the New South Wales Youth Consultative Group, I hope to follow the path that Betty has blazed through St John Ambulance and, like her, make a stand for women's and young people's leadership capabilities.

I will conclude by expressing my gratitude to each and every one of you for taking the time to join me in today in honouring Betty Stirton DStJ—Samaritan, visionary and inspirational woman.

Valerie Grogan, DStJ

Jessica Su

[Ms Su began her presentation by reading to the audience Mrs Grogan's profile from Celebrating women in St John: Our past, present and future.]

Valerie Grogan's journey and my personal journey within St John have been different so far. Mrs Grogan joined the New South Wales St John Ambulance Headquarters Auxiliary Committee, whereas I started as a Cadet at my local division because I wanted something to do as a teenager. Little did I know, that St John would turn out to be much more than 'just something'. It started to shape my personality and character.

Despite the differences, what inspires me about Valerie Grogan is that she encouraged influential people to become presidents in local St John Ambulance divisions. She promoted the importance of the position of president, which benefited divisions. She also published a manual to assist them as a guide. To have the courage and inspiration to encourage people to become presidents isn't as easy as it sounds. It takes a lot of eagerness, patience, and determination. It really all comes from the heart. That attitude is inspiring and contagious!

There are many practical things I would like to achieve and develop in the next ten years, but most importantly, similar to Mrs Grogan, I would like to inspire individuals, particularly the youth, to bring out the best in one another and achieve the seemingly unimaginable.

Today, Australian youth face complex challenges in an increasing interconnected world. To develop youth, we must understand their world, their issues, their aspirations and concerns. The same goes for the rest of society.

We can do numerous outstanding and unimaginable things in the community, but we also need the support and guidance of one another. Whether we are self-motivated or not, for someone to believe in us, we must be motivated to strive for more.

The history shapes our future. Without a doubt the next 100 years will see an increase in the number of women rising into leadership positions. Men and women must endeavour to work together to build an environment with never-ending opportunities.

A crucial aspect of developing the capabilities of St John youth is to develop the leaders who today lead youth, but in the future will lead whole communities.

In concluding these reflections I will share with you an apt quote from Diane Mariechild. 'A woman is the full circle,' says Ms Mariechild, 'within her is the power to create, nurture and transform'.

There are many people without whom *Celebrating Women in St John* could never have been published. I would particularly like to acknowledge my co-editor, Dr Ian Howie-Willis, who along with me edited the 140 profiles you will find in the book.

The history was ultimately made possible through the efforts of a working group who spent three years researching the women profiled, digging through archives and museums, interviewing members, collating photographs and writing up profiles.

The members of the working group drove the project in each state and territory and collected the valuable information you find in each profile. So on behalf of Ian and myself, I would like to thank Lyn Dansie, Beth Dawson, Edith Khangure, Lesley King, Faye Morgan, Simone Pearce and Betty Stirton.



*Mrs Valerie M Grogan
DStJ, number 72 among
the 140 women profiled.*

I would also like to thank Peter LeCornu, our Australian Priory Secretary and Chief Executive Officer, who has supported the project from its inception.

And, last but not least, the book would never have made it to the printers without the wonderful assistance of Fairlie Crozier from the Australian Office of St John Ambulance Australia, who somehow managed the textual material and photographs for 140 women and then pulled the final publication together.

Isaac Newton once said, 'If I have seen further than others, it is by standing upon the shoulders of giants'. I would like to say to you today that by standing on the shoulders of the 'giants' found in the pages of this book, St John can 'see further' and in doing so, learn, grow and continue to prosper.

We cannot write the future. However, we can create a better future by celebrating and learning from the stories of the heroes of our past. This is the greatest legacy that the 140 women in the book could leave. That we as an organisation continue to grow may be in large part attributed to the centuries of service to St John Ambulance that they collectively gave.

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‘Preserving and promoting the St John heritage’

The front cover depicts the origins of the Order’s royal link, and reflects the theme of the leading article in this edition of *St John History*, ‘From Languet to Order’ by the Lord Prior, Professor Anthony Mellows.

Queen Victoria, who granted the Order its Charter in 1888, was the Order’s inaugural Sovereign Head. Her son and successor, King Edward VIII, was the Order’s inaugural royal Grand Prior. The ‘Queen’s Beasts’ (lions and unicorns) between the arms of the St John Cross signify the Order’s status as a royal order of chivalry.

Clockwise from top left:

- transcript of note written by Queen Victoria to the Prince of Wales, on 24 July 1888 requesting him to make her a Dame of the new Order of St John;
- portrait of Queen Victoria as Sovereign Head of the Order of St John;
- the British royal coat of arms used from 1837 to 1952, through the reigns of Queen Victoria and Kings Edward VII, George V, Edward VIII and George VI;
- coronation portrait of King Edward VII (formerly Albert Edward Prince of Wales and Grand Prior of the Order of St John).